

Volume Ten

Number One

JOURNAL OF HISTORY

JANUARY, 1917

"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

CONTENTS

The Mormons—Knockers have Value—Letters of Bishop George Miller—Pioneer Trails Across Iowa—Presidents of Seventy—Autobiography of Hyrum O. Smith—Local Historians—Current Events—Necrology.

Published quarterly. Subscription \$1 per year in advance.

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

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

www.LatterDayTruth.org

THE MORMONS

BY ALEXANDER MAJORS IN "SEVENTY YEARS ON THE FRONTIER"

[EDITORIAL NOTE.—We are indebted to Mr. W. L. Webb of Independence, Missouri, for inviting our attention to an article under the above title, published in a volume entitled *Seventy Years on the Frontier* by Alexander Majors.

Mr. Majors was a son of Benjamin Majors, who was one of the committee from Independence that with a committee of the Saints drafted the Articles of Agreement stipulating that the Latter Day Saints should leave Jackson County in a specified time.

Alexander Majors was born in Kentucky in 1814 and came with his parents to Jackson County when a boy. Hence was about nineteen years of age when the trouble occurred in 1833. At this age his mind would be very impressionable, and a reading of the article gives us the impression that he intended to tell the truth so far as the events coming under his notice are concerned. But being associated with one side and a member of a family engaged in opposition to the Saints, some allowance should be made for prejudice, and of course his ideas of the religious faith of the Saints would largely be derived from current rumor, then quite prevalent and conflicting. It will not be amiss then to offer a few kindly criticisms without reflecting upon the honesty or good intentions of the writer.

A slight mistake occurs in the date of the arrival of the five missionaries, as it was early in 1831 when they arrived at Independence.

The five missionaries did not locate the Temple Lot. It was selected later, after Joseph Smith and others arrived from the East. Until we read this article we never heard of "Jacob's Staff," nor did we ever hear of the claim that this was the center of the earth, though we suppose that every spot on the

earth's surface is geographically the center as it would be equal distance around either way. There is no record either that the Saints claimed that this was the location of the "Garden of Eden." Of their "silent meetings" we have no account.

The account we have makes the date of the assembling of the mob to tear down the printing house July 20, 1833, and an adjourned meeting July 23, though a document was in circulation before this, so there may have been a preliminary meeting, as Mr. Majors asserts on July 4.

We shall not undertake to correct all the historical inaccuracies of Mr. Majors nor all his mistakes regarding the faith and policies of the church. The manner and matter of his narrative discloses the influence of the gossip of the times upon his mind. The testimony of a mind, evidently prejudiced, to the honesty and morality of the Saints, is valuable and also betrays a disposition upon the part of Mr. Majors to be fair and truthful. His fairness also betrays the fact that the opposition originated with rival religious bodies, evidently as fanatical as he believed the "Mormons" to be.

Mr. Majors was right about the bad treatment given to Messrs. Partridge and Allen, but they were not the owners of the store. The one store owned and operated by members of the church was conducted by Messrs. Whitney and Gilbert.

The correctness of Mr. Major's estimate of the good citizenship of those inflicting this indignity can be best appreciated by his account of the transactions.

The story here given of the conflict near Moses G. Wilson's has some variations not before known to us, but this version is based upon a boy's report of what the Mormons had told him, and that, too, under conditions of extreme excitement.

The statement made by Mr. Majors several times that under the agreement the Mormons had but three weeks to get out of the State is an error. The agreement was signed July 23, 1833, and it was stipulated that one half should remove by the first

of the next January and the other half by the first of April following. It is true however, that the mob continued aggressions without regard to the agreement and the general exodus took place early in November, nearly two months before the expiration of the time for the first half to leave.

The supposition that Bradbury, the ferryman, was bribed by the Mormons to sink the ferryboat and thus destroy the commissioners is not a reasonable supposition as in doing so he would endanger his own life, and did in fact lose it. Notwithstanding the boat was sunk, an examination could have been easily made and those auger holes found, but no such discovery was ever made.

The statement that Sam C. Owens stood high in every sense of the word was disputed in his own time but we do not care to enter into controversy over the character of men long since gone to their reward.

The supposition that the question of slavery or abolitionism had nothing to do with the trouble because slavery was not practiced largely at the time is certainly incorrect, for the mob mentioned it in stating their cause for action. They said: "It would require none of the supernatural gifts, that they pretend to have, to see that the introduction of such a caste among us would corrupt our blacks and instigate them to bloodshed."

Many discrepancies might be noted but we are making no effort to make this review exhaustive.

Mr. Webb to whom we are indebted for inviting our attention to this article expects to insert it in his forthcoming history of Jackson County in three volumes. The work doubtless contains many other articles of great value to Latter Day Saints who are and have been closely identified with Jackson County and her history and institutions for nearly one hundred years.]

Mr. Majors's article is as follows:

Nothing of very great note occurred in the county of Jack-

son after the cyclone of 1826, until the year 1830 when five Mormon elders made their appearance in the county and commenced preaching, stating to their audiences that they were chosen by the priesthood which had been organized by the Prophet Joseph Smith, who had met an angel and received a revelation from God, who had also revealed to him and his adherents the whereabouts of a book written upon golden plates and deposited in the earth. This book was found in a hill called "Cumorah" at Manchester, in the State of New York.

They selected a place near Independence, Jackson County, Missouri, in the early part of 1831, which they named Temple Lot, a beautiful spot of ground on a high eminence. They there stuck down their Jacob's Staff, as they called it, and said: "This spot is the center of the earth. This is the spot where the Garden of Eden, in which Adam and Eve resided, was located, and we are sent here according to the directions of the angel that appeared to our Prophet Joseph Smith and told him this is the spot of ground on which the New Jerusalem is to be built, and, when finished, Jesus Christ is to make his appearance and dwell in this city of New Jerusalem with the Saints for a thousand years, at the end of which time there will be a new deal with reference to the nations of the earth and the final wind-up of the career of the human family."

They claimed to have all the spiritual gifts and understanding of the works of the Almighty that belonged to the apostles who were chosen by Christ when on his mission to this earth. They claimed the gift of tongues and interpretation of tongues or languages spoken in an unknown tongue. In their silent meetings, the one who had received the gift of an unknown tongue knew nothing of its interpretation whatever, but after some silence, some one in the audience would rise and claim to have the gift of interpretation and would interpret what the brother or sister had previously spoken. They also claimed to

have the gift of healing by anointing the sick with oil and laying on of hands, and some claimed that they could raise the dead; in fact, they laid claim to every gift that belonged to the apostolic day or age.

They established their headquarters at Independence, where some of their leading elders were located. There they set up a printing office, the first that was established within one hundred and fifty miles of Independence, and commenced printing their church literature, which was very distasteful to the members and leaders of other religious denominations, the community being composed of Methodists, Baptists of two different orders, Presbyterians of two different orders, and Catholics, and a denomination calling themselves Christians.

In that day and age it was regarded as blasphemous or sacrilegious for any one to claim that he had met angels and received from them new revelations, and the religious portion of the community, especially, was very much incensed and aroused at the audacity of any person claiming such interviews from the invisible world. Of course the Mormon elders denounced the elders and preachers of other denominations above mentioned, and said they were the blind leading the blind, and that they would all go into the ditch together. An elder by the name of Rigdon preached in the Courthouse one Sunday in 1832, in which he said that he had been to the third heaven, and had talked face to face with God Almighty. The preachers in the community the next day, went en masse to call upon him. He repeated what he had said the day before, telling them they had not the truth, and were the blind leading the blind.

The conduct of the Mormons for the three years that they remained there was that of good citizens beyond their tantalizing talks to outsiders. They, of course, were clannish, traded together, worked together and carried with them a melancholy look that one acquainted with them could tell a Mormon when

he met him by the look upon his face almost as well as if he had been of different color. They claimed that God had given them that locality, and whoever joined the Mormons, and helped prepare for the next coming of the Lord Jesus Christ, would be accepted and alright, but if they did not go into the fold of the Latter Day Saints, that it was only a matter of time when they would be crushed out for that was the promised land and they had come to possess it. The Lord had sent them there and would protect them against any odds in the way of numbers.

Finally the citizens, and particularly the religious portion of them, made up their minds that it was wrong to allow them to be printing their literature and preaching, as it might have a bad effect upon the rising generation; and on July 4, 1833, there was quite a gathering of citizens and a mob was formed to tear down their printing office. While the mob was forming, many of the elders stood and looked on, predicting that the first man who touched the building would be paralyzed and fall dead upon the ground. The mob, however, paid no attention to their predictions and prayers for God to come and slay them, but with one accord seized hold of the implements necessary to destroy the house and within the quickest time imaginable had it torn to the ground, and scattered their type and literature to the four winds. This, of course, created an immense feeling of anger on the part of the Mormons against the citizens. At this time there were but a few hundred Mormons in the county against many times their numbers of other citizens. I presume there was not exceeding six hundred Mormons in the county.

Immediately after they tore down the printing office they sent to the store of Elder Partridge and Mr. Allen, who was also an elder in the Mormon church and took them by force to the public square, stripped them to their waists, and poured on them a sufficient amount of tar to cover their bodies well, and

then took feathers and rubbed them well into the tar, making the two elders look like a fright. One of their names being Partridge, many began to whistle like a cock partridge, in derision. Now, be it remembered that the people who were doing this were not what is termed "rabble" of a community, but many among them were respectable citizens and law abiding in every other respect, but who actually thought they were doing God's service to destroy, if possible, and obliterate Mormonism. In all my experience, I never saw a more law-abiding people than those who lived where this occurred. There is nothing, however, that they could have done that would have proved more effectual in building up and strengthening the faith of the people so treated as this and similar performances proved to do.

A few months after the tearing down of the building, a dozen or two Mormons made their appearance one day on the county road west of the Big Blue and not far from the premises of Moses G. Wilson. Wilson's boy rode out to drive up the milk cows in the morning, and saw this group of Mormons and had some conversation with them, and they used some very violent language to the boy. He went back and told his father and it happened that there were several of the neighbors in at the time, as he kept a little country store; and in those days men generally carried their guns with them, in case they should have a chance to shoot a deer or a turkey as they went from one neighbor's place to another. It so happened that several of them had their guns with them; those who did not, picked up a club of some kind and they all followed the boy, who showed them where they were. When they got in close proximity to where the Mormons were grouped, seeing the men approaching with guns, the Mormons opened fire upon them and the Gentiles, as they were called by the Mormons, returned the fire. There was a lawyer on the Gentile side by the name of Brazeel, who was shot dead; another man by the name of

Lindsay, was shot in the jaw and was thought to be fatally wounded, but recovered. Wilson's boy was also shot in the body, but not fatally. There were only one or two Mormons killed.

Of course after this occurrence it aroused an intense feeling of hate and revenge in the citizens, and the Mormons would not have been so bold had it not been for their elders claiming that under all circumstances and at all times they would be sustained by the Almighty's power, and that a few of them would be able to put their enemies to flight.

The available Mormon men then formed themselves into an organization for fighting the battle of the Lord, and started to Independence, about ten miles away to take possession of the town. On their way and when they were within about a mile of Independence they marched with all the faith and fervor imaginable for fanatics to possess, encouraging each other with the words, "God will be with us and deliver our enemies into our hands."

At this point they met a gentleman whom I well knew, by the name of Rube Collins, a citizen of the place, who was leaving the town in a gallop to go home and get more help to defend the town from the Mormon invasion. He shouted out as he passed them, "You are a d—d set of fools to go there now; there are armed men enough there to exterminate you in a minute." They were acquainted with Collins and supposed he had told them the truth; however, at that time they could have taken the town had they pressed on, but his words intimidated them somewhat, and they filed off and hid themselves in the brush until they could hold a council and I suppose pray for light to be guided by. During this time there were runners going in all directions, notifying the citizens that the Mormons were coming to the town to take it and every citizen, as soon as he could run bullets and fill his powder horn with powder gathered his gun and made for the town; and in a

few hours men enough had gathered to exterminate them had they approached. In their council that they held they decided not to approach until they sent spies ahead to see whether Collins had told the truth or not. They supposed he had from the fact that they found the public square almost covered with men and others arriving every minute.

As quickly as the citizens had organized themselves into companies (my father, Benjamin Majors, being captain of one of them) they then sent a message by two or three citizens to the Mormons, where they were still secreted in the pawpaw brush, and told them that if they did not come and surrender immediately the whole party that was waiting for them in town would come out and exterminate them. This message sent terror to their hearts, with all their claims that God would go before them and fight their battles for them.

After holding another council they decided the best thing they could do was to go and surrender themselves to their enemies, which they did. I never saw a more pale-faced, terror stricken set of men banded together than these seventy-five Mormons, for it was all the officers could do to keep the citizens from shooting them down, even when they were surrendering. However, they succeeded in keeping the men quiet and no one was hurt. They stacked all their arms around a big white-oak stump that was perhaps four feet in diameter and at that time was standing in the public square. Afterwards the guns were put in the jail house for safe keeping and were eaten up with rust and never to my knowledge, delivered to them. They then stipulated that every man, woman and child should leave the county in three weeks. This was a tremendous hardship upon the Mormons as it was late in the fall, and there were no markets for their crops or anything else they had. The quickest way to get out of the county was to cross the river into Clay, as the river was the line between the two counties. They had to leave their homes, their crops and in fact, every visible

thing they had to live upon. Many of their houses were burned, their fences thrown down and the neighbors' stock would go in and eat and destroy the crop.

It has been claimed by people who were highly colored in their prejudice against the Mormons that they were bad citizens; that they stole whatever they could get their hands on and were not law-abiding. This is not true with reference to their citizenship in Jackson County, where they got their first kick and as severe a one as they ever received, if not the most severe. There was not an officer among them, all the offices of the county being in the hands of their enemies, and if one had stolen a chicken he could and would have been brought to grief for so doing; but it is my opinion there is nothing in the county records to show where a Mormon was ever charged with any misdemeanor in the way of violation of the laws for the protection of property. The cause of all this trouble was solely from the claim that they had a new revelation direct from the Almighty, making them the chosen instruments to go forward; let it please or displease whom it might, to build up the New Jerusalem on the spot above referred to, Temple Lot. And as above stated, whoever did not join in this must sooner or later give way to those who would.

I met a Presbyterian preacher, Reverend Mr. McNice, in Salt Lake City, a number of years ago at the dinner table of a mutual friend, Doctor Douglass. It was on the Sabbath after hearing him preach a very bitter sermon against the Mormons, denouncing their doctrines and doings in a severe manner, and while we were at the dinner table the subject of the Mormons came up and I told him that I was thoroughly versed in their first troubles in Missouri, and he asked me what the trouble was. I told him frankly that it grew out of the fact that they claimed to have seen an angel and to have received a new revelation from God which was not in accord with the religious denominations that existed in the community at that

time. He hooted at the idea and told me he had read the history of their troubles there, and that they were bad citizens with reference to being outlaws, thieves, etc., who would pick up their neighbors' property and the like. He insisted that he had read their history and showed a disposition to discredit my statements. I then told him that I was history and knew as much about it as any living man could know, and that there were no charges of that kind against them; they were industrious, hard working people, and worked for whatever they wanted to live upon, obtaining it by their industry, and not by stealing it from their neighbors. He then scouted at the idea that people would receive such treatment as they did because they claimed to have seen angels and talked with God and merely claimed to have a new revelation. I then referred him to the fact that fifty or sixty years previous to that time the public mind in America lacked a great deal of being so tolerant as it was at the time of our conversation; that not more than one hundred years ago some of the American people were so superstitious that they could burn witches at the stake and drag Quakers through the streets of Boston on their backs with a jack hitched to their heels; that the Mormons to-day could go to Jackson County, Missouri, and preach the same doctrines that they did then and the result would be that they would be laughed at instead of mobbed as they were sixty years ago.

I was sitting in a cabin with my father's miller, a Mr. Newman, a Mormon, at the time of this trouble. Mr. Newman's mother-in-law, who lived with him, was named Bently. She had a son in the company that surrendered at Independence, and who walked six miles that evening and came home. The young man walked in and looked as sad as death, and when asked what the news was, he stood there and related what had taken place that day at the surrender. They all sat in breathless silence and listened to the story and when he was through

with his statement and said the Mormons had agreed to leave the county in three weeks, the old lady who sat by the table sewing, raised her hand and brought it down upon the table with a tremendous thud, and said: "So sure as there is a world there *will be* a New Jerusalem built!"

I relate this little incident to show that even after they had met with such a galling defeat how zealous even the old women were with reference to their future success. But it is my opinion that the more often a fanatic is kicked and abused, the stronger is his faith in his cause, for then they take up the Scriptures and read the sentences expressed by Christ:

But before all these they shall lay their hands on you and persecute you, delivering you up to the synagogues and in prisons, being brought before kings and rulers for my name's sake! But take heed to yourselves for they will deliver you up to councils, and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake for a testimony against them.

From such passages they have always drawn the greatest consolation, and one would ask one other. "Where are the people the blessed Lord had reference to?" Another brother, with all the sanctity and confidence imaginable for a fanatic to feel, would answer: "Well, brother, if you do not find them among the Latter Day Saints, you cannot find them upon the face of this green earth, for we have suffered all the abuses the blessed Lord refers to in the scriptures you have just quoted."

I have said before that the Mormons all crossed the Missouri into Clay County where they wintered in tents and log cabins hastily thrown together, and lived on mast, corn, and meat that they would procure from the citizens for whom they worked in clearing ground and splitting rails, and other work of a like character.

In the spring they were determined to return to their homes although they were so badly destroyed; and claimed again, as before, that God would vindicate them and put to flight their enemies. The people of Jackson County, however, watched

for their return, and gathered at the time appointed, in a large body, on the opposite side of the river to where the Mormons were expected to congregate and cross back into the county. Their spies came to the river and seeing camps of citizens, who had gathered to the number of four hundred to five hundred strong (I being one of the number) to prevent their crossing, then changed their purpose and sent some of their leading men to locate in some other part of the State for the time being; with the full understanding however, that at the Lord's appointed time they would all return to Jackson County, and complete their mission in building the New Jerusalem.

The delegation they sent out selected Davies and Caldwell Counties as the portion of the State where they would make their temporary rally until they became strong enough for the Lord to restore them to their former location.

During the spring the citizens of Jackson County, feeling that there had been, in many cases, great outrages perpetrated upon the Mormons; held a public meeting at Independence, and appointed five commissioners, whose duty it was to meet some of the leading elders of the Mormon church at Liberty, the seat of Clay County; and make some reparation for the damages that had been done to their property the fall before in Jackson County. They met, but failed to agree, as the elders asked more and perhaps wanted to retain the titles they had to the lands, as they thought it would be sacrilege to part with them for that was the chosen spot for the New Jerusalem. During the time that elapsed between the commissioners crossing the river in the morning and returning in the evening, the ferryman (Bradbury), whom I have often met, a man with a very large and finely developed physique, a great swimmer, was supposed to be bribed by the Mormons to bore large auger holes through the gunwales of his flatboat just at the water's edge. The boat having a floor in it some inches above the bottom, there could be no detection of the flow of water until it

was sufficiently deep to cover the inner floor. The commissioners went upon the boat with their horses, and had not proceeded very far from the shore until they found the water coming up in the second floor and the boat rapidly sinking. This, of course, produced great consternation for the river was very high and turbulent. Bradbury, the owner of the ferry, said to his two men: "Boys we will jump off and swim back to the shore." As stated above, he was a great swimmer, and had been known to swim the Missouri upon his back several times not long before this occurred. When the water rose in the boat so that it was necessary for the commissioners to leave it, three of them caught hold of their horses tails, after throwing off as much clothing as they could before the boat went down with them. The other two men, who could swim, attempted to swim alone, but the current was so turbulent that they were overcome and drowned. Those who hung on the tails of their horses were brought safely to shore. One of the men drowned was a neighbor of my father's and as fine a gentleman and good fellow as ever lived. His name was David Lynch. I remember well their names and was well acquainted with two of the men who were pulled through by their horses, S. Noland and Sam C. Owens; the foremost merchant of the county, a man who stood high in every sense, and of marked ability.

This occurrence put the quietus on any further attempt to try to settle for the damage done the Mormons when driven from the county, for it caused the whole population the most intense feeling against them and they never were remunerated.

When Bradbury jumped off the boat he swam for the shore, but was afterwards found dead, with one of his hands grasping the root of a cottonwood tree, so there was no opportunity for trying him for the crime, or finding out how it was brought about. It was supposed that he was bribed as no one knew of any enmity he had against any of the commissioners.

The town the Mormons started, which they selected for their

home in Caldwell County, they called Far West. This was the first experience that the people of western Missouri had with the emigrants of the Eastern or New England States. Brigham Young, who afterwards became the leader of the Mormons was from Vermont, and many others composing the early pioneers of the Mormon church were from the New England States; some, however, from Ohio, and Illinois, as well as some proselytes from Missouri. Up to the time of their appearance in western Missouri the entire population was from some one of the four States—Virginia, North Carolina, Tennessee or Kentucky.

It has been claimed by some that one of the causes of dissatisfaction was that the Mormons were abolitionists. This, however, played no part in the bitter feeling that grew up between them and their neighbors, for at the time of their coming to Jackson County, there were but very few slaves, the people generally being poor farmers who lived from the labor of their own hands and that of their families. And then when the Mormons were driven entirely from Missouri to Illinois, which was a free State, they soon got into difficulty with their neighbors there as they had done in Missouri.

It is claimed now, universally, by the people of this country that polygamy or the plurality, wife system, is the only objection that good citizens can have to Mormonism. This was not the cause of their difficulties or their trouble in Illinois or Missouri, as they had never, up to the time they left Nauvoo, Illinois, proclaimed polygamy as a church institution. And as I have previously stated, it was their clannishness as is natural for a church to do, more or less, only they carried it to a greater degree than other denominations. Also the new doctrine they were preaching, stating that they were the only and chosen people of God, and that they had the key of Saint Peter, which was lost during the Dark Ages and was revealed again to Joseph Smith, their prophet; that the Lord would

stand by them and enable them to prevail in their undertakings as against any array of opposition, no matter how much greater the numbers might be than their own.

KNOCKERS HAVE VALUE

I know he must be doing well,
 I know he's getting on,—
 His work has now begun to tell,
 His struggle time has gone;
 He now has passed the dreary days—
 The lonesome ones and grim,
 He now is treading better ways,
 For folks are knocking him!

His skill has caught the eyes of men,
 His worth is seen at last,
 He's left the throng that knew him when
 His skies were overcast,
 He's won the laurel for his brow
 By toil and pluck and vim,
 And he is doing real work now,—
 For folks are knocking him!

The Knocker is a curious cuss,
 He never starts to whine
 Or fling his envious shafts at us
 Until our work is fine.
 It's only men with skill to do
 Real work he tries to block.
 And so congratulations to
 The man the Knockers knock.

Edgar A. Guest, in the *American Freemason*.

LETTERS OF BISHOP GEORGE MILLER

[EDITORIAL NOTE.—Through the courtesy of Elder Wingfield Watson, the compiler, of Burlington, Wisconsin, some letters of Bishop Miller have come into our hands, and as, notwithstanding he once occupied the prominent position of Presiding Bishop, but little is known of him in Church history, we have concluded to publish that portion of his letters giving his early acquaintance with the church. His subsequent experiences, his agreements and differences with the organizations under Brigham Young, Lyman Wight and James J. Strang are only of interest in the history of the man, but what we give here is of general interest to church history.]

SAINT JAMES, MICHIGAN, June 22, 1855.

In the early part of November, 1838, the wolves being unusually destructive to my flock of sheep, and to avoid the perplexity of having them daily killed, I resolved in my mind that I would reserve of my flock for family use a sufficiency, and take the residue (amounting to a little over five hundred) into the adjoining State of Missouri (I was then living in McDonough County, Illinois, about five or six miles east by north of the village of Macomb) and there find a market for them.

Whilst I was ferrying my sheep over the Mississippi, at the town of Quincy, Illinois, I met with a young man on the ferry-boat, who had been in the town to get himself armed and equipped for the purpose of entering the Mormon war, as he pleased to call it. This declaration of the ignorant young man was indeed news to me. I had heard through the medium of the newspapers that a sect of religionists had recently sprung up in northeastern Ohio, but never took interest enough in the matter to read an entire article, thinking it all a humbug.

When I got to Mr. Merrill's (six miles from Quincy), who lived in Marion County, Missouri, being a Cambellite preacher

and tavern keeper (where I put up my sheep for the night), I found a crowd collected there, and much excitement and confusion prevailing. This was the night of November 8. It is not to be expected that I heard much good said of Mormons in this clamorous collection of ignorant, enthusiastic beings. Although I entered into the discussion of every topic, I gained very little knowledge of the causes of the Mormon war, as it was called.

Early the succeeding morning after my past night's confusion, I put my sheep drove in motion, and made near twenty miles on my way west, all the way trying the chances of selling my sheep, but found no buyers, on account of the war excitement; there being none but the old superannuated men, females and negroes left at home, and they all excused themselves from buying sheep on the ground of having used all their ready money to arm and equip those who, at the governor's proclamation, had responded to the call to drive out every Mormon beyond the limits of the State, or exterminate them.

Where I stayed the night of this day was at the house of an old aristocrat, a native of Virginia (and of course one of the first families), possessed of more pride of family than sound judgment, or general information. I had many warm arguments with him on free religious toleration and the Mormon war, being, as I now considered it, nothing more or less than a religious persecution, together with their increasing numbers, and the fears excited thereby, that they might in a short period give political character to the State, if not nipped in the bud.

I became convinced during the argument against the Mormons by the old egotist (my host) and his disclosure of the cause of the Mormon war, that it was altogether as I supposed, a religious persecution and an ungodly crusade against an unoffending, innocent people. And I ever after treated it as such, while I remained in Missouri selling my sheep. I did not re-

turn home until the first of December, and before I left the State the war was ended.

On my way home I was detained a week by the ice running in the Mississippi, cutting off the communication between the adjoining States. And the old preacher Merrill's being the nearest house of entertainment, there was a general resort to this house by all transient men that were waiting to cross the river.

The house was very much crowded by men from Kentucky, Indiana and Illinois, all prejudiced more or less against the Mormons, except Judge Holman, of Kentucky, who was on his return home from emigrating the Pottowatamy Indians, as principal agent to the west of the Missouri River. He informed us that we had gone and returned through Far West, and the firm conviction of his mind was that it was a religious persecution, and political jealousy of the growing strength of the Mormons.

Judge Holman and myself had to contend against the crowd, who were headed by our host, Preacher Merrill. Our arguments were (or rather quarrels on the part of our opponents) very bitter. All were more or less excited. Holman was a host to contend with, and bore down all opposition; and we really succeeding in silencing the crowd, before the end of our six days and nights discussion.

By the time I got home the advance of the Mormons expelled from Missouri began to cross the Mississippi River in a poor, and apparent distressed condition. During the course of this winter, I found my health very much declining, and was advised by Dr. William F. Barrett (who is now president of the Medical College of Missouri) to suspend all manual labor, and take moderate horse exercise; and he prescribed for me, and prepared the medicine for me to take.

I had already entered my sons and two nephews as pupils or students at the McDonough College located in Macomb, and

concluded to rent my farm, teams and other stock and move into the village, and board my sons instead of hiring their board. I had three hundred acres tillable land, between five thousand and eight thousand bushels of grain that I had no market for, a large quantity of bacon and lard, about two hundred and fifty head of hogs, about one hundred head of cattle, together with sheep and poultry, and fourteen well-selected horses, well suited for the saddle or harness; also three yearling colts.

The incumbrance of this amount of personal property was greatly in the way of my resolution to move to the village. I was not long in determining what to do. With the abundance about me, I immediately resolved to seek out some poor Mormon families, and establish them as farmers on my homestead, as I was well supplied with house room. My dwelling had eight rooms besides the cellar, and I had another good house that would accomodate two small families.

Some time in the month of March I went down to Quincy, Illinois, to put my plan into effect. I saw many families that had come out of Missouri, all more or less in destitute circumstances. But I had a friend in Quincy, the Honorable Archibald Williams, whose advice I wished to obtain in regard to suitable persons to take charge of my farm and property. Upon my arrival in Quincy, I waited on my friend Williams, who informed he that he had in one of his houses the families of Joseph Smith, sr., Samuel H. Smith, Don Carlos Smith, Jenkins Salsbury, and a Brother Henry Hoit. He said they were all destitute and he thought gentlemen, and would suit my purpose; and that he had warm prejudices in favor of them, and Mormons in general.

I waited on the venerable patriarch and those under his roof. He received me with great cordiality, and after I had disclosed my business he frankly said that his sons would take charge

of my farm and effects, and praised God that I had been sent in answer to his prayers.

We called the whole household together in council, whereupon it was determined that Samuel and Don Carlos would accompany me home, to see the premises and consummate the bargain. But the distance being sixty miles, and they on foot, it was concluded that I should start home that afternoon and get there the next day, and they would try to be at my house the night following. The old patriarch, during our brief interview, gave me a rather detached account of the persecution the Saints had passed through since the organization of the church in April, 1830, up to the expulsion of the Saints from Missouri, and their unparalleled sufferings, with the circumstances of his son, the prophet and seer, remaining in prison in the hands of his enemies. But his confidence was unshaken in God; that he would deliver him from his enemies and restore him to the bosom of the church.

The manner and language used in narrating the above, and his allusion to the ignorance of mankind in regard to God and Godliness, and the period having arrived at hand for the ushering in (according to the words spoken by the holy prophets) of the dispensation of the fullness of times, and the coming forth of the Book of Mormon, pursuant to the accomplishing of God's work for the salvation of mankind, bringing them to the glorious period when all should know the Lord from the least to the greatest, was really most thrilling, and made an impression on my mind which cannot be forgotten; indeed, I was almost persuaded to be a Mormon.

I arrived at home and the Brothers Smith came as was agreed upon, and in a few days they took possession of my farm and stock on hand, which was ample for the comfort of my families. I told the Brothers Smith, Hoit and Salsbury to inform all the destitute Mormons to come and get provisions to subsist upon, as eight thousand bushels of grain would feed

many persons, if used for breadstuff alone, and it could be had without money or price.

Notwithstanding the influence of the course of medicine I was under, my health was still rapidly declining, all seemed to move on smoothly with me and my tenants; but, however, there was an occasional freak of persecution against me for introducing Mormons into the neighborhood. In the meantime I had read the Book of Mormon, and was somewhat perplexed (as I was really a believer in the work, although I had not as yet heard a sermon) at the frequent occurrence of the words "had not ought," and such like provincialisms, however, I became more reconciled in regard to those errors as I was daily growing in faith.

About this time we had the news reach us that the prophet, Joseph Smith, had escaped from prison, and had arrived in Illinois, and was making an effort to buy the village of Commerce, at the head of the lower rapids of the Mississippi River. I had great anxiety to see him but Don Carlos informed me that as soon as the contemplated purchase was made, and a place fixed for the gathering of the Saints, that Joseph would be at my place to pay them a visit. I therefore put my patience in requisition to wait the appointed time.

As I was in the daily habit of riding out every fair day; on a bland bright morning I prevailed on my wife to indulge in the luxury of a ride on horseback, to visit our tenants on the farm. On our return home I perceived as we were leisurely riding along, that a carriage containing a number of persons was meeting us, and as we neared it the appearance of a large man sitting in front driving seemed to be familiar to me as if I had always known him, and suddenly the thought burst on my mind that it was none other than the prophet, Joseph Smith.

Indeed, my whole frame was in a tremor with the occurrence of the thought, and my heart seemed as it were coming up into my mouth. Getting in speaking distance, he suddenly

reined up his horses; as making ready to speak (I was much agitated as the words came from his mouth),

“Sir, can you tell me the way to the farm of a Mr. Miller, living somewhere in the direction I am going?”

Instead of answering him direct, my reply was, “I presume, sir, that you are Joseph Smith, jr., the Mormon prophet?”

“I am, sir,” adding, “I also presume that you are the Mr. Miller whose farm I inquired for?”

“I am, sir.”

He then introduced me to his wife and family, and thus a formal (or rather an informal) introduction passed between us and families. In our short interview many things were said in regard to our meeting, that on our approach we each supposed that the other was an old acquaintance.

I solicited him to preach. He excused himself as not feeling like sermonizing, having just escaped from prison; that he felt like a bird uncaged and was more disposed to reconnoiter the country and visit his friends and people.

Upon my urging the matter of his preaching, he suddenly turned to me, saying that he did think of some one of the elders preaching for me, but he was now resolved on doing it himself; that it had been whispered that a Samaritan had passed by and bound up the wounds of his bleeding friends, adding that he would do the best he could in the way of preaching. Accordingly the time and place was fixed upon, and I went to notify the people of the appointment of the Mormon prophet to preach.

The appointment arrived at hand. The house and dooryard was filled with people, apparently anxious to hear, as I then thought, and do yet, more for the purpose of faultfinding than seeking after truth. He took for his text that chapter in the writings of Luke, where a certain man fell among thieves when journeying from Jerusalem to Jericho, and was taken and ministered to by the Samaritan.

He took an extensive latitude while treating on this text, and took up a long time, and notwithstanding it was a rainy day, those outside of the house stood in the rain sheltered by umbrellas until the service was over. I had no remaining doubts left in regard to the truth of the prophet, Joseph, and the doctrine of the gospel as taught by the Latter Day Saints. An arrangement was then agreed upon that I was to circulate notice of an appointment for a two-days meeting, to be held in the courthouse on Saturday and Sunday, three weeks from that time, and Joseph was to send a couple of able elders to preach in this hotbed of Presbyterianism and Methodism.

Three days before the appointed time of preaching in the courthouse in the village of Macomb, it being near the 26th of June, 1839, keeping up my custom of riding out every day on account of my declining health, I harnessed up my carriage horses and brought out the carriage, proposing to my wife to take our little daughter Mary, who was about the age to be interesting as a little prattler, and for us to take a ride to the farm, see our Mormon friends, and dine with my sister, who lived adjoining my farm.

On our leaving our brother-in-law's, in the act of my handing our little daughter to her mother in the carriage and putting up the steps, I fell as if I had been shot down, with no more use of my body from the hips to the ends of my toes than if I had not had such parts. I would, however, persist in going home, and was accordingly bolstered up in the carriage and got home at night, or rather sundown, with much difficulty. Three doctors were called in, and upon consultation they opened the veins in both my arms, and took a half pint of blood every three quarters of an hour. They pronounced my disease tic-doulooureux, and told me frankly if I had any matters to arrange in regard to my estate I had better be about it, as I could not possibly live.

On that afternoon Elders Taylor and Rigdon arrived at my

house for the purpose of filling the before-mentioned appointment. They questioned me in regard to my faith, and told me I need not lay in bed another minute on account of my sickness. I was instantly healed, and had the use of my limbs and entirely free from pain. The entire village was in an uproar. Those who were watching with me at the time of this occurrence, fled from me and left my house as if I had been a hideous monster. The word was circulated all over the village that it had been a plan concocted between me and the Mormons, that I was to feign sickness and pretend to be healed by the Mormons, all for effect, to carry out our imposition upon the credulity of the people.

Elders Rigdon and Taylor preached as agreed upon to a full house, who were there to find fault rather than be profited by hearing the truth. There were preachers of different sects present, who, when challenged by the Mormon elders to defend their false doctrine and erroneous religious tenets, not one of them would take up the glove when opportunity was given.

I was baptized by Elder Taylor, and here a new era of my life was fully ushered in. I was now openly persecuted for my religious belief and profession. My cattle were shot on the prairies (but not killed). My fences laid down, and the flocks and herds of the prairies turned on my grain fields. I was vexed by petty lawsuits. Men that I had never had dealings with would recover sums of money from me, by bringing into the justice's court false witnesses, and those that owed me would prove payment, and it was openly avowed by some that they had just as well have the picking of my estate as the damned Mormons and Joe Smith, as they were all living off of my effects.

I immediately began to arrange my property matters, so that I put them in shape to be available, and gather with the Saints; which I accomplished the ensuing spring. In my next

on missions. This was a great task for me, on account of my diffidence or lack of confidence in myself. I, however, was faithful in my calling and appointment of my mission, and our labors were blessed.

The legislature had granted us a city charter, and other charters also, embracing powers and privileges so broad that our enemies had their jealousy aroused to the highest degree (either real or ideal) on account of the great power granted by the legislature to the Mormons. But my opinion was then and is yet that the main ground of fear was the act to organize a military force, called the Nauvoo Legion, as according to the provisions of the act to organize the militia of Illinois, that this dreaded Nauvoo Legion, would draw State arms; and if they should wish to expel the Mormons from Illinois, as they had from Ohio and Missouri, these state arms might be somewhat in the way of the undertaking, as our increasing numbers had already excited the fears of the knowing ones, in regard to our political as also our municipal strength.

Joseph Smith already began to make preparations to build a temple, and had suggested the propriety to me of building a house suitable for a tavern or hotel, answering to the growing importance of the city. Whilst I was out on my mission, on January 19, 1841, Joseph Smith received the revelation appointing me to the office of bishop, to organize an association to build the Nauvoo House, also the revelation to build a temple. Alpheus Cutler, Reynolds Cahoon, and Elias Higbee were appointed a building Committee to superintend the building of the Temple.

In this commandment I was made one of the committee of the Nauvoo House Association, and named by Joseph as its president. In the month of February I was ordained and set apart in the Bishopric, to which I was called in the revelation; and also as president of the Nauvoo House Association.

I immediately entered on the duties of the stupendous work

before me, and a scene of activity peculiarly complicated and diversified in every feature, involving responsibility and manifold labors, hitherto unknown to me. Early this spring the English emigrants (late converts of the apostles and the elders in the vineyard) began to come in, in apparent poverty and in considerable numbers. Beside these, they were crowding in from the States, all poor, as the rich did not generally respond to the proclamation of the prophet to come with their effects, and assist in building the Temple and Nauvoo House. The poor had to be cared for, and labor created that they might at least earn part of their subsistence, there not being one in ten persons that could set themselves to work to earn those indispensable things for the comfort of their families.

My brethren of the committee of the Nauvoo House association, and the committee of the Temple, all bore a part in the employment of laborers, and the providing of food for them, but I had a burden aside from theirs that rested heavily upon me, growing out of my bishopric. The poor, the blind, the lame, the widow, and the fatherless all looked to me for their daily wants; and but for the fact of some private property I had on hand, they must have starved; for I could not possibly, by soliciting gratuitous contributions to bury the dead, obtain them, let alone feeding the living. I was here thrown into straits unlooked for. (No tithing in store, the rich among us pretended to be too poor to barely feed themselves and nurse their speculation which they were more or less engaged in, and those that were really poor could not help themselves.)

I was now in the midst of a sickly season, filled with anxiety for the suffering. Multiplied labors crowded upon me, and hundreds of mouths to feed. My days were filled with toil and care, and my nights were not spent with the giddy and the mirthful, but with sleepless anxiety in waiting on the suffering poor and sick of the city. Perhaps I am saying too much. But

I praise the God of heaven that he gave me shoulders to bear, and patience to endure the burdens placed upon me.

In a conference of the building committee, Joseph and Hyrum Smith presiding, called at my suggestion, to deliberate on the best plan of operations for procuring lumber for the building of the Temple and Nauvoo House, the result of our deliberations were that we should buy a mill in the pineries of the firm of Crane and Kirtz, situated on Black River, a tributary of the Mississippi, which they were holding for sale at fifteen hundred dollars.

Crane and Kirtz were sent for (their residence twenty miles off). They came. The bargain was made upon the representation of Crane and Kirtz, and Peter Haws, of the Nauvoo House committee, and Alpheus Cutler of the Temple committee, were appointed to take immediate possession of the mills, and take a company of laborers, with nine months' provisions and clothing, and enter into the business of lumbering, for the joint benefit of both buildings, each furnishing an equal proportion of the accruing expenses. The outfit was provided for a large company (I do not remember the precise number), and they all forthwith set out on their undertaking.

The residue of the summer and fall was taken up with providing the means for feeding and paying the wages of the laborers engaged on the Temple and Nauvoo House, which was done abundantly for the time being, mainly by the exertions of Lyman Wight and myself, for both houses. The workmen were kept all winter, as we necessarily had to feed them whether we discharged them from the work or not; they having no means of buying their winter's food without our aid.

At the closing in of winter Joseph advised me to go to Kentucky on a preaching excursion, and sell some property I had, to obtain means for the early spring operations; and Lyman Wight to Ohio, and the Eastern States, and visit those that would not gather up to Nauvoo, get what tithing he could, and

sell what stock in the Nauvoo House he could, and return early in the spring.

We severally set out. Lyman to the Northeast, and I to Kentucky. My labors were prospered. I returned in the ensuing April with a hundred head of cattle, some horses, and other effects.

I will now take a retrospective notice of the progress of our operations in the pinery. Haws and Cutler returned with a raft of hewed timber at the close of navigation, and twelve of the men. They left a man in charge at the pineries. They remodelled, or rather almost made anew the mill, but made but little or no lumber, and left the men to get logs ready for spring sawing.

This summer I was almost overwhelmed by the amount of business crowding upon me, having the burden to bear almost alone.

John C. Bennett, one of the most corrupt of corrupted men, having been severely reprov'd for his corruptions and false teachings, set out to get revenge for being so harshly dealt by. He wrote and published a series of exposures of Mormon corruptions, as he was pleased to call them, and by his falsehoods procured another requisition by the governor of Missouri, upon the governor of Illinois for the extradition of Joseph Smith, as accessory before the fact, to an attempt to commit murder on the body of Ex-Governor Lilburn W. Boggs.

I was delegated to go to Missouri and see Governor Reynolds in person. E. H. Derby went with me, and for the time being the blow warded off, and all was peace again. Soon after this Joseph wrote two letters of revelation in regard to the baptism for the dead. In the beginning of the month of October, 1842, we fully ascertained that our lumbering operations ran us in debt \$3,000, and the amount of lumber so little that our work was almost brought to a stand.

All of our lumbering operations having proved nearly abor-

tive, Lyman's labors this summer produced very little for the Nauvoo House, but a large amount for the Temple.

We had another conference of the committees, whereupon it was determined that I should go to the pineries and get Henry W. Miller and family, with two other families, to go up as cooks for the men, and for Lyman Wight to go east and return in the spring, and together with Peter Haws drive the work at home, whilst I should make an effort in the pineries to extricate our establishment from debt, and make the lumber in sufficient quantities to keep the work progressing. It was advised that I should take my wife along with me, as she was very sick of ague and fever, and taking her north was advised to recover her health.

A few days after the conference I started with my wife, female children and hired girl to Prairie du Chien; there having a suit pending against Jacob Spaulding, the owner of the mills at the falls of Black River, fifteen miles above our present establishment. The others were to come forthwith after me in a boat loaded with our winter supplies, which we intended to have towed up to the mouth of Black River, and then work it by poling to our lumber mills. I got to Prairie du Chien, and arranged my business with Spaulding, so as to secure my claim against him, in getting possession of his mills on my arrival there, and turn him over ours (which was of little or no value) in lieu thereof.

Spaulding returned to the mills to await my arrival and I remained awaiting the coming up of Henry W. Miller. It is often the case in the course of human events, that a man clothed with a little brief authority, gets far above his principal. Unfortunately this seemed to be the case with Henry W. Miller. He loitered away his time at Nauvoo, swelling over his big authority, telling the men that we could not do without him, for his knowledge and mechanical skill was really indispensable to us. He also told the men that he was sent up to

keep a kind of oversight of my movements; but he was finally urged out of Nauvoo by the men on the boat and the architect of the Nauvoo House, after having loitered away two weeks of time at this advanced season of the year, and it was not until three weeks after the time that he appointed to meet me at Prairie du Chien that this great personage arrived, and not until the steamers had all stopped running; leaving us ninety miles to tow or pole our boat to the mouth of Black River, and then over one hundred miles to the mills.

I, however, before the boat came, got on a raft, and met them coming on by poling, and on the evening or rather afternoon of the 12th of November, we got to Prairie du Chien. I got my family aboard, and came on towards our destination. The weather cold, and the river running with slush ice, with intense labor we made at noon, on the 17th of November, within seven miles of the mouth of Black River and stopped at a trading post. The river now being completely filled with snow and ice, here we secured our boat for the winter, and stored our freight.

I will not attempt to give in detail (as appears in my diary) the toil, cold, breasting snow banks (it was two and a half feet deep on a level), treading a road for oxen and sleds to travel upon, and the labor of myself and the men in getting the teams down from the mills, and the families moved up; suffice it to say that Bonaparte's retreat from Moscow was a mere nothing in comparison, save there were no deaths or freezing amongst us.

It was not until the 31st day of December that we got fully established at our mill at the falls of Black River and began our lumbering operations. We were one hundred and twenty miles from our principal winter supply of provisions, our cattle not half supplied with grain and forage to enable us to prosecute our winter's work to advantage; the men almost worn out with the incredible toil that we had just passed

through, indeed they performed labors that are almost incredible to relate, and I felt in my heart to praise God that he had given me strength to take the lead, and go before the men in all their toil.

Too much cannot be said in praise of these faithful brethren. They really performed wonders. We were in the midst of a howling wilderness, and the aspect of our affairs to some might seem forbidding; but we were all buoyant with hope of better days, and resolved on accomplishing the work we had undertaken. We now being organized for a regular train of operations, we thought our labors and exposures might in a great degree be past; but it was not so and with the best division of labor that we could possibly devise, it was all we could do to keep our families and cattle from perishing for want of food, from the fact of our winter supplies being far distant, and the depth of snow on the mountains and valleys intervening, we had to draw on sleds, and carry by backloads the principal supplies for men and animals besides our lumbering operations.

The foregoing were not all the difficulties we had to encounter. Several bands of the Winnebago Indians were scattered up and down Black River on their winter's hunt, and as is common, a number of traders and whisky sellers were also in attendance, in order to buy or rather cheat the Indians out of their furs and peltry. Those fiends in human shape influenced the Indians to come in sufficient numbers (as they supposed) to our mill and make a demand of us for the pine trees we were sawing, two barrels of pork with a proportion of flour, or, on our refusal, they would burn down our mill. The lumbermen on the river had a hand in this matter, but they tried to excuse themselves clear.

When the Indians came to our mills they were drunk, or partly so, and very clamorous. I could not understand their language so as to know what they wanted, more than I conjectured by their signs; but prevailed in making them under-

stand that I would go with them to a trading post, where there was an interpreter; and I would have a talk with them; and accordingly set off with them, unattended, as I did not wish to raise any excitement among our men.

On our arrival at the post, the Indians told me that we were cutting and sawing up the pine that was once theirs and of right ought then to be; that their children were perishing with hunger, the snow so deep that they could not hunt, and the white men had told them that we ought to pay them, or they ought to burn our mills.

In my speech in reply, I told them that I did not fear them, or the white men either; that when they got ready to burn our mills, to come on and bring the white men with them; that I had not at any time sold them whisky to make them drunk, causing them to lay in the snow and freeze to death, as had been the case several times the present winter; nor had I at any time cheated them out of their furs and peltry by giving them trifles in return, thereby depriving them of the means of buying food to feed their starving children; nor had I any hand in buying the Indians' lands; nor had I, as a lease, held up the bottle, or trifling presents as an inducement to sell; that they might receive annuities for the traders to squabble over, which of them should get the first chance to cheat the Indians out of them, by smuggling whisky to them, thereby disqualifying them from getting their living as their forefathers had done: and that the white man had done all this and more too; that they had driven them from the bones and homes of their fathers, and that I did not sanction any of these wrongs done the Indians; that I had been, and always expected to be, their friend; that I had fed and warmed them, when they came to my house, and had sent food to their hungry children; and if for these things, they wanted to burn our mills to come and burn them.

While I was speaking the tears rolled down the cheeks of

several of their principal men, and they came up to me when I closed my remarks and embraced me, telling me in broken English, good captain, brother, good captain.

I bought some flour and pork of the traders and gave them telling them to take it home to their children. I returned to the mills the same day. No further difficulty occurred with the Indians, lumbermen or traders in the course of the winter and spring. Nothing but toil and hardships awaited us at every stage of our undertaking.

We had sent a man down about the first appearance of the melting of the snow and breaking up of the ice, to the place where we had left our boats and stored our provisions, to take care of them.

On the 6th of April, I, with four of the young, able-bodied men, started down to bring up our boat and provisions, that we had left last fall (or winter).

The ground was beginning to show itself on south exposures. We arrived at our boat on the morning of the third day. The man we had sent to take care of our boat had all safe, but had not been able to free the boat of the ice that had accumulated through the winter. We immediately set about it, and had all clear by night; but it was not until 11 o'clock on the 10th of April that the river was freed from ice so as to be at all practicable to work our boat. We loaded up and started, breaking the gorges of ice, making headway by the most tremendous exertions that men could possibly make. Worn down and exhausted, we encamped for the night fairly up in Black River Lake (a widening out of the river above its mouth).

In like manner we prosecuted our daily task until the afternoon of April 19, when we arrived at our mills, worn-out with the violent exertions we had made on our voyage. We, however, did not slacken our hands, until with the assistance of the

men at the mills we unloaded the boat, and put our flour, pork, etc. into the storehouse.

I took this spring two rafts of lumber to Nauvoo, and obtained supplies to feed and clothe the men engaged in lumbering. I conceived it necessary to buy three or four yoke of oxen, as we had lost three head from the severity of the winter. Our mills daily turning out over twelve thousand feet of lumber, it necessarily took much teamwork. About the first of June I came up on a steamer to Gelena, that being a better place to buy oxen than Nauvoo, and would save transportation that part of the way. I bought the oxen required, but could not get any boat to take them up under two weeks. I, upon this information, yoked up and chained my oxen together, lashed my trunk on the middle yoke, and forthwith set out for Prairie du Chien about 4 o'clock p. m., a distance of seventy-five miles, where I arrived on the afternoon of the third day.

I had yet a hundred and fifty miles to go on a right line, and on the traveled road two hundred. I was at a loss to determine on the route I would travel, whether to aim at a straight line never trod by the white man's foot, or to take the track frequented by those who had occasion to travel in this region. I was but a few minutes in determining. I provided a supply of provisions, and started forthwith to reach the mills by the straight line, through the woods; went out four miles to the last house on my way, where I stayed all night.

I set out early, and without entering into detail in giving the incidents attendant on this lonesome journey, no company but my three yoke of oxen, and by perseverance arrived at the mills at noon on the sixth day from Prairie du Chien, to the surprise and apparent joy of all my friends present, to see a man all tattered and torn, though not forlorn, emerging from the woods, driving three yoke of oxen. The brethren would hardly accredit me when I told them the route I came up, and all alone. Some would say, Were you not afraid wild beasts would eat

you, having no gun to defend yourself? I told them I had a knife that answered just as well. . . .

As ever,

GEORGE MILLER.

EDITOR'S NOTE

Instruction to Bishop Miller and others as referred to in these letters was:

"And again, verily I say unto you, My servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I, the Lord, love him: I, therefore, say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me.

"Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such a one as my servant Joseph shall show unto them; upon the place which he shall show unto them also. And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore, let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord, and the corner stone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor, which shall be appointed unto it shall not suffer any pollution to come upon it."

Again:

"And again, verily I say unto you, If my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in moneys or in properties, wherein they receive the real value of moneys, they shall not appropriate any portion of that stock to any other purpose. . . ."

PIONEER TRAILS ACROSS IOWA

This article is intended to treat of the travels of the "Mormons" or Latter Day Saints who crossed the State when the area of the present State of Iowa was new and unknown. There were at least three of these early companies that launched out upon the broad prairies and broke roads across the trackless wilds.

In 1853 George William Curtis wrote from Milwaukee, Wisconsin, to a friend in the East, saying: "I have seen a prairie, I have darted all day across a prairie, I have been near the Mississippi, I have been invited to Iowa, which lies somewhere over the western horizon." Some years before, George William Curtis was invited into this comparatively unknown region lying "somewhere over the western horizon." These daring pioneers in search of congenial homes left their traces across the state in three different directions.

JAMES EMMETT COMPANY

In August, 1844, a company of men, women, and children numbering about ninety persons, with thirty wagons, under the leadership of James Emmett, crossed the Mississippi River above Nauvoo, Illinois, and proceeded up the west bank of the river through Fort Madison and Burlington to the Iowa River. In subsequent years it was claimed by some of this company that it was sent out by the church with authority to explore the Rocky Mountains with a view to the church moving west; but evidently the people at Nauvoo did not so understand it, but the idea was prevalent there that James Emmett and his company had withdrawn from the main body of the church, and were seeking an abiding place as an independent organization. This is evident from reference made to him in the *Times and Seasons*, the church periodical published in Nauvoo

at the time. In the minutes of a church council held in Nauvoo, September 8 and 9, 1844, is found the following: "Elder Hyde motioned that James Emmet and Zachariah Wilson, and those who go with them, shall be disfellowshipped until they repent, but at the request of Elder Young the motion was withdrawn."—*Times and Seasons*, volume 5, page 687. At the following October conference Brigham Young made an address in which he is represented as follows: "He next referred to Lyman Wight's going away because he was a coward, but he will come back and his company, and James Emmett and his company will come back."—*Ibid.*, page 694.

These notices indicate a separation, and so we must consider this company an independent one not subject to the council of the leading authorities. They followed up the valley of the Iowa River to a point in Marshall County, not far from the present location of State Center, where they went into winter quarters and remained until the spring of 1845.

It was doubtless this company to which Mr. Joseph E. Morcombe refers when he wrote in the History of the Grand Lodge of Iowa, though he makes a mistake of one year in the time. He says:

One curious and interesting reference is noted, which indicates the Masonic standing of those Mormons who passed through the State of Iowa on their way to the new Zion in Great Salt Lake Valley. These emigrants sought different routes across the unsettled territory converging at Kaneshville on the Missouri River. The winter of 1845-1846 overtook a party of these refugees at an Indian trading post a few miles west of Iowa City. The horrors of that season for these destitute and poorly protected wanderers cannot be told here. Suffice it to say that a plot was formed by a party of roughs haunting the wild border to arrest the men on a trumped up charge "so that they might, without risk, plunder the camp and ravish the women." This was frustrated through the firmness and intelligence of the officials. The suffering condition of the campers was then ascertained and appeal made to the decent people of the community for aid. To this there was a ready and instant response. The narrative continues "Most of these Mormon men were Freemasons, and when the diabolical plot against them was made known, and confirmed by the fact that their accusers never dared appear in

court where law and reason ruled, very naturally a strong interest and sympathy were awakened in their behalf, among members of the fraternity and others. As a result of this they were supplied with many things for the relief and comfort of their destitute people at the camp, and they departed with light hearts and heavy loads."

As far as Iowa City they had the advantage of roads traveled to some extent, and still on to their winter quarters there were scattering settlements, but as they moved westward in the spring of 1845, they had to break the road, and, when they could not find suitable fords, build bridges or make long detours around the sources of streams. Hence their progress was necessarily slow. Their general course was westward varying a little to the north.

Some time during the rainy season of the summer of 1845 they reached the Missouri River near the mouth of the Dakota River. These rivers were swollen by recent rains, so that neither could be crossed, and the company was detained. Here they met some fur traders who resided at Vermillion, South Dakota, and were by them invited to Vermillion. The invitation was accepted, and the remainder of the summer and the succeeding winter was spent at Vermillion. In the spring of 1846 they laid out a large farm a few miles below Fort Vermillion, in a bend of the river, doubtless intending to remain for the summer. They had suffered much privation until they reached the Missouri River, where they found plenty of game and wild honey, and fared better.

But early in the spring of 1846 they constructed a small boat in which some of their number took passage down the Missouri River. We have no account of the travels of these persons, but in some way they found their way back to Nauvoo, where they found the people breaking up and leaving their homes, destined for the Rocky Mountains. They returned to the company at Vermillion bringing the intelligence that the main body of the church would cross the Missouri somewhere

about Sarpy's old trading point. This news fired the Emmett colony with desire to meet their old associates. They hastily made the necessary preparations and moved down the river. Arriving at the expected place of meeting early in May they found their brethren had not arrived. The company then continued their journey into the borders of Missouri where they obtained employment and laid in a supply of grain and clothing with which they returned to the vicinity of where Council Bluffs now stands. Here they found that several companies of their expected friends had arrived, among others a company under the direction of Bishop George Miller with which the Emmett company was incorporated. On July 6, 1846, this newly formed colony crossed the Missouri River and moved on to a Pawnee village either the one on the south bank of the Platte below where Fremont, Nebraska, is now situated or the one on the Loup Fork of the Platte near Columbus. Here they remained for about a month. In the meantime Brigham Young had arrived at Winter Quarters, near Omaha, and sent orders to Bishop Miller to divide his company, some to go into winter quarters where they were and some to move on to Grand Island and winter there.

Bishop Miller had been visited by some Ponca Indians whose location was at the mouth of Niobrara or Running Water, and being assured by these Indians that it was a good place, on account of the rushes in the river bottoms, to winter stock, decided the Indians knew more about the situation than Brigham Young; so with characteristic independence Bishop Miller decided to disobey orders and follow the Indians to their village. Arriving there they found everything as represented and were well received. Here they spent the winter, and here the experience of James Emmett at Vermillion was of service to the company for he had obtained some knowledge of the Ponca language and acted as interpreter. One historic character,

Elder Newel Knight, was buried at this place. On the 9th of February, Miller and Emmett were visited by a delegation from Winter Quarters consisting of Erastus Snow, Orrin P. Rockwell, and Ezra T. Benson who persuaded them to again unite with the main body. To accomplish this they arrived at Winter Quarters in April, 1847. James Emmett had no difficulty in affiliating with Brigham Young and his confederates, but the friction between George Miller and the authorities became more intensified until with as many as would follow him he moved southward to form a junction with the Lyman Wight colony in Texas.

From this time the James Emmett company was swallowed up in the great western exodus, thus losing its identity.

The personnel of the James Emmett Company has not to our knowledge been preserved, so we have been able to give but few names.

Mr. A. J. Leach the very efficient historian and secretary of the Antelope County Pioneers in his valuable work, History of Antelope County, presents evidence which he thinks proves that this Niobrara Colony went south on its way to Utah through the west part of Antelope County. This is evidently an error as the records show plainly that they followed down the Missouri River to Winter Quarters near Omaha. Mr. Leach says :

In the year 1846 a colony of Mormons on their way to Utah, numbering about twelve thousand, reached the Missouri River in June. Some of them remained on the Iowa side, but others crossed over to Nebraska and located temporarily at Florence, just north of where Omaha now stands. These Mormon colonists built bridges over the Papillion and the Elkhorn preparatory to pushing on west, and a number of them did go that year to a point opposite the Pawnee village on the Platte. Then from the Platte they went northward and wintered on the Niobrara, near its mouth. Afterwards, probably in the spring of 1847, they left their camp on the Niobrara and struck out for Salt Lake, passing through Antelope County. Their trail entered Antelope County a little east of the northwest corner of section 2 in Bazile Township, passed southwesterly through Bazile, and entered Crawford Township near the center of the

north line of section 5 and entered Ellsworth Township on the east line of section 1. It probably passed through the north tier of sections in Ellsworth Township, but the plats on file at Lincoln do not show this. It then crossed Royal and Garfield Townships, leaving the county near the southwest corner of section 30, Garfield Township.

This data locates the Pawnee village where the Miller-Emmett company turned towards Niobrara to be the one on the Loup and the road passing through Antelope County to have been made by them on their way north to Niobrara. Leaving the territory now included in Antelope County, they doubtless followed down the valley of the Verdigris River to their destination at the mouth of Running Water. This also accounts for there being no trail following the valley of the Elkhorn River. Other circumstances also serve to designate the Loup Fork Village to be the one in question. Miller says it was one hundred and twenty miles from Winter Quarters, which would be near the right distance, traveling up the Loup unto the mouth of the Beaver, then following up the Beaver would connect them with the trail where Mr. Leach locates it.

In this connection the following extract written by Bishop Miller from Saint James, Michigan, July 1, 1855, to the *Northern Islander* will be interesting:

Our Punka Indian Chief was yet with us. We informed him of the purport of the orders we had received from our big captain. He told us that it would not do, at all; that our big captain knew nothing of Indian customs; that the Pawnees wintered their horses at Grand Island, and that our immense herd would eat up all the feed before the winter was half gone, and when the Pawnees came in from their summer hunt they would kill all our cattle, and drive us away; that it was wholly impracticable to winter in the places designated by our big captain. But said, if we would go with him to his village, on or near the Loquocore or Running-water River, that there were rushes abundant to winter all our cattle, and to spare; that it was his country; and he had the granting of privileges, and that there were none to object, and he could ride to it on his pony in two days.

We held a council in regard to what should be done in our present circumstances, and unanimously agreed to go with the Punka chief to his village. He had already agreed to act as pilot. We had, in the meantime, recrossed the Platte River, and on the 13th of August started for

the Punka village. We saw and killed a number of buffalo on our route, and without loss or accident arrived on the 23d of August at the Punka village, and found everything as represented by the Indian chief.

The excitement and surprise was very great in the Punka camp at our approach. They were riding and running in every direction, twenty or thirty riding toward us (we were, no doubt, a great curiosity to them, two hundred covered wagons and a vast herd of cattle). On nearing us they recognized their chief, who spoke to them, and all was calm. The chief was quite sick at this time, but, however, he called a council of all his chiefs and braves, and made a long speech to them, after which he told us that the land was before us, and to build ourselves lodges and feel ourselves at home. We made them some presents, and then prepared setting about making shanties for the winter. The name of the chief is Teanuga-numpa, signifying or rather interpreted, Buffalo Bulls, two.

We were now, as we supposed, at home. But very serious results sometimes grow out of very trifling things. The old chief continued sick, and as our wagons were moving up to the place of our shanties we passed through the Indian camp, and all the Indians, on a rush, with arms in hand, came upon us, threatening destruction, saying their chief was dying, and we must have poisoned him. I ordered a halt, and we went into the chief's lodge, and found him just recovering from a fainting fit. He extended his hand to me and began to speak, saying that he was about to die, and that his brother would succeed him as principal chief, and he must talk to him and the lesser chiefs' and cause them to carry out his promises to us. They forthwith assembled around him (it was now getting dark), and the venerable chief began his deathbed talk, which lasted over an hour. He presented me before them, stating that I was his friend and brother, and for them to treat me as such.

By the time this talk had ended the darkness was such that we could not travel, and the old chief's brother advised us to camp right where our wagons stood, and sent some of his young men to assist us in camping. The old chief seemed better in the morning, and we all moved up to the place of our shanties. This day the great Tea-nuga-numpa died, and the mourning was indeed very great for this truly great man. Their custom of interring their dead is for each mourner to cut up a large sod and lay in a conical form around the body of the deceased, and the size of the mound is always in proportion to the number of mourners. And on this occasion all turned out, from the least to the greatest. Their cries were very great and sore.

All seemed to go on well with us for a time, until the Indians left on their winter's hunt. A short time after they had gone, all of our horses were stolen, with the exception of those belonging to James Emmett. A council was called to deliberate on the course best to be pursued in regard to the stolen horses. Nearly all were in favor of raising men, and pursuing the Indians and retaking our horses. I alone opposed the measure, on the grounds that the Punks had most likely taken our horses,

and it would not be advisable to break friendship with our Punka friends, as we were in their country; and if they had not taken them, as their chief had promised us protection, that they might undertake to recover our horses for us; and if the brethren would leave the matter to me, that I would recover the horses, and in case of failure, if I could not satisfy them, I would become responsible to them for their horses.

My offer was agreed to, and James Emmett and myself set out to find the Punka camp. We proceeded up the Loquocore River about one hundred and twenty miles, and came up with them. They manifested great pleasure in seeing us. On approaching their camp we discovered some of our horses running out among the Indian horses. It was but a short time after taking care of the animals we had rode until we were invited to partake of a feast at the lodge of the principal chief, and so on, in quick succession, until we ate four feasts, prepared at the lodges of the chiefs. And at night we were conducted to the lodge of the principal chief, and after the usual ceremony of smoking, the chief said, if we had anything to say we would then talk.

I accordingly began my speech by inquiring how they succeeded in their hunt. The chief replied, considering their lack of horses to ride in the chase, that they were making a very good hunt, and if we would send up four wagons he would load them with meat.

I told him we had nothing but ox teams, and they would not be able for the trip. If we took them from the rushes they would starve, as they could not eat the cottonwood bark as the horses; that I thanked him for his kind offer, and that I was sorry that I had not horses sufficient for their successful winter's hunt; but we were so poor that we could not help him, or we would gladly do it; that we had but eighteen horses, and I supposed that on account of their great lack of horses his men had taken them, as I had seen the horses among theirs; but for us who were chiefs it would not do to break friendship, on account of our men doing wrong; that if I was rich I would give them the horses, but as I was poor that I could not do it, as they all belonged to my men.

I told them further, that I knew the Indians could take better care of horses than we could, and I was glad they had them; that they needed them on their hunt, and could return them in the spring in better plight than if we were to keep them ourselves. At this time the chief arose and smote on his breast, saying, his heart was sick; that my tongue was not forked; that I looked good to him; just as I did when he first saw me; that his whole heart was sick, to think his men had taken the horses of so good a man.

Then turing to the interpreter and saying a few words, he went out, and in a few minutes I heard the war chief going through their camp among the lodges, making a loud and long harangue. After he had done so a silence prevailed, and the chief coming up to me, said, Walk outside. Then presenting the horses, said, they are all here. I told him I did not want the horses, I would lend them to him till spring and they might then return the horses, or buffalo robes, at their option. After this we

smoked, and the chief allotted us our lodgings for the night. We laid down and had a comfortable night's rest.

Next day after feasting abundantly on the best of fat venison and buffalo meat, and receiving many assurances of good will, we set out on our journey home, loaded with all the meat we would carry.

In the course of the winter we sent down eighteen wagons to Missouri for provisions (a distance of 330 miles), as we were apprehensive that we might be short before we should get on our next year's supply.

LYMAN WIGHT COLONY

In 1834 the church at Nauvoo sent a company to the Wisconsin pineries to obtain lumber for the building of the Temple and the Nauvoo House. This company was under the presidency of George Miller, the presiding bishop of the church, and Lyman Wight, one of the twelve apostles. They established mills on Black River, Wisconsin, manufactured lumber and sent it by raft to Nauvoo.

After the death of Joseph and Hyrum Smith June 27, 1844, both Miller and Wight met in council with the authorities at Nauvoo. Miller with little friction harmonized with Brigham Young and others for a time, and remained at Nauvoo until the general exodus of 1846. Wight demurred from the general policies, and returning to Wisconsin led the Black River company to Texas.

Some years ago the writer of this article wrote an article on this movement which was published in a church magazine called *Autumn Leaves*, for December, 1895.

It will suit our purpose to reproduce this article with such alterations as more recent information and development suggest.

On March 28, 1845, at twenty minutes after eleven o'clock a. m., four rude home made boats were loosed from their moorings at the mouth of the Black River, Wisconsin, about one hundred miles above Prairie du Chien, to be propelled by poles,

aided by the current, down the Father of Waters. The boats contained about one hundred and fifty men, women, and children bound for the western wilds of Texas there to carve out a home and a fortune. They were poor, but full of courage, and impressed with an abiding faith in their ability to reach their destination, and to endure the hardships of a frontier life.

The leader of the colony, Elder Lyman Wight, was born at Fairfield Herkimer County, New York, May 9, 1796. In 1830 he united with the Church of Latter Day Saints, and with unflagging zeal followed its fortunes through many perils and dangers. He was sent with this company to the pineries of Wisconsin to procure lumber for the building of church edifices in Nauvoo, Illinois. After the death of Joseph Smith, he failed to agree with those who assumed the leadership and so concluded to lead this little band of followers to the western wilds, claiming that himself and others had been appointed a mission to Texas prior to the death of the prophet. These floating homes were built of rough lumber which their own hands had converted from the native pine.

Their exact dimensions we do not know. They were constructed with a row of berths on either side, outside of which ran a walk the whole length of the boat a few inches above the water line, upon which the propellers could pass. The space through the center was left for baggage, stoves, cooking utensils, etc. The berths and center place were inclosed and covered with rough boards. There was a door in each end, and windows between the berths along the sides. On these bright March days these four rude boats floated in line between the picturesque banks of the majestic river, followed by a raft of lumber, as far as Prairie du Chien where it was made to do service in paying the debts of the company. Nothing of particular interest transpired on the water voyage. Sometimes they would make a fair day's journey and sometimes they were

hindered by adverse winds. Occasionally they would stop at an Indian village or at white settlements to obtain supplies, and then resume their journey.

About 2 o'clock p. m., April 13, they made a final landing at the mouth of Duck Creek, a few miles above Davenport Iowa, where they remained until May 12, preparing to proceed by land. An organization was effected; some were appointed as traders, whose duty it was to sell the lumber of which the boats were composed, also other articles inconvenient to carry by wagon; to purchase oxen, wagons, tents, etc. Some were to repair woodwork of wagons, some were blacksmiths, some makers of ox yokes, etc. In fact it seemed that they were fortunate enough to have some one for every emergency, whose former trade or profession exactly fitted him for the work in hand. They made many friends in and around Davenport, and when they departed some decided to accompany them, while many others assembled to see them off.

The first move was about twenty miles west, to what they called Round Grove. Elder Wight in his journal says: "Round Grove is pleasant and healthy in the midst of as good grazing for stock as Iowa can afford, and watered by springs of pure, cool water, several of which break out near our encampment." This move was made necessary for the purpose of obtaining feed for stock. And here they made more complete arrangements for their long journey. Though we may consider their judgment faulty, when we think of the vast extent of excellent country over which they passed, to reach one no better, if so good, yet we cannot but admire their pluck and energy in pressing forward hundreds of miles almost without means, to reach their desired destination. After all, it has been men and women of this character that have made the development of this country possible and "the wilderness to blossom as the rose."

At Round Grove the committees pursued with diligence and skill their appointed work, and things assumed shape rapidly.

Monday, May 26, according to previous arrangement, the company moved off at the sound of the horn. They now had eight wagons and one cart, drawn by oxen, and eighty-two head of cattle including the teams. As there were about twenty or twenty-five persons to each wagon, some of course must walk, but with cheerful spirits they moved out upon the vast prairie. They traveled a westerly direction, but as the present landmarks were in existence only to a limited extent, we cannot always locate them. They have recorded the number of miles traveled each day, but as their route was often around the heads of watercourses and other obstacles this furnishes no guide to their whereabouts. However, we can locate them often enough to get their general course, and to ascertain their average distance, which was not more than eight or ten miles per day.

On May 27 they passed through Tipton, Cedar County, and camped near the town several days, fitting up more teams and wagons. June 14 they moved southward at the signal of the horn. At this time they had twelve wagons and one cart. This of course reduced the number of persons to each wagon, and travel was comparatively more comfortable. On the same and the following day they were all ferried across the Cedar River at Rochester. Here they turned west and on June 18 camped about eight miles north of Iowa City, in the edge of a prairie.

Monday, June 23, they crossed the Iowa River on a raft of dry logs constructed for the purpose. Somewhere in this vicinity they crossed the trail of the James Emmett Company. July 1, Stephen Curtis, Joseph D. Goodale, Joel S. Miles, Orange L. Wight, and J. Kilmer were sent ahead as an explor-

ing party in order that the condition of the country might be known in advance. They chose the route and communicated with the company so that no unnecessary delays would occur from watercourses and other obstructions. July 4, they arrived at Des Moines River just below the fort, which they crossed on a device consisting of two canoes and a few boards. July 12 the infant child of a Mr. and Mrs. Hinckson died. This was the first death that occurred on the journey. The prairie sod was turned and the weeping parents saw the little form of their loved one lowered into that lonely grave, all trace of which would soon be obliterated, no more to be seen until the last trump shall call forth the sleeping dead. This place is described as being about four miles east of that branch of Grand River known as Thompson's Fork; on the north edge of "a large body of timber; a small grove on the east and also one on the north." This indicates that they turned to the southwest after crossing the Des Moines River.

Finding their provisions getting scarce they camped on what is called Thompson's Fork of Grand River, while they sent teams to the settlements in Missouri for supplies. On July 15 a committee appointed for the purpose took two wagons and proceeded toward Missouri. In their absence the mechanics made necessary repairs on wagons, another committee repaired tents and wagon covers, while the women improved the time in washing and repairing wearing apparel. The teams had to go farther than expected, and so the supply of breadstuff was exhausted. They killed a beef, supposing they would have to live on meat, but just at this time a band of forty Indians came along from whom they procured flour for which they paid meat. This location was probably in the northwest portion of Decatur County, Iowa.

On July 22 the provision company returned "with a considerable supply of flour, meal and honey." Proceeded on the

23d, to the southwest and the 26th crossed the west fork of Grand River somewhere in Ringgold County, Iowa. On the 28th they reached the Platte River in Missouri. On Wednesday, July 30, about noon, crossed the river called "One hundred and two" at Cox's Mill. On Sunday, August 3, they arrived at Missouri River at a place called Iowa Point, near where Forest City, Missouri, is now. The cattle again swam and they gave the ferryman two cows to convey the wagons across. Landing on the Kansas side they were on the lands of the Iowa Indians. Soon a few of them waited on the company and insisted that they were trespassing and demanded pay for the privilege of passing through their territory. Upon receiving a rifle they went away apparently satisfied; but the next morning they returned, demanding a beef, threatening to take it by force if it was not given them. Yielding to the demand they moved on, having no more trouble.

From here a course as nearly due south as possible was pursued. On the night of the 5th camped near the Iowa mission, and on the 6th a Mr. Richardson, brother of the Indian agent, accompanied them as far as Wolf River, which they crossed at noon, about where Severence in Doniphan County, is now located. Still pursuing a southerly course they passed about where Eden post office in Atchison County is now, and a little farther south across a creek, whose banks are rough and rocky they camped on a high, beautiful prairie. Here on Monday, August 11, occurred the death of Mrs. Brace, wife of Truman Brace, who was laid away beneath the prairie sod to await the summons from on high. The camp then moved two miles south, and on a small creek about three miles east of where the little town of Lancaster is now situated they went into camp to remain until all necessary repairs should be made on wagons, or yokes, tents etc.

Thursday, August 21, all things being again in readiness,

they moved on, still pursuing a course as near due south as the face of the country would allow. Monday, August 25, the infant child of Mr. and Mrs. John Miller died just before crossing the Kaw River. They moved across the river in a ferryboat and camped in the vicinity of where the thriving city of Lawrence is now situated. The next morning the child was buried in an Indian graveyard. Thus was the tender infant of five months snatched from the loving embrace of its broken-hearted mother to be laid away in a common resting place with the uncivilized children of the forest. Their general course was now a little east of south. At noon, August 29, arrived at the Peoria Indian farms, in what is now Franklin County. In the afternoon passed the Peoria Mission, and camped on the Osage River. The next day passed the Pottawattamie Mission, and camped on Pottawattamie Creek in the vicinity of where Greeley is now. From this point turned a southeasterly direction, and the night of September 2 camped on Sugar Creek, passing the Catholic Mission the next day.

At a point not far from where Mound City, in Linn County, is now they concluded to again halt for repairs, to recruit the teams, and favor the sick, some of whom were quite feeble. Here they remained until Friday, September 12. Certain events which happened in this place would indicate that there is an unwritten history connected with this long journey, and that as usual Cupid had been slyly though constantly, doing his accustomed work and rendering the trials and burdens of the youth lighter through the sweet influences of reciprocated love. On Sunday, September 7, in the shade of the green grove, and in the presence of their traveling companions, three blushing maidens placed their hearts and hands in the keeping of the happy young men who had wooed them as they gathered the wild flowers on the green prairies or rested in the inviting shade of the pleasant grove, wandered on the moss covered banks of the pearly woodland streams. The names of those

uniting their lives and fortunes in these romantic wilds were George W. Bird to Eliza Curtis, Charles Bird to Bernice Monroe and William Curtis to Marion Sutherland. This spot must have had enchanting charms for at least two of these couples. The first after wandering through Texas, Indian Territory, Iowa, Missouri, California, and elsewhere, returned in their declining years to spend an honored old age a few miles south of this spot. Increasing feebleness at last urged them to enter the Latter Day Saint's Home for the Aged, at Lamoni, Iowa, where Eliza Curtis Bird died a short time ago. Her companion still resides at the Home. The second couple, after many wanderings, also came back near this place, and I believe both have been laid to rest side by side under the greenward of a Kansas grave.

On September 13, 1845, they crossed the Little Osage River at a point indicated on modern maps as Fort Lincoln, near the boundry line of Linn and Bourbon counties. On the 15th passed through Fort Scott. Under this date Elder Wight's journal contains this entry: "While descending a small hill, discovered signs of stone coal, which, on a close examination was found to be of a tolerable good quality, and from every appearance this article abounds in this region." Under date of the 17th he says: "The boys discovered a bed of coal. . . of an excellent quality." Those who are acquainted with the histories of Bourbon and Crawford Counties for the last few years need not be told that these early pioneers were not mistaken regarding the indications.

The afternoon of the 19th found them on the right bank of Spring River, near the present location of Baxter Springs. The river is described as being "a beautiful, rapid stream." Several days were spent in this encampment repairing wagons and cutting hay for a Mr. Rogers, who resided on the opposite side of the river. While at this place, September 22, the fever

and ague claimed a victim in the person of Mary Ann Hinckson, a girl about ten or twelve years old, a sister of the babe who died near Grand River, Iowa. On the 25th the camp was moved to the east side of Spring River. The 26th the infant child of Mr. and Mrs. William Ballantyne died, and the next morning, Mrs. Sutherland, wife of David Sutherland, and grandmother of the child died. They were buried in the same coffin beside the grave of Mary Ann Hinckson, with the infant folded in the arms of its grandmother. On the 27th the camp was moved three miles south, and several days were spent while there working for men in the vicinity.

They were now in the Indian Territory. At this encampment on Monday, September 29, Jeremiah Curtis, sr., died, and on October 1, Mrs. Hinckson, wife of John Hinckson, and mother of the two children before mentioned, died. On October 12, the journey was again resumed leaving on the banks of the river four new made graves containing five bodies of their loved ones, there to silently rest in unknown graves far from friends and native land until the last trump shall summon them to a glad reunion. Recrossing Spring River the route lay westward until they crossed the Neosho River, on October 16, not far south of the Kansas line. From here they turned south and followed a course nearly where the Missouri, Kansas, and Texas Railway now runs, until they were in Texas. Crossed Cabin Creek on October 20; the Verdigris and Arkansas Rivers near their confluence on the 30th. Also on the 30th Mr. David Sutherland, whose wife was buried on Spring River, died. So another freshly formed mound marked the track of the pioneers. All trace of it has also long since disappeared, and only the resurrection can reveal its location. On November 4 they crossed the two branches of the Canadian River where they are about three miles apart. November 13^d passed Fort Wichita, situated on a small river of the same name.

Sunday, November 10, they forded the Red River near Preston, Texas, and were in the land they had toiled so long and patiently to reach. Four miles south they camped to look for a temporary location. They have accomplished this long and perilous journey in seven months and eighteen days, the most of the way with ox teams, and almost without means or resources; through a frontier country, often without roads or other waymarks. Forging or swimming rivers, or constructing ferries out of such material as they found at hand; carrying their blacksmith and carpenter tools with them, ready to repair broken wagons, chains or ox yokes. Nine of their number they had left in lonely graves with none but nature's hand to care for or decorate their resting places. Now they are in the land of their destination, will they, with hearts as true and hands as strong, meet the difficulties which will attend the wresting of homes from nature's wilds?

The history of this company until the death of its leader in 1858, and the subsequent scattering in different localities and among different peoples is very interesting.

After crossing the river Lyman Wight and David Monroe went in search of a location and finally decided on an old evacuated fort in Grayson County, Texas; called Georgetown whence they moved November 19, 1845. Here they spent the winter and on April 24, 1846, they broke camp and moved southward. On April 30 they crossed the Trinity River three miles above Dallas, then but a village. May 14, they crossed the Brazos near the present site of Marlin in Falls County, swimming their teams and cattle and taking their wagons apart and ferrying them in small canoes.

Little River was crossed at a point about north of Rockdale, and on June 6 and 7 they moved on to a location about four miles north of Austin on the Colorado River. Here they made extensive improvements including extensive grist mills. Also

built several houses in Austin on contract including the first jail ever built in the city. Though all the wood, iron and stonework of the mill was done by them they commenced grinding grain on July 30.

October 19, 1846, another exploring committee was sent out consisting of Spencer Smith, John Taylor, Meacham Curtis and William Curtis. They returned on November 14, reporting a favorable location on the Perdinales River with "plenty of good water and timber, and abounding with game and honey."

An expedition was fitted out to make the locati6n, but business was continued at the Austin settlement. In January, 1847, the project was abandoned but renewed again in March, and on May 1 a mill site was selected four miles below Fredericksburg. In just six weeks from the selecting of the mill site a saw mill was in operation. Houses were built, shops erected, a farm was fenced and crops planted. At the same time the grist mill on the Colorado was in operation.

On August 9, 1847, the mill on the Colorado was sold to a Mr. D. Thompson and the whole colony subsequently removed to the new settlement where they built up a flourishing town which they called "The City of Zodiac." We visited the place in 1881 but found no remains except piles of rock and rubbish to mark the places of residences and business houses. A half mile farther down and a little back from the stream we found the sunken graves that marked the city of the dead. We procured the deed of a half acre of land and enclosed the graves with a rough stone wall.

The colony stayed here a few years and their sojourn was marked by general prosperity.

February 11, 1851, another exploring party was sent out consisting of Stephen Curtis, Meacham Curtis, Ezra T. Chipman, Joseph D. Goodale, and Orange L. Wight. They re-

turned on the 20th, reporting the choice of a location on Colorado River near Marble Falls. Here they camped for a few months but finally made a settlement in Burnett County, Texas, on Hamilton Creek. Here they built dwelling houses, mills, shops, etc. In 1883 when we visited the place the mill was still standing and just below on the west bank of the creek in a beautiful grove of red cedar was the burying ground. Many of the graves marked with rough stones on which were rudely carved the initials of the ones whose bodies are deposited there.

In 1853 these improvements were sold to a Mr. Smithwick and the colony was again on the move, and subsequently made stops in Llano, Bandera, and Medina Counties.

The last four years of their sojourn in Texas were spent on Medina River twelve miles below Bandera, where they again made extensive improvements.

In the spring of 1858 Elder Wight, claiming that a bloody struggle between the North and South had been foretold by inspiration and preferring to be on the north side of the line, started north about the last of March. When about eight miles from San Antonio he suddenly died. His body was conveyed to the old burying ground at Zodiac and there the remains were deposited. On his death the *Galveston News* then the leading paper of Texas, editorially said:

We believe we have omitted to notice the death of Mr. Lyman Wight who for some thirteen years past has been the leader of a small and independent Mormon settlement in Texas. As far as we have been able to learn, these Mormons have proved themselves to be most excellent citizens of our State, and we are no doubt greatly indebted to the deceased leader for the orderly conduct, sobriety, industry, and enterprise of his colony. Mr. Wight first came to Texas in November, 1845, and has been with his colony on our extreme frontier ever since, moving still farther west as settlements formed around him, thus always being the pioneer of advancing civilization, affording protection against the Indians. He has been the first to settle five new counties, and prepare the way for others. He has at different times built three extensive saw and grist mills, etc.

A part of the colony continued on to the Northern States and when the anticipated struggle came there was for several

years no communication between them and their brethren in the south land. But as soon as the blockade was lifted Mr. Andrew Huffman, one of those left in Texas came north to seek his old brethren, finding many of them in western Iowa. Two elders of the Reorganized Church of Jesus Christ of Latter Day Saints viz: Hugh Lytle and Spencer Smith, the latter one of the old company and a son-in-law of Lyman Wight accompanied Mr. Huffman to Texas, and under their ministry several of the old colony became identified with the church, and finally most of them became identified with the Rorganized Church though some went to other factions and some remained aloof from all religious movements. They and their descendants are now scattered in many parts of the United States, including Texas, Oklahoma, Kansas, Arkansas, Missouri, Iowa, Nebraska, South Dakota, North Dakota, Montana, Idaho, Washington, Oregon, Utah, New Mexico, Arizona, Nevada and California.

EXODUS OF 1846

It is not the purpose of this article to discuss the antecedents of the exodus from Nauvoo in 1846 or the question of who were the transgressors when a people were banished from the young and prosperous city of Nauvoo in Illinois, sacrificing homes and home comforts, leaving a magnificent and costly temple unfinished, seeing their fruitful fields and vineyards ruthlessly trampled under the foot of the aggressor, while they launched into a desolate and uninhabited country without means of support, or common necessities of life. It was the old story of long established societies considering newly established ones an unnecessary innovation justifying forcible, and if necessary, violent suppression. But the account of the friction leading up to the exodus is another subject.

In the winter months of 1846 the pioneers of the exodus crossed the Father of Waters, leaving comfortable homes, to suffer from the inclemency of the winter season.

An idea of their suffering condition can be obtained from the following account by Colonel Kane:

Here among the docks and rushes, sheltered only by the darkness, without roof between them and sky, I came upon a crowd of several hundred human creatures, whom my movements aroused from uneasy slumber upon the ground.

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street venders of apples and peanuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stages of a bilious, remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly, sips of the tepid river water, from a burned and battered bitter smelling, tin coffeepot. Those who knew better had furnished the apothecary he needed; a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of driftwood outside.

Dreadful, indeed, were the sufferings of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, or hospital, or poorhouse, or friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

These were Mormons, in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of that city and the smiling country round. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food,

spoiled their orchards, and trampled underfoot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of the dying.

I think it was as I turned from the wretched night of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose the distinct, the loud, oath-tainted exclamation, and the falsely intonated scrap of vulgar song: but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivariic unison their loud-tongued steamboat bell.

They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen, carrying in mournful train their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them: and people asked with curiosity, "What had been their fate—what their fortunes?"

These were but the remnant; the great body had moved on several months before.

From the private journal of Elder Orson Pratt and the account of Elder Erastus Snow we glean the following. They crossed the river early in February, but on account of the deep snow and the extreme cold they camped for nearly a month on Sugar Creek a few miles west of the river. Elder Pratt being no mean astronomer was able by instruments carried with him to determine longitude and latitude from time to time.

He had previously ascertained that the latitude of Nauvoo Temple was 40 degrees, 35 minutes, and 48 seconds north, the latitude of the Sugar Creek Camp was 40 degrees and 32 minutes N.

March 1 they broke camp and moved five miles to the northwest and the next day arrived on the banks of the Des Moines River, and according to Elder Pratt camped four miles below Farmington.

March 5 they forded the Des Moines River at Boneparte's Mills and Elder Pratt says proceeded about twelve miles to Indian Creek. Elder Snow makes it twenty miles and designates the place as Richardson's Point, ten miles from Keosauqua, and three miles from Fox River. The dates of these accounts do not perfectly agree, but doubtless the company was broken up into smaller companies not all moving together, hence the discrepancy.

They, however, pursued a westerly course often deviating from a direct course, detouring round the heads of streams, or finding passable crossings. They crossed the Fox River a few miles above Bloomington. Here they struck another old Mormon trail made by some who left Far West, Missouri, in 1838 and moved northeastward to the Mississippi River near Bloomington, now Muscatine. They followed this old trail to the Chariton River, at a ford somewhere north of the present location of Centerville, in a heavy body of timber. A few of the teams got over but ere they could all cross the rains had so swollen the river that the larger part of the company were detained on the east bank of the river several days. Here they experienced much deprivation and suffering. At this camp they were divided into six companies for convenience in traveling. Pursuing a westerly course they camped on Shoal Creek about thirteen miles from the ford of the Chariton.

The latitude of the Shoal Creek encampment was 40 degrees, 40 minutes and 7 seconds, N. Continuing nearly a west course they arrived, April 16, at a very pleasant grove in latitude 40 degrees, 44 minutes and 7 seconds N., which they called Paradise. They remained here until the 22d. Then after twenty-two miles travel they arrived on the 24th at a place which they called Garden Grove in latitude 40 degrees, and 52 minutes.

Here they resolved to form a settlement and open farms for

the benefit of those who should follow them, making it a recruiting station. A brief account of this incident in the language of Elder Pratt will prove interesting.

April 27. This morning the horn sounded for all the men to assemble themselves together to be organized for labor. One hundred men were appointed for cutting trees, splitting rails, and making fence; forty-eight to cutting logs, for the building of log houses; several were appointed to build a bridge, a number more for the digging of wells, some to make the wood for our ploughs, several more to watch our flocks and keep them from straying; while others were sent several days' journey into the Missouri settlements to exchange horses, feather beds, and other property, for cows, provisions, etc., and finally the whole camp were to be occupied about something. During this council for organization we were well drenched in rain.

April 29. This evening, the sky becoming clear for a short time I obtained an observation of the pole star, and found our latitude to be 40 degrees 52 minutes.

April 30. According to the information which we have received, several hundred wagons, with the families of the Saints, are now on their way from Nauvoo, being strung along the road for more than one hundred miles from that city.

May 10. A large amount of labor has been done since arriving in this grove; indeed the whole camp is very industrious. Many houses have been built, wells dug, extensive farms fenced, and the whole place assumes the appearance of having been occupied for years, and clearly shows what can be accomplished by union, industry and perseverance.

On May 11 most of the leaders moved on, leaving a company at Garden Grove detailed to cultivate the farms and make provision for the sustenance of those who were to follow them. Thus Garden Grove was for several years maintained as a recruiting station.

Those proceeding bore more to the northwest from this point so that on the night of the 14th they found themselves in latitude 41 degrees 5 minutes and 46 seconds, the Grand River about ten miles from them south and about four miles west. Somewhere near this point they crossed the trail of the Lyman Wight colony.

On the east bank of Grand River on high ground they found another beautiful grove and here they founded another settle-

ment which they named Mount Pisgah. Subsequently another trail was opened from the east which followed the one we have described from Nauvoo to the crossing of the Fox River, thence up the north side of the river and thence westward forming a junction with the pioneer trail at Mount Pisgah and leaving Garden Grove to the south. It is claimed that the Mormon trail passed through where Chariton is now located. If so it was not the pioneer trail but this second trail.

Early in June the pioneers left Mount Pisgah leaving another detachment to maintain the station. The direction was to the northwest to the Missouri River to the location of a branch of the "American Fur Company" under the superintendency of Mr. Sarpee. Subsequently they made a camp on the west bank of the Missouri River at Florence just north of the present site of Omaha, which was known to them as Winter Quarters. Here most of the emigrants crossed the river. It was at this point that the James Emmett company formed a junction with the main body as before related.

The recognized leader in this movement was Brigham Young who subsequently became noted as the president of the church founded by him and others at Winter Quarters and afterwards located at Salt Lake City, Utah. Other leading men were also associated with him prominent among whom were Parley P. Pratt, Orson Pratt, and Bishop George Miller.

A more complete description of the toils and sufferings of this people can be obtained from the graphic pen of Colonel Thomas L. Kane as follows:

Under the most favoring circumstances an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous. But the pioneer company had set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged northwest winds, such as sweep down the Iowa peninsula from the icebound regions of the timber-shaded Slave Lake and Lake of the Woods; on the bald prairie there, nothing above the dead grass breaks their free course over the hard-rolled hills. Even along the scattered watercourses, where they broke the thick ice

to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp fires, the first luxury of all travelers; but, to men insufficiently furnished with tents and other appliances of shelter, almost an essential to life. After days of fatigue, their nights were spent in restless efforts to save themselves from freezing. Their stock of food also proved inadequate; and as their systems became impoverished, their suffering from cold increased.

Sickened with catarrhal affections, manacled by the fetters of dreadfully acute rheumatisms, some contrived for awhile to get over the shortening day's march, and drag along some others. But the sign of an impaired circulation soon began to show itself in the liability of all to be dreadfully frost bitten. The hardiest and strongest became helplessly crippled. About the same time the strength of their beasts of draught began to fail. The small supply of provender they could carry with them had given out. The winter-bleached prairie straw proved devoid of nourishment; and they could only keep them from starving by seeking for the browse, as it is called, a green bark, and tender buds, and branches of the cottonwood, and other stunted growths of the hollows.

To return to Nauvoo was apparently the only escape; but this would have been to give occasion for fresh mistrust, and so to bring new trouble to those they had left there behind them. They resolved at least to hold their ground, and to advance as they might, were it only by limping through the deep snows a few slow miles a day. They found a sort of comfort in comparing themselves to the exiles of Siberia, and sought cheerfulness in earnest prayers for the spring—longed for as morning by the tossing sick.

The spring came at last. It overtook them in the Sac and Fox country, still on the naked prairie, not yet half way over the trail they were following between the Mississippi and Missouri Rivers. But it brought its own share of troubles with it. The months with which it opened proved nearly as trying as the worst of winter.

The snow and sleet and rain which fell, as it appeared to them, without intermission, made the road over the rich prairie soil as impassible as one vast bog of heavy black mud. Sometimes they would fasten the horses and oxen of four or five wagons to one, and attempt to get ahead in this way, taking turns; but at the close of a day of hard toil for themselves and their cattle, they would find themselves a quarter or half mile from the place they left in the morning. The heavy rains raised all the watercourses; the most trifling streams were impassable. Wood fit for bridging was often not to be had, and in such cases the only resource was to halt for the freshets to subside—a matter in the case of the headwaters of the Chariton, for instance, of over three weeks, delay.

These were dreary waitings upon Providence. The most spirited and sturdy murmured most at their forced inactivity. And even the women, whose heroic spirits had been proof against the lowest thermometric fall, confessed their tempers fluctuated with the ceaseless variations of

the barometer. They complained, too, that the health of their children suffered more. It was the fact, that the open winds of March and April brought with them more mortal sickness than the sharpest freezing weather.

The frequent burials made the hardiest sicken. On the soldier's march it is matter of discipline, that after the rattle of musketry over his comrade's grave, he shall tramp it to the music of some careless tune in a lively quickstep. But, in the Mormon camp, the companion who lay ill and gave up the ghost within view of all, all saw as he stretched a corpse, and all attended to his last resting place. It was a sorrow, too, of itself to simple-hearted people, the deficient pomps of their imperfect style of funeral. The general hopefulness of human—including Mormon—nature, was well illustrated by the fact that the most provident were found unfurnished with undertaker's articles; so that bereaved affection was driven to the most melancholy makeshifts.

The best expedient generally was to cut down a log of some eight or nine feet long, and splitting it longitudinally, strip off its dark bark in two half cylinders. These, placed around the body of the deceased and bound firmly together with withes made of the alburnum, formed a rough sort of tubular coffin which surviving relations and friends, with a little show of black crape, could follow with its inclosure to the hole, a bit of ditch, dug to receive it in the wet ground of the prairie. They grieved to lower it down so poorly clad, and in such an unheeded grave, it was hard—was it right, this hurriedly to plunge it in one of the indistinguishable waves of the great land-sea, and leave it behind them there, under the cold north rain, abandoned to be forgotten? They had no tombstones; nor could they find rocks to pile the monumental cairn. So, when they had filled up the grave, and over it prayed a *miserere* prayer, and tried to sing a hopeful psalm, their last office was to seek out landmarks, or call in the surveyor to help them determine the bearing of valley bends, headlands, or forks and angles of constant streams, by which its position should in the future be remembered and recognized. The name of the beloved person, his age, the date of his birth, and these marks were all registered with care. This party was then ready to move on. Such graves mark all the line of the first year of the Mormon travel—dispiriting milestones to failing stragglers in the rear.

It is an error to estimate largely the number of Mormons dead of starvation, strictly speaking. Want developed disease, and made them sick under fatigue, and maladies that would otherwise have proved trifling. But only those died of it outright who fell in out-of-way places that the hand of brotherhood could not reach. Among the rest no such thing as plenty was known, while any went an hungered. If but a part of a group was supplied with provision, the only result was, that the whole went on the half or quarter ration, according to the sufficiency that there was among them; and this so ungrudgingly and contentedly that, till some crisis of trial came to their strength, they were themselves unaware that their health was sinking, and their vital force

impaired. Hale young men gave up their own provided food and shelter to the old and helpless, and walked their way back to parts of the frontier States, chiefly Missouri and Iowa, where they were not recognized, and hired themselves out for wages to purchase more. Others were sent there to exchange for meal and flour, or wheat and corn, the table and bed furniture, and other last resources of personal property which a few had still retained.

In a kindred spirit of paternal forecast, others laid out great farms in the wilds, and planted in them the grain saved for their own bread, that there might be harvests for those who should follow them. Two of these, in the Sac and Fox country, and beyond it, Garden Grove and Mount Pisgah, included within their fences about two miles of land apiece, carefully planted in grain, with a hamlet of comfortable log cabins in the neighborhood of each.

Through all this, the pioneers found redeeming comfort in the thought, that their own suffering was the price of humanity to their friends at home. But the arrival of spring proved this a delusion. Before the warm weather had made the earth dry enough for easy travel, messengers came in from Nauvoo to overtake the party, with fear-exaggerated tales of outrage, and to urge the chief men to hurry back to the city, that they might give counsel and assistance there. The enemy had only waited till the emigrants were supposed to be gone on their road too far to return to interfere with them, and then renewed their aggressions.

This was the people who subsequently moved on westward and settled the Salt Lake Valley and the other valleys of Utah and adjoining territories. Some time in the fifties this same people organized handcart companies at Iowa City, then the railway terminus. These companies with much toil and suffering, slowly dragged these vehicles across Iowa and the Great American Desert to Salt Lake City.

The route across Iowa was from Iowa City about in the trail of the Lyman Wight company to the Des Moines River where the city of Des Moines now stands, thence westward to Council Bluffs, following near the course afterward followed by the Chicago and Rock Island Railway. See narrative of one of these companies from the pen of Frederick Hansen of Persia, Iowa, one of the participants. This JOURNAL for October, 1916, pages 408-416.

There were many, both from the company of 1846 and the

handcart companies who stopped by the way especially in the vicinity of Council Bluffs and Florence. Some followed afterwards and some losing faith in the leadership of Brigham Young and his colleagues scattered through the western counties of Iowa where their descendents may yet be found.

There are also a few of the old participators in these days of privation and disappointment alive to tell the thrilling pioneer experiences..

As side lights we insert the following accounts, viz: An extract from the history of Lucas County, Iowa by Theodore M. Stuart, of Chariton, Iowa, and notes from the memory of Benjamin Arnold furnished us by Mr. John Ledgerwood, a highly respectable citizen of Clarke County, formerly a citizen of Decatur County.

To those acquainted with history it is unnecessary to say that the extract from the history of Lucas County contains some errors.

In addition to these companies that crossed Iowa and passed into regions beyond many settlements of more or less importance have been formed upon Iowa soil but these will properly come under a different subject for consideration:

"THE MORMONS"

(Extract from the History of Lucas County, by Theodore M. Stuart, Chariton, Iowa.)

"The Mormons were the first white settlers in Lucas County. About the year 1846 they, having been driven from their homes at Nauvoo, Illinois, by mobs, passed through Lucas County on their way westward to Salt Lake. They followed the prairie divide from a point north of the southeast corner of the State of Iowa to or near Council Bluffs, Iowa; and evidences of their route were plainly marked at different points and places. It seems that a few families of Mormons stopped for at least one.

winter at a place called Chariton Point, about one and one half miles southeast of the town of Chariton, and the route they took through the county has since been known as the Mormon Trace Road. While some of the doctrines and teachings of these people were wholly indefensible, yet the industry, economy and sacrifices made by them in finding and establishing a new home in the then wild west are worthy of our admiration, and represent them as being better citizens than those that took the law into their own hands and drove them from their homes. There is one incident connected with their flight from oppression that is not only pathetic, but it goes far in representing their patriotism and their disposition to abide by the laws of the country. In their flight from Nauvoo, when they reached the border of what was then called the American Desert, they were met by a recruiting officer of the United States Army, who insisted they should furnish their full quota of soldiers for the Mexican War. Without a murmur they selected a number of their young men, the bone and sinew of their colony, and sent them to defend the flag, under which they had in vain sought protection. Many years ago the founder of this sect, Joseph Smith, a native of Wayne County, New York, located on the eastern bank of the Mississippi River, in Hancock County, State of Illinois, and built up a town which they called Nauvoo. Here they built a grand and imposing temple of worship. They became unpopular, and taking advantage of such unpopularity, a class of "ruffians" undertook to drive them out of the country. They captured Joseph Smith and incarcerated him in jail at Carthage, Illinois. In July, 1844, the jail was attacked by a mob and Smith was murdered; when in the act of escaping from a window he was shot and riddled with bullets.

"In 1845 an attack was made upon the town of Nauvoo and the Mormons then determined to leave Nauvoo and find a new home in the wild West.

“In September, 1846, the last lingering Mormons at Nauvoo, Illinois, where they had built a splendid temple, were driven away at the point of the bayonet by one thousand six hundred troops. In February, preceding, some sixteen hundred men, women and children, fearful of the wrath of the people around them had crossed the Mississippi on the ice, and traveling with ox teams and on foot, they penetrated the wilderness to the Indian country near Council Bluffs, on the Missouri. The remnant of their colony, many of whom were old men, feeble women and delicate girls, started the next autumn and were compelled to traverse the same dreary region. The united host, under the guidance of Brigham Young, then temporal and spiritual leader, halted on the broad prairies of the Missouri the following summer; turned up the virgin soil and planted crops. Here, leaving a few to cultivate and gather the crops, the host moved on, making the wilderness vocal with preaching and singing. Order marked every step of their progress, for the voice of Young, whom they regarded as a seer, was to them as the voice of God. On they went forming tabernacle camps, or temporary resting places in the wilderness. They forded swift running streams, and bridged the deeper floods, crept up the great eastern slopes of the Rocky Mountains, and from the summits of the Wasatch Range they beheld on the 20th day of July, 1847, the valley where they were to rest, and the placid waters of the Great Salt Lake, glittering in the beams of the setting sun.

“To these weary wanderers, this mountain top was a Pisgah. From it they saw the promised land; to them a scene of wondrous interest. Westward lofty peaks bathed in purple air pierced the sky, and as far as the eye could reach, north and south, stretched the fertile valley of promise, and here and there the vapors of hot springs, gushing from rocky coverts, curled above the hills, like smoke from hearth fires of home.”

HISTORY OF THE MORMON COLONY

(Also other interesting reminiscences. Benjamin Arnold a resident since 1850—among first of three or four families.)

In May, 1850, Bernard Arnold, wife, three daughters and one son, Benjamin Arnold, the subject of our sketch, drove over a wild and trackless prairie and settled down near the Mormon colony, almost in the center of Green Bay Township. Land was rented from the Mormons and corn planted. The other settlers in this country at the time were John Sherer, who had married one of the Mormon girls settled near them (they were the parents of Frank Sherer); Robert Jamison and family had arrived a month or so before and were living in Franklin Township, and James Glenn. These in connection with the Mormon colony were all the residents then in the country.

Mr. Arnold was fifteen years old when his father settled here. His remembrances of the Mormon colony are better perhaps than any citizen now living in the county. A colony had emigrated from Nauvoo, Illinois, in the early part of 1846 and started to the far West to avoid persecution. Six or seven families, comprising those of two Langwells and two Conyers and two or three others had stopped in the middle of Green Bay Township and settled down under the slope of a hill as if to avoid detection. A large body of Mormons had settled at Garden Grove for the winter, but these few families had lost their way and settled on this location which they apparently named Lost Camp. They afterward abandoned Lost Camp and moved over to what is now known as the James Wade farm. They had stayed four years up to the time of Mr. Arnold's arrival. They had built a cluster of cabins and numbered about forty people including their numerous children. They remained several years afterward, leaving about 1854

and going on to Salt Lake City. They raised stock and became pretty well-to-do. Mr. Arnold tells of their saving the life of a family named Winter or Wetner over in the edge of Decatur County during the severe winter of '49-'50 when the snow lay five or six feet deep for several weeks. They carried provisions to them on snowshoes and saved them from starvation. These Mormons had but one wife each. In December, 1849, when Mr. Arnold looked over the land that he entered he was entertained by them.

Mr. Arnold says his father was the second man to enter land in Clarke County. He rode to Mount Pleasant to enter it but the books were soon afterward taken to Chariton. After they had built their log cabin in May, 1850, and settled down to frontier life they saw very few other families come in that year. John Kyte and family, Ivisson Ellis, William and Levi Gardner (unmarried), Alexander Collier and William Rook, who settled in Liberty Township, were all who moved in that year. The settlers planted sod corn, pumpkins, buckwheat and turnips and managed to raise enough to eke out a living for the winter.

At that time the country was a wilderness of rank prairie grass and timber. Bands of Fox, Sac and Pottawattamie Indians roamed over the country. The Pottawattamies were more numerous. There were numerous deer, wolves, and occasionally a stray elk would be seen. Prairie chickens became thicker as the country settled. They thrived and increased from the grain field. The first fall Mr. Arnold and the dogs killed thirteen wolves who came to fields and ate roasting ears and turnips until they were groggy, as the prize fighters say, when the dogs could soon run them down.

Mr. Arnold tells a good joke on himself. One day he was hunting with an A No. 1 gun. While walking up one of the Whitebreast creeks he suddenly confronted a fine, fat buck within twelve feet. It was doubtful which was the most sur-

prised—Mr. Arnold or Mr. Buck. The gun was jerked around in an awkward position, the trigger pulled, the load went off and so did the buck. It was a plain case of buck fever. Mr. Arnold forgot to sight.

The first school in Clarke County was taught by Miss Eliza Jane Arnold, his sister, in one of the Mormon shanties in the fall of 1850. A Methodist Episcopal Church society, perhaps the first in the county, was organized at his father's house about 1853. For some time they got their mail at Chariton where one store held forth. Later a post office was established at Mr. Arnold's house and it was here that the Hopeville colony people came for mail. At first the residents went to Chariton to vote on State and national tickets. The first county election was held in the fall of 1851 at Vest's grove, four or five miles southwest of Osceola, the present residence of William Bell. Mr. Arnold says there were just enough voters present to divide the offices among themselves. J. A. Lindsley was elected county judge; Ivisson Ellis, sheriff; Perez Cowles, recorder and treasurer; Israel Miller, clerk of courts; William Arnold, Dickinson Webster and John Sherer, county commissioners; Jerry Jenks, surveyor; Robert Jamison, school fund commissioner; George G. Glenn, assessor.

Mr. Arnold recalls that George Howe moved a stock of goods from Red Rock, near Pella, to one of the Mormon houses in August, 1851, where he continued in business until a hewed log house was built for him by Mr. Farley on the northeast corner of the square in Osceola a few months later. This was the first structure in Osceola, besides the two rail pens put up by John Sherer on present site of Howe's Hotel, where he kept hotel for the early settlers. John Arnold built and operated the first blacksmith shop. At first all houses were log, both in Osceola and in the country. Goss & Cowling put up a small general store in 1852, but it was closed out by the sheriff a

year later. Jacob Butcher & Company started a general store in 1853; the company were David Brewer and John Butcher; Robert Beckett bought Brewer out in 1854 and in 1855 bought the interests of the others. When he was elected county treasurer shortly afterward he sold out. The third house in Osceola was a log residence built by M. R. Lamson. A saw mill was established in the southeast part of Osceola somewhere in '54 by Watson Philips and Thomas Glenn. Mr. Arnold was on the scene of this mill a few moments after Lorenzo D. Fowler, father of P. L. Fowler of Des Moines, was accidentally sawed in two and instantly killed, in August, 1854. Mr. Fowler had bought the lot of the Sherer hotel and was helping to saw logs for building a new frame hotel. This mill enabled the early residents to put on airs somewhat in the way of sawed board houses.

For the first six years all hay was cut with scythes. Mr. Arnold remembers the first mower brought to their neighborhood. It was purchased in 1856 by Ellis Gentry. In those days grain was threshed by horses tramping it, or by flail. Mr. John Harbin bought the first threshing machine of a man named Jacobs from Hopeville, 'long about 1858. A big crop of wheat was raised that year and he charged six cents a bushel for threshing it: four cents for oats; and made piles of money, so our informant says.

Mr. Arnold can tell many interesting stories of the hardships and privations of pioneer days. It was not all hardship, however. There was the same mixture of joy and sorrow, stormy days and fruitful seasons, and variety of good and bad fortune as now. The pioneers were more skilled in individual resources, therefore their life may be said to have been more peaceful in many respects. Mr. Arnold has lived a long, useful and honorable life in our midst. He has seen the wilderness blossom and fruit into a thriving community of thirteen thousand people.

PRESIDENTS OF SEVENTY

(Continued from page 485, volume 9.)

BIOGRAPHY OF FRANCIS M. SHEEHY, BY ELDER J. F. MINTUN

In the town of Norwich, New London County, Connecticut, was born June 1, 1851, Francis Martin, one of seven children born to Edward and Margaret McKiernan Sheehy. He has only one brother living, Moses, of the family of seven, and both are members of the Reorganized Church of Jesus Christ of Latter Day Saints.

The father and mother were from Catholic families, and the early training of our brother was influenced by that faith. While in California when he was but a young man, he came in contact with the gospel through Brother Moses A. Meeder, and when he was seventeen he was baptized by Elder Hervey Greene, at Santa Cruz, California. Shortly after his baptism he returned east, settling at Providence, Rhode Island, where there was a small branch struggling for existence. With a zeal characteristic of his disposition and nationality he associated with the Saints there to build up the work of God, and spread the good news that he had found in the gospel. He labored in the branch as deacon, teacher, priest, and elder, to all of which offices he was ordained. When he was ordained an elder, the branch numbered about three hundred.

As early as 1873 he was in attendance at the General Conference, since which time he has been a prominent worker at these gatherings. He acted as assistant secretary in 1887 and 1889. We note that he has only been absent from conferences since 1883 twice, once in 1892, the other time in 1901. He was appointed a mission in the New England States in 1883, and has been a general conference appointee since. He was chosen and ordained a seventy in 1886. His appointments were continued in the East, ministering in the New England States and

the Maritime Provinces till 1898 when he was appointed to California. In 1897 he was chosen and ordained one of the presidents of the seventy, being ordained by Joseph Smith, Alexander H. Smith, Edmund L. Kelley and Charles Derry.



FRANCIS M. SHEEHY:

He was returned to the East again in 1900 when his appointment read, New York and Pennsylvania. The next year he was appointed to labor in Chicago. In 1900 he was selected and ordained a high priest, being ordained by Heman C. Smith and John W. Wight.

He was called to the apostleship to occupy with the quorum of the Twelve April 16, 1902, and was ordained under the hands of Gomer T. Griffiths and Peter Anderson. His first

mission in charge was in association with Elder Ulysses W. Greene, and comprised Nova Scotia, New Brunswick, the Eastern and Middle States, Ohio, Virginia, West Virginia, Maryland and District of Columbia. He was continued as associate in charge with Brother Greene till 1905 when he was appointed in charge of the Maritime Provinces, New England, New York, New Jersey, Maryland, Delaware, eastern Pennsylvania and the District of Columbia. In 1907 he was transferred to the West and associated with Frederick A. Smith, and in 1910 he was associated with John W. Rushton in about the same mission, but in 1912 he was placed in charge alone of the same mission except the States of Idaho, Montana, and Wyoming. He continued in the West till 1915, when he was appointed to Kansas, Missouri and central and southern Illinois, where he is still in charge. While he was in charge of the western mission he opened up the work in Mexico calling to his assistance Brother William S. Pender, Brother Charles J. Cady and Brother William H. Mannering. This labor was continued till the conditions socially and nationally made it impossible to continue missionary work there.

He held one debate as early as 1884 with a Mr. McLean in Nova Scotia, and he has had several debates since then with various professors and sceptics, and the results of his efforts along this line have been very satisfactory.

He was married in 1874 to Miss Orilla Clough by whom he was father of five children, two only of whom are living; the eldest Ruth, now wife of Oliver Leeka, and youngest, Randolph.

He had to some extent been instrumental in convincing her of the gospel, which she accepted before she became his companion. Her father and mother with their progenitors were of the Quaker persuasion. For about thirty-five years he enjoyed her companionship and encouragement. Her death occurred in August 1909.

He was associated in the initial steps in the organization of the General Sunday School Association, in 1890, and in its organization at Kirtland, Ohio, in 1891, assisting to formulate the constitution and by-laws. He was an active participant in the organization of the Zion's Religio-Literary Society, presiding over the session when it was organized, and suggested the name that it now bears. He, by request, presided over the first session of the Daughters of Zion, and assisted in its organization.

He was one of the pioneers in bringing into existence the archæological work in the church, having served on the archæological committee since its existence. He read about one hundred works on archæology, and gave the church the benefits of this work. He suggested the preparation of Book of Mormon maps. He was chosen one of a committee to prepare articles for encyclopedias and school histories to correct the many errors appearing therein, and much success has been made along this line.

In 1891 he favored the releasing of the Presidency from editorial work on the church papers.

He is very aggressive in the cause of temperance, and at the death of Frances E. Willard prepared a suitable resolution for introduction to the General Conference expressive of the feeling of the church at that sad event.

Part of three winters was spent by him at Washington opposing the seating of Reed Smoot through Senator Burrows, with whom he was on the best of terms, and who always welcomed suggestions from Brother Sheehy to assist in opposing the seating of this man from Utah, and used them with good effect. Senator Burrows always reserved a seat for the brother whenever he was present at the sessions of the committee.

On Wednesday, April 14, 1915, he, as a representative of the

Twelve Apostles, nominated Frederick M. Smith to occupy as president of the high priesthood and President of the church in the following speech :

“According to the instruction of the Quorum of Twelve, I have been designated to formally make this motion, following out the letter of instruction from the late President governing procedure of this kind, and it affords me a great deal of pleasure and doubtless honor, to have this opportunity of engaging in such an historical event as this, and one that probably few of us will have the privilege of witnessing again, at least we hope not in our lifetime.

“We are very fortunate on this occasion to be situated so that there need be no uncertainty as to our course. The great principle involved in the statement of our Savior as given in Matthew, ‘I will build my church’ is made eminent in our time. At the beginning of our great latter-day movement provisions were clearly and distinctly made by him for us, whom the pronoun ‘I’ in Matthew represents—that he would build his church. And long before the Latter Day Saints thought or even had an opportunity to think that there would arise such things as would come along in the history of their church, there were provisions made, in 1830, in the month of September, or a few months after the church organization.

“We find the voice of inspiration, as in Doctrine and Covenants 27: 2:

Behold, verily, verily, I say upon thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron to declare faithfully the commandments and revelations, with power and authority unto his church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.

“You will notice *I* referred to there is the voice of the Spirit. When necessary to make a movement of this kind he will do the work. The following December we have this, Doctrine and Covenants 34: 4:

I have sent forth the fullness of my gospel by the hand of my servant Joseph, and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

“Following on down the revelations to 1831, Doctrine and Covenants 43: 1, we have this:

O, hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

“These are revelations given to the church in its very early period, making provision for such an event as we find confronting us to-day.

“In Doctrine and Covenants 107: 18 we have another line of identification:

And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I

said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, for ever, and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from these whom I have set to be as plants of renown, and as watchmen upon her walls.

“The latter further continues here in regard to some of the processes. I call your attention to Doctrine and Covenants 104: 11, the well-known section on priesthood:

Of necessity, there are presidents, or presiding officers, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.

“Instructions were given to us from the late President of the church in the following language:

Assuming the right seemingly conferred in the revelations contained in the Book of Doctrine and Covenants and conforming to the safer principles enunciated in the legendary teachings of the eldership, I, Joseph Smith, the present incumbent to the office of president of the Reorganized Church, definitely designate my oldest living son, Frederick Madison Smith, as the proper person to be chosen by the church as my successor in office, believing as I do that the Spirit of revelation and wisdom has manifested to me that such choice should be made as directed by the Spirit of the great Master-builder. The present incumbent of the office of president of the Reorganized Church states further that he has trust and confidence in that Spirit which called him to the position which he has held for the last half century of time, and more, that such manifestation will be given to the several eldership of the church as will confirm the advice and direction herein given.—*Saints' Herald*, March 13, 1912; republished March 10, 1915.

“And again we find bearing on the question:

I have been importuned to settle the question as to who should be my successor. We have advanced upon the hypothesis of lineal priesthood in this regard, and while I believe in it, I believe it is connected with fitness and propriety, and no son of mine will be entitled to follow me as my successor, unless at the time that he is chosen he is found to be

worthy in character. I should not expect it. I now state to you, brethren, under the influence of, to me, the Spirit of God, that should I be overtaken by death before some of the things which are anticipated shall be wrought, you have my successor in your midst. I do not say that he should be chosen; if at the time that this emergency should occur he is found to be worthy let him be chosen, if unworthy let him be rejected and another chosen from the body as the revelation provides. And should he be found unworthy and another of my sons found worthy, let the line descend, as I believe that it ought to; for a man should be called to the office to serve in the church who had proved himself to be worthy of confidence and trust.—General Conference Minutes, 1902, page 541.

“The qualifications belonging to that office are found in Doctrine and Covenants 104: 42:

The duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet: having all the gifts of God which he bestows upon the head of the church.

“Dear brethren, under these instructions, following them as we may, it seems to me the way is clear for us. There is just one man only who will comply and can comply or qualify for this very important office, and as he is presented to us causes me a great deal of pleasure that my confidence is all that is needful for one man to have in another, in the integrity, and character, and ability of Frederick Madison Smith.

“I therefore, now nominate; or at least move, that he become by due process of nomination and ordination the president of the high priesthood and President of the church, in which office are found those various gifts necessary for the success and maintenance of that work.”—General Conference Minutes, 1915, pages 2050-2052.

[EDITOR'S NOTE.—The choice of President Frederick M. Smith and the nomination speech above quoted was based upon a revelation received by the church April 14, 1906, which reads]:

“Inasmuch as misunderstanding has occurred in regard to

the meaning of a revelation hitherto given through my servant Joseph Smith in regard to who should be called to preside in case my servant should be taken away or fall by transgression, it is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant Frederick M. Smith if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood. Should my servant Frederick M. Smith prove unstable and unfaithful, another may be chosen, according to the law already given."

About two years ago he was united in marriage to Miss Emma Beebe, formerly of Council Bluffs, Iowa, with whom he is enjoying his last days in the active service of the church.

His genial temperament modifies much of his aggressiveness and radical expressions, and he has but few who do not admire his fearless defense of what he is convinced is right.

AUTOBIOGRAPHY OF HYRUM O. SMITH

I was born December 15, 1855, near the little town of Bandera, in the State of Texas. My parents' names were Spencer and Anna C. Smith. The latter was the daughter of Lyman Wight who was one of the quorum of apostles at the death of Joseph Smith, and was one of the three belonging to that quorum who refused to go west with Brigham Young.

In the spring of 1858 the company with which my parents cast their lot left the place of my birth for the North, but my grandfather died a few days after leaving the settlement where I was born, and was taken to the old burying ground near Fredericksburg, Texas, for burial. The death of my grandfather, who was the leader of the company, caused a scattering of its members, though nearly all of them made their way

north. Some of them, however, remained in the South, some of them went to Utah, and some of them found their way into California.

I was too young to remember any of the things that occurred



HYRUM O. SMITH.

at that time, and my earliest recollection is of the stay in the northern part of the Indian Territory. I do not remember, and, not having the dates at hand, cannot tell the exact dates

of the removal of the family to that locality, but I have a faint recollection of the place, the house, and some of the incidents of our stay there.

The date of our removal from this place was in the autumn of 1860. We spent that winter in Jasper County, Missouri, on Spring River near Carthage, and in the spring of 1861, just before the breaking out of the Civil War, or the war between the States, we were early on the move for the North. The first incident of history that I can recall as making any impression upon my mind, was the announcement that the South had fired upon Fort Sumpter. This event occurred soon after we had left the southwest corner of Missouri. I can remember that a man rode to the side of the wagon as we were going north, and asked my father if he had heard the news. My father said that he had not, and asked what particular news the man referred to, and was informed that the southern troops had fired upon Fort Sumpter. It will be seen by this that we got over the line just in time to escape the troublous times that came upon that part of the country during the Civil War. In fact I have been informed that the home guards and one of the lawless bands which infested that region, had a fight within a half mile of the house from which we had moved, the day after we left it.

I can recall this house and its surroundings quite distinctly, but can remember but little of the incidents of travel from there north. We had a definite object in view, it seems, however, and that was to locate among members of the Reorganized Church. It is recorded that my grandfather, Lyman Wight, had predicted that Young Joseph would soon take his father's place as leader of the church, and we wanted to get back into touch with those who had remained loyal to the prophet's son.

Some of the Texas company had preceded us to the western

part of Iowa, and we were looking for them and found them in Gallands Grove, Iowa. I can remember a few of the incidents which took place on our arrival at this place, and remember that we remained but a short time here and then moved over to near where Dow City, Iowa, now stands on a farm which my father rented. I can remember that we occupied two farms in this vicinity during our sojourn there, and then went back to Gallands Grove, where we remained, occupying various farms, as we never owned a farm of our own, in that vicinity, nor until we moved to Nebraska in 1871.

My father and I made this trip alone and located a homestead, built and dug, partly one and partly the other, a dugout, and then returned for the family. My brothers Heman and Joseph, with myself, returned to the homestead, driving our stock of cattle, and with a load of household goods, made the trip successfully. Heman remained with us for awhile assisting us in getting up some wood, building pens for the cattle, and so forth, and then returned alone, taking the team back with him that the rest of the family might come out to us. Those were lonely days for the two boys left alone on the homestead, but we had something to do to take care of the stock, and that kept us busy and enabled us to while away the time.

Before the snow began to fall the family was with us, and we had begun pioneer life in earnest. We had brought some provisions with us, but my father had brought but fifteen dollars in money with him, and that had to supply breadstuff for a family consisting of father, mother, five boys and two girls. I am not sure, but I think that Joseph left us and returned to Iowa that fall. If this is true then there were but four boys left. Be this as it may, fifteen dollars was rather a small sum to provide for so many. I remember that father laid all of this fifteen dollars out in some corn meal, and the meal had been ground on freshly dressed millstones, as the roller mill was not

known in those days, and the grit from the stones got into the meal, and we had a real gritty time of it all winter. But with the milk from our cows, and the meat that we had brought with us, supplemented with a barrel of molasses, which we had also brought along, we lived through our first winter on the homestead. After that we lived a little better, for wheat grew better than corn in those early days, and although we had to take our grists about forty or fifty miles to the mill, flour was easier obtained than corn meal. We always had our corn meal mush for supper, however, as long as father lived, and I have not recovered from my love for a good bowl of mush with good rich milk, and I *can* eat it with cream, as some of those who know me best can testify.

Here occurred the first death in the family since I can remember. The brother younger than myself, whose name was Levi, was killed by a horse as he was bringing the cows home from the herd. We had no fences in those early days, as there was no material of which to make them, and one of the boys of the neighborhood would keep all the cattle in the settlement out on the range, charging so much per head for the trouble. It was Levi's duty to take the cows out to the herd in the morning, and bring them back at night, and it was while in the discharge of this duty that he met his death.

After Joseph had gone, I was the oldest of the boys left at home, and upon this occasion father and mother had gone to Columbus, Nebraska, sixty-five miles away to attend a conference of the district, and that left me in charge of affairs. One of the neighbor boys offered to ride the sixty-five miles to bring the folks back, and he did so, but it was a sad homecoming for the father and mother. This was the first death of a white person in the county of Antelope, Nebraska, and has gone down in the history of that county.

When we first came to this place we had no members of the

church of our choice with whom to associate, and we joined with others, holding a joint Sunday school and prayer meeting. The place where we were located was an intensely religious neighborhood, but was composed of members of various churches, no one of the churches being in sufficient force to organize and carry on a Sunday school or meeting of any kind. This continued for some time, but others moved in and ministers of the church began to find us out, and the result was that we finally had a branch organized. I believe that Brother Charles Derry was the first one that held any services in the neighborhood. Uncle Tommy Dobson, as he was affectionately called, paid us one visit. The next, I believe, was my brother, Heman, and it was through the efforts of these brethren that a sufficient nucleus was formed for a branch organization. Brother Charles Derry's nephew, by the same name was there when we came, but I am not sure that he was a member at that time, but believe that he was.

After this organization was formed, I was ordained to the office of priest, and assisted my father in the work of caring for the branch until his death, which occurred in the fall of 1879. I am not sure, but think that my ordination to this office was under the hands of my father, and Brother Charles Derry.

After my father's death I was made the president of the branch, and continued to act in that capacity as long as I stayed in that region, I believe. I presided as a priest for awhile, and then, under the hands of Brother George Hyde, I was ordained to the office of elder. I did some preaching in a local way, and made a trip or two with some of the other brethren of the traveling ministry.

Before my father's death, on June 4, 1876, I was married to Miss Harriet Masters, my brother Heman officiating, and just a few months prior to my father passing out of this life, we presented him with his first grandson, in fact his first grand-

child. He never lived to see another one, and so I had the honor of giving him that much pleasure before he passed away. I haven't all the dates by me now, but I believe the boy was one year old when his grandfather died.

When my father died, my brother Joseph returned and took charge of the farm, and that relieved me from any further responsibility, and I soon after left the farm and engaged in the railroad business. I began this work at the little town of Oakdale near the old homestead, and gradually drifted down the road, until I finally landed in the town of Missouri Valley, Iowa. I began my railroad work in 1881, I think, and continued until 1887. During this time I was employed for various lengths of time in the towns of Oakdale, Norfolk, Ainsworth, and West Point in the State of Nebraska, and in Sloan and Missouri Valley in the State of Iowa. I continued to preach as opportunity offered, however, and it was while I was in the employ of the road that I held my first public tilt with a minister of another denomination. An Adventist minister had come to the town of Oakdale, and had stirred the people up for miles around upon the Sabbath question, and took occasion to challenge the other ministers to meet the issue with him. I accepted his challenge. It was during this controversy that I tasted for the first time the pleasure of being carried away with the influence of the Spirit, and, while I had a very wily opponent, I was able to so effectually spike his guns, that no one would go to hear him after the controversy was over. I do not think, however, that it was so much due to my eloquence that he was defeated, but he put himself in a very bad light by the unfair means that he used to carry his points. I did, however, feel the influence of the Spirit to a marked degree in my defense of the position of the church, and it forever set at rest any doubts as to the correctness of the position of the first day of the week being the acceptable day of the Lord.

I was brought to realize the truthfulness of the saying of the Christ to his disciples as recorded in Matthew 18: 20, "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Up to that time I had never experienced anything of the kind, but that which is described in the last verse of the quotation was literally true in this instance, for the Spirit did indeed speak through me. Passages that I had never thought of applying to the question came to me with the place where they were to be found and the application to be made of them, until I was almost in a daze at the marvelousness of it. There were college professors in the town, and several other ministers of other denominations, but it was universally acknowledged that none of them could have handled the question as I handled it, and I was the hero of the hour for a time.

As I said, I finally drifted to Missouri Valley, Iowa, and in June, 1887, I resigned my place with the railroad, and went to work in a grocery store owned by a Mr. W. H. Fensler, but was not destined to remain there long. I kept up regular appointments in the surrounding country on Sunday, and by so doing I came under the displeasure of my employer once or twice for asking off for Saturday night that I might go out to the places where I was to preach the next day, and I finally had to give up all appointments except those that could be reached on Sunday morning.

During the latter part of the year I was especially impressed with the thought that the time was nearing when I must go into the field of gospel labor. My brother Heman had repeatedly urged me to take the field, and others had predicted

that I would some time stand side by side with him in the work, but I had not, up to that time, felt that the time had come, and my way had been somewhat hedged up in a financial way, but I began to pray very fervently over the matter, and one night, after an especially earnest prayer for light, I went on to my home, as I sought a secluded spot on my way home from work to offer up my supplications to God, and went to bed and had the following dream. I thought that there was a war going on in the land, and that I was standing in the background of the field upon which the battle was being waged, and was taking no particular part in it. As I stood looking on I noticed off to my left, and well down in front, a small body of men formed in a solid square. I looked to the north and could see the enemy as they marched back and forth taking positions. The ground seemed to slope up from where I was standing, and it was partly covered with a small growth of oak trees. These trees were in small groves, or with alternate strips of timber and prairie land, and I could see the enemy as they marched from place to place as they would come out into these open places and then disappear in the timber. I looked again at the little square of men, and as I stood looking at them, I saw one of them fall. Two of his comrades took hold of his body, one by the head or shoulders, and the other by his feet or ankles, and carried him out of the ranks. They carried him directly past where I was standing, and the captain of the company followed them. As the men passed me with their burden I could see the bullet hole in his head that had caused his death. It was between the eye and the nose, just cutting the side of the nose a little. As the men passed me on their way, the captain of the company stopped by my side and laying his hand upon my shoulder, said: "To-morrow will be the decisive battle of the war, and in that battle you will take that man's place." I replied, "I cannot take his place, for I have neither

gun nor ammunition with which to fight." Pointing over to the east he said: "If you will go over to that building," indicating a church-like structure, "you will be furnished what you need." I turned and walked over to the building, and there saw standing side by side a man and woman. The woman was quite fair and beautiful; the man was medium size with a white beard that came halfway to his waist line. There was nothing said that I can now recall, but they seemed to know what I had come for. The man handed me a gun, and the woman gave me three cartridges. These cartridges were in the form of a triangle, that is, each of them formed an equal side of a triangle, and they were fastened together by a strong cord that ran through the center of each one and seemed to have no knot or other means of being fastened at the ends, but the cord seemed to be woven in one piece. It did not strike me as being a very small amount of ammunition with which to go into a fight, but I immediately dropped them into my pocket, shouldered my gun and went and took my place in the ranks where the man had stood whom I had just seen killed. And I awoke.

I presume that there will be no need to give the interpretation of the dream, that is sufficiently obvious, but it decided me to offer myself for the field. I will mention, however, that I received a manifestation nearly a year before that was quite remarkable. I had received the *Herald* containing the conference news, and was walking up the street towards my home, reading it as I walked. I came to the revelation calling my brother Heman to the office of apostle, and as I read the clause containing his name the Spirit said to me as plainly as one man could speak to another, "The day will come when you will occupy your brother's place in the quorum of seventy." These two manifestations decided me, and I wrote to my brother who was the secretary of the quorum, I think, or at

least made my application through him, giving my dream, but not mentioning the other manifestation.

I did not offer myself to go at once, but asked that I be appointed with the privilege of remaining at home and straightening up my affairs. I thought that I could get ready by the first of October. I received my appointment with that understanding, but almost immediately my affairs shaped themselves so that I was able to take the field by the first of June, in fact I started on my first mission the 26th day of May, 1888.

Some may think because of the manifestation of the Spirit that was given me through the dream, and that which told me that I would take my brother's place in the quorum, would indicate that he was to fall. But no such contingency occurred to me at the time that the manifestations were given, and no thought of his falling was conveyed to me by the information received, and, as it turned out both manifestations were correct. For twelve years, or from the spring of 1888 to the spring of 1900, I occupied in the ranks of the seventy, just as was shown me in the dream, and then, as shown me by the manifestation of the Spirit I was chosen to occupy as one of the captains of seventy, or in the presidency of those quorums, exactly where my brother occupied when he was chosen by revelation to the office of apostle. Both of these revelations to me were literally fulfilled.

In addition to these manifestations there was another event transpired that made assurance doubly sure. I was, as I have said, engaged for some time in employ of the railway, and then changed my occupation for that of groceryman. During all of this time I missed no chance to do some preaching, but made no report of this to the church papers or to any individual, hence my work in trying, so far as I could, to magnify my office as an elder had not become known to the church in general, and could not have influenced any act of the presidents of seventy

when they met in the spring of 1888. In addition to this I had never met any of the men who occupied as presidents of seventy, with the exception of Brother Edmund C. Brand. He had been at my house at one time and stayed all night, but his acquaintance, formed at that time, was not such as would cause him to know me when he met me some time after I had been chosen, but he had to be introduced to me the second time.

Notwithstanding all of this, when these men met in Independence, Missouri, in the spring of 1888, I was one of about fourteen who were chosen to occupy as one of the Seventy. The first intimation of this choice being made was when I took up one of the Kansas City dailies, and saw my name among these men who had been chosen at that time. The presidents of seventy had passed men who had been actively engaged in missionary work for some time, and who seemed to me to be better qualified in every way than I was for the position, and had named me as one whom the Lord had chosen for that important office. I could but conclude that the Lord had been working with them with his Spirit, just as he had been working with me, and there was but one thing for me to do, and that was to prepare for the work. And this I proceeded to do.

I felt that the only parallel to my case of which I had ever read, was when Saul was called to the office of an apostle, as is related in the thirteenth chapter of the Acts of the Apostles. A number of men had met together at Antioch, and the narrative says that, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." This must have been the case when I was called, and I soon received an official notification from Brother Brand to the effect that I had been chosen to the office, and wanted me to inform him at once as to whether I would accept or not. I resolved, however, to wait and be sure that there was no human agency in that call, or that which

could be attributed to human agency alone. I knew that my brother, Heman, had long wanted me to go into the field. I knew that I had made my application for a mission, and I did not know but what, in his anxiety to see me started off well in the work, he mentioned my name to these men, and I resolved to wait, before I replied to Brother Brand's request, until I could see him and find out from him what he had had to do with the call, if he had had anything to do with it.

My brother visited me that spring after the conference closed, and I went to the station to meet and welcome him to my home. And no sooner were the greetings over with than I asked him if he had had anything to do with my call to the office of seventy. He assured me that he had not, and knew nothing more than I knew. His first intimation that my name was being considered was when Brother Brand had come to him and asked if I was in a condition to take the field, and he had stated to him that I had made my application for appointment. This showed that my name had been under consideration, and that it could have been suggested by no other power than the power of the Spirit. This decided me, and I at once sent my acceptance to Brother Brand.

The conference had assigned me to the State of Nebraska as a field of labor, and placed me under the charge of Brother James Caffall. When I wrote to him and told him that I had so shaped my affairs, or they had shaped themselves, so I could take the field, he wrote me to go to southern Nebraska and begin my work there, and I spent the summer of 1888 in that region. Brother Caffall had been instructed by the conference to ordain me to the office of seventy, and he wrote me to meet him at the first conference of the Southern Nebraska District that was held after my arrival in the field, for that purpose. This I did, and was ordained under the hands of James Caffall and Robert J. Anthony on July 23, 1888, near the town of Wabash, Nebraska.

I remained in that part of the country laboring as best I could, part of the time having Hiram C. Bronson for a traveling companion, and presiding over one debate in the town of Wilber, in which he participated, until September when I made my first visit home. While home I attended the reunion of western Iowa held at Missouri Valley.

When I left home for the winter campaign I went to northern Nebraska where my mother and brothers lived, and where I had spent many of my early days, and where I had first begun my work in the church. I cannot give a detailed account of my work for these first years, and it would not be profitable to do so, perhaps, as it would make the narrative too tedious and uninteresting. But I had a measure of success in carrying my message to my old neighbors and friends, although I found few that were willing to accept it.

I returned home in the latter part of March, or to be exact I think, if my memory serves me right, I arrived home on the first day of April, 1889. In a few days I left for Saint Joseph, Missouri, where the general conference for that year was held. At this conference, the first I had attended since entering the ministry, and, in fact, the first annual conference I had ever attended, I was assigned to what is known as the Pottawattamie District in western Iowa, where I labored one year, and at the next conference, which was held at Lamoni, Iowa, I was assigned to the Gallands Grove District, laboring there during the years 1890 and 1891, and until April, 1892. At the conference this year held in Independence, Missouri, I was given the Rocky Mountain Mission. It was a mission that I had not wanted, and which to a certain extent I dreaded to take. On my way to conference I had been asked by a sister who was traveling with me as to my preference for fields and I had replied, that I had no special preference, just so they did not send me to the Jews or the Brighamites, but it seemed that fate had in store for me one of the exceptions.

I had, however, made up my mind when entering the missionary field that I would go wherever the church wanted me to go, and try to do so without complaint, and while this appointment came to me as a shock, I went back to my home and cheerfully began to make preparations to leave for that distant field, knowing that it meant a year's absence from home. It seemed to me a long way from home, but after working there for five years, it did not seem so far as the rapid transportation made it a very short trip. I think I used to make the trip in about thirty-six hours when I was in a hurry, and I usually got in that condition about the last of March each year.

One thing that made the first trip less irksome than it otherwise might have been was that it was a new experience for me. I had never seen the mountains, and when traveling toward them, I was constantly on the lookout, anxious to get my first glimpse of them and to see whether they were what my fancy had painted them. My first glimpse came when their snow-capped summits first came to view and they looked like low-lying clouds upon the horizon. It seemed like a long time before the real thing was before me and I could feast my eyes upon the sight upon which I had long longed to look. They were all my fancy had painted, and I never tired of gazing upon them, even when they had become a matter of everyday sight.

Another thing that made this first trip especially pleasant was that I had two very congenial traveling companions. Sister Pearl VanEaton, a daughter of Brother Charles Derry, was going that spring to join her husband in the State of Washington, and when she heard that I was going west, timed her departure so as to go with me as far as Ogden, Utah. She was accompanied by her little boy about four or five years of age, and her husband's half sister, Sister Carrie Emerson. Brother Derry came to Council Bluffs with the sisters, and there I

joined them. We had a very pleasant journey westward, starting on the night of the eighth of June, and landing in Salt Lake City on the tenth at just twelve o'clock. We saw our first snow in the mountains, that is close enough for us to feel its cooling effects, at Laramie, Wyoming. There had been a big snowstorm the day before we got there and its effects were still visible in the great drifts that were piled up along the right-of-way, and especially where the snow sheds had been erected to protect the track of the iron horse. I will not describe the journey, as it has so often been painted in word pictures, but I enjoyed every foot of the way. Being unused to long journeys by train I did not sleep very much but spent most of the time, when daylight permitted, in viewing the sights along the way.

I left the sisters at Ogden, and turned my face to the south alone. Brother Alexander H. Smith had also been appointed to this field, and he had preceded me. I was expecting him to meet me at the station. I had become so worn out for sleep on my long journey, however, that when I arrived at the station in the city, I was sound asleep. I did not know when the train stopped, and was not awakened by the departing passengers. The train did not go any farther, as this was the terminal, or it was a kind of a shuttle train that traveled from Ogden to the city only. I was awakened by the car cleaners as they went through the coaches gathering up the papers that had been left in the seats by the passengers. I hurried out, and just as I appeared on the steps, Brother Smith was turning away, thinking that I had not come, but I hurried after him, and was soon shaking hands with him and explaining why I had not appeared sooner.

His son, Frederick A., was with him, and I was soon conducted to his home where I made my home while in the city. I went with Alexander to call upon his cousin, Joseph F., and

in various ways spent the time agreeably, especially sightseeing, until I was sent to Ogden to take charge of the work there. I made my home while in Ogden with Brother and Sister Wells Chase, where for about nine months I was made as welcome as I would have been in my own home, and my stay there will never be forgotten.

I cannot go into detail as to my work in this field, but will say that I found it a very hard field in which to labor, and my antipathy to the field did not seem to lessen any as the years went by. In spite of this, however, I am glad I was assigned to the mission. I believe there came to me, while laboring there, experiences without which my ministerial education would not have been complete. I was more and more impressed with the divinity of the work in which I was engaged. I was made especially aware of the value of the Book of Doctrine and Covenants, and was caused to marvel many times at the foreknowledge displayed by the first prophet of the church in making provision for the defeat of every innovation that had been added to the gospel. The book became like a two-edged sword in the hands of one who could wield it with the influence of the Spirit, and it became very precious to me.

In my work in the East I had been especially blessed in my defense of the divine calling of Joseph Smith the Martyr, and the divinity of the work he introduced, but this was not needed in that country, where men held him up as a model of inspiration almost, if not quite infallible. So near infallible in fact that they were willing to take his reputed word for innovations that were in direct opposition to well-established teachings of the three books, believing that he was so plenarily inspired that his sayings would at once make the teachings of the three books of none effect, and that even those upon whom he had bestowed the priesthood had become so nearly perfect that their word was to be taken instead of the written word. My only work so

far as he was concerned was to prove that if he did do and say the things of which they accused him, it did not make them right, that no man, no matter how great he had once been could, with impunity, change the law of God either in practice or precept.

I did, however, have a task before me of showing that, as the father had been called of God, so the son who took his father's place was also called of God and was occupying his rightful place in the church. And, just as the Spirit of God had come to me in the defense of the father, so did it come to me in power in the defense of the son. By this continuation of the Spirit, I was led to know that we were representing the continuation of the work begun by the Martyr.

I had many seasons of depression on this mission, caused by the indifference of the people to my message, and so discouraged did I become at times that upon one occasion I wrote to President Smith that I would almost welcome a spell of sickness, if it would relieve me from my work there. I continued for five years, however, to try to reclaim the erring ones, but found them, as a rule, so firmly wedded to their idols that I could make but little impression on them. The leaders of the people had captured them by an appeal to their pleasure loving propensities, and had introduced the theater, the dance and other means of appealing to their love for pleasure. One woman, when told that the church to which I belonged discouraged dancing, told me that she would not belong to a church that did not allow her to engage in this questionable pleasure, and she was old enough to begin to relinquish some of these follies. On another occasion I stayed with a young couple for awhile, and they were as ready as anyone to accept my message and denounce polygamy with all of its kindred evils, until one day I made mention of our attitude on the question of dancing, when they turned around and began to

defend polygamy. They would rather take polygamy and all of its kindred ills, than to admit that dancing was not a spiritual accomplishment.

My missionary labor in that country took me from Castle Valley on the south to the north end of the State, and out into Idaho. In this latter State I traveled nearly across the State from east to west, but only worked the southern tier of counties. Most of my time was spent in Salt Lake City and vicinity.

In the spring of the year 1897, I asked to be relieved from that field, and was assigned to the Little Sioux District in western Iowa. My home was in this district, and had been ever since I had begun my missionary labor. I had moved from Missouri Valley to Logan and from Logan to Woodbine, where I was residing at the time I took the mission to Utah.

In thus asking for a mission near home I had broken over the rule that I had adopted as the one to govern me in my work. I had resolved to offer myself unreservedly to the church, and to tell the appointing powers that I would go wherever they thought I could do the most good, and thus far I had held strictly to this rule, but I thought that conditions at home demanded that I stay near home, and thought I was justified in asking, for this once, at least, that I be assigned a task nearer home. I was told by a number of the twelve that the quorum almost to a man thought that I was especially adapted to the Utah mission, but that under the circumstances they did not think that they were justified in disregarding my request, and hence released me from that mission and appointed me near home. It turned out, however, that that year was one of the most disastrous years of my missionary life, and I learned that I was in the hands of One who could look after me better than I could myself, and from that day to this there has been no deviation from the rule to go wherever the appointing

powers thought it was best for me to go. I have, at times, given reasons why I thought it was not best for me to be assigned to certain fields, but have left the Twelve free to use their own judgment in regard to the matter.

I remained in this field only one year, and in the spring of 1898, I was sent to the Far West District, Missouri, with Saint Joseph as my objective point. I was not at the conference this year, as my wife, being sick, demanded my attention at home. She was sufficiently recovered, however, for me to take the field at the close of conference, and by the first of May I was at my post of duty. I remained at my post alone until the fall of the year, spending most of the time in the city of Saint Joseph, but doing some work outside. Among the outside labor was a debate, held near Mound Valley, I think, but am not sure of the name. It was in Nodaway County, Missouri, at least.

This debate was held with an old and experienced debater of the Dunkard persuasion, and was quite hotly contested. I had taken cold, and my voice came near going back on me entirely, but I managed to get through it all right, and while I cannot say that it was a "howling success," I do not believe the cause suffered any by the effort.

I returned home immediately after this debate, and attended the reunion held in western Iowa, and at my home town, and at its close made arrangements to move my family to Saint Joseph. I had to return without the family, but they followed me soon and on the thirteenth of October joined me. We made our home in this latter city as long as I remained in charge of the work there.

In the spring of 1900 I was selected by the presidents of seventy to act in the place of one who had gone out of the presidency to occupy in the office of high priest, thus fulfilling the prediction made by the Spirit to me thirteen years before that the time would come when I would occupy my brother's place in the quorums of seventy.

The conference at which I was chosen to this position was held in Lamoni, and at this same conference I was sent to the "South Western Mission," which was composed of the States of Texas, Arkansas and Louisiana, and the territories of Indiana, and Oklahoma. I was sent to this field in full charge of the mission, and labored in that capacity until the spring of 1904 when my Brother Heman was placed in charge of the field, but I continued to labor in the same field. In 1905 Elder Frederick A. Smith was placed in charge, and still I continued to labor in the same mission.

As stated in the beginning of this history, I was born in Texas, but left it when I was only about two years of age, and this was my first visit to my native State since leaving it in 1858. My first stop was at a little town called Oklaunion up in the Pan Handle, or just where the handle joins on to the pan. The Non-progressive Campbellites had challenged us for a discussion, and Brother Columbus Scott went down with me to champion our cause, and I moderated for him.

The debate being over I at once started for San Antonio, to be present at a conference that was to be held at a place called Pipe Creek, about forty miles northwest of San Antonio. I arrived in San Antonio on the second of June, I think, and a few days after found me en route for the mountains where the conference was to be held. After the conference I went with Brother Orson D. Johnson farther up into the mountains, on our return from there stopped at his home for a few days and visited my birthplace, as it was near his home. The ruins of the old houses are still there, but they are nothing but piles of stone. The place is an ideal one and it is a wonder that no one has ever settled there. It is rumored in that region, however, that my grandfather, Lyman Wight, predicted that no one would ever use the place again as a place to dwell.¹ Whether

¹This valley is now covered by a pond occasioned by a dam built across the Medina River.—EDITOR.

he made the prediction or not I cannot say, but no one has ever lived there since its abandonment by "The Company," as it was called. Forty years and more had passed away since the company left there, and yet you could trace the ridges made by the corn rows in the field north of the settlement. I walked in the place, and could imagine that I could hear those old hills echo to the songs of Zion that must have once greeted them. I found the site of my grandfather's home, and was told afterwards that the third pile of rocks north was the place where I was born. I was too young to remember the things that had transpired here, but many tales had been told me of things that had taken place in this location, and they all came vividly back to me. I afterwards visited the place with Brother Romanan Wight. He was older than I and could remember many of the things that took place here, and could point out the places where some of them happened.

During the last year of my stay in the South I had contracted to some extent the troubles that are peculiar to that region, chills and fever being the most pronounced of my symptoms, and the Twelve thought that it would do me good to make a change of climate, so I was sent into the far North. I told some of them that they did not seem to want me to be lukewarm, neither cold or hot, so they sent me to the extremes of the country.

I labored in charge of the States of Minnesota, and North and South Dakota for three years, beginning in 1906. In 1909 my mission papers read "Canada," but I was assigned to western New York, and the Niagara Peninsula on the Canadian side of the Niagara River, but I was given Buffalo as an objective point, and for two years most of my time was spent in that city. I held series of meetings at Low Banks, Niagara Falls, and Hamilton on the Canadian side, and also visited Saint Thomas, London, and Toronto.

In the spring of 1911 I was assigned to the Massachusetts District, and was directed to make Providence, Rhode Island, my headquarters. This I did for a short time. I was late in getting into my field that year on account of the sickness of my wife, and did not reach Providence until July 21. I was there only a few days when I went to Boston to look after some matters connected with my quorum, its secretary, Brother Ralph Farrell living there, and from there I went directly to the Massachusetts, or Eastern reunion, held that year at Onset, Massachusetts. This was held two weeks, and I then returned to Providence, but hardly become settled down to work, in fact had done but very little except to lay out a few plans for work, when I was called upon to take charge of the branch in Fall River, Massachusetts. I continued in charge of this branch until March, 1912, when I returned home to make my yearly visit, and attend the conference held in Independence.

At this conference I was returned to the Massachusetts District, and once more assigned to Fall River as an objective point. Nearly all my time since being appointed to this place had been spent in this city. God has blessed me wonderfully in my work here, and I feel that he has, by so doing, approved of that work.

I neglected to say that I was chosen to preside over the third quorum of seventy at the organization of that quorum, and have continued to serve in that capacity ever since. In the conference of 1912, however, my name was presented to the conference with a recommendation that I be ordained to the office of high priest, but I asked for further time to consider the matter, as I could not get the consent of my mind to accept the position, and was granted one year.

At this conference, where I was called to the office of high priest, I was again assigned to the Eastern Mission, and returned to Fall River, where I continued to preside over the

branch, until February 10, 1913, when, by direction of the First Presidency, I was made the president of the Providence, Rhode Island, Branch, and took up my abode in that city.

My first work, however after leaving Fall River was done in Philadelphia, having arranged to hold a series of meetings there, at which time I participated in the dedication of the ground where the new church was to be built.

Upon the conclusion of my series of meetings in Philadelphia, I returned to Providence, and occupied there a month, when I took my departure again for the West to participate in the work of general conference, at Lamoni, Iowa.

The first day of this conference April 6, 1913, I was ordained, at my own request, to the office of high priest, that I might partake with that quorum in the exercises usually held at each conference, thinking to obtain needed inspiration for my work as a presiding officer.

I enjoyed meeting with this quorum for the conference, but near the close of the sessions I was chosen by the Twelve as an evangelical minister and was ordained to that office on the last Saturday of the conference April 19, 1913, under the hands of Francis M. Sheehy, and John W. Wight, thus enjoying the rather unique privilege of having held three different offices within two weeks, as I went to the conference a president of seventy, and continued to meet with the council until the convening of the sessions, and being ordained twice during those sessions.

At the close of conference I returned to the Eastern Mission again, accompanied by my niece, Inez Smith Davis, and her husband, she having married Elder James W. Davis, a missionary. I returned to the city of Providence, and took charge of the work there, calling the Saints together, and under the direction of the Presidency and the minister in charge, in-

stalled Elder Davis as my successor in charge of the work there, and took up my work as an evangelical minister.

At the reunion held at Onset, Massachusetts, I began my work in my new office, that is so far as concerned my work of blessing, engaging in the work with many misgivings as to my fitness for the peculiar duties of that office, but received such assurance of my acceptance with God in the discharge of those duties, that I have been satisfield as to my call, and have earnestly striven to do that work with fidelity, and through my ministration have brought comfort and strength to many of God's people, judging by the tidings I get from time to time from those to whom I have ministered in my office.

During the first year of my work in this new position in the church, I visited the various places in the Massachusetts District, in Massachusetts and Rhode Island, holding evangelistic services, and giving blessings, my niece acting as my stenographer, and also visited the State of Maine where my services were very much in demand, and where I put in one of the most strenuous months of my life so far as church work is concerned. I had supposed that when a man was ordained to the work of a patriarch that he was supposed to be about ready to be laid upon the shelf, but can say that during my work as a member of this order I have done more work in a given time than at any other time, or in any of the other offices that I have held in the church.

I occupied two years in the Eastern Mission as a patriarch. The second year, being deprived of the services of a stenographer, I purchased a dictating machine, and have done all of my work except in a few cases with that instrument, and have found that it has worked very satisfactorily indeed, except that it puts the whole burden of getting out the blessings upon me, as I have to copy them from the machine upon the typewriter. But I find that this work is very satisfactory,

being often able to deliver a blessing in its written form to the party who receives it before they leave the house, and nearly always delivering them the same day they are given, thus obviating delays, and loss in the mails or for other causes.

In the spring of 1915, I was sent to the Southwestern Mission, and have since that time labored in that field, my field of labor being confined to the States of Oklahoma, Texas, and Arkansas, but have enjoyed excellent liberty of speech in the work of holding evangelistic services, and in blessing God's people, and trust that good has been done.

During these two years, however, my work in the field has been interrupted by various causes. One was the sickness of my wife, who had to undergo a painful operation in the fall of 1915, and having been appointed in the spring of 1915 as one of the committee to arrange a Book of Mormon concordance. I have been engaged in that work part of the time, spending the most of the winter in the early part of 1916 in that work, and taking up the work again in October of the same year, and at present writing December 6, 1916, am in Lamoni busy at work as a member of that committee, as the work is being done in the historian's office.

When I was a little boy.—why, bless your heart, it wasn't so long ago—
A matter of forty or fifty years—what's that? I'd like to know?
A few swift days, with their cares and joys, have lightly sped away.
And I live my life with as keen a zest as I did in that happy day.

You can't measure youth by the glass of Time, or gauge it by whitened
hair,
Or a dimness of sight or a shaking hand, or a wrinkle here and there;
As "Love laughs at locksmiths" so youth laughs at years, as they play
their little part,
And Time and his scythe are pushed lightly aside, for youth has its
home in the heart.

LOCAL HISTORIANS

LAMONI STAKE, BY DUNCAN CAMPBELL

1887

(Continued from page 497, volume 9.)

Russel Archibald wrote to the *Herald* from Centerville, Iowa, November 8:

We came here five years ago and were the first Latter Day Saints in Centerville. There are now fifteen members, and we hope there will soon be more. Brother Henry A. Stebbins was here last week and organized us into a branch, and we hope it will prosper and become mighty in this place. We have Sunday school and church every Sabbath and enjoy them very much. Brother Knowles gave us the use of his house. If any elder should pass through here we would be very glad to have him give us a call, and give him the best kind of treatment. It is with great pleasure I read in the *Herald* how the cause is prospering in every locality, and we hope ere long there will be a stir in this place. Brother Stebbins has preached here several times, but the people are so prejudiced they will not come out to hear. Centerville is a nice little town of about 5,000 inhabitants; its people are very temperate and industrious. There are five mines here in operation and miners are making good wages.

Henry A. Stebbins wrote from Lamoni, November 16:

On account of sickness in the family of David Archibald of Centerville, Iowa, I was called there November 3. Remained over Sunday the sixth and preached in the Christian church. Also organized a branch of the Saints, consisting of fifteen members, Brother Russel Archibald being chosen presiding priest and ordained. The brethren there would like other members of the church, coal miners and their families to come there and dwell. They state that work is to be had and wages are good. Any one who wishes can write Brother Archibald for further information.

The following editorial on "Progress at Lamoni," is from the *Herald* of December 3:

Probably at no time since the settlement of the Saints at Lamoni have there been such unity, zeal, restfulness and spirituality manifest among them, as during the past year, and notably the past three months. The gifts of the Holy Spirit among both old and young members have been largely exhibited and greatly enjoyed, and in proportion as the Saints have been faithful in keeping the commandments, God has come near to

them bestowing the graces and gifts of his Holy Spirit. Christian love according to the divine pattern contained in the Scriptures prevails largely, and the Saints are growing in grace and the knowledge of the truth.

The word is preached with added degrees of wisdom, skill, and spiritual power, the ministry proving themselves "workmen that needeth not to be ashamed, rightly dividing the word of truth." A goodly number have been added to the branch by baptism and not a few by letters of removal.

The Saints are dwelling in peace and unity with their neighbors, and in respect to citizenship and neighborly associations they have "grace and favor" agreeable to the Lord's promise. Some parties have sought to bring division, reproach and scandal upon the church—especially upon the reputation of the dead who are not here to explain and defend their conduct, but this so far has wrought no harm to the faithful Saints.

In the same issue an editorial on "Thanksgiving" indicates the manner in which the festival was observed at Lamoni, as follows:

This national festival has come and gone, and we doubt whether in any part of the land a pleasanter season was enjoyed than by the Saints and friends in Lamoni on that occasion. The weather was good, the gathering large, the singing excellent, the prayer by Elder Robert M. Elvin and the short address by President Joseph Smith were timely, appropriate and practical. The net proceeds (to be used for the benefit of the Saints' chapel) were about forty-five dollars. Nothing occurred during the exercises to mar the gladness of the hour, and, judging from appearances, all were well satisfied with the manner in which it was spent.

President Smith reviewed the various reasons the Saints have for thankfulness in the blessings of the past and present, also the encouraging prospects for the future; and by the time he concluded his remarks his hearers must have perceived that they had abundant reasons to be grateful for heaven's generous care, and ample grounds for faith in God's kind providences for the future.

How restful is the soul that faithfully serves the Lord and implicitly trusts all his promises. Joy and gladness are its heritage; contentment and unfaltering hope are its stay and inspiring support. Thanksgiving occasions, properly conducted, build up the soul in those happy graces and virtues, which richly repay the efforts necessary to make them a success.

One of the most noticeable features of the occasion was the tender care given to the aged and the infirm. No effort was spared to make their hearts young again, and cause them to forget their feebleness and afflictions; and this was done with such generous, hearty good will as

springs alone from loving, great-souled men and women who find much of their own happiness in making joyful the hearts of others. God created man to be happy—"Men are that they might have joy"—and heaven is therefore joyful when righteous gladness fills the souls of earth's pilgrim children. The Lord says he is displeased when "the heart of the righteous is sad, whom I have not made sad," (Ezekiel 13: 22); but when the young and strong open their hands to the needy, there is joy in heaven among the angels, and the Father sends down the holy ones and the watchers from Paradise, as he did to kind and faithful Cornelius, to testify the divine approbation. "For this is the message that ye have heard from the beginning, that ye should love one another."

The Decatur County *Journal*, one of the leading papers of the county, in its issue for December 1, had the following defense and generous word for the Saints of Decatur County, in view of some uncalled-for attacks that were made upon them in some of the county papers:

The Weldon *Hornet* still keeps up its fight on the Latter Day Saints. It says that they are clannish; that they are no better than the Utah Mormons, etc. The Saints have newspapers of their own which are able to defend them against such frivolous charges as these, if indeed they need any, and hence we do not consider it incumbent on us to defend them, but we want to protest against the introduction of any such methods into the politics of Decatur County. They have always shown themselves to be good, quiet, industrious, law-abiding citizens. Many of them have left good positions and comfortable homes in Utah in order to escape the curse of polygamy, and to make such charges against them and drag their religion into politics is something that the better class of people do not approve of even if they do not like their religious opinions.

Prejudice and opposition aroused in another way is indicated by the following item from the *Herald*:

President Joseph Smith preached twice on Sunday, November 27, at Zion Schoolhouse, about twenty miles southeast of Lamoni, in Missouri; and though the day was dreary and forbidding, he had full and interested congregations, and returned home feeling well repaid in the refreshing he had received by the aid of the Holy Ghost. Elder Samuel V. Bailey went the next Sunday to hold services in a schoolhouse not far from the Zion Schoolhouse, and found it shut. On inquiry it was learned that prejudice had been fanned to a high degree there through an assertion made by a preacher once prominent in the Reorganization, who, it is said, declared in that place or vicinity, that the Mountain Meadow massacre, in Utah, grew out of the teachings of the Doctrine

and Covenants. But sensible people there want to know why that preacher did not discover this alleged evil in the Doctrine and Covenants when he was actively engaged in the Reorganization for years.

The preacher above referred to, once prominent in the Reorganization, endeavored to the extent of his influence to cast discredit and suspicion upon the work of the church, and his efforts caused some annoyance for a time in the southeast part of the district, but he soon lost his influence and the results of his detraction were soon forgotten and disappeared with himself when he removed elsewhere.

A *Herald* item relating to the work at Allendale says,

Brother Edward M. Carr, of Allendale, Missouri, writes that Brother Henry A. Stebbins made their branch a pleasant visit the last of November, preached twice and baptized one—a head of a family, and formerly a member of the Christian Church, and administered to several with good results.

An item in *Herald* of December 24, says,

Elder John R. Evans has opened a new field for preaching south of Chariton, Iowa, and has preached there twice of late. He was going to Oakley in response to a request by letter, and hopes to open another new field there.

John Watkins wrote to William W. Blair from Cleveland, Iowa, December 17:

I pen a few lines to let you know how the church is getting along here. Your preaching and that of Joseph has had good effect upon the people. The Saints are strengthened in the work of God. If time will permit Brother Joseph to call here on his way west, we would like to have him stay with us a day or two, and the world's people want to hear him preach. Isaac Phillips and Thomas W. Williams will be ordained priests to-morrow. They are promising men, and I think both will make good workers in the church.

Joseph R. Lambert wrote to the *Herald* from Lamoni, Iowa, December 26:

When I last wrote I was at home, where I remained for a little more than two weeks, including three Sundays. The first Sunday I spoke at Lamoni; the second commenced a series of meetings three miles from Lamoni, at the Lott Schoolhouse, which lasted a little more than a week. The Saints of Lamoni kindly assisted me in these meetings, and good was done.

The following reference to a sermon delivered at Lamoni, Iowa, by Elder John Landers, perhaps the oldest, and certainly one of the most highly esteemed of the veterans of the faith, appeared in the *Herald* of January 14:

Father John Landers, nearly ninety-four years of age, both delighted and instructed his congregation in the Saints' Church at this place last Sunday with a timely, logical, and very spiritual sermon. He spoke extempore for nearly forty minutes and his mind seemed as clear and his voice as strong at the close as when he began. The chief points of his sermon were the need of humble hearts and faithful lives in order to prevail with God and with man. Father Landers and his wife have been members of the church about fifty years and passed through the persecutions heaped upon the Saints in Missouri in 1838 and 1839, and at Nauvoo in 1844 and after.

James W. Johnson wrote from McFall, Missouri, January 11:

I have been to Allendale, Worth County, Missouri, stayed three weeks, preached most every day or night while there and was blessed with the Spirit greatly. They need some one to labor with them three months for there are friends there who are convinced that we preach the gospel in power, as it should be. The Saints at Allendale are a kind-hearted people and full of good works. They need spiritual food and encouragement.

Duncan Campbell, of Pleasanton, Iowa, wrote January 28:

Brother Charles W. Prettyman, of Broken Bow, Nebraska, came in on Wednesday night for a visit of two or three weeks. I am to have his aid in gospel work in Mercer County, Missouri, during his stay. He made friends in that section while preaching there two years ago, and they will be highly pleased to see and hear him again. President Joseph Smith's efforts in that region were greatly appreciated and have materially helped us.

The spiritual condition of the Lamoni Branch is set forth in the *Herald* for February 25 as follows:

We are happy in being able to state that at no time in the history of the Lamoni Branch has it enjoyed such unity in doctrine, principle and work as during the past six months, and at no time has its spiritual condition been so good as of late. Sunday after Sunday for months past the Holy Spirit has mightily sustained the ministry in preaching the word, in administering the ordinances, and also in blessing with great light and power and edification those attending the prayer and testimony meetings. These have done much to cheer, confirm and build up the

Saints in their most holy faith, bearing witness that the work they have espoused is both authorized and approved of God.

Trials and temptations have come and have fiercely assaulted some, but like the passing of a cloud that hides the sun for a moment, they have fled away, giving place for the light in renewed strength and glory. The gifts and graces of the Spirit have been manifest in a notable degree, joy and gladness have followed, with thanksgiving and the voice of melody in the tongues of men and of angels. Here is a prophetic and exhortative song given in tongues and interpretation through Sister Sarah Bailey in the assembly of the Saints, Sunday afternoon, the 4th instant, which was attended by such a universal manifestation of the Spirit upon all present that every heart was sensibly touched with its holy, heavenly fire. This manifestation, with others occurring in the same meeting, especially a thrilling, edifying prophecy, made the occasion one like that on the day of pentecost in some degree:

“It is even now as daybreak,
 And the night not fully gone,
 When the sky is tinged with crimson
 Ere the coming of the morn.
 Then awake, ye Saints, and labor—
 Labor while in life you may;
 Gather out the honest-hearted,
 Bring them in the narrow way.

“Yes, the clouds are fast dispersing,
 And the darkness well nigh spent;
 Then go forth, ye faithful workers,
 Saying unto all, repent;
 For the work is all majestic,
 And the Spirit is divine;
 Then arise, and work together,
 And, behold, the sun will shine!”

Henry A. Stebbins wrote concerning his work at Allendale, Missouri, under date of February 23:

Since coming here from home the tenth, I have been preaching each evening, except on one occasion Brother John Moore occupied the time and gave us a good sermon. He rendered good aid while he stayed, in the way of opening services. He left the sixteenth for his field in Nodaway County.

The opposition forces in this place have weakened a good deal since last summer. Have baptized five persons this week, all adults, making with those last summer nineteen persons that I have baptized here during the past thirteen months, sixteen of them married people. The resident brethren and sisters feel that they are getting their reward for the years of faithful labor they have bestowed.

Under date of February 20 Joseph M. Brown wrote from Pleasanton, Iowa, as follows:

The district conference which was to convene at Pleasanton on February 25 was a failure in one respect, and a success in another. In consequence of bad weather the district was poorly represented, and, as there was no business of importance to transact besides choosing delegates for General Conference, it was thought best to defer the business part to March 10 and convene at Lamoni. So we held meetings two days, in which we held five services, four preaching and one prayer and testimony meeting. The preaching services were all instructive and edifying, and the prayer and testimony meeting was the best I ever attended in this branch. All were blessed and we truly had our spiritual strength renewed. . . .

Brother Banta occupied the eleven o'clock hour, Sunday, and spoke on tithing. He handled the subject in a clever and masterly manner. The district conference assembled at Lamoni, March 10, Henry A. Stebbins presiding, Valentine White, clerk pro tem.

The following branches reported: Lamoni 593, 9 baptized; Lucas 213, 10 baptized; Pleasanton 107; Centerville 17, organized November 6, 1887, by Henry A. Stebbins; two baptized; Davis City 60; Greenville 35; Allendale 56, 6 baptized; Lone Rock 62, a report from the newly organized McFall Branch, Gentry County, Missouri, was referred back as it was thought to be within the limits of the Far West District.

President Henry A. Stebbins reported for the district; he had preached at Osceola, Lucas, Centerville, Allendale, Wirt, Lamoni, and baptized 12; Asa S. Cochran of Lamoni; John Watkins, of Lucas; Russel Archibald of Centerville; and Martin V. B. Smith of Davis City reported for their respective branches. Elders John Landers, Duncan Campbell, William Anderson, Horace Church, Ekin Lovell, Oliver J. Bailey, Samuel V. Bailey, baptized one, John H. Hansen, Valentine White, Hugh N. Snively, Thomas J. Bell, Lewis Gaulter, William N. Abbott, John R. Evans, and Evan B. Morgan; priests Lorenzo W. Powell, Nephi Lovell, John Wahlstrom, Joseph M. Brown, and William Crick reported.

Bishop's Agent Elijah Banta presented his annual report as

follows: On hand last report \$681.87, received \$2,651.44, expended \$2,198.52, on hand \$1,134.79. The resignation of Elijah Banta as bishop's agent was accepted with thanks for past services. David Dancer was nominated to succeed him.

Appanoose County, Iowa, was added to the district, Center-ville Branch being in that county.

William Anderson, Henry A. Stebbins, Thomas J. Bell, Joseph Hammer, and Isaac Phillips were chosen delegates to General Conference with John H. Hanson, John Landers, Duncan Campbell, Elijah Banta, and Elijah Sparks as alternates. The delegates were instructed to request that the next General Conference be held at Lamoni, Iowa.

It was provided that two-day meetings be appointed in the branches that desired them as found advisable by the president, he to appoint the ministry to do the preaching at those meetings. Elder Frank Izatt and Priest Thomas W. Williams with all others who desired mission appointments in the district were referred to the president of the district.

Preaching by Duncan Campbell, Orlin B. Thomas, and Alexander H. Smith. Sacrament and testimony meeting in charge of Henry A. Stebbins and Asa S. Cochran.

The following comment on the above conference was published in the *Saint's Herald*:

On the 10th and 11th instant an excellent district conference was held at this place, and though the weather was raw and chilly, and roads very muddy, the attendance was fair, particularly on Sunday. The business was disposed of in a most orderly and happy manner, the preaching was timely and edifying and the prayer and testimony service was cheering and refreshing. The Spirit attended in power all the meetings, and on Sunday afternoon the Lord, by his Spirit, admonished the ministry to faithfully fulfill their own missions, labor in their own offices and callings, and not to seek the offices of others, but diligently to do the work appointed them to do, and not to interfere with the offices and labors of others.

This needs to be borne in mind by all the Saints, for nothing is more annoying, obstructive and despicable than for persons to intermeddle with other people's business, either in spiritual or temporal matters. "Let every man learn his own duty," and then do it faithfully.

A discussion of the faith was reported by Newton J. Kent, of Wirt, Iowa, March 7, as follows:

We received a challenge some time ago from our Campbellite friends to discuss our faith: Resolved, that the teachings of the Latter Day Saints are not in harmony with the teachings of Christ in doctrine and organization. We had one of the most glorious victories that was ever known for the truth. Some here have said regretfully that they would not have had the decision given in our favor for a thousand dollars.

Elder Henry Jones wrote from Centerville, Iowa, March 31, as follows:

I came here a few months ago and found a branch of seventeen members organized by Brother Henry A. Stebbins. We rented a hall in town that our meetings might be more public, that the people might come to hear us. We furnished the hall complete for about forty-five dollars. And since we have a commodious place to meet in, we have school and sacrament meeting and preaching at night every Sunday. A few strangers attend our meetings regularly. I baptized one of late, a married man of good qualities who will be useful if faithful. This branch, composed of good members, can, with the power of God do much good. The brethren avail themselves of every opportunity to distribute tracts and speak a word in due season, and the sisters are not backward in using their efforts in doing what they can as opportunity offers. If I am able to judge, the Saints at Centerville will in the near future accomplish the objects they have in view, viz, to establish the work of God here. The Saints here have been greatly blessed. Many have been suffering from sickness and they have been restored by the power of God. It is a consolation to us as a people that we are accepted of him when approaching him in faith and humility.

A little girl, daughter of Brother and Sister McDonald, had suffered from her birth with running wounds all over her body. Medical aid was employed for one year constantly, and did not avail anything. The parents requested me to administer to the child, which I did, and the power of God was so manifested that the house was full of the divine influence, and the child, only three years of age, spoke out when I took my hands off her head, and said, "I am better." All her scars and wounds are dried up, and she is getting along well in every respect. How many are our privileges and our blessings when we strive to live humble before the Lord.

The district report to the April General Conference was as follows:

District contains eight organized branches, all alive and in working order, and, with one exception, doing well. A good degree of peace and

harmony exists throughout seven of the branches, and there seems to be a steady growth in spirituality, as a rule; and especially is there an increasing interest in studying the revealed word. There has been during the year a gain of 107 members, 56 by baptism, 51 by letter and vote; a loss of 53 by letter, 12 by expulsion, 10 by death, total 70, leaving a net gain in the branches of 37, though there has been a loss besides of five from the fifty-two scattering ones reported last year. The branches contain now 1,139 members, which with forty-seven scattering makes 1,186 present membership of the district. The president has spent several months time preaching where most needed, and has baptized twenty-five during the year. Brethren Charles H. Jones, John Johnston, John Shippy, John R. Evans, Thomas J. Bell, Samuel Ackerly, Oliver J. Bailey, Nephi Lovell, and James W. Johnson of the local brethren have done more or less away from their homes in the district. While Brethren Joseph Smith, William W. Blair, Joseph R. Lambert and Amos J. Moore have given occasional aid, and Brother Duncan Campbell some. . . Henry A. Stebbins, president; Francis M. Weld, clerk.

Duncan Campbell, general missionary in the district made the following report:

My labors during the past year have been confined to Decatur County, Iowa, and Mercer County, Missouri. The chief points in Iowa were High Briar, and Pleasanton. A series of meetings were held at various times at Hickory, New Zion, Middle Point, and Jones, where more or less interest existed on account of labor performed by various brethren. New fields were opened at Goodwin, White Oak and Marion, and in all of these places I have been much blessed in presenting the word.

My efforts in the field have been supplemented by the labors of William Anderson, Abram Reese, Lyman Little, Orlin B. Thomas, Joseph Smith, Samuel V. Bailey, as well as William Dodson and George Thorp, living in the neighborhood of Middle Point. The work is onward in this field.

"A College At Lamoni" is the caption of the following editorial which appeared in the issue of the *Saints' Herald* for May 19:

Shall we have one? That is a question now agitating the minds of many of the citizens of Lamoni and vicinity. And not only they, but the solid members of the church abroad are talking favorably of it. All are confident one can be established here that will pay financially, a fair return for money invested in it, and it certainly will pay richly in matters of education in every other worthy direction. It would benefit the town, and the country contiguous to it, largely. It would be a general benefit to society at large and specific benefit to the church. What is needed to move the matter forward to success is proper management and the needed capital. Shall we have these? We shall see. Later on we may have something further to say on the subject.

The same issue sets forth the need of a bank in Lamoni, and encourages the right kind of a man to establish one. The issue of June 9, announced that Robert Winning of Saint Joseph, and Delos F. Nicholson, of Lamoni had perfected arrangements to establish a bank and open for business at an early date. The editorial indorsed the men and the enterprise.

John Shippy attended the Lucas meeting and reported an excellent session; three were baptized.

The district conference of June 23 was held at Davis City. In the absence of Henry A. Stebbins, district president, Joseph R. Lambert was chosen to preside, Francis M. Weld, clerk.

The following branches reported: Lamoni 600, 4 baptized; Lucas 207, 3 baptized; Little River 105; Davis City 60; Greenville 33; Centerville 18, 1 baptized; Allendale 55; Lone Rock not reported.

Elders Lambert, Bartlett, Shippy, Ackerly, Turpen, Abbott, McDiffit, Baggerly, Anderson, Reese, Jones, Bailey, Smith; Priests Lovell, Fowler, Sparks, Brown; Teachers Anderson, Harp, Hinkle, also Elder Izatt and Priest Williams reported.

By letter Henry A. Stebbins stated that neither health nor time will any longer permit him to attend to his office duties, do the other work that is necessary for the support of his family, and attempt to do the ministerial labor that is needed, especially as his health has failed much under these combined duties, therefore he asked to be released from his charge over the district. As only four months remain till the annual election, and as in accordance with his prior election, he has an appointment from the First Presidency, ratified by the General Conference, it was unanimously resolved that we ask him to retain his place till the end of the year, performing only so much labor as he may be able to do.

Concerning the above conference the *Herald* said:

Brother Joseph R. Lambert reports a most excellent conference of the Decatur District held at Davis City. The issue made by the depart-

ure of some by baptism to another claim for the latter-day work, seems to have strengthened the cause rather than have weakened it. Those who spoke in the preaching services were especially aided and blessed, and did excellent service for the Master and truth. At Pleasanton also Brother Lambert found the cause in good condition. The brethren are much alive for the work, and prospects are fair for the future in that region.

Brother Charles H. Jones, of High Point, Missouri, has so far recovered his health that he has filled the stand acceptably near his own home and at the conference at Davis City, where he had one of the preaching services; Brethren Lambert, Orlin B. Thomas, and Brother Jones being the chief speakers at the session.

Brother Richard S. Salyards filled the stand at the Lott Schoolhouse near Lamoni, Sunday, July 1, Brother Mark H. Forscutt spoke in the church at Lamoni, in the morning and Brother Edward W. Tullidge of Salt Lake City, Utah, in the evening of the same day.

Under date of July 30, Isaac P. Baggerly wrote from Pawnee, Missouri:

We are not making very rapid progress in the divine life, yet we are at peace with ourselves and our neighbors and the spirit of unity prevails in our councils. The branch numbers about sixty members and meets every Sunday for worship. We also have a Sunday school that is doing good work. I have been preaching this spring and summer in the townships of Hamilton, Union, and Colfax. As a rule have had fair congregations. At Mount Gilead, in Union Township, I held four meetings in the Disciple church. I left one family there believing, but as soon as this was discovered the church operated against me, consequently I quit holding meetings. We still propose to look after those that are interested in the gospel at Colfax. A good interest was manifested and I promised to return the second Sunday in August. At other points we have received invitations to come and preach. At the Harrington Schoolhouse, in Hamilton Township, I had quite a battle with a Campbellite elder, he getting so excited in the contest that he violated the law of the land. I do not see any good reason why a good work cannot be accomplished throughout this country.

Joseph R. Lambert wrote from Lineville, Iowa, under date of July 27:

After so long a time I am, thank God, once more able to be in the field and do something, though it may be but little, in the Master's cause. I left home last Saturday and spent Sunday with the Saints and friends of the Little River Branch. At eleven a. m. I spoke to a small, tired, and rather sleepy congregation at the Moffett Schoolhouse. At eight p. m. I spoke with little liberty to a full house, in the Pleasanton Schoolhouse. Arrived here (three miles southwest of Lineville) on Tuesday evening.

There are a number of guests here, most of them invalids, drinking the water for the purpose of regaining their health. Nearly all who have given it a fair trial, testify that they have been benefited.

From McFall, Missouri, James W. Johnson wrote August 9 :

I have just returned from a pleasant trip to Allendale, Missouri. I also got up into Iowa. I tried to do all the good I could while there and left some almost ready to come in. I left the Saints feeling quite well.

The following item is from the *Herald* of October 27 :

Brother Henry A. Stebbins lately returned from a three-week ministerial trip to Allendale, Missouri. He baptized two while there, making twenty in all baptized by him at that place during the past year and a half, nearly all of whom were adults and former members of the Baptist, Christian, and other churches. Many others there confess their belief in the gospel.

DISTRICT CONFERENCE

The conference of October 13 and 14 assembled at Pleasanton, Iowa, Henry A. Stebbins presiding, Alfred W. Moffett, clerk pro tem.

Branch reports : Lamoni 615, 16 baptized ; Lucas 199, 1 baptized ; Centerville 18 ; Little River 118, 14 baptized ; Davis City 65 ; Greenville 35, 1 baptized ; Allendale 57, 2 baptized ; Lone Rock report returned for correction. The president reviewed the condition of the work in the district and reported his own labors in it. Elder Asa S. Cochran, William Anderson and James McDiffit reported as presidents of Lamoni, Pleasanton and Greenville Branches. Duncan Campbell, Martin M. Turpen, John Shippy, Abram W. Reese, Oliver J. Bailey, Alfred W. Moffet, Horace Bartlett, George W. Bird, Nephi Lovell, Saleda D. Shippy, Joseph M. Brown, John Watkins, Richard S. Sal-

yards, Lorenzo W. Powell and Thomas W. Williams reported.

The following resolution from the Lucas Sunday school was read:

Whereas we have in the past realized as a school the need of a closer relation between the several scholars of the church, and in fact with the church in general, and whereas we note that several districts have taken immediate action, and that some have effected district organizations, and whereas: we deplore the spirit of indifference which has been manifested by many who should have been active and pioneers in the work, therefore, be it resolved that we as a school petition our district conference to take some action in the matter towards effecting a district organization, or in connection with other districts; and further be it resolved that we request the conference to fully impress upon the minds of the presidents of the several branches that it is their duty to labor to organize Sunday schools, and to support those already organized.

The president stated that there were Sunday schools in all the branches, five of the eight being Saints' schools and the other three being union schools, but with our brethren as superintendents. The following was adopted:

Resolved that we recommend that each Sabbath school in the district choose one or more delegates to meet during our next session for the purpose of effecting a district organization if it is found practicable, and that the president of the conference appoint a committee of three to consider the matter in the interim, and to present at said meeting such resolutions as they deem necessary to the perfection of this design.

The president appointed Thomas W. Williams, Harriet E. Birchell and Marietta Walker as the committee for that purpose.

It was resolved that two-day meetings be held throughout the district as might be desired, the president to arrange the times, thereof and to appoint the speakers. The advisability of holding a reunion camp meeting at Davis City, in the summer or fall of 1889, was referred to the ensuing March conference. Henry A. Stebbins was reelected president and Saleda D. Shippy was chosen clerk for the ensuing year. Duncan Campbell, John Shippy and Henry A. Stebbins preached, assisted respectively by Horace Bartlett, Thomas Wellington and

Abram W. Reese. A prayer meeting was in charge of James McDiffit. Sacrament meeting in charge of Henry A. Stebbins and William Anderson. Adjourned to meet at Lamoni, March 1889, the day to be set by the president.

The following item concerning the work at Pleasanton, Iowa, appeared in the *Herald* for December 15:

Brother Robert M. Elvin has been laboring some of late at Pleasanton, Iowa, fourteen miles east of Lamoni. He delivered twelve discourses in all and baptized four persons, leaving an excellent impression in behalf of the work among all that heard the word. The interest in his meetings increased from first to last, and there is a strong desire on the part of many that the meetings continue. Brother Martin M. Turpen baptized two at the same place, which with fourteen others previously baptized by the local brethren give the branch at Pleasanton an increase of twenty in number during the past ninety days.

A notice by the president of the district, appeared in the *Herald* announcing that two-day meetings would be held in the district as follows:

Near Wirt, December 15, 16, by elders Joseph S. Snively, Hugh N. Snively, and Orlin B. Thomas. On the same date in the Greenville Branch by John Shippy and Thomas J. Bell. At Pleasanton January 12, 13, 1889. The following letter from John Shippy, dated December 28, gives some account of the Greenville meetings:

By request of Brother Henry A. Stebbins, our district president, I went to the Bonnett Schoolhouse in the Greenville Branch and held a two-day meeting, Saturday and Sunday, December 15, and 16. Brother Thomas J. Bell not meeting with us as we expected, I did the preaching. We met on Saturday at two thirty and three p. m.; small congregations owing to rainy weather. On Sunday we held three meetings; had fair congregations and good attention in the forenoon and afternoon, and in the evening I preached to a large and attentive audience, and I believe that the good seed sown will bring forth fruit ere long. At the close of the meeting some who had never before attended the Saints meetings gave me a friendly shake of the hand and invited me to come again. I had good liberty during the entire session.

On the twenty-third (last Sunday) I met with the Greenville Branch at 11 o'clock, when he had a good prayer and testimony meeting. The Spirit's presence was sensibly felt, especially when we blessed a little

child. Brother McDiffit, the branch president, invited me to preach in the evening, when we had a large attendance, some of whom are believing the gospel, and I trust will obey soon. The branch is ably presided over by Elder McDiffit, and seems to be in good working order.

In a letter, of December 31, Thomas Wellington wrote in part as follows:

Since I left Illinois I have labored in southern Iowa and northern Missouri, and have been blessed in presenting the word. At Blythedale and Pleasant Valley where I have been laboring of late, I find there is an earnest inquiry after truth, and the prospects are good. It is no trouble to get a hearing when we go into a place where we have members who are trying to serve God and live their religion, and who are indeed an honor to the cause. Such I find in my travels. At Pleasant Valley is a nice church belonging to the Baptists which is open for us by common consent, and the people administered to our temporal wants. Our brethren there are few in number; Brother Wight and family, and Brother William Allen and family who are trying to hold up the banner of King Emmanuel by their good works, letting their light shine. Brother Bandy who lives near Blythedale, is an old-time Saint. He is an honor to the cause and respected by all who know him.

A branch was raised up in this region later.

1889

In the January 12 issue of the *Herald* there was published articles of association for a proposed college at Lamoni. These articles were prepared by Edmund L. Kelley at the suggestion of Joseph Smith, George A. Blakeslee and others and indorsed by the Lamoni Board of Trade. There was also printed in the same issue an editorial giving a history of the movement from the beginning. The following quotation is from the editorial:

In conclusion, we have no hesitancy in saying that a college at Lamoni, of the kind contemplated in the "articles of incorporation" alluded to, can be made a decided, permanent, and growing success in every way; and that, in the hands of competent managers, it will pay fair dividends, annually, on every dollar of its capital stock, making the stock a safe and permanent investment to all shareholders, whether members of the Reorganized Church or not. And it should be borne in mind that stock may be subscribed by any and all persons, but that only the *majority* of the managers are to be members of the Reorganized Church.

CURRENT EVENTS

BY E. REBECCA WELD

August 20, 1916. James Seligman, noted banker, and last of eight brothers who founded the firm of J. & W. Seligman & Company, dies at Long Branch; 93 years.

August 22, 1916. Secretary Lansing announces that the delegates to the Mexican-American conference to settle international differences will be Franklin K. Lane, Secretary of the Interior; Judge George Gray, of Wilmington, Delaware; and Doctor John R. Mott of New York City.

August 23, 1916. An earthquake shock, the severest since 1906, is felt in California. No material damage is reported.

September 1, 1916. The House passes the Adamson eight hour bill by a vote of 239 to 56.

September 1, 1916. William J. Patterson, of Pittsburgh is elected commander-in-chief of the Grand Army of the Republic at the national encampment, Kansas City.

September 2, 1916. The Senate passes without amendment the railroad eight hour bill by vote of 43 to 28.

September 2, 1916. President Wilson is notified of his re-nomination and accepts.

September 3, 1916. President Wilson signs the eight hour bill while en route to Kentucky.

September 4, 1916. The Lincoln Memorial at Hodgenville, Kentucky, built over the log cabin birthplace of the martyr president, is formally presented to the Nation by the Lincoln Farm Association; President Wilson delivers the speech of acceptance.

September 6, 1916. Six members of the American-Mexican Joint Commission meet at New London, Connecticut, in the first of a series of conferences to adjust Mexican problems.

September 7, 1916. Henry Ford sues the *Chicago Tribune* for \$1,000,000 damages, charging that the newspaper libelled him in an article wherein he was called "deluded" and "anarchistic."

September 7, 1916. The United States Senate ratifies the treaty with Denmark, providing for the purchase of the Danish West Indies for \$25,000,000.

September 8, 1916. The first session of the 64th Congress comes to an end.

September 11, 1916. The central span of the new Saint Lawrence bridge at Quebec, while being hoisted into place, collapses and sinks in two hundred feet of water. Eleven workmen are drowned.

September 11, 1916. Carl E. Milliken (Republican) is elected governor of Maine by an estimated plurality of more than 13,000 votes.

September 12, 1916. In South Carolina Democratic primary, Governor Richard I. Manning is renominated.

September 12, 1916. In the Georgia Democratic primary Hugh M. Dorsey is nominated for governor.

September 13, 1916. In the Illinois primary, Governor Dunne (Democrat) is renominated, and ex-Congressman Frank O. Lowden is chosen by the Republicans.

September 15, 1916. The voters of British Columbia, Canada, adopt prohibition by a large majority.

September 19, 1916. In the New York primary, Governor Whitman wins the Republican and Progressive nominations; Judge Seabury being chosen by the Democrats, the contests for United States Senate nominations are won by William F. McCombs (Democrat) and ex-Congressman William M. Calder (Republican).

September 26, 1916. Myron A. McConley and wife sailed for Honolulu on the steamer *Sonoma*.

September 27, 1916. Rear Admiral C. R. Vreeland, of the General Board of the Navy, dies at Atlantic City, aged 64. He was noted as an advocate of greater armament.

September 27, 1916. Senator Walter Edge wins the Republican nominations for governor of New Jersey. Incomplete

returns give Senator Martin the Democrat nomination for senator.

September 30, 1916. The Danish Parliament passes a bill providing for a vote of the people on the question of the sale of the Danish West Indies to the United States.

October 1, 1916. James P. Clark, United States Senator from Arkansas and president pro tem of United States Senate, dies at his home in Little Rock, Arkansas, aged 62.

October 2, 1916. The Mexican-American Joint Commission transfers its place of meeting from New London, Connecticut, to Atlantic City, New Jersey.

October 3, 1916. Elections to the Philippine Senate are won by Nationalist candidates in 19 out of 22 districts.

October 4, 1916. Major William Warner, former United States Senator from Missouri, dies, age 76.

October 5, 1916. The Reverend Doctor Marcellus Bowen, for nearly forty years an American missionary in Turkey dies, 70 years.

October 5, 1916. President Wilson appoints the board to investigate the eight hour railway law. It will consist of Major General Goethals, Edgar E. Clarke, of the Interstate Commerce Commission; and George Rublee, of the Trade Commission.

October 8, 1916. Rear-Admiral Francis A. Cook, United States Navy, retired, commander of the cruiser *Brooklyn* at the battle of Santiago, dies, 73 years.

October 8, 1916. A new line to connect New York with South America is announced. Boats will run from New York to the River Plata, with connections to Cape Town.

October 9, 1916. Thomas Mott Osborne, well known as an advocate of prison reform, resigns from the office of warden of Sing-Sing Prison. Political friction is said to be the cause of his action.

NECROLOGY

FRANKLIN P. SCARCLIFF was born at Janesville, Rock County, Wisconsin, August 10, 1852, and spent much of his early life in that State. He united with the Latter Day Saints in April, 1866, at Plano, Illinois, being baptized by Elder David H. Smith and confirmed by Samuel Powers and William Aldrich.

He was ordained an elder April 13, 1870, at Plano, Illinois, by Josiah Ells, William W. Blair and Zenos H. Gurley. He at once became active in the duties of his calling. At the Annual Conference of 1880 he was assigned to the Southern Mission where the most of his subsequent life has been passed.

The local historian of Mobile District says of him:

"I write to inform you of the death of Brother Franklin P. Scarcliff, which occurred on October twenty-sixth. . . .

"He was elected president when the district was organized in 1884, and served until 1891. At two other times he was chosen president, his last term expiring in 1904.

"In 1891 he was elected secretary, serving in that capacity until 1894. He was the first bishop's agent for the district. He was superintendent of the district Sunday school association for a number of years, also secretary of the latter organization for some time. . . .

"He always attended conference when possible and delighted in bearing his testimony to the truthfulness of the work.

"At the time of his death he was president of the Mobile Branch which was organized in February of the current year."

For several years he was historian of the Mobile District.

In 1882 he was married at Lamberta, Baldwin County, Alabama, to Miss Mary C. Coster who ever proved to be a faithful helpmeet and an inspiration in his many activities. They reared a large family but we are not in possession of the particulars regarding the family.

JOURNAL OF HISTORY

APRIL, 1917

“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

CONTENTS

Lamoni—Voices and Visions of the Yesterdays—Incidents in the Life of Mary Helen Grant—Presidents of Seventy (I. N. W. and J. F. M.)—Local Historian—Current Events—Necrology.

Published quarterly. Subscription \$1 per year in advance.

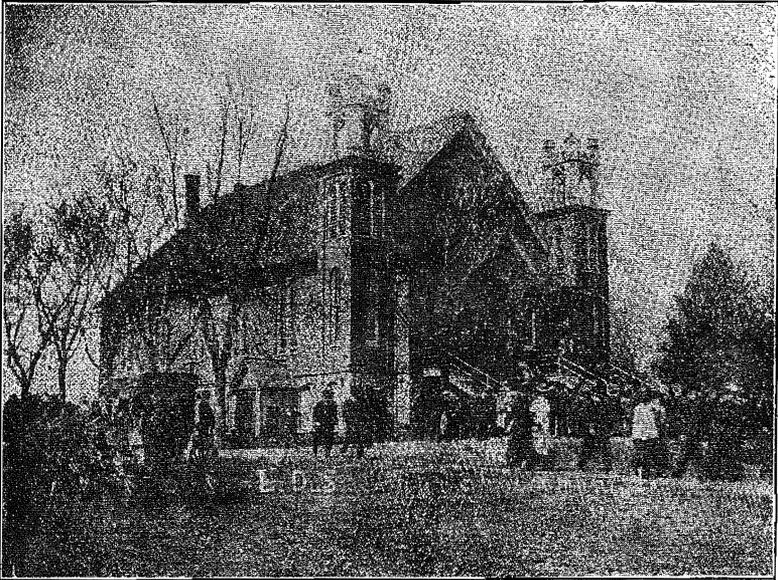
Entered at the post office, Lamoni, Iowa, as second-class mail matter.

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

LAMONI

BY THE EDITOR

Lamoni, where the conference is held this year, is located on historic ground, though its settlement is of comparatively late date as compared with Missouri settlements adjacent. In the days of the church's trouble in northern Missouri and for



LAMONI CHURCH.

several years after, this strip of land was in dispute, claimed by both the State of Missouri and the Territory of Iowa. This dispute gave rise to the erroneous conclusion, often expressed and sometimes finding its way into our church literature, that this territory was once a part of Missouri. True, it was claimed by Missouri, but never conceded by Iowa. The contest was a long and bitter one, and at times the contestants came near to the point of bloodshed.

For many years prior to this there had been much contention and confusion regarding lines, but by act of Congress of March 6, 1820, the west and north lines of Missouri were defined to run on a meridian passing through the middle of the mouth of Kansas River, north to the intersection of the parallel of latitude which passes through the rapids of the river Des Moines,¹ thence east along the said parallel of latitude, making the said line to correspond with the Indian boundary line to the middle of the channel of the main fork of the River Des Moines, thence down that river to the Mississippi River, etc. In the controversy which afterwards arose, the point hinged on the location of the rapids in the River Des Moines.

In 1834 that territory lying north of Missouri was made a part of the territory of Michigan, and in 1836 it was attached to the territory of Wisconsin; the northern boundary of Missouri being made the southern boundary of Wisconsin, and the boundary controversy began between Missouri and Wisconsin, and when in 1838 that part of Wisconsin lying west of the Mississippi River was incorporated into the Territory of Iowa, Iowa inherited the boundary dispute.

In 1836 the Missouri Legislature passed an act authorizing the governor to appoint three commissioners to survey that line in conjunction with commissioners to be appointed by the President of the United States, and by the Governor of Wisconsin Territory. On February 4, 1837, Governor Lilburn W. Boggs appointed as such commissioners, Daniel M. Stone, of Jackson County; Stephen Cooper, of Howard County; and Elias Bancroft, of Lewis County. Neither the President nor the governor of Wisconsin appointed commissioners.

The Missouri commissioners secured the services of Mr.

¹This would make the west line of the State on the west line of Clark, Clinton, De Kalb, Gentry and Worth counties, and leaving what are now Platt, Buchanan, Andrew, Holt, Nodaway, and Atchison counties in unorganized territory.

Joseph C. Brown of Saint Louis to make the survey. The first point was to locate the rapids in Des Moines River, which they thought was found in the great bend, near the present location of Keosauqua. Thence, they ran a line directly west to the Missouri River (The Platte Purchase having been added to Missouri thus extending the State westward to that stream). This line intersected the Missouri River a few miles above Nebraska City and passed near, but just south of the present towns of Bloomfield, Centerville, Corydon, Leon, Clarinda, Shenandoah and Sidney and just north of Kellerton and Mount Ayr; being about seven miles north of Lamoni approximately on the north line of Bloomington Township.

This line was surveyed by Brown in July, August, and September, 1837, and it was approved by the legislature February 11, 1839. Iowa having come into existence by that time, at once took issue and claimed that the old Indian line surveyed by Sullivan in 1816 was the proper line. Prior to this act of approval by the Missouri Legislature, viz, June 18, 1838, Congress had authorized the President to have this line surveyed, and he accordingly appointed Major Albert Miller Lea of Maryland, in connection with commissioners from Missouri and Iowa to make the survey. Missouri contending for the line established by herself, appointed no commissioner; Iowa appointed Doctor James Davis. Lea surveyed four lines as shown in the accompanying cut which he reported might be taken as the one intended by the Act of March 6, 1820.

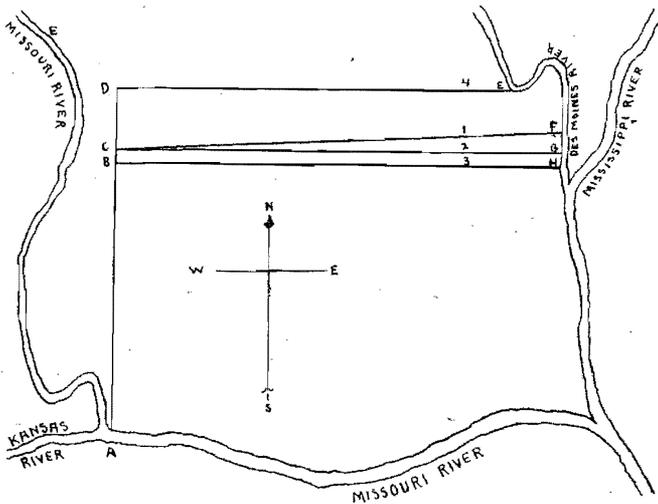
"1. The old Indian boundary line surveyed by Sullivan in 1816 [C to F].

"2. The parallel of latitude running due east and west through the northwest corner of the Osage cession fixed by Sullivan [C to G].

"3. The parallel passing through the middle of the rapids of the River Des Moines in the Mississippi River [B to H].

“4. The line surveyed by Brown for Missouri in 1837 [D to E].”

Governor Boggs, on August 23, 1839, issued a proclamation forbidding exercise of jurisdiction south of the line claimed by Missouri by anyone not acting under the authority of Missouri and directing the militia to hold themselves in readiness to aid the civil officers in discharge of their duties. Governor Robert Lucas of Iowa, issued a counterproclamation forbidding the exercise of jurisdiction by Missouri officials north of the old



Indian line and authorizing the arrest and trial of persons attempting to violate this injunction.

These conditions may throw some light on the causes that influenced Governor Lucas in 1839, in befriending the Latter Day Saints who had just escaped the jurisdiction of Governor Boggs. Be that as it may, it set the example for toleration in Iowa that has been the rule until now and laid the foundation for the policy that has ever since made Iowa a haven for justice to the Latter Day Saints.

About the time of these counterproclamations in August,

1839, Uriah S. Gregory, sheriff of Clark County, Missouri, visited a settlement on the disputed strip near where Farmington, Iowa, is now situated, where he found a large crowd raising a house and demanded taxes from the settlers. They treated the demand with contempt and intimated that if Mr. Gregory did not get back over the line, there was liability of there being a funeral without the formality of being attended by mourners. Gregory returned to Clark County and reported the kind of reception he had received. Governor Boggs at once issued another proclamation urging the officers to be firm in the discharge of duty. Gregory returned to the disputed territory and made another attempt to collect taxes. This time Sheriff Sheffelman of Van Buren County, Iowa, arrested him for usurpation of authority. He was taken first to Farmington and thence to Muscatine where he was held in jail for a time, but finally released on his own recognizance.

The excitement ran high, the militia in both jurisdictions were called out. Iowa's militia gathered at Farmington at, or near the disputed strip, but Missouri stayed on undisputed territory. Many incidents of thrilling interest occurred, but it is sufficient to say that the council of the cooler heads prevailed and a clash was averted.

The controversy was finally, by agreement, referred to Congress, but friction between the officers and people along the borders continued for seven or eight years more, and there were several instances of arrest and trial in court for alleged offenses which kept the bitter feelings at fever heat. Congress delayed the matter until 1844 though both Missouri and Iowa sent numerous appeals.

Finally Congress by act of June, 1844, provided for a survey and location of the line by a commission; one to be appointed by the President, one by Missouri and the third to be chosen by these two. Iowa being a Territory and, it being considered

that her interests were in the hands of the Government, it was not proposed to give her representation. This arrangement was made subject to the approval of Missouri. The Missouri Legislature passed a bill accepting of this plan, but on January 3, 1845, Governor Edwards vetoed the measure on the ground that Missouri having but one vote of these three, she might lose the strip of land she claimed north of the old Indian line, and that Missouri's claim was unquestionably valid, and he would never consent to surrender it by any sort of compromise. This ended the effort of Congress to settle the contest.

Missouri, by Act of March 25, 1845; and Iowa, by Act of January 17, 1846, consented to submit the question to the Supreme Court of the United States. By act of August 4, 1846, Congress conferred power upon the Supreme Court to determine where the line of Missouri, as fixed by the act of March 6, 1820, was. Iowa then abandoned her contention for the old Indian line and contended for a line six miles south of the old Indian line at the west end and over eight miles at the east end (B to H), claiming that the Des Moines rapids, of the Act of 1820, was a rapids commencing three miles above the mouth of the river and extending up the river about fourteen miles, and the true line would run through the center of these rapids, well known among the French as "Les rapides de la riviere des Moines." Before the Supreme Court Missouri was represented by Hamilton R. Gamble and James S. Green, Ewing and Mason represented Iowa. February 13, 1849, the Supreme Court rendered a decision establishing the old Indian line (C to F), holding that the rapids contended for, did not, in either case, constitute a rapids in the sense of the Act of 1820; hence, the clause in the act "making the said line to correspond with the Indian boundary line" should govern in the case. It is needless to say that this decision did not suit either party, though Iowa got what she, at first, contended for. This line however, was

officially established and has remained so ever since, giving to Iowa, right here at Lamoni, a strip approximately ten miles wide, which was at the time the church was expelled from the State, claimed by Missouri, in which in due course of time, under the fostering care of another commonwealth the headquarters of the church has been established.

Many peculiar incidents happened during these years of friction which we have no time or inclination to relate, but one rather amusing transaction illustrates how a conflagration may be kindled by a spark. A Missourian had cut some bee trees on the disputed strip. He was arrested, tried in an Iowa court, judgment found against him for one dollar and fifty cents damage, and cost of suit. Missourians severely criticized the procedure, on the grounds that Iowa courts had no jurisdiction. So warm did the controversy become that it was one of the material considerations in the war talk. This caused Mr. John I. Cambell to write a song entitled, "The Honey War," to be sung to the tune of "Yankee Doodle." It was published in the *Palmyra Whig* of December 26, 1839, and read as follows:

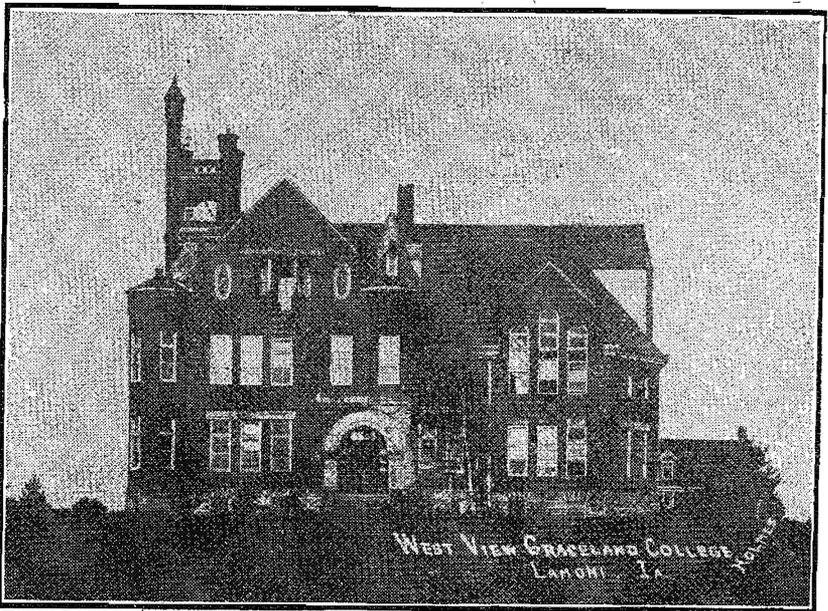
Ye freemen of the happy land,
 Which flows with milk and honey,
 Arise! To Arms! Your ponies mount,
 Regard not blood or money.
 Old Governor Lucas, tigerlike,
 Is prowling round our borders,
 But Governor Boggs is wide-awake,
 Just listen to his orders:
 Three bee trees stand about the line,
 Between our State and Lucas,
 Be ready, all those trees to fell,
 And bring things to a focus.
 We'll show old Lucas how to brag,
 And seize our precious honey;
 He also claims, I understand,
 Of us three bits of money.
 Conventions, boys, now let us hold,
 Our honey trade demands it;
 Likewise, the three bits, all in gold,

We all must understand it.
 Why shed our brothers' blood in haste,
 Because big men require it;
 Be not in haste our blood to waste,
 No prudent men desire it.
 Now if the Governors want to fight,
 Just let them meet in person,
 And when noble Boggs old Lucas flogs,
 'Twill teach the scamp a lesson.
 Then let the victor cut the trees,
 And have three bits in money,
 And wear a crown from town to town,
 Anointed with pure honey.
 And then no widows will be made,
 No orphans unprotected;
 Old Lucas will be nicely flogged,
 And from our line ejected.
 Our honey trade will then be laid
 Upon a solid basis;
 And Governor Boggs, where'er he jogs,
 Will meet with smiling faces.

As before shown, the place where the conference now assembles was disputed territory in 1838 and 1839 and was included in the territory from which the church was to be ejected by the edict of Governor Boggs; but it was also a part of the Territory to which Governor Lucas bade them welcome, and assured them that so long as they obeyed the laws they were entitled to the protection of the laws and should have it.

Had the church held itself in readiness to occupy in accordance with the command to gather into the regions round about inasmuch as is consistent with the feelings of the people it would only needed to have awaited the settlement of this boundary dispute to have found this land in the hands of friends. Instead of this, large bodies of the people, not awaiting the settlement of this dispute, went to lands remote, and there tried to establish Zion. It remained for the Reorganized Church to take advantage of the situation, establish the headquarters of the church in the place where God's people had once been forbidden to dwell.

The chief interests of the church have been built up here, under the protecting care of the victorious commonwealth of Iowa, under the liberal provision of whose law all the privileges of our growing institutions are guaranteed. Here we find the large church publishing house transacting business in all parts of the world; the church's chief institution of learning—Graceland College; two homes for the aged; a home for needy children.



Within this disputed territory are found about eight or nine branch organizations of the church, each possessing a church building of its own, while other flourishing congregations are found close to the line in every direction.

In the light of these considerations, it is not difficult to accept the theory, that the locating committee was divinely inspired to make the location where it did. The way having been so carefully prepared where prosperity has attended the people,

and near enough to the old places where settlements were made in the early days so that the people could move in and occupy as opportunity offered.

Independence now has a large representation of Latter Day Saints; Far West has a fine organization of Saints; Adam-ondi-Ahman, the only other stake organized in Missouri, remains still unnoticed by the church membership. What is the cause of it, or what its future may be, we cannot say, but it lies in one of the richest sections of Missouri's fruitful land. All the way, however, from Lamoni to Independence, via Far West and extending for miles on either side, branches of the church and flourishing farms indicate the activity and industry of the Latter Day Saints to whom was intrusted the work of building up the waste places of Zion.

This wide expanse of country suits the description shown in a vision to our late beloved President Joseph Smith when he was given a choice as to what part he would act in life. He said:

It was during this summer [1853] and fall that I had the first serious impressions concerning my connection with the work of my father. That spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi River. A delegation of them visited Nauvoo, and with one of them, whose name, if I learned it I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing a great wrong in allowing the years to pass by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake church, and could not then give my sanction to things there; my prejudices were against them. In the summer and fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day, after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and woke refreshed; my mind

recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring



THE CHILDREN'S HOME.

questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, courthouses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could

reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be the country of a happy people." To this he replied, "Which would you prefer, life, success and renown among the busy scenes that you first saw; or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result."

No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.

It must be plain to the thoughtful that the Lord ordered well through all these perilous times, and that President Smith chose well in casting his lot with the happy, prosperous people who come up to Lamoni to worship in 1917. If the same wisdom shall govern in the future, success and the favor of God are assured.

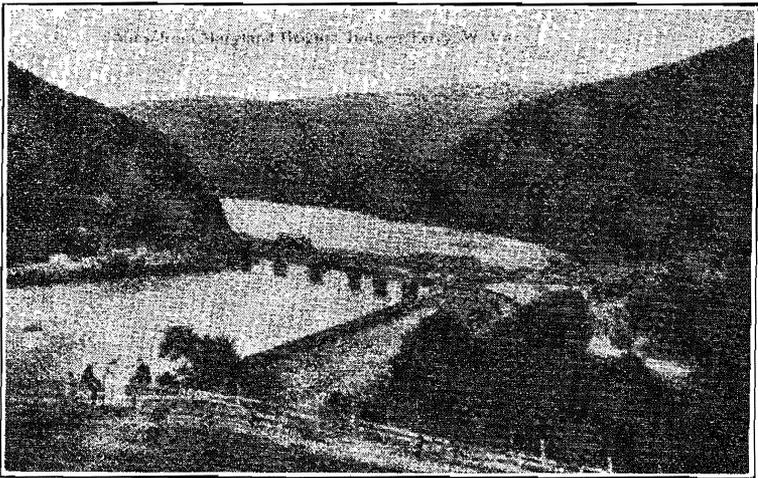
Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand.—Doctrine and Covenants 98: 9.

VOICES AND VISIONS OF THE YESTERDAYS

These random notes are not meant as the detailed account of one of my most cherished life experiences, they are but as the prismatic reflections from a sea of happy colors. I do not even ask forgiveness for my free translation of history. Behold, as hundreds have done before I journeyed into the land outside the book wherein it dwelt before.

It's a far country, that country where Washington crossed the Delaware, Jefferson wrote the Declaration of Independence and the immortal Lincoln sent forth the charter of liberty to the black man. It's a far country for the student of the Middle West to the hills that were flowered with the red coats of the British and a few decades later, jeweled with the bayonets of the boys in blue.

It's a far country full of the spirits of wonderful men and



brave women; a far country peopled with two interesting races, the seen of to-day, the unseen of the yesterdays.

It is a far country but leaving the warm and wide-flung wel-

come of Chicago friends under one sun we pushed out in the blue mists of another day's sun, onto historic ground. Where the waters of the Potomac are joined by those of the Shenandoah,¹ is Harpers Ferry. On the one side towers Maryland Heights and on the West Virginia side the heights of Loudon rise to meet the mists of the Blue Ridge. Here at their base, fifteen hundred feet below their misty tops lies Harpers Ferry.

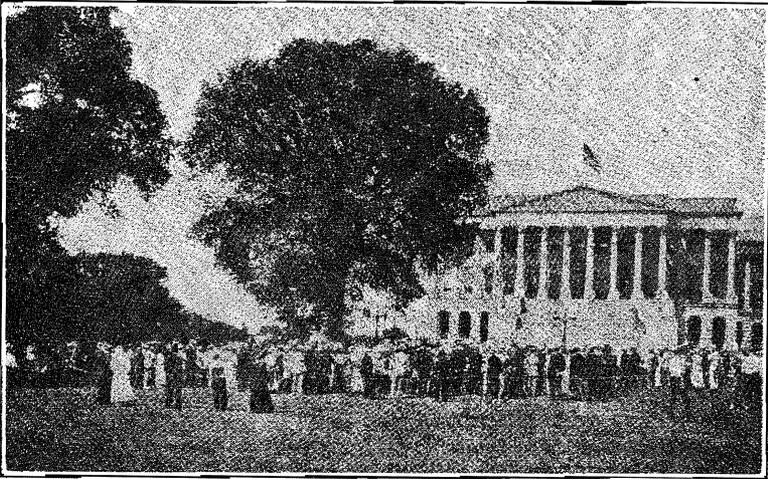
Here the historian grew mentally active for John Brown, in a sense, began that part of the drama of the Civil War that was played up and down the valley of Virginia, right here in this natural fortress and the place is not forgotten by the monolith makers of our own age, as we note from the train steps.

From the moment that we reached Harpers Ferry, we lived in two worlds; one in which childhood heroes stalked with dignified erectness and powdered wigs, and three-cornered hats in strange company of homespun jerkins and buckskin breeches, with lace trimmed waistcoat and high white stocks. The other, the men and women of the twentieth century.

I should not have felt the least surprised had our porter worn silver buckles on his oxfords and a ribbon of black on his back hair, so engrossed was I in the Ancients of Days of these United States, whose political heart beats in Washington, most unique of capitol cities, born for this sole and wonderful purpose, to be the *Capitol*. People who knew more about it than I do will recall the tale of constantly increasing agitation in Congress over the site of the seat of Government, in seventeen hundred and something. Jealousies grew into hostilities until the Union came near disruption at its very birth, or at least early infancy. Finally Washington in committee came to the rescue with a compromising spirit that brought about a settlement. The Capitol was to be left in Philadelphia for ten

¹"The stream passing through the spruce pines."

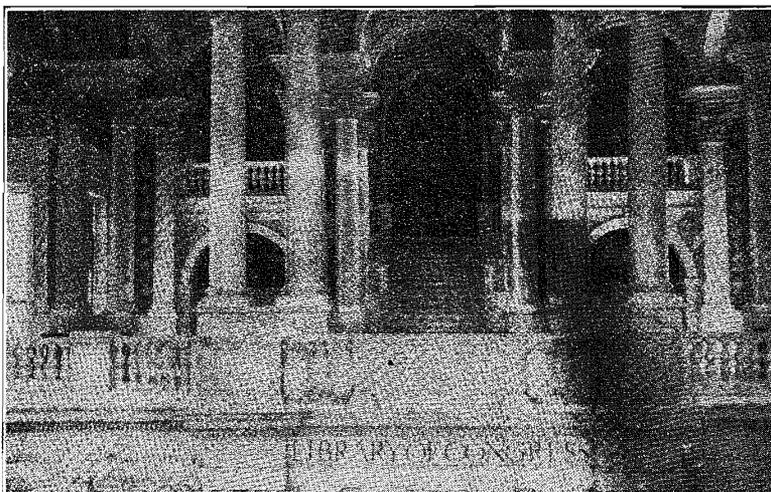
years then be removed to some location on the Potomac. It was agreed the site be selected by Washington, within a district of one hundred square miles, ceded by Maryland and Virginia, and to avoid any question of control or sovereignty this should be under "the exclusive jurisdiction of Congress." So in 1800 our Capitol found a home of its own in the very heart, geographically, of the thirteen original States. As the city was designed entirely on the Maryland side of the Potomac, the Virginia portion of the district was retroceded in 1826, leaving



THE CAPITOL.

about sixty-five square miles in the "Federal District of Columbia," and in 1800 the Federal Government was moved to a place then called Federal City. Tobias Lear, private secretary for President John Adams, packed the Government of the United States into twenty-eight boxes, along with her archives which had been at home in Philadelphia, took them on ship down the Delaware, around the Chesapeake and up the Potomac to their eternal home on the banks of the Potomac; and through the ravages of time and fire and war they came, some of the archives and all of the Government, and drew to the

Federal City inspired architects and master builders and artists and orators and newly weds and students. And hate and love and loyalty and treason swept through its halls but I found it a dream come true. Standing at the window of a friend's office, I saw the gleam of the sunbeams on automobiles over in the Virginia Hills and immediately it was the flash of musketry as marching men hurried to the country's defense, for those armies had been there since I sat in a stuffy school-room years before and followed divisions and regiments and



INTERIOR OF CONGRESSIONAL LIBRARY.

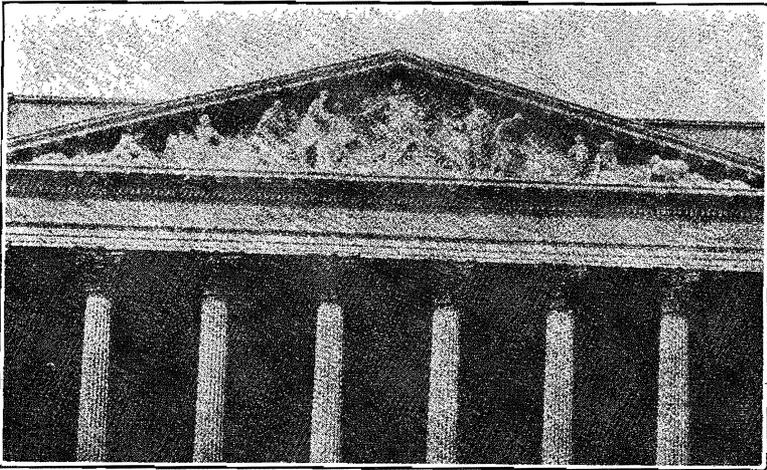
companies all around over a country as unreal as Jack's bean stalk or Cinderella's pumpkin chariot. And when as the guests of our representative Judge H. M. Towner and Mrs. Towner, I stood under the evening stars on their rooftop and watched lights come out over the Capitol city, there was also somewhere in my subconsciousness, camp fires burning for a waiting army very close to where I could not see them.

It was our good fortune to be the home guests of friends, Professor and Mrs. George N. Briggs, and what is so pleasant

as a friend in a far country and this is a far country as seen through the eyes of childhood and *time*. And we were here not as care free, happy sight-seers, but for a purpose and with a work to do. So it came about that the Honorable Sant Kirkpatrick received us in his office, in the office building of the House and volunteered to introduce us to the officials of the library as our own representative happened to be out at that identical moment. If you want to dream dreams and see visions, sit in the wide, wonderful halls of the Congressional Library, but if you want to get deep into books and documents, get into the world of letters banked on every side, move on into the reading room, under the great dome or upward into the sheltered nooks before open windows, that open to the soft breezes from the Potomac. Our work took us into the Smithsonian department, up with the elevator, down a winding stair. Courteous treatment, pleasant attendants, and undisturbed quiet was given us. A huge pile of ancient looking newspapers were unloaded and as we finished them, they were carried away. From nine o'clock of those rare and golden mornings we held our eyes and thoughts to the miserably printed pages of the old papers, until four in the afternoon of the first two days, when, by permission, we lengthened our day's work to nearly six p. m., when we did our sight seeing.

There was a tempting place in the park that lies between the Library and the Capitol, a little vine covered summer house. In it I often sat and watched the artists at work on the statuary on the pediment of the House wing of the Capitol building (for although our National Capitol was built in 1827 and the wings begun some time in the fifties, it has never been finished). This little vine covered seat was also a meeting place for the historian and myself and there I sat to hear the wonderful band concerts when the shadow of the Capitol lay cool and long in the afternoon.

From the other side of the Capitol we often went down the magnificent sweep of steps or stood by the marble terraces at their head and looked over the city, before descending to the busy street scenes of Pennsylvania Avenue, which by the way was as different from my dream of it as is possible. Of course we visited the interior of the Capitol, but as in the case of the halls of the Congressional Library we went now for a little while and again for a short time. Proper credentials proved a sesame for visits to the House and Senate. We had pleasant



A PEDIMENT OF THE CAPITOL.

wanderings in galleries and halls and a most delightful luncheon with the genial Judge Towner of our own congressional district in the restaurant of the House. We looked on the usual work of art, happy to find that in all the frescoed and painted story of our country, with Indian and Revolutionary history and legend, nothing recalls the saddest of all our history—the Civil War. Even in the gallery of statuary where is the offering of each State (two for each one) there is little inclination to feed the god of fratricidal war. It is folly to spend time thus in babble. We did the usual round of sights, as-

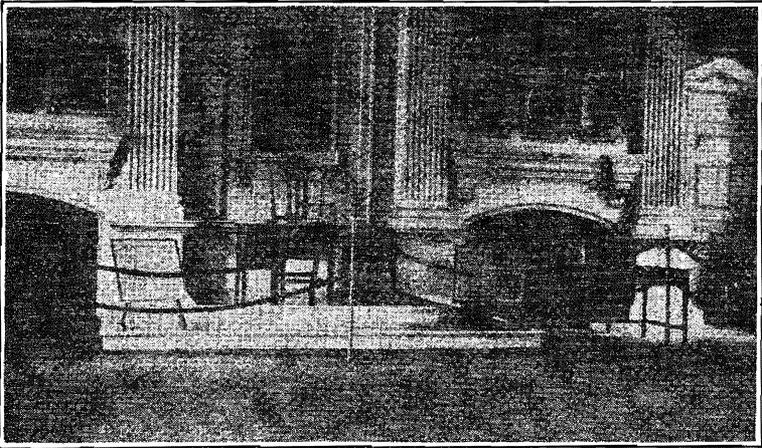
sisted by a long and delightful auto ride by one of our own town boys, Frank Jones; then in federal service. We mounted to the heights of Washington Monument and spent the allotted time in company with another town boy, watching the making of paper money and stamps at the Bureau of Printing and Engraving; but nothing however practical or ordinary removed the dream from our environment. The suggestion and guidance of our representatives and friends were invaluable and every recall of scenes visited suggest their kindness. And when we visited Mount Vernon, a note from Mrs. Towner, Iowa's charming vice regent in the Mount Vernon Association was a magic key to delightful privileges at the hand of the superintendent, Mr. Dodge. We took one whole day for our trip to Washington's Home, having for company our young friend Rupert Wight. One whole day we walked with time turned back one hundred years, through the estate of Mount Vernon, or sat dreaming by the waters of the Potomac.² Equally interesting though far more solemn were the few hours spent at Arlington, then back to Washington. Every woman loves Washington. They say if a woman spends a fortnight there, she is never satisfied elsewhere, but it was oppressively warm part of the time.

One evening we rode with William Froyd, another young friend in the Government service, out to his country home in the forests of Virginia. Such a pleasant home, near a dashing little stream, a quiet peaceful retreat for the little family from Missouri, and no Virginian could offer more royal welcome than was given us there with the wild birds calling and the tenderest of spring chickens ripening in the Virginia forest.

History carried us backward as we moved on. Our ticket gave us ten days in Baltimore but our work kept us in Washington, Philadelphia and New York.

²"They are coming by water, they approach by canoe."

It is hard to tell the oft told story interestingly, but everyone loves what Philadelphia holds; old Liberty Bell in Independence Hall. What does it not recall? Standing near the beloved old bell it is hard to think it is just an inanimate soulless thing, for see the widening wound that tells how its heart broke when John Marshall, the last of the bold brave coterie that knew it, was tolled to his grave under the stroke of the big brown clapper. What patriotic memories crowd upon one in this dear, old, hallowed, simple brick building. This was



WHERE THE DECLARATION OF INDEPENDENCE WAS SIGNED.

the Statehouse. Here the Declaration of Independence was signed and adopted. Aside from the central corridor that holds the Liberty Bell, the eastern room of the lower story is where one's heart feels the thrilliest. Here are the table and chairs used by the Revolutionary Congress, right here the signers of the Declaration of Independence pledged to all hang together, lest they all hang separate. Sounds like Franklin doesn't it? The room is about forty feet square and is in much the same appearance as then, excepting the floor which is new. While here was the christening of the immortal document,

when more than half a hundred men laid reverent hands upon its written page, in solemn benediction, the paper itself has dignified and honored place in the office of the Secretary of State, where these eyes beheld it and this heart beat gladly because of it. The sometime venerated and immortalized Champ Clarke says, "What courtship is to marriage, what flower is to fruit, what youth is to manhood, that is what the Declaration of Independence is to the Constitution of these United States."

In Philadelphia you meet the spirit of Franklin and of Penn, and back between two pretentious modern buildings, of which I do not even recall the material stands Carpenters Hall. Involuntarily the patriotic blood leaps to the memory of Patrick Henry, John Adams, Hancock, etc., and there is a beauty about the interior that of itself is delightful to recall. One of the most beautiful old chandeliers with carved candelabra and dainty glass prisms is suspended from the ceiling. The charm of this shaded, quiet, immaculate sanctuary for the memory of the brave is an oft recurring pleasure to me, and the home of Betsy Ross is near. Betsy Ross! the woman who made her own name immortal, etching it with a cambric needle on thirteen five pointed stars. Her generations are forever. Such a little, quaint "most honorable" room was that where the august committee were presented to the new star among the nations, the star that never set and the room you never forget.

Philadelphia has a river, too, the Schuylkill, twisting, tumbling, turning its sparkling waters in close friendship with city and park and cemetery. The river is bridged at frequent intervals, making the various changes of view seem even double that.

This abundance of rivers and lakes was the glory of nature everywhere I went that summer. This sparkle and sheen of water was a glad sight to prairie wearied eyes. The Philadel-

phians, like the Washington people have also a tumbling busy little stream in their suburb, which the Indians called Wis-sahickan (Catfish stream). But these beautiful scenes of nature "stand away" when the name of Valley Forge falls upon the ear and our fair guide Miss Zimmermann proposes the trip to-morrow.

Valley Forge, dark in history with the saddest details of the Revolution, and "to-morrow" we went. After the long hours of close attention in the library it was a rare treat to sit in the luxurious car and glide through park and street, by winding river road and past wonderful structures built to please and gladden the heart of man, but to go to Valley Forge was a pilgrimage worthy a patriot's fondest dream. In our midst was a German-American mother, quiet and gentle, two men of years of travel and study in America and Europe, and a high school girl, with guidebook in hand, fire in her eye and inspiration in her enthusiastic interest. The students reviewed history lessons half forgotten, and we were all filled with love of country. Our chauffeur was well posted and our equipage most comfortable. When at last we mounted the ridge and by diverse turning came into the main drive of the valley, what a panorama lay before us. Again and again the car halted to take in the wonderful sweep of country, read the name of battalion or division on the tablets erected. Like a great map the camp lay outlined on the summer grasses. Here and there a monument or single shaft rose marking some particular spot. Winding in symmetrical grace a low green mound close to the motor road marked the line of ancient embankment, guarded now from any footstep. Leaving our car we walked down into the deep woodland where a rude hospital has been made to indicate the manner, size and comfort of hospital and surgical opportunities of the terrible winter of 1777 and '78. The rude bunks made of saplings were spread with rough bedding and

coarse cover. The surgeon's table, ah, the heart stood still contemplating the agony of those awful days in such a place and the long nights.

Have you seen the picture of Washington at prayer in Valley Forge? It is full of meaning when you go into the valley and up the ridge. Here we find the depressions made by the huts built for that winter in place of the thin tents of summer. Now the watchmen occupy simple little rough hewn cabins to show the style of those old huts, but these are clean and close and warm and smell sweet with the odor of cedar logs. We paused at the Monument to Anthony Wayne, "Mad Anthony" whom I worshiped in the wild woods of Missouri, in childhood days. We then passed others to the point chosen by Washington for observation, it was high and so situated that the surrounding country lay an outspread map. A new steel observatory is now on a spot near by. We climbed its steep steps, seventy-five feet to the box at the top and were lost in admiration. A country yellow with harvest lay about the ridge, every house and fence visible for miles, and the camp lay under the very eye symmetrical, orderly and imposing. What had I dreamed of Valley Forge? It was ignoble, small and mean. This was wonderful, magnificent. The serenity of the scene could not hold the spirit from that black time of starvation and cold with plenty almost in sight. I marveled that of the three thousand who were buried here, so few were unidentified. Down in the wooded hollow was an old bake oven and not far away an unlettered grave stone. We found the farmhouse occupied as Washington's headquarters, well preserved, well kept by the D. A. R. We came through Germantown where Washington met the defeat from the British under Lord Howe in October, 1777, and was driven back with his army into the Valley of Death while Howe held Philadelphia. Really, one feels like going right back to 1777 and annihilating somebody or some-

thing immediately. Even the peaceful feature of William Penn, above the inimitable motto "Toleration" cools not the blood.

While standing on the tower high over the city hall in Philadelphia our guide pointed to several buildings with the observation "That white structure." Shades of Etheopia! *white!* You'd fail to know the pale color. Factories furnish the meat and drink of thousands and a cloud of smoke hangs forever over the city. We had the privilege of viewing the large carpet factory of Bishop Zimmermann. A wonderful experience with a wonderful brain controlling the whole establishment from the great electric plant to the finest thread of the smallest bobbin and even into the designing room it led us, a hand on the pulse of the whole great factory and over all one mind, that mind, that hand, John Zimmermann's. Not a detail of dye pot or loom or engine room escapes his eye. It was all magnificent but our eardrums were all ruffled up some way with the noise. Prairie people are accustomed to big wide silences and that Philadelphia hasn't heard for ages.

One of the pleasant occasions of our visit to this city of "Brotherly Love" and all those things, was the summer school in charge of Elder Walter W. Smith. It was our first visit to such a school and we enjoyed it in a curiously interested way that was apart from many other things met in this far country.

In the library in this city we found the usual peace and quiet that are a balm to tired souls. The same courteous interested treatment met us here as in Washington. Our host and hostess, Mr. and Mrs. Burrer, gave us comfort and a welcome that was appreciated. I recall one hot night as I sat by the open window far into the night. A wandering musician stopped on the moonlit walk and began to play his harp. Soon a little group gathered without a sound and then two figures came from opposite houses, a lady and a man, and together

they swayed and danced and bowed and retreated and not a spoken word came to the ear as the musician picked up his harp and moved along in the white moonlight. It was so hushed, so strange. In a smaller place there would have been laughter, talking, shouts maybe, but this was a strange country, far from the prairie village and tired men were sleeping and a workday sure to come.

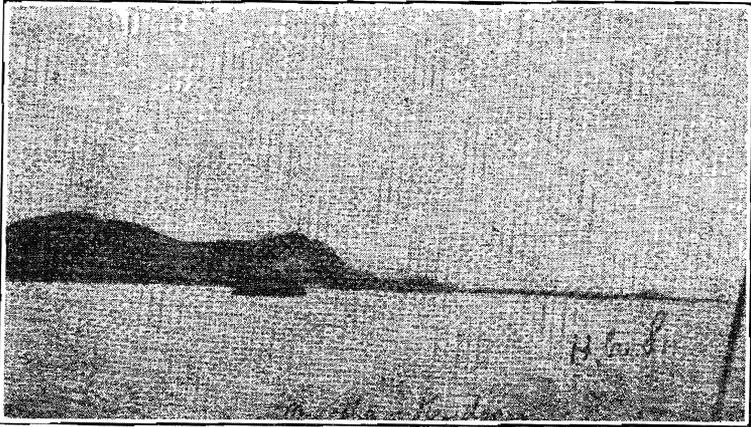
At last we were leaving the city and with trepidation going to New York. Many had been the warnings until I felt that it was a great undertaking indeed, but I was eager to try it. Talk about the man from Missouri. I was from Lamoni and a long way from it, too, in a sense. When I came in sight of the statue of Liberty, of course I thought of Mark Twain, dear old, queer old Mark Twain, and queer "*me*." It seemed to me I had seen that statue, the bay, all of it before. It looked absolutely familiar. Pictures you see, lots of them, and often, but it was positively good to see Elder Hull coming towards us, the face of a friend again in a far country. He engineered the trip with remarkable skill judging from the many admonitions and expressed fears for we went all the way successfully. I was glad to find such kind friends and when at last we were upstairs in the Hull apartment, I looked down upon New York at last.

From one window of their rooms I got wonderful impressions of the bridges. New York without her bridges would be uncrowned. Some times a segment of a great experience stands out with startling distinctness and recurs to the mind again and again. This is my experience with the bridges of New York. There was an increase of intensity in the charm they held if the view was a little distant, as when I saw them from high open windows of the Hull house, the city lying in heat and dust far below. Late and early the high-swung cables and innumerable spars and spans held a charm for

me. Sometimes through the smoke or dusk they appeared like a spirit structure fairly hanging in the clouds. At noon when the air quivered with the summer heat, span and arch seemed swung from the sky and at evening they stood against the tints of coming night with other and as happy fancies. I was constantly craning my neck for the vision of Brooklyn or her sister bridges in some new phase of perspective. Even Liberty, stately dame, her feet washed forever by the mists of the bay, held no such charm. My spirit hung expectantly on the revelations that awaited when there was change in time or place or weather. It all meant or either meant a new beauty in the gracefully outlined bridges of the great city, and this delight was doubled by the knowledge of their really substantial and fundamentally safe construction. In fact, they actually seem to breathe. Ask one who has watched the regular undulation of the open rails if this be true.

Elder Hull was most courteous and showed us about Wall Street and various other points of interest at great trouble to himself. I began to love New York. I was not crushed or lost or lonesome for my home town. Our home was with very dear friends at Woodhaven, Long Island, and what lovely times we had with these Goods and Logans who had known and loved my father and the historian. Mornings we took the train at Brooklyn Manor and under the river we went and soon were strolling up the street to the library on Fifth Avenue. It was a unique and refreshing experience this morning ride and walk, in New York. The same courteous treatment met us here in our research work, as in Washington and Philadelphia, but much more caution in disposing the old papers before us. Mr. Bishop the Washington superintendent of reading room was acquainted with our people and was like an old friend. In addition he had personal interest in the matter before us and was able to throw much into our hands individu-

ally. Sometimes in the cool marble shades of the library our friends would meet us and we would have delightful hours of pleasure. Then one day for all day we planned a trip on the Hudson, the Goods and we two. Think of it, "The Palisades *Purely American.*" The Hudson sung by Cooper, Drake, and Irving in fascinating story and legend, but made forever fam-



ous by its own beauty and the Revolutionary drama of high treason and its bitter price by Andre and Arnold. And here on the shore of the Hudson I again met the hero of my childhood, Mad Anthony at Stony Point. Beautiful Stony Point where Washington planned and Anthony Wayne led one of the most brilliant movements of the Revolutionary War. A little light house stands upon the eminence now to mark the spot.

On the other side of the river are lovely villas. Here is Tarrytown and "Irving on the Hudson." We cross the Tappan and we look for the Flying Dutchman and Ichabod Crane. No wonder Irving loved to write of the Hudson and is content to sleep in his own Sleepy Hollow. Up and down this stream the game of war was played and over yonder are the Catskill Mountains. Dreams of old come back to me, and over

this way lies Dobbs Ferry. Here Irving lived long and happy at his own Sunnyside. The inscription over the door is unique. Some people recall hearing it "Lust in Rust" or "pleasure in quiet," but Irving nor Cooper could hold one's fancy long. Around a mountain's nose we went, then swiftly turn again. Sharp and often are the turns the Hudson makes until at last we draw close to the shore and are at West Point, impregnable, rock-bound West Point. The desire of British and American alike in a day gone by, holding to-day many war trophies, but orderly, quiet, beautiful and clean. Young men in cadet uniform hurry to the summer camp of tents at the call of bugle. Pretty girls and lovely matrons and little children are there in charming homes on grassy lawns neath wonderful trees. I thought of Arnold who had well-nigh turned this noble fort with three thousand patriots into the hands of the enemy. Arnold the hero of Saratoga whose bitter and shameful memory lives in a vacant niche in the Battle Monument on the banks of the Hudson. Arnold the brilliant, dashing, willful general who played such a high hand with such magnificent stakes and lost; who sighed "let me die in this old uniform, would to God I had never worn another," and so went out to the finals in his old blue and buff that he had loved but dishonored. Truly some men live too long!

When we moved back again toward New York, the sun lay on the river and the thin rain of the morning was gone. I had not objected to that veil of rain. It added charm to the effect of looking backward into history and legend. Things were a little misty and too, the river craft took on more romantic appearance than in the blaze of midday summer sun. His rays in the late afternoon were pleasant and not too aggressive and here and there a sailboat, most picturesque of all water craft, sailed with calm dignity on the historic waters. How serene and proud they look as the gasoline and other noisy boats fret and fuss in the churning water.

The sun dropped from sight and we eagerly waited for the grand display of New York lights. The wind blew cold as October and the bands played and there were groups of singers here and there, but not a note of Tipperary did we hear. The lights, millions of them, twinkled and blazed, but the wonder of the day lay on each one of our congenial little company and an old New York with Washington, LaFayette, Hamilton and Gates seemed very near. Andre had just heard his death warrant. Arnold's wife was weeping at West Point and Kosciusko, another childish dream hero, had suddenly sprung into actual life. For at West Point the young Polish patriot had displayed his skill and knowledge of engineering. On the ruins of Fort Clinton, even upon the original earthworks of the old fort, built by Kosciusko, stands a marble monument to his memory, while far away he sleeps neath the cathedral of Cracow. The story of this young general is a romance, that romance loving youth does not easily forget. Descended of noble Polish people he received excellent training in a military school at Warsaw, but he was romantic as well as accomplished and he eloped with a young girl of the noble ranks of girls, but sad the tale. Her father pursued and captured them and young Thaddeus had two courses before him. The first to give up the girl, the last to kill her father, and he chose the first. Turning his face to adventure he met Doctor Franklin in Paris, and Franklin from his never failing spring of divine American patriotism, filled the young soul with patriotic desire for America and her interests. He came, entered the Army as an engineer in 1776 and serving with more or less distinction, became a general, and got the thanks of Congress and fell in love with West Point and there his memory lives in Kosciusko's Garden and in the history of our military school.

Although his name lives here, he went back to Poland and fought in her Revolution and died in Switzerland. His own

people love him and have built a mound to his memory, built of soil from every battlefield in Poland.

These stories lie dim in one's mind until we seem uncertain whether they are true or a dream, but in this far country, everything becomes real and true. Even Ichabod Crane seems a possibility. We ate and slept and walked with the memory of patriots and heroes enveloping us like a cloud. If you want to get a surprise, though, try relying on your memory of dates and men, that is if you are only an average, ordinary individual. Of course there are extraordinary book sure sort of folks who conclude according to the facts in the text long beforehand.

The day on the Hudson, starting with luncheon in an old brown house near the old Knickerbocker section in lower New York that had been a famous and beautiful rendezvous in its day for men of illustrious names, was full and remains a long chapter in retrospect of many wonderful days of that summer.

One of the interesting features of the trip to the East was hunting for eating places. To a person spending his eating hours at public places and making a business of choosing a meal every day, this would not be interesting but to one who has ordered meals in a raw state for a family and with her own hands and other faculties worked them from bin to board, with necessary changes in ratio and proportions, it was an interesting game to choose the individual meal with consideration only for the one individual taste, as the historian never looked at a menu to see what was there to be desired but rather with the query "Is there fish?" To him the East was a land flowing with flounders and halibut and trout and—fish. So we played the game from restaurant to restaurant and there wasn't the difference of a fish's fin in the taste. How they can get it all cooked exactly the same is a mystery to me. I thought of Samantha Allen and her trip to the city very often. No

doubt had I been keeping up the game, I'd find a place where they got away from the system and gave their meals some personality. I know there are such places in other cities. Enough! but then we all eat, even the heroes of the past sat at tables for other things than maps and billet deaux right in New York.

And one day we heard that war was declared, real, down-to-date war, but this did not seem so real to me until we made a trip down to the newspaper district, hunting for an old paper and there before a huge bulletin board I saw a crowd of people, women weeping and men excited, as the war news appeared before them. I began to realize the meaning of it and soon after, there were war vessels and other things that affected life in this city and the heroes of '76 moved back into the shadow of the years before this cataclism that threatened the whole world had come. And as our days were numbered in New York, we sought for lost papers of 1844 vainly, in the Historical Library of Long Island, an aristocratic, blue blooded, but extremely courteous and quiet place, and every other place open to research, and bidding adieu to friends and our home with them, we took boat to Providence and had our first ride on the waters of the Atlantic at night. Too bad, too, when one must see and hear for a lifetime it is hard to do it in a few days of time in such a place as the cities of the East and reluctantly we left each place at the termination of our allotted time.

Coming into Boston everyone knows what the eye is set to see and sees—*Bunker Hill!* That is the beginning, and the blaze of sunlight gave it sort of a halo that morning, and some way I was struck with the very practical, but altogether fitting vision of loads and loads of leather passing us. Never have I seen leather in such quantities and never before been where such quantities were used, I presume.

Of the Boston Library I need say little. It is beautiful and everyone knows of its magnificent paintings. Boston is a stately dame and her heart is full of patriotic tragedy and her skirts frilled with historic places. Fashion and folly trip gayly around the old Granary Burying Ground and at her corner drug stores stand guides to her every hallowed spot. It's hard, however, to really locate some of them, the Boston Tea Party for instance, for Boston must grow and so she does.

A peculiar condition or combination of circumstances compelled us to make a side trip to Onset. We had understood that Onset was probably loaded with elders, preachers, etc., and Elder Hansen had promised to send the historian word as to conditions, also we expected to meet letters containing further expense contingencies in Boston. We set about to find our mail, it had gone to Onset. We were in the hands of circumstances absolutely; without means to stay in Boston and not enough to get far away. We needed our letters over—up—out to the camp ground in Onset. It was our only hope, so out we went. As we had never been there we felt strange, but the man who took the train back to Boston jerked his thumb gracefully toward some place and we thanked him and trudged toward it. Then I said, "It's it. I hear them singing 'I know that my Redeemer lives,'" but the historian was inclined to doubt for we have no copyright on the immortal hymn, so I urged "but no one sings it like that but our people." He grinned at my sagacity and trudged on, then through the trees he sighted a manly form he knew, so we set our grips down by a tree and moved forward into the camp, into the big tent. First person I sighted was our chorister. I say ours, for Albert Hoxie may be of the East but he belongs to all of us. My, he looked good to me. Then Elder Bond, Doctor Luff and their wives and Mr. and Mrs. Fred M.; gradually I began to feel that there were many whom I knew, members who had broken

bread at my own table or I at theirs, and it brings people near, this touching elbows at the same table. I found the Onset grounds beautiful. O, the charm of the water, I felt like I was actually near a good old friend by the side of that sheet of water. I'm afraid I felt envious and it's such good company, is a body of water. Their place of baptism is very beautiful. I was thrilled with the beauty of the baptismal scene there and compared it with my own immersion in one of the most fertile meadows in Iowa's many fertile meadows, in water rich with Iowa's rich black soil, as it was but a small mud banked stream, dammed up for the baptismal service of eleven of as earnest souls as ever were immersed. In this instance I find comfort in an old Scotch adage:

It is a gift that God ha' ge'en
That dirty water, will make clean.

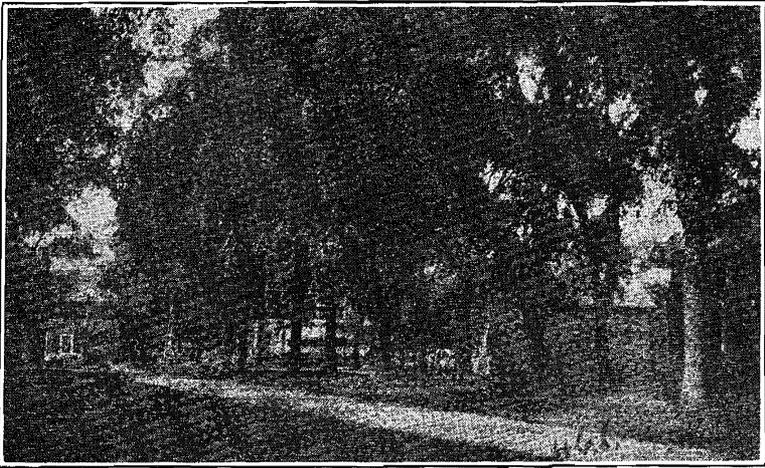
See how I envied the Onset candidates. They had so much, we had so little and no fault of either. Then we had a ride on the waters out toward Gray Gables of which we heard so much in the days of Cleveland's glory in these United States. I never think of that ride but I recall the figure of Elder Bond, erect and happy he stood with the spray flying over him. His face shining with the joy of it, for this was home to him. I thought how he and his sweet lady must have missed it back in Missouri. Of course I know that Missouri is not absolutely bone dry, but it's not nearly so charmingly and entrancingly wet as it is at Onset and some other places "down east" and these people have lived so much of their life in the spray or salt mist wind that they do feel the loss of it. I couldn't lose what I never had, but I love the ocean, every scrap of it, but here I am babbling again. Well, our mail had gone back to Boston that morning. Elder Hansen had signaled "full program," but here we were, stranded on a camp ground, by the side of the sea. We felt like a couple of burrs, only we couldn't

be exactly picked off and cast away, so they really had to put up with us and they did it quite gracefully, too. Now, wasn't it curious that everything combined to force us to Onset? But we met some of the loveliest, dearest Saints. They are the sweetest memories of that short stay, for it was only two and a half days and some nights and I learned such a lot of things. One sister wrote me I hadn't got my geography lesson very well learned because I located a very dear sister in Massachusetts when she belonged in Maine. I don't think that was very bad for Massachusetts for she was a dear, and I had never been in Maine. Anyway, every reunion time I get reminders from Onset that I am remembered and I know some one can forgive me for trying to write verse.

Early Monday morning we left beautiful Point Promise. Such a lovely morning, dewy and fresh and we lined up for a picture. I hope they were good, I've never seen one, but I know there were some splendid subjects in the group, early birds after the worm, and the worms maybe, one cannot always tell on a camp ground; and anybody ought to make a fine picture in Onset if there is enough scenery permitted around the subject.

The friends who accompanied us to the car look good to us even now anyway and we were going to Plymouth, not to see John Alden or Priscilla or the intrepid and bashful captain but only the spot whereon they trod and the sea that bound them in. Our party was a jolly one, too; Doctor Luff and wife and the doctor's sister and Elder Hansen and the historian. Looking from the station door at Plymouth we caught the vision of a row of elms. How graceful, clean, matchless in their drooping beauty is an elm tree, and these are full sized, magnificent trees. Under their cool and shifting shadows we did the town with a Brother Douglas kindly guiding our way to the places of prominence. Half ashamed, I here confess that the wonder-

ful old place failed to thrill my spirit as had the scenes of the fevered unrest of later years. I lingered around Plymouth Rock and laid my hand on the gray old stones high up in the "burying ground" and was just as loyal to the good old Pilgrims as I could be, but my heart did not leap to the sound of names nor warm with the fires of glory as it did in the places



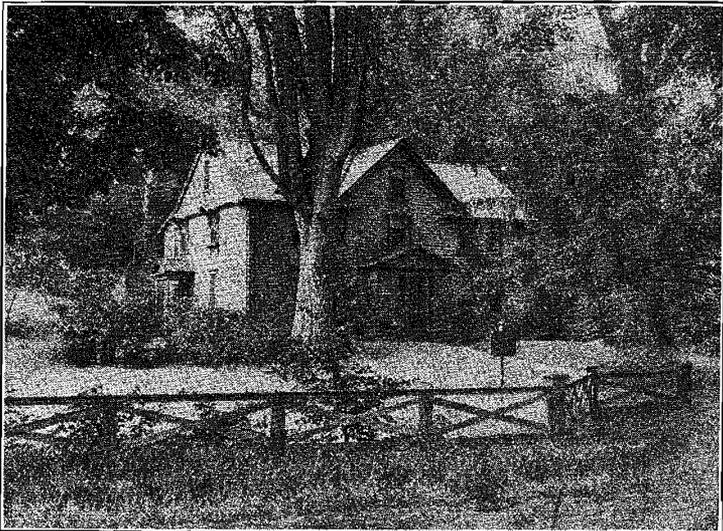
A STREET IN PLYMOUTH.

where patriotism was unbound, but it was a wonderful day and one never to be forgotten.

Again we were in Boston, the guests of Mr. and Mrs. Calvin Rich and Mrs. Bussel and two interesting boys. I grew so accustomed to looking for stone tablets, marking spots of interesting history that I found myself foolishly attentive to wayside walls and strips of flagging. Then one day we took the trip via Paul Revere. We had an excellent guide. I'd like to tell that man how I enjoyed his splendid service. He knew what he was trying to tell us and was quite in earnest, excepting an occasional witticism. Near us sat two young college students, quiet, gentlemanly fellows. The rest of the party was

what would be called a jolly bunch; a smoking, joking crowd of business men and their wives and the historian does not like to smoke or be smoked and that smoke was as vinegar to his teeth, etc., etc., but he had a nice open window by his side where the soft summer rain could come in and freshen up the smoky atmosphere in the big car and we could see out much better there, too. Really, we have to learn to count our blessings and take what the gods send us and enjoy a good (?) smoke at any time, if we go sight-seeing. We went along per schedule, the nice little dark skinned guide telling the story through his megaphone in a very clear and lucid way. Indeed he grew quite enthusiastic after we got fairly started. In fact, after the lights appeared in the tower of the Old North Church and the redoubtable Paul had flung himself onto his horse, by the way, after all the attention paid to the battle horse of Washington and the favorite steed of Lee's and some other equine heroes in American history, it seems very shameful that the Revere beastie has had so little notice. No one seems to know what became of it, what its color or disposition, but back to the man we are following. It seems curious, too, upon reflection for we just passed his grave back in the Old Granary Burying ground, Paul Revere with John Hancock, Samuel Adams, asleep under the dust of Boston, yet they seemed strangely alive to us that day and hard to realize in the light of ordinary history that any but Paul Revere went riding forth to cry "The regulars are coming!" He was but one, William Daws, another who risked his neck to save it. But Revere had another mission. In the home of Doctor Clark slept Samuel Adams and John Hancock who were not eager for an ocean voyage to England and the promised trial for treason and in the Clark house, too, was the sweetheart of John Hancock. The young and fair Mistress Dorothy Quincy who must have been at least as glad as we to know that the gallant Paul

reached the house far enough ahead of the stealthy regulars, creeping through the lower ground to give the brave and daring Adams and Hancock an opportunity to make their escape and save their necks for better use than stretching on a British gallows. It was along this stretch of our ride that I became greatly excited. It seemed folly for us to linger ten whole minutes in the old Clark House looking at the bed that those patriots had slept in and the trundle bed that the charming Dorothy had occupied in babyhood and an innumerable lot of



HOME OF LOUISA MAY ALCOTT.

other moth eaten, but highly interesting old stuff, when the regulars were sure to get us. Our guide even halted to show with special care the drum beaten by John Dimond on that memorable first battle on the commons of Lexington and spun out the tale to when LaFayette's glad hand met joyfully that of the drummer after the fight, Lafayette the courtly, patriotic, warm-hearted, worshipping at every shrine of American brav-

ery, who bent his bequeued and powdered head and kissed the drummer upon the forehead. He must have been surprised, and years have added an unbelievable addenda to that story, that the drummer never washed his noble brow again. Think of the coolness of a guide telling such foolish yarns with "the regulars out," and some of my own ancestry hurrying toward Concord to help defend the supplies of the little band of colonists. My own heart gave a bound when Paul Revere bounded over the stone fence, right over the spot marked with a tablet now, "but they got him" said our guide. Searched him for papers, etc., but early the next day he was back in the fighting line.

I do wonder what became of William Daws, that other midnight rider. Meanwhile we were riding easily along through the most beautiful and historic scenes imaginable. Statues, tablets, boulders, old taverns, and magnificent old elm trees, Hawthorn's Wayside Orchard House (the shrine of lovers of the beloved Louisa May Alcott), House of Emerson, Burial Hill, Old Manse, Battle Ground, Sleepy Hollow Cemetery. How names like Hawthorne, Thoreau and Emerson crowd alongside those heroes of '76.

At the Old North Bridge we "dismounted"; came down out of the war clouds and walked about in the cool rain moist air, viewed the monuments, on the one bank the American and on the other the British, and standing by the riverside I looked up and down and thought "no wonder it took Hawthorne several weeks to determine how the current ran, so sluggish is the movement of the stream, and no wonder Thoreau could spend two weeks floating and dreaming on such dream provoking waters in such dream driven environment."

INCIDENTS IN THE LIFE OF MARY HELEN GRANT

NOTE BY V. E. S.

The time nears when there will be none to remember the experiences, as they are witness, of the pioneers of America in the rough. The ox team, the pony express, the buffalo wallow, the wagon raft, the long wagon train and corral at night, are visualized on the brain of a very small group to-day, who are the genuine pioneers.

Advanced science, surgery, equipage, food, clothing, supplies, go with the explorer to-day in any part of the corners. They relieve and modify discomfort and danger incident to adventure in any field.

Romantic, picturesque, the pathfinder of America, in the various phases of her history, may appear but the spirit quails at their hazard.

This little tale, simply told is but the story of one woman in hundreds who helped push empire westward with her children at her feet, the faith of Christ Jesus in her heart and her hands molding daily the bread for her household; she obeyed the command always in the ears of the pioneers since the time "*Go forward.*"

In this day of proficiency the need to be a jack-of-all-trades is not felt. "One man makes tires and one makes hubs and one makes 'ex' to take the rubs; one makes the springs, one makes the bed, but if one made all, 'twould kill him dead." That may be why men of those times died. This man Grant, a surveyor, cook, blacksmith, school-teacher, millwright, tailor, dancing master, farmer, preacher, broom maker, think of the genius that guided such a mind, and again of the man who makes a single part of a piano, for thirty years one piece, nothing else, proficient, yes, but pioneers had to be a constant committee

on emergencies and it was efficiency that counted in man or woman on the "road to some place good," or getting far from some place bad. A mighty hand was driving that stream of pioneers into the shell of the West; like a magic wedge it split



MARY HELEN GRANT.

the rich hills and sunny mesas clear to their golden hearts and gave the world a new land, golden and wonderful.

My father's name was William Van Orden. He was the eldest son of Peter Van Orden and Mary Carbine. She being a widow with three children, Edmund Z., Horace and Nancy. My father had two sisters, Julia and Maria, and one brother,

David. My mother's name was Julia Ann Haight, daughter of Caleb Haight and Katura Horton. She had four sisters Harriette, Eliza, Antonette and Adelia, and three brothers, Hector, Bateman and Isaac. My father and mother were married somewhere in the Catskill Mountains in New York; his father keeping a hotel or inn, called the "Mountain House."

My father's sister, Julia, married my mother's brother, Hector. The families of these two couples being so closely related—double cousins—we children looked very much alike, I often being taken for my cousin Mary. I never saw my grandfather and grandmother Van Orden.

My mother's family consisted of the following children: Charlotte, Peter E., Mary Helen, Everette C., Dorlesky, Sarah, Antonette, William Arthur, and John Milton Bernhisel; my mother having married after my father's death as I will record later.

I was born December 27, 1831, near the town of Moravia, New York. About the first thing I remember is the death of my sister Dorlesky. I was four years old and she a baby of about five months; her death occurred during the winter and the weather was very cold, the snow being so deep they could not bury her, so they laid her in the bureau drawer in the spare room, until the weather moderated enough that a grave could be dug. She was kept a week or ten days and we all looked at her every day. I had no fear, as most children have, for the dead. There was so much snow at the time of the funeral that people could not come in sleighs, but those who came walked on the snow over the fences. The snow was frozen hard enough to hold up a person but not a team and sleigh. I remember they stretched boards from chair to chair to make seats enough for the people who came, and after services father, Grandfather Haight, Uncle Bateman and Uncle Isaac took the little

coffin under their arms and walked to the cemetery and buried it.

In the spring after Dorlesky's death, mother and father went to church one Sunday taking my sister Charlotte with them, and leaving Peter, Everette and myself at home and had a neighbor boy about sixteen to stay with us. Saturday father had ground his ax, intending to go for some wood on Monday and he cautioned us children not to touch the ax, but soon after they had gone the boys got the ax, which I thought they ought not to have, as father had forbidden it, so I took it away from them and ran around the house to the front door with it, saying they "shouldn't have papa's sharp ax," when I slipped and fell and cut such a dreadful gash in my arm that the scar still remains to keep it fresh in my memory.

My parents joined the Church of Jesus Christ of Latter Day Saints in the beginning of its organization, before my recollection. I remember the elders being at my father's, when I was very small. I remember Brigham Young and George A. Smith being at father's as they were on their way to England. Brigham was very sick there for a week or more. George A. Smith did not have an overcoat and it was very cold weather. He had a piece of a patchwork quilt folded cornerwise and wrapped around his shoulders. Father had some "full cloth" as they called it, homemade of course, and he had two young ladies, tailoresses, Mary and Abigail Thorn, come to the house and make an overcoat for him. I remember another elder being at Father's by the name of Pelitiah Brown. His wife and son were with him. He drove a span of mules, the first I ever saw. They were turned into the pasture and in the night some one went in and shaved their manes and tails. The elders were greatly persecuted at that time.

I never went to school very much. The summer after I was nine years old, or the summer of 1840, I was kept at home

to spin, as I could spin as much as any woman they could hire; spinning forty knots a day which was considered a woman's work. Children were often persecuted in those days. I remember an incident that occurred to me. On the way to school, which was a mile and a half from my father's place, was a sawmill near the four corners or crossroads. The stream that ran the mill usually ran into a reservoir. This day the gate was open and no water was in the reservoir, but where the water ran over the dam it had washed a big hole. Two girls, Charlotte Hewett and Elsie Wadams, coaxed me to play hookey. Then they abused me, calling me a "Mormon," etc. They were older than I and we were standing where the water was pouring over the dam into this deep hole and having conceived the plan unknown to me, they pushed me in and ran off and left me to my fate. The water was very deep, some ten or twelve feet, but the force of the water pouring down washed me to where I got my feet on the ground and I caught hold of some willows growing on the bank and succeeded in pulling myself out. I was ashamed to go home in my wet clothes so I took them off and wrung the water out of them and hung them on the bushes to dry but they did not get thoroughly dry as it was getting late, so I put them on again and went home. When I got home I found mother had company and when she saw me in that condition she rushed me into the bedroom quickly and got me some dry clothes. She scolded me, of course, but when she knew the truth, which I told as soon as the company had gone, she did not blame or punish me.

When I was eleven years old my Grandfather Haight, my Uncle Bateman Haight and my father sold their farms and moved with their families to Nauvoo. My Uncle Isaac and Aunt Adelia were already there. My grandmother had been blind many years. I cannot remember when she was not blind. In fact she had been blind so long she had never seen any of

her grandchildren. As a child it was my delight to go to grandmother's and thread her needles for her, as she could sew, if she was blind. On the way I would stop and gather wild black raspberries which grew in the corners of the fences and string them on the long timothy grass and take them to grandmother, when she would put her hands over my face to feel how I looked. Yet she knew us children apart by our voices. She was very anxious to go to Nauvoo and see the prophet, as she believed if he would administer to her she would receive her sight.

We went by horse teams to Lake Erie, where grandmother became so feeble they decided she had better go by steamer the rest of the way. My father's half-brother Edmund Z. Carbine and wife went with her, the rest continuing by wagon. She arrived at Nauvoo safely, some time, of course, before the rest of us, as we stopped several days at Kirtland, Ohio, visiting the Temple there several times. Grandmother was met by her son Isaac and daughter Adelia, Uncle Isaac taking her to his home to live. In a few days Brother Joseph came and administered to her and she received the desired blessing of her sight restored, which lasted as long as she lived and was a great comfort to her. She had desired that she might see her children once more, her grandchildren and the prophet before she passed away. She lived only a few weeks or months—I do not remember which, but the rest of us arrived in Nauvoo and had the pleasure of witnessing her great joy in the blessing bestowed upon her by the Lord. When I first saw her after her sight was restored she said: "Mary, I don't have to feel your face now to know you, I can see you."

On arriving in Nauvoo father rented a house to live in for a short time, then he bought a story-and-a-half brick house on Mulholland Street, one mile east of the Temple. It was quite a nice house for those times. He also bought one hundred

sixty acres of land about three miles from the city which he rented to his half brother, E. Z. Carbine. We arrived in Nauvoo in the fall of 1843. I did not go to school that winter because of the terrible trouble there, and I never had an opportunity afterward to go to school.

How well I remember the trouble of those days and the feeling of the Saints in consequence. It was excitement and sadness all the time. The Saints were being driven into town from the surrounding country at the time. Each family in town had their share of the refugees to take care of. My parents had many people to care for as well as the rest. It was indeed pitiful, to see those poor people driven from their homes where they left things fairly comfortable and here they were penniless and destitute. All the town people were willing to do their part in providing for their needs as best they could.

Brother Joseph was at our house many times. How I admired him. I thought him the grandest and most handsome man in the world. It seemed so wonderful for a prophet of God to be in our home. We could see the top of the Temple from our house. Many times have I played around it, and the baptismal font on the backs of the twelve stone oxen had a strange fascination for me. I was baptised in the Mississippi River. In the warm weather they built a bowery of brush to preach in as there was no house of worship, at least I do not remember any, as they were waiting for the Temple to be finished. I remember attending meetings and Sunday school in that bowery, and I remember when Joseph preached to the people telling them he knew he was about to be taken, and he said that when he was taken many would assume to lead the church and then he turned to Brother Brigham Young, and he said: "Here is Brother Brigham, if he should assume to lead the church he would lead it to hell." "Little Joseph," as he was called, was on the stand with his father, as he most always

was; but I do not remember ever hearing Brother Joseph say his son was to be his successor.

How well I remember the day Joseph's and Hyrum's bodies were brought into Nauvoo. The drums were beating and all was confusion. My father, with others, stood on guard that night along the river, taking a severe cold which resulted in his death two weeks later. The last thing he ever did was to walk to the Mansion House to view the remains of the Martyrs. There was mourning and lamentation everywhere; not a dry eye among men, women or children and at this time the tears unbidden fall as my mind goes back to those dreadful times. It was very unhealthful there, people suffering much with the chills or malaria. My father's family suffered greatly from malaria. My baby brother, Arthur, had intermittent fever, caused by malaria, which resulted in his death two weeks after my father's. Dear little fellow, he kept saying he didn't want to get well.

Before Joseph was killed he borrowed quite a little money from my father. After his death Lorenzo Snow came to my mother and borrowed \$500 to use in an effort to save the Nauvoo charter, which failed and my mother lost her money as well as that loaned to Joseph Smith.

The winter of 1844 and '45 I remember they fixed up some of the rooms of the Temple and gave endowments there, and had the robes and garments the same as they do now in Utah. My mother went through it, also my sister, Charlotte, and her husband, Ira West. So I know it is true, as I washed the garments many times. There was also much dancing and they fixed up one room on purpose for a dance hall and every night there was a dance there, excepting Sunday night. They were truly as "sheep without a shepherd."

During the early part of 1845, my mother was sealed to Doctor J. M. Bernhisel. In the summer of 1846 we left Nauvoo

and arrived, with others, at Winter Quarters on September 20 and got ready for the winter. Winter Quarters being across the river from Council Bluffs, Iowa. George R. Grant was one of our company, he being a cousin of my sister's husband, Ira West. He traveled with us as leader of our company, driving the first wagon, shooting prairie chickens and keeping the camp in meat, using "old Quimby" the gun my mother got in exchange for our beautiful home and furniture in Nauvoo. One day they joshed him about getting married when he said: "I am looking for some one who can make johnnycake." I spoke up, childlike, and said: "I can make johnnycake." Everyone laughed and when we camped that night I had to make johnnycake for the crowd and bake it by the camp fire. There were about eighteen in the company, our meat being prairie chicken Mr. Grant had killed. I was praised highly for my good johnnycake and needless to say I have never heard the last of it.

After arriving at Winter Quarters the people erected log houses, building them close together and in the form of a square. Between the houses logs were erected perpendicular which formed a wall, making a sort of fort. The cows were kept in the enclosure at night and during the day men herded the stock on the prairie. Each house had its own little back yard.

Of course we had only ox teams when leaving Nauvoo, mother getting two teams and two wagons for father's ranch. Mr. Grant had a horse team. My brother Peter was large enough to drive one team and mother hired a man to drive the other team. But this teamster was taken sick and was sick all the way, dying soon after we reached Winter Quarters. My brother Everette being too young to drive the team, I had to either drive the team or ride horseback and drive the cattle, being with a lot of men, which of course I could not do, so I

drove the team, fording streams where I had to walk in water nearly waist deep sometimes.

During the winter of 1846 and 1847 there was a great deal of sickness, people dying by hundreds, principally with the scurvy. Mother and sister Charlotte had it very badly but my attack was very light and none of the rest had it. Charlotte's limbs were stiff and as black as a stove and we despaired of her life as well as mother's. I used to go out on the prairie and gather wild onions and segoes, as soon as they came up in the spring, for them to eat raw. As soon as the roads would permit teams going to Missouri, several teams went for provisions, mostly potatoes. We purchased one half bushel, which were used only for the sick ones, bathing their limbs in the water they were cooked in, binding the skins on to take out the black. I surely had my hands full, caring for the sick, doing the housework, cooking for eight in family and also taking care of a little baby, as my mother gave birth to a son, John Milton Bernhisel, on December 21, 1846. My sister Sarah, eight years old, helped me all she could, also my sister Antonette, between six and seven.

Mr. Grant was very kind, helping us to build our log house, then helping me care for the sick ones. They were able to sit up during the day if put in their chairs, but could not bear a particle of weight on their limbs and feet. Mr. Grant carried them to their chairs and back to their beds at night. I could not do it and there was no one to be hired if we had had the money to hire with. The people were *very* poor.

Early in 1847 Mr. Grant went with Brigham Young and party of pioneers to Salt Lake City, he being one of the scouts who surveyed out the road. Copying from an old diary of Mr. Grants:

Winter Quarters, Tuesday, April 6, 1847. Clear and pleasant with a north wind. Continued the scene of preparation for the contemplated journey. Conference convened at the Stand and covenanted to sustain

all the quorum of the twelve—save the “Wild ram of the Mountains”—in their offices, also the Presidents of the seventies, also Father John Smith as Patriarch and President of the stake at this place. Conference then adjourned *Sine Die*.

Wednesday, 7th. Strong north wind but pleasant. At fifteen minutes past two o'clock, having concluded my arrangements, I started with President Brigham Young's company of pioneers for the mountains.

Mr. Grant furnished his own provisions, two horses, one cow, which was taken along for Brigham's use. Mr. Grant with others arrived in Salt Lake a couple of days before Brigham. Mr. Grant, being a good cook, did the cooking for the party, baking the first light bread baked in Salt Lake City. He also drove the first stake and held the plow that first broke the prairie sod to build the city. His name is on Brigham's monument as one of the pioneers.

He was there but a short time when he started with Joseph Thorn and others who had become dissatisfied and were returning to Winter Quarters. Mr. Thorn had a good horse team and drove ahead. When leaving Winter Quarters Brigham promised Mr. Grant if he would put in what provisions he had, his horses and cow, that he would give him provisions for his return trip. But when Mr. Grant asked him for his provisions, when ready to start back, he gave him about twenty-five pounds of flour, and nothing else—to last him from Salt Lake City to Winter Quarters, about a three months' journey. The horse he had ridden out to Salt Lake was very poor and thin and worn out from the long trip, and it being fall there was but little grass for him to feed on, and being so poor Mr. Grant could not ride him, as it was all he could do to carry the bedding, cooking utensils and the little flour. He became so feeble Mr. Grant had to help him to get up in the morning. Mr. Grant felt that he could not use the flour for himself as the horse needed it more than he did, so he put a little at a time in water for him to drink to give him a little strength to carry his things through to Winter Quarters if possible. This forced

Mr. Grant to live entirely upon meat, prairie chickens and small game, sometimes an antelope, the meat of which he cut into strips and hung on the saddle to dry in the sun so that he would have something to eat when he did not find fresh game. Thus he walked all the way back to Winter Quarters. When he arrived home, which was the latter part of November, he was in a dreadful condition, sick and worn out. His diet of meat with no salt almost killed him.

My mother was taken sick again early in the fall, and the baby also. Charlotte was in Missouri, so I was left alone to care for the family again. The baby was so cross I either had him in my arms or the cradle rocking day and night. What little sleep I got was with him in my arms, and I did not have my clothes off day or night for fourteen days. Then I told mother I must lie down but I would not go to sleep. So I took a quilt and lay down on the floor without a pillow, as I did not want to make myself at all comfortable for fear I might go to sleep. But I was so exhausted and worn out I went to sleep in spite of myself and they could not wake me. Some one picked me up and put me on the bed, but I knew nothing for three days and nights. I lay sick for weeks. Charlotte was sent for and came home to look after the family. I was just getting better when Mr. Grant returned, but mother was still confined to her bed.

She knew Mr. Grant and I were engaged to be married, and she wished us to be married before she passed away, as she fully expected to die in a short time. So on December 10, 1847, we were married by her bedside, by Ezra T. Benson, one of the Twelve. Mother continued bedfast all that winter, the baby getting better. Mr. Grant's condition, however, did not improve, he being troubled with a bloody flux, caused, of course, by the long diet of meat alone, without salt. After we were married some few weeks and Brigham had returned to Winter

Quarters for his family, Mr. Grant went to him and asked him for a few spoonfuls of flour to make a porridge to help his bowels, as Brigham had plenty of flour while our family only had corn meal for bread. But he (Brigham) would not let him have even one spoonful. A pretty way to treat a man whom he had adopted as his son some time in January, 1846, in the Temple at Nauvoo.

Mr. Grant built us a good sized long cabin of one large room to go to housekeeping in, in which he also opened a private school, the people paying for their children's schooling with provisions of different kinds. Brigham had a number of children attending and when Mr. Grant asked him for the usual pay, he replied with a bland smile, "Well Brother George, I like to see one hand wash the other; you do the teaching and I'll do the preaching." He never paid a cent or contributed any provision. During all the time at Winter Quarters the principal pastime was dancing, using the Council House for that purpose.

In the spring of 1848 many went to Salt Lake, my mother and family with the rest, with the exception of myself and husband and my brother Peter. Mother was very weak from her long illness but Mr. Grant made her wagon as comfortable as possible. Mr. Grant went to work for the Government and took my brother, Peter, with him; they were driving teams hauling freight from Fort Kearney to Fort Laramie. I remained at Council Bluffs with my Uncle Bateman Haight and wife. They came home in the fall and Mr. Grant took the Council Bluffs school and taught there two years. Here two of my children were born—Mary A. and Sarah O.

In the latter part of April, 1850, we left Council Bluffs for Salt Lake City; Sarah being a baby one month old. There was a large train of people, Captain Johnson being the leader. Several men rode ahead to look out good camping places where there was plenty of water. One day they had been riding very

hard and it was very warm and one of the men came to our wagon for a cup to get a drink. He said he had found some water and was going to drink some of it. I cautioned him not to do so, as we had plenty of water but he was persistent and drank the water he found, which was really only a buffalo wallow and naturally stagnant and filthy. It was about the middle of the afternoon when he drank the water and at ten o'clock that night he was taken sick, became unconscious and died and was buried at breakfast time next day. There were many cases of cholera, this being the first. But the wagons moved on. We arrived at Salt Lake safely, about the first of August, being about three months on the way. Mr. Grant taught school the first winter in Salt Lake City and also took a contract to make several hundred pairs of men's pants from buckskins. He had the pieces that were left, out of which I made many pairs of gloves and he made whiplashes, braiding them eight and sixteen strands. In the spring of 1851 we lived for a short time in a cabin or rather "dugout" in the bank of the creek near where we later took up some land. Our corral for our stock was up on the bank a little below our "hut." One day I saw a drove of horses running around, as all stock ran loose on the commons. I looked to see where my little girl Mary A., or Millie as we called her, was playing, and found her asleep, lying on the bars of the corral and those horses stepping over her as they were going into the corral. I dared not call to her for fear it would frighten the horses and they might step on her. But they stepped over her carefully and as soon as they were all in, I ran and gathered her up from her perilous position. It was a strain on my nerves I can tell you, as I did not know but she would be killed.

Later we took up one hundred and sixty acres of land twenty-five miles north of Salt Lake near Kaysville and built a comfortable log house; at least comfortable for those times. Soon

after moving here my mother sent my half brother, John Milton Bernhisel, over to my house, some three quarters of a mile, to stay with my two children while I went over to her place to get some vegetables, as we had not been at this place long enough to have a garden even started. Mr. Grant was away helping a neighbor. I went and got my vegetables and started home and about halfway met John Milton going home. I asked him where the children were and he said, "Oh they're there." I was frightened at once and set my basket of vegetables down and ran as fast as I could. When I got home I found Sarah, the youngest, all right, as she could not walk, but Mary or Millie as we called her, was nowhere to be seen. I called and called and searched but could not find her, so took Sarah and ran back to mother's and left her and got my sisters Charlotte and Sarah to come with me and we hunted far and near but could not find her. I feared she had fallen in the creek as our house was near the bank. Bishop Kay lived about one and a half miles down the creek so we finally started for his place and when about halfway we met a girl bringing Millie back. She did not know whose child she was but when she asked her name she would not tell but said, "My mother's name's Mary Helen Grant," and she knew a family by that name was living up the creek, so she was taking her up there to see if that was her home. We were indeed thankful to find her, as I had fully made up my mind she had been washed down the creek. How she could have wandered so far in such a short time was a mystery. My running so much and breathing so hard affected my throat so I could hardly breathe or talk for hours and has really lasted me through life, as my throat and bronchial tubes have always been tender and easily affected by colds. Nothing of importance happened until on March 24, 1852, my son George Robert, jr., was born.

During the winter of 1853 and '54 some sheep herders, driv-

ing sheep across to California, camped at our place, boarding with us and herding their sheep on the open prairie. One of these herders was a boy about sixteen, I should judge, whose name was Fred C. Warnky. Guess he remembers it, as I know he is still alive. On January 3, 1854, my daughter, Julia A., was born. She is now Mrs. Julia A. Crocker.

Joining our place lived a man by the name of Chris Layton. He had four wives whom he used to chastise with a whip occasionally. Many times have I heard the sound of the lash as well as the cries of the poor women, as our houses were close together.

In the spring of 1855, Mr. Grant, being a seventy, was sent with others on a mission to Salmon River among the Indians or Lamanites. In the fall they had to come back to Salt Lake for supplies to last during the winter and he then moved me to Farmington and rented the farm. When they were ready to go back to the mission some of the men wanted to take some cows, as they were tired of living without milk and butter. They persuaded Mr. Grant to take along a half foolish fellow, who lived with us. He was to herd the stock and they would help care for him. They did not do as they agreed and he stayed with Mr. Grant all the time. He was discontented and sullen because he was out there and would not herd the stock or do anything. One day Mr. Grant wanted him to bring in an armful of wood but he would not do it and Mr. Grant was provoked at him and spoke sharply to him. Some of the other missionaries heard him talking to old Wash and went to the president of the mission and said that Brother Grant swore at old Wash and took the name of the Lord in vain—a thing he never did in his life. He was a well-raised and cultured man. His father, Loring Grant, was a Methodist elder and Mr. Grant was never guilty of swearing. But they brought him up for trial and he denied the accusation emphatically over and over

again. They were going to kill him I guess, when one of the men, more humane than the rest, came to him and said, "Now Brother George you have a wife and family and if ever you want to see them again you had better say you did swear." Finally he did so, told a lie, which he always said was the meanest act of his life. But he did it in order to get back to his family. They returned again in the fall, 1856, for provisions, but when it came time to go back, the president said Mr. Grant was not to return with them. The next spring, 1857, the Indians rose up and massacred the whole company except two, who managed to get away. They were the president of the mission, a man by the name of Smith, and one Quigley. They both lived in Farmington, and when they arrived home Mr. Grant was at the ranch looking after things and I was still in Farmington with the children.

Soon after their return, Quigley's wife's father, a man by the name of Miller, he holding the office of teacher, came to me with an associate teacher, and told me if I should wake up some morning and find my husband by my side with his throat cut from ear to ear, to bury him and mind my own business. I did not dare tell my husband and oh what a terrible burden seemed to hang over me continually for fear this threat would be accomplished. I dare not sleep, yet had to in order to care for my little ones. It seemed like one long nightmare. Had I told my husband there would have been trouble sure. We had no lock on the door, simply a string to pull up the latch from the outside and the string pulled inside at night. However we moved back to the ranch and there I got over my nervousness and the threat was never carried out.

I will now relate an amusing incident which happened the first summer Mr. Grant was on that mission. Having a number of cows I had made a quantity of butter during the summer and wished to market it in Salt Lake City. My sister

Sarah, Mrs. Dorr P. Curtis, lived about four miles from me on the road to the city. She having butter also to market, I drove a two-horse team and called for her. She got ready and we started, but when we came to a big creek, which ran by her place, which we had to ford, one of the horses balked and lay down in the water and would not go. So I said to my brother-in-law, "Dorr, put in the oxen and we will go anyway." He did so and we started again. When we had gone about five or six miles we came to a place where some men were making a wall fence. They all stopped their work to watch us as my sister being quite nicely dressed, for those times, in a beautiful silk dress was walking beside the oxen. She rather resented their scrutiny and remarked, "Take a good look, gentlemen, this is the last train you'll see to-night!" They thought it a good joke and shouted and cheered us on our way. We stayed overnight with friends, as oxen do not travel very fast, and the next day arrived in Salt Lake City. 'Twas Saturday and as we started through town we had to walk beside the oxen, she on one side and I on the other, as they wanted to turn down every street. We disposed of our butter, made our purchases and Sunday morning started for home driving the oxen the same as when we came in. As people were going to church they were much amused at our team and teamsters.

In 1856, while Mr. Grant was still away, there was a plague of grasshoppers which ate up all the crops. I happened to have stored at the ranch quite a bin of wheat which I did not give in when the teachers came to find out how much provisions we had, so as to see if we were liable to suffer. They told me to be very careful and I would have enough to last me. Provisions being scarce, people went all through the country hunting for flour or wheat. I had my wheat taken to the mill and ground into flour. I started one day with my mother, to the city. I had two hundred pounds of flour in the wagon. Brig-

ham had set the price at six dollars a hundred. We met a man who was hunting for flour and he asked if mine was for sale. I said, yes, I was taking it to town. He asked me what I wanted for it and I said Brigham had set the price. He offered me seven dollars a hundred and I took it, but did not dare let anyone know about it. Did I do wrong? Had I told the teachers I had this wheat they would have taken it away from me and I needed to sell it for a little money to get things I needed.

What Brigham said was law. He said at one time for women who had little children that could not keep still in meeting, to stay at home and learn of their husbands. I did not go to church for a long time after that and when the teachers asked me why I did not go to church I said I was obeying council and learning of my husband. And they could say nothing.

Of course Brigham had all the people rebaptized. He ordered certain sections to be baptized at certain times. Mr. Grant and I were not rebaptized until the fall or winter of 1856. That is, after his final return from his mission as we never happened to be where the rebaptizing was being done, until then.

We built a one-and-a-half-story adobe house in Farmington which we sold in the fall of 1857 and later moved back to the ranch and had just got our crops well up when Brigham ordered everyone to go south, as the soldiers were reported as coming in, and Brigham had the canyon guarded. My daughter Henrietta, now Mrs. C. W. Earle, was a baby of three weeks when we started, she being born April 2, 1858, and we started the latter part of April. Brigham kept the canyon guarded until all the people got away. He went to a place called Pon Town. Many others came here and others went wherever they could find a temporary home. We lived in one room made by driving willow stakes and weaving in small willows, heaping mud on the roof and hanging up blankets and quilts and any-

thing on the sides to help keep out the rain and wind. It was anything but comfortable but we stayed here until Brigham ordered everybody back in the fall. Nothing happened here of importance.

When we returned we found all our things that had been stored had been stolen, our crops destroyed and winter upon us with almost nothing to live upon. We must have food, so as they were great hands for dancing, even as at the present time, Mr. Grant being a very fine dancer, he went into partnership with a man by the name of Hunter, who played the violin nicely, and taught dancing school all winter. The next year we were prospered with our crops and stock but were becoming more and more disgusted with the way the church was conducted and determined to get away if possible.

While I was at Farmington I went through the endowment house, as a number were going. We were bathed and anointed and set apart to raise up a family unto the Lord, and given a new name in a whisper not to be divulged in this world. I had to remove my clothing and put on the garments made especially for that purpose, which were never to be entirely removed from the body. Eliza R. Snow was head woman in the endowment house. When I removed my underclothes I tied them up in a new, large linen handkerchief of my husband's to keep them from getting mixed with others; but when they were returned to me they were tied up in a rag. It was a small thing, yet it made me feel at the time that I had been robbed in the house of the Lord, but I do not think now that the Lord had anything to do with it. In the room where the ceremony was performed, one corner was curtained off and was supposed to contain the "Devil." One of the high officials acted as the Devil, peeping first one side and then the other side of the curtain, making all kinds of nods, grimaces, and beckoning to us, representing to us the temptations of Satan.

During the winter of 1859 and 1860 there were many families wanting to get away. The United States soldiers were there, so these families met together and decided to make a break. Of course they did not dare to do so without some means of protection, as there were about fifty families. They asked for an escort of soldiers, which was granted. On April 3, 1860, my daughter Gertrude was born and we started the last week in April. I will now tell of something that happened before we left. In December, 1859, my mother was at my brother Everett's place, a mile or so away, visiting, and wanted us to come over and spend the day. So one Sunday Mr. Grant and I went over taking Henrietta, the youngest, with us and leaving my cousin Eugenia Northrup, a girl of about fourteen, with the other children at home. Before leaving I felt impressed to take the teakettle from the stove and put it away and told Eugenia not to put it on the stove. We had a pleasant visit and returned home about nine p. m. Little Helen, not quite four years old, was awake and spoke to me and said: "Mamma, nothing happened to us and here are my little shoes." A new pair her father had made her and she had them beside her bed and was so proud of them. The next morning Mr. Grant was going for a load of wood, up the canyon, so I got up very early, about four o'clock, to get breakfast. While things were cooking, I set the candle on my knee and was binding off the heel of a sock. I never could be idle a moment, for we had to make everything those days, and there were a good many to knit stockings for. Henrietta, or Ettie as we called her, was dressed and sitting on a quilt on the floor and Helen was also dressed and sitting in her high-chair by the stove, putting on her shoes and stockings and resting her feet on the stove hearth. She was also playing with the baby, spitting her hands at her and laughing, when in some way she lost her balance and fell onto the stove with her arm over the spout of the

teakettle; turning the boiling water over her back. It ran into the box of the stove and the hot ashes came out over her, as she lay on the hearth, literally cooking her tender flesh. I screamed and jumped and that put out the candle and I was in the dark. I caught up the child and held her clothes up and dashed cold water on her as quickly as possible and Mr. Grant came in and lighted the candle and I tore her clothes off, not trying to unbutton them, and the skin came off with them. My own hands were dreadfully burned and blistered. I sent my brother Everette to Salt Lake City at once for Doctor Bernhisel; he would not come the twenty-five miles; but sent word for me to roll her in flour; the worst thing I could have done, as the flour hardened in lumps from the water that oozed out from the burns and caused her the greatest agony, as I could not get it off. She lived in that agony for two weeks, then passed away. So patient, never murmuring or crying, only saying, "Oh mamma, it hurts!" and biting bits of flesh from her lips and cheeks and throwing them on the floor as she tried to bear the awful pain. I did not like the idea of the flour but Mr. Grant thought the doctor knew best. But he did not. Oh, if she had only been rolled in some kind of oil she would not have suffered so greatly.

As I said before, our party started the last week of April when my daughter Gertrude was three weeks old. We traded our ranch for oxen and wagons and we had a number of young stock and several valuable horses. Russel Brownell and family wanted to come away also, but had no team. Mr. Grant told him if he could get a wagon he would let him have an ox team. They had a large family of children as well as ourselves. A couple of weeks before starting I had a very vivid dream in which I saw my son George fall from the wagon and was run over and killed. Of course I told it to the family and cautioned the children always to be careful and keep back in the wagon.

We started, and childlike, George wanted to sit on the seat beside his father and as he thought, help drive. I kept worrying about it and begging him to come back in the wagon. Presently his father said he had better go back and as he turned to climb back over the seat, one wheel of the wagon went into a rut in the road and he fell backward onto the oxen. They kicked him and he fell on his face and the front wheel ran across him. He squirmed and the hind wheel started at the end of his spine and ran the length of his body and off his shoulder, before the team could be stopped. When we got to him he said: "Good-by father, good-by mother, remember your dream," and became unconscious. He was not killed, but oh so badly bruised. We put him tenderly in the wagon, making him as comfortable as possible until we could get to Salt Lake City. He was examined, and finding no bones broken it was thought he would get over it all right which he did. We could not stay as the company had to go on. The box of the wagon being very high, Mr. Grant stretched ropes across the back end of the wagon, as they used to do for beds and made him a comfortable bed so he did not feel the jar of the wagon. His body was as black as any flesh could be. I stopped at my mother's in Salt Lake City overnight. She was dreadfully wrought up about our leaving and said I was "going to hell." But that did not deter us, we went on. Every night we stopped and did cooking enough to last until the next night. In order to bake bread when we camped, I put my bread to raise in the morning, and it was ready to put in the bake ovens when we camped.

After we had been several days on the road something happened to one of the wagons in the company and we had to stop a day to repair it; Mr. Grant doing the work as he was quite a blacksmith and wagon maker. We had stock and horses and had two men to herd them, so I had quite a family to look after—ten of us including the baby. This morning I was making

bread to last several days, as I had plenty of time, and the children had the baby by some of the campfires, caring for her while I worked. I needed some more flour and the sacks of flour were down in the bottom of the wagon, under our beds and things. I asked Mr. Grant to get me some flour and he went to the wagon, rolled up our bed and put it down in front in the wagon, got out a hundred-pound sack of flour and set it on the bed, sat down on the sack as he took out the flour I wanted and left the bag sitting on the bed, and went off to work. After I had finished molding my bread and set it to raise, I looked for the children and saw them playing but they did not have the baby. I called Millie, the eldest, and asked where the baby was and she said, "Oh in the bed of the wagon." I ran to the wagon and found the bed rolled up and the flour sitting on it. I did not say a word but that sack of flour was as light as a feather. I lifted it down and unrolled the bed and there was my baby Gertrude, black, and to all appearances dead. I screamed now, and tossed her up and down and soon the whole camp had gathered around to see what had happened. After tossing and working with her some little time, to our joy she gasped and came to and was soon all right again.

A week or two after this occurred our valuable horses were missing when the stock was driven up. Mr. Grant and one of the men, who herded the stock, Joe Rich, hunted all the next day but failed to find them. Thinking they might have strayed back they went back to hunt them, on horseback of course; but the company went on as they could not wait. Everyone told me I would never see my husband again, as he would surely be killed and I guess he came very near it. They went through all the good feeding places, not always keeping the road. They finally found them tied in a clump of bushes near a "Pony Express Station." They went to the station, leaving the horses tied where they found them. At the station they found a num-

ber of men dressed as Indians but they knew they were not Indians. It was night when they got there and there were no lights. The men were drinking and carousing. They wanted Mr. Grant and Joe Rich to drink with them but they did not drink although they pretended to do so. Mr. Grant told Rich in an undertone not to drink a drop and that they must not talk if they valued their lives. Mr. Grant said they would go to bed but he would not go to sleep and when he nudged him he must get up quietly. Finally the drinkers went into a heavy drunken sleep and then Mr. Grant and Rich got up and fixed their bed to look as though they were still in it. They took one blanket and cut it up and muffled the feet of the horses they were riding as well as the ones that had been stolen. After they had gotten far enough away so the horses' feet would not sound on the ground very far they put the horses through at a high speed and finally overtook our train. There was great rejoicing when they arrived safely. A few days after they arrived the "Pony Express" arrived bringing the news of the burning of that station and no doubt those men thought Mr. Grant and Rich were burned in it. We always felt it was some of Brigham's men, as valuable horses were scarce there and they wanted them and they also wanted to kill Mr. Grant, as he knew too much and Brigham did not want him to get away. After that the horses were always tied to our wagon at night.

About this time a few wagons drawn by horses overtook our train, as we necessarily went slow with ox teams. These wagons were loaded with whisky and bound for Carson City, Nevada. I had a comfortable tent which was pitched for me each night we camped, to set my table in, and care for the little ones, out of the storms and winds. Joe Rich and the other man, Sweat, slept in the tent and when the whisky came along a lot of men would gather in my tent at night and play cards and drink. They were very quiet about it, yet we knew it.

The train was divided into companies of ten wagons each, with a captain. The wagon that was ahead one day was the last the next day, so no one wagon took all the dust of the others. One day when it was our turn to be the last wagon, Mr. Grant wanted to be with the stock to see that they were all right and left this man Sweat to drive our ox team. I was quite ill that day and did not get up, Mr. Grant getting breakfast and getting started without me. After we had been jogging along awhile, the young stock came rushing up behind and started our team to running. This aroused me and I looked up to find my daughter Sarah on the seat beside the driver and he in a drunken sleep with his head in her lap and our wagon a half mile at least behind the train. I was so angry I got up and was trying to push him out of the wagon, when he woke and got out himself, grumbling; when I told him he should never ride in my wagon again, and furthermore he could not sleep in my tent another night where he could drink whisky and be unfit for anything. I kept my word, never allowing my tent to be pitched again. Of course it was a great discomfort to me and the family but I would not allow drinking and card playing around me again. And I also lectured my daughter, telling her never to allow such a thing to occur again. The team was running away and not always keeping the road and my poor bruised boy in bed and I did not know what moment we might be killed. This was the second time our team had been allowed to get behind. The other time they ran away, also, going along a sidehill, when I jumped out and ran beside the wagon on the downhill side, pushing against it to try to keep it from turning over with my poor boy there helpless. Everyone thought I would be killed, as they fully thought the wagon would go over. But I would not get away. I cannot see what prevented it going over unless the Lord helped me and I fully believe he did

then, as well as many other times for which I thank and praise him.

In our train was a man who had several wives, but had left them all in Salt Lake but one. She was not the "legal" wife, either, but one sealed to him, and was a widow with several children. She was not called by his name but by her own name, Alvira Wheeler. One night he was very much displeased with her for some cause and whipped her with a whip or "gad" as it is sometimes called. She was very angry at her treatment and cut the whiplash into little pieces that night. In the morning she cooked it as a stew, made gravy to it and dumplings, and served it in a covered dish. After he had said "grace," he lifted the cover to serve, and remarked: "What have we here, Alvira?" "What I had left from my supper last night, I warmed it up for your breakfast," she replied. Needless to say it went all over the camp, as people were so close together some could not help but hear it and of course told it.

We crossed the Carson River at a place they called the "Sink of Carson," as a short distance from there, in the mountains, the river sinks from view. They took the wagon beds and made rafts of them by putting the water kegs under them, to help them to float. In some way they stretched ropes across the river to tow the rafts over. They took only two grown people and some provisions over at a load. When my turn came to go I took the baby, Gertrude, and Henrietta. I leaned against the provisions and Henrietta stood at my side. When we were about halfway over the raft began to sink. Henrietta was frightened and cried, "Oh mamma, the water is on my feet!" I told her to keep perfectly still or it would sink and we would be drowned. She did, but by the time we were landed the water was over my knees. How the men cheered and raised their hats when I was safe on the other side, praising me for

not screaming as some women would have done, but keeping perfectly quiet. They said had I become frightened and moved about it would have sunk the raft sure. After the wagons were again put together we continued on our way. Nothing of importance happening, we arrived in Carson City, Nevada, where we remained; the rest of the company scattering to different localities.

I was very thankful to be at last where I could rear my daughters in peace, as the different teachers and elders would come to my house and get my daughters to stand by them or sit on their laps and say to me: "Now, Sister Grant, you are going to give this girl to me when she is a little older, aren't you?" How angry it made me, when they already had from three to five or six wives and then wanted me to promise them my little girls. I said within myself "*never.*"

The escort of soldiers had left us sometime before, so soon as they considered us out of danger. Carson City being a new place, there were no shingies to be gotten, so Mr. Grant and a Mr. John Strikum went to Placerville, California, and bought machinery for a shingle mill, carrying it over the mountains on mules. They erected their mill on the mountain side, so as to use the water from a stream for the power to run the machinery. They were doing a good business and the following spring, 1861, Mr. Grant and a Mr. Rose put up a quartz mill in the adjoining canyon and they did a good business also, as the gold was thick in the quartz and we were in a fair way to become well off.

During the summer a man came to our house and told us of a plot Brigham Young caused to be made against Mr. Grant. He was a member of Brigham's band of "Danites or Destroying Angels," and Brigham detailed him to follow our train and kill Mr. Grant on sight. He said he lay one night where he could have touched him with his pistol but he said:

“Brother George, I couldn’t shoot.” I do believe the Lord stayed his hand. Brigham was so angry when he returned without doing as he was told, that he had to get away or be killed. So he managed some way to escape. That was Brigham’s way. If a man failed to do as he was told, his life paid the penalty. I know of people who disappeared mysteriously because of not obeying counsel and one man’s remains were finally found out on the prairie. I do feel so sorry for the men who did some of those dreadful things, for they were done under Brigham’s command and his word was law; it was obey counsel or your life the forfeit. I believe Brigham will have more to answer for in the doing of those dreadful things than the ones he forced to do them.

The winter of 1861 and ’62 was a very severe winter, with unusually heavy snows which loosened the sides of the mountains when it melted, causing “slides,” which completely destroyed both mills, burying them under the ground no telling how deep. Even our teams and cattle disappeared and we were never able to find them. This heavy loss prostrated Mr. Grant and he was confined to his bed for several weeks. The people got their provision from California by “pack trains,” but the roads were so bad during that winter that it was impossible to bring provision in. A rich old lady by the name of Ormsby, for whom the county of Ormsby, Nevada, was named, bought up all the flour to be found and raised the price to twenty-five dollars a sack of fifty pounds, and other things in proportion. It took all we had to live during that winter. In the spring, April 27, 1862, my son Henry Loring Grant was born. There was nothing a man could get to do to earn a dollar, and there being no laundries there, I put out a sign for laundry work. With the help of my two older daughters and Mr. Grant we had all the work we could possibly do. I also had an Indian woman to help me. The Indians used to put their heads in

through my kitchen window, as many as could gather around and keep saying, "Tosha teacum au a piqua." Meaning give us biscuit or white bread and we will go away. They were very annoying.

We did well with the laundry and we bought a good horse team and in the fall started for California. In due time we stopped near Stockton, California, as I was too ill to go farther, being badly poisoned by poison oak or ivy as some call it. We knew nothing about it being so poisonous, and Mr. Grant having lost his whip, cut a branch for a whip and as we rode along peeled the bark off of it. I was sitting beside him nursing my baby and the wind blew the juice and fumes toward me and I was most dreadfully poisoned. My neck and chest and face were swollen, my eyes being closed. My hands were also poisoned. I was truly ill with it. It was two weeks before I was able to travel and by that time Mr. Grant had made arrangements to take care of part of a man's ranch and perhaps later purchase it. That winter there was a drought, there being no rain. There was not a half acre plowed, and stock were starving for water and feed. Mr. Grant went to Sacramento to see if there was anything he could get to do. Here he met friends he had known in bygone days. Sacramento had suffered from floods the spring of '62. They traveled in boats through the streets. These friends helped him secure a house where we could live. He returned to Stockton and we arrived in Sacramento July 4, 1863. The only house we could get was one that before the flood was a very beautiful house; but the first floor was covered about three or four feet deep with sediment from the receding waters. We occupied the second story.

While in Stockton I hatched quite a number of chickens which I took with me to Sacramento. Our house was about one half block from "Agricultural Park," where a number of soldiers were stationed. I kept missing my chickens. Mr. Grant

was gone with a surveying party in the mountains. I determined to save part of my chickens from the soldiers, so I shut them up in one of the rooms downstairs and fastened it, as I supposed good and tight. In the night I was awakened by hearing some one trying to open the door and the chickens also made a noise and I knew the soldiers were again after them. I had an old revolver under my pillow and I called as though I was calling my husband: "George, get up, those devils are going to get my chickens after all!" Then I got up, knocked a chair over and stumbled around, then opened the French window and went out on the porch and fired several shots into the air. The noise ceased and my chickens were never disturbed again while I lived there.

Some time in January my son Henry died. In the spring my daughter Gertrude was taken ill with intermittent fever. She recovered but broke out with sores on her head and face. This condition worried me dreadfully and I asked Doctor Oatman, the doctor who had been attending her, about it and he said it was from the fever, but he would give me a wash for it. I did not know anything about drugs at that time but I afterwards knew the wash to be "sugar of lead." However I was faithful in using it and the sores dried up but she went into spasms and had them until death released her. Mr. Grant was at home when Henry died but was away again with the surveying party when Gertrude died. She had been buried several weeks when he returned. He could not be reached by letter or any other means as I did not know where he was.

During Gertrude's illness a friend of Mr. Grant's, Mr. Leonard, had his son John sleep at my house, that in case I needed anything during the night, he could go for me. One night a neighbor and his daughter sat up with the child, so I could get some rest and sleep, as Henrietta was also ill and I was about worn out. About three o'clock Gertrude became so restless

she would not take the medicine from anyone but me, so I told Mr. Johnson and daughter they might as well go home and get some rest. In talking with them at the head of the stairs, I told them I guessed I would not go down and bolt the door as it was after three o'clock and I did not think there was any danger. They had not been gone many minutes when I heard a man climbing the stairs. He had evidently been sleeping on the porch and heard what I said. I hastily wakened John and put my trusty revolver in his hand and told him to put the man out, just before he got my door open. He went down the stairs without a word when he saw that revolver. He was a soldier and I hope he had to stay in the "guard house" for a week. I have always been so thankful to Mr. Leonard for his many kindnesses to us in our time of need. May God reward him. This house was sold and we moved to Eighteenth and F Streets. Here I lay ten long weeks with typhoid fever. I used to tell Doctor Oatman not to come any more as I would surely die; but he continued to come.

One day I begged him for an apple. He finally said I might have one baked and he would bring it to me from his own garden. I told him I didn't want it baked. I wanted it raw. No, I could not have it raw. So I told him not to bring it then. One day when the children were all gone and Mr. Grant away also, a peddler came to the door with some fruit. I asked him if he had any apples. He said he had, so I bought some. I asked him if he would go in the kitchen and bring me a knife. He did so and I scraped a few bites of the apple and sucked the juice but did not swallow any of the pulp. In a little while I ate some more and so on until I ate a whole apple that day. I hid my apples around the bed under the mattress and did not tell anyone what I had done. I did not know but it would kill me but I did not care. The next day I was better and the doctor said the fever was broken. But oh, wasn't I weak! How-

ever I ate an apple every day until they were all gone before I told what I had done. I was taken sick in May, 1864, and the first of August I was able to be up but had almost lost the use of my limbs. However I got around on crutches and it was a happy household when I was able to superintend the cooking. On the sixth of September, 1864, my son Charles Louis was born but he lived only one month.

On the twelfth of October we moved from Sacramento to a farm we had rented from L. L. Lewis, a merchant of Sacramento. This ranch was twelve miles north of Sacramento. The spring before my illness Mr. Grant had put in a crop of broom corn on this ranch. While Mr. Grant was out there putting in the crop, Fred C. Warnky called at our house and wanted me to have a "candy pulling" and invite in some of the neighbor girls, so he could get acquainted. I did so and among the girls who came was Mary Jane Brownell who attracted Fred very greatly and a few months later became Mrs. Fred C. Warnky. As we left Sacramento for the ranch we had to cross the Sacramento River and the bridge was a "toll bridge" in those days. After paying the fifty cents toll we had just ten cents—all the money we had. Later Mr. Grant returned to Sacramento to learn to make brooms. I drove the team to the bridge and he walked into the city, as the toll was but ten cents for a man on foot. He stayed a week with a friend and learned to make brooms then gave his note for a secondhand machine. There were a couple of cows on the ranch and I made butter and sold it and in that way got money enough to go into Sacramento for Mr. Grant and the broom machine. Well, we made brooms, I doing the sewing myself and we prospered from that time on. We also rented a number of cows and I made lots of butter and sold it. So we were getting along nicely again.

On September 9, 1865, my son William Everette was born. Our year was up October 12 and the first of November we

moved to a place Mr. Grant bought, borrowing some money from a widow. Fearing he would not be able to pay her, he sold the place, paid the debt, and had quite a sum left. Then we bought a man's claim and cabin near this place, being five miles east of Roseville, Placer County, now a large railroad center, and twenty-three miles northeast of Sacramento. Here Mr. Grant's health became very poor, so he did not farm a great deal but with the broom making and sewing machines, which he sold throughout the country, we got along nicely. One by one our children married and went away. On November 15, 1871, my daughter Ada M. was born.

Several years later we moved to Sacramento, renting the farm, although not very profitably. Here Mr. Grant went through a very serious operation which lengthened his life some two years. After he recovered from this operation we moved to Rocklin, here he sold the ranch and on June 22, 1889, passed beyond.

He never united with the Reorganization although pressed to do so by W. W. Blair, Thomas Daley and others. But his experiences in Utah were such he could never grasp the beauty and legality of the Reorganization. Yet a few days before his death he said to me: "If there is any truth the Mormons have it but they don't practice what they preach." A short time before we moved to Sacramento, Henrietta and husband (Brother and Sister Earle) joined the Reorganization. Later they moved to Los Angeles. In the fall of 1892 I went to visit them and while there was baptized by Brother Nelson Van Fleet. Two years later Ada was baptized in Los Angeles by Brother C. W. Earle, and a few years later Julia (Mrs. J. A. Crocker) was also baptized in Los Angeles by Brother C. W. Earle. But none of the rest obeyed the angel message. I am now nearly eighty-five years of age and rejoicing in the truth.

Of my eleven children only four are left. Mary A., Julia, Henrietta and Ada.

This sketch has been written by my daughter Ada, as I sat by and told her the incidents as they happened. I never kept a diary. I am firm in the faith and can say I know the work is true.

In October, 1916, JOURNAL OF HISTORY, Frederick Hansen's account of the "Handcart Company from Iowa City to Salt Lake City" caused my mind to go back to that time. The first handcart company came to Salt Lake in the fall of 1853. They were nearly starved and they were sent to different families to care for until they were able to care for themselves. A man was sent to us. He was ragged, almost naked, and had been without food so long that he overate and we did not realize he was doing so. The next morning after he came, Mr. Grant was going to the canyon for a load of wood and this man went with him, but was taken so very ill that Mr. Grant brought him home at once. When he got him home he put him to bed upstairs but his groans were so terrible Mr. Grant had a doctor come in to see what was the matter with him. As soon as he saw him he said he was dying and in a few moments he was dead. We felt so badly about it as we did not realize he was eating too much. Yet I cautioned him, but felt sorry for him as he was so hungry. I hated to take the food away from him.

While in Farmington another handcart party came out and, as before, the people were sent to different places to stay. Two sisters were sent to me. They stayed with us about three weeks, when they became polygamous wives of a man by the name of Grover, he having already two wives who were sisters.

PRESIDENTS OF SEVENTY

AUTOBIOGRAPHY OF ELDER ISAAC N. WHITE

(Continued from page 108.)

[The following sketch is a continuation of the biography of Elder Isaac N. White. The other parts of this article were published in January and July, 1916, and this should have followed in the next number, but through some oversight it was overlooked, and was not observed until our attention was called to it by Elder James F. Mintun, when we found it with other manuscript all prepared to insert. This was probably a mistake of the Editor which he very much regrets, and hereby asks pardon of Brother White. Excuses might be made but we forbear as that would not cure the harm done.—EDITOR.]

During the year 1869 I worked at teaming. During this year I was not idle with my quota of church work; I was chosen priest of the branch, and did not fail to magnify my office as best I could. I was to get the gospel to others, hence cottage meetings were often appointed and by reason of this the branch commenced to take on a very healthy growth.

About this time I commenced to think very seriously over Apostle Paul's admonition to, "Covet earnestly the best gifts." Prayer meeting was to be held at my residence Wednesday night; I had set apart that day as a fast day, asking that God might give me the gift of tongues. The meeting convened and in process of time one of the members arose and spoke in tongues, and another person arose and turning to me said: "Thus saith the Lord unto you my servant, you have asked for the gift of tongues, but behold thy faith is not sufficiently strong to receive it. Put thy faith and confidence in me and I will give thee the gift of tongues, though it is not thy gift; but I will bestow other gifts upon thee. I will give thee power to cast out devils in my name." I felt that God had recognized me. About two weeks passed and I awoke myself by speaking in tongues, and while under the influence of the Spirit, I spoke

the second time in tongues. I cannot call to mind receiving the gift of tongues more than once or twice afterwards.

The year 1870 opened with bright prospects before me. I was very zealous in my work, and became the "walking Bible" of the neighborhood in their way of looking at it. I had many hours of rejoicing to know I was able to defend successfully what I believed to be the faith once delivered to the saints. During the latter part of this year my brother Alfred requested me to assist him temporarily in the grocery business, but a few days of trade proved that I was badly needed in the store. A few days passed, when my brother got a sign painted which read, "A. WHITE AND BROTHER." Every opportunity I would drop a word in favor of the gospel. This led to invitations to come out and preach at "our schoolhouse." We took advantage of these invitations. Hundreds heard the gospel, and many accepted it.

About this time the Spirit bore witness of my call to the eldership and on the 23d of October, 1870, I was ordained to the office of elder by Elders John X. Davis, Moses N. Eastman and Alfred White. Soon after my ordination I was invited to preach at the schoolhouse where I was teaching when I was baptized. This appointment was kept up by myself and others till numbers of my former students and patrons accepted the work. This resulted in the organization of a branch which numbered in 1885, eighty-one members. This branch was named "Independence," afterwards called "Edenville."

Some time after my ordination I was chosen president of the Newton Branch for a short time. There were two factions in the branch. I sought God for light. I had a dream which showed me that God would separate the wheat from the chaff as our mothers used the old-fashioned sieve to separate the meal from the bran; and the personage that I saw in my dreams using the sieve said, "I have purposely suffered this

agitation in the branch, that I might sift out from the membership those who are not accepted of me; be patient, and do your duty and the branch will be purified as I have shown you in this vision of how the wheat was separated from the chaff." I learned a great and lasting lesson from this whole transaction.

After my ordination to the office of elder, my calling as a minister to carry the gospel to the world commenced to press upon my mind, to a great degree.

About this time I commenced to feel it was my imperative duty strictly to keep the Word of Wisdom. I made an effort to keep the Word, so far as I could conveniently. Oftentimes a cup of coffee would be set to my plate. I excused myself by what was written, "Whatsoever is set before you, eat, asking no questions for conscience sake." This did not satisfy my own "good conscience." I was determined to know what my duty was in this regard. I commenced to fast on Saturday. Sunday night came but I had received no light upon the question. After wife and babies had retired I went out for secret prayer, when I presented my petition before the Lord, and presently I heard a voice saying, "Isaac, my servant, it is pleasing unto the Lord that you neither use coffee nor tea, before Jew or Gentile."

This forever after settled the question with me. Time went on and I spent most of my time in the field, visiting isolated Saints, opening up new places and visiting some of the branches.

During this time I ordered an Inspired Translation of the Bible. In perusing it I ran across what I thought at the time was a "snag." In the Lord's prayer it reads, "Suffer us not to be led into temptation"; while the King James Version has it, "Lead us not into temptation." In this particular the Book of Mormon and the King James Translation were in agreement.

I was unable to account for this. I took the matter to the Lord in fasting. After beginning the fast I retired the second night without an answer, but soon after retiring I was awakened. The room commenced to fill with light and two personages stood before me, neither of whose feet were touching the floor. The one next to me had a Book of Mormon in the left hand and I perceived at once the book was my own. The messenger stretched out the hand that held the book toward me, and said, "Isaac, doubt not this book; it is of God. God suffered it to agree with the King James Translation in some places that he might bring a just condemnation upon the Gentiles, but in the own due time of the Lord all things will be made right." The messengers then departed.

Soon after this in Story County, Iowa, I entered into debate with the Reverend A. Wilson, of the "Church of God," upon church propositions. This was my first theological debate. My opponent was an experienced debater. The debate ended very satisfactorily to myself, as I learned that our theory of organization, doctrine and practice could be successfully defended.

During this year I opened the work at a number of school-houses. I had occasion to defend our work one night at the Baxter Schoolhouse in Jasper County, Iowa. One of the sect ministers had assailed us there, and during my answer a mob spirit arose. I had premonition of trouble while speaking. After the lights were extinguished and I had stepped out of the door one of the mob struck me across the back with a club, and then ran as though he was in danger. Presently a friend and myself stepped to the rear of the house in order to get our rig when one egg came after another, one striking my friend under the arm, and one struck the side of the school-house and glanced and hit me in the back of the neck. Our assailants' ammunition was soon exhausted. A little soap and water put our clothing in good condition again.

Some time during this year I was called home because of the sickness of our babe. Through the ordinance placed in the church for the healing of the sick our little babe was soon well again. The field was widened before me and calls were coming from many sources for preaching. My wife cheerfully consented and urged me to give my life and talents to the preaching of the word. During the sickness of our babe one of our sisters of the branch, who I thought one of the most spiritual, visited our home. She put in a vigorous protest to my leaving home, saying, "No man has a right, nor does God call a man to leave a young wife with three little babes to go out to the world with a pretense to save them at the expense of his own family. God does not call men from such families to do his work—your place is at home." I could hardly put in a word edgeways. My modest and affectionate wife stood at my side as a bulwark that entered into my whole future life as a minister for Christ. I solemnly asked myself, "Does God require me to make such a sacrifice as I am making, and contemplate to make during all my future life?" Could I have faith enough to trust God for an answer, and how would it come? I wondered if God could not speak through some of his servants or handmaidens while in prayer service and give me an answer to my question.

I set apart Saturday afternoon and Sunday in which to fast that I might secure an answer. While kneeling in my garden in fervent prayer, the Spirit spoke to me, saying, "I will answer you." I looked forward for the answer to come at the prayer service on Sunday at two-thirty p. m. When I entered the hall in which we worshiped, I heard a still, small, but piercing voice speaking to me, saying, "Go to the stand and read the seventh chapter of First Corinthians." I stepped up close to the stand and took a side seat. The president of the branch was already seated in the pulpit chair, ready to open the meet-

ing. The president rose to his feet, Bible in hand, and said, "We will read a chapter for the opening of the meeting." All of a sudden he looked over to me and said, "Brother White, will you please read and open the meeting?" He handed me the Bible and took his seat. I turned to the chapter that I had been instructed to read. I commenced at the first of the chapter, reading down to the twenty-ninth verse without being able to see anything out of the ordinary; but here the Spirit came, and as it rested upon me, I read, "But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work." In this verse I found the answer to my question. The whole congregation had enjoyed the Spirit by which I read that verse, and were moved to tears. This gave me perfect satisfaction, and persuaded me that nothing should stand between me and my duty as a minister for Christ. I have for these many years heeded the intelligence conveyed to me in that "heavenly vision" of what my duty was.

Because of an accident in pouring on the fire, to start it, what was called "safety fluid," blaze ran up into the can, blew the lid off, and threw some of the fluid into my face which soon caught on fire. I upset the can, the fluid ran and the fire followed. Nearly the whole family were more or less injured. My burns were quite severe. My eyes were so badly burned that I had fears of losing my sight. We were taken to my brother Alfred's house. An elder was sent for. Brother John X. Davis came and he and my brother Alfred administered, and the effect was simply marvelous. I suffered but very little pain after the administration. From the effects of the burn I received I carried a scar across my forehead for a number of years.

One night I dreamed I saw a man stand on the head of a barrel and pull a window down and creep into the store. When my brother Alfred went over to the store by my request after being advised of the dream he found that the dream had been fulfilled.

By a conference with my brother, it was thought best that I take the field as a minister again. I was acting president of the Des Moines District, and labor was badly needed in that field.

[That which follows was written by James F. Mintun and will appear as a brief biography of the life of our brother up till the present time.—EDITOR.]

In 1880, January 26 and 27, he held a debate with Elder S. H. Hendrix of the Christian Church in Poweshiek County, Iowa. The Saints were highly gratified with the results. In 1882 he was present at the semiannual conference held in September at Lamoni, Iowa. At this conference he acted on a committee associated with Joseph Luff in the consideration of secretary and recorder's books. In 1883 he was present at the first reunion of the church held September 15 to 23 at Lelands Grove, Iowa. In 1884 he was chosen president of the second quorum of elders and was ordained April 14. On October 16 he began a debate with Reverend J. H. Scull of the Methodist Episcopal Church at Edenville, Iowa. In 1885 he was under General Conference appointment in western Missouri. In 1886 he was present at the conference at Lamoni, Iowa. At this conference he was chosen one of the seventy, being ordained April 14. In August of this year he held a debate in Cedar County, Missouri, with an elder of the Christian Church. In December, beginning the twenty-seventh, he engaged in a debate with Elder Blalock at Schell City, Missouri. In 1887 he was appointed a mission to the Independence District, Missouri, where he labored that year.

He was present at the conference held in April, 1888, at Independence, Missouri. At this conference he was chosen and ordained one of the presidents of seventy. His mission was the same as the year before. He was present and gave a short address at the laying of the corner stone of the Independence church. He was present and reported at the conference of 1889 held at Saint Joseph, Missouri. At this conference he was appointed on a committee to inquire into some difficulty in the Gallands Grove District in relation to Davis H. Bays. His mission this year was to Kansas and Missouri. He was present and reported at the conference of 1890 held at Lamoni, Iowa. His mission was the same as the year previous. In 1891 he was present and reported at the conference held at Kirtland, Ohio. This year he closed a controversy which had continued for nineteen months in the *Osceola Advance*. His mission this year was in Missouri. In 1892 he was present at the conference held in Independence, Missouri, and reported one of the most successful years in missionary work. He was appointed to the same mission. At the conferences of 1893, 1894, 1895 and 1896 he was present at the conferences taking an active part in the work of the Council of the Presidents of Seventy. He labored during these years in southwestern Missouri. At the conference of 1897 held at Lamoni, Iowa, he was called and ordained an apostle under the hands of Joseph R. Lambert, William H. Kelley, Edmund C. Briggs and John H. Lake. This year and until 1901 he was appointed to labor in Missouri, Kansas and southern Illinois. During these years he held several debates with Elder Clark Braden. At the conference of 1901 there was added to his mission central Illinois and a part of Indian Territory and Arkansas. He continued in this same mission till 1907 but was associated with Joseph Luff during the years 1905 and 1906. In 1907 his appointment read Oklahoma, Indian Territory, Arkansas, Texas and Louisiana,

associated with Joseph Luff. In 1908 he was appointed to Oklahoma, Arkansas, Texas and Louisiana. In 1909 and 1910 and 1911 he was associated with James F. Curtis in charge of the same mission with Kansas, Missouri, central and southern Illinois added. In 1912 on account of ill health he was freed from missionary appointment and in 1913 was by revelation released from the apostolic quorum and chosen to occupy with the evangelical ministers, since which time he has been active as his health would permit in the fulfillment of the duties of that office.

Since his acquaintance with the gospel he has zealously and quite effectively labored in public and in private to build up the kingdom of God and to establish its righteousness by example as well as by precept. While his zeal has not slackened, because of failing health he is limited in his activities.

AUTOBIOGRAPHY OF ELDER JAMES F. MINTUN

I was born on Tuesday, July 9, 1855, near the inland town of Magnolia, Iowa, of parents who were quite poor, who were seeking to make a home in a pioneer country. As a result of these conditions I had but few comforts and no luxuries, yet I was given fair school privileges in the country schools and the high school at Magnolia, Iowa.

My parents were Bible believers, and when I was about three years of age became members of the Congregationalist Church, they then living in Magnolia. As early as I can remember I attended the Sunday school of that church and took great delight in committing to memory many verses, and sometimes whole chapters of the Scriptures. I can remember, when I could not have been more than five years of age, of hearing the teacher tell about the heathen going to hell because they had never heard of Jesus Christ, and that we should give what we could to send ministers to tell them the gospel story so that they might be saved. I, even at that age, could not under-

stand the justice of sending people to hell because they had never had the privilege of hearing of Christ.

My father's progenitors were, on his mother's side, of the Methodist Episcopal faith, but his father's faith I am not informed about. I judge from the little information that I have



ELDER JAMES F. MINTUN.

gathered that he was either a nonbeliever, or of the Unitarian and Universalist faith. On account of the frequent visits at my father's of his mother, and her conversions upon her faith, and because some of my early associates attended the Sunday school at the Methodist Church, and their Sunday school was at

a different hour than the one I attended regularly, I also attended it, and so continued to attend both Sunday schools for a few years. I can remember how interested I was to be always present and on time. We moved into the country about three miles from this place, but I was nearly always there, walking both ways generally.

Two or three years after my father and mother had become members of the Congregationalist Church, for some reason unknown to me, my father was considered unworthy to continue a member and became a very worldly man, but always asserted his belief in the word of God, and in observing the Lord's day by abstaining from temporal employment, and in being at some church service, although not showing a consistent practical belief in the gospel of Christ.

My mother's progenitors had been early associated with the Latter Day Saints and their faith, having formerly lived in near proximity to where the church originated in New York, and there united with the church. They started to come to Nauvoo the year that Joseph and Hyrum Smith were killed. They learned of their death before arriving there, and stopped in Indiana. In 1852 they started from there to Utah, not knowing of the corruptions that had been introduced by those who had formerly represented the church who had gone there. They stopped at Kaneshville, now Council Bluffs, and in the late summer of that year, 1852, they became acquainted with the fact that some of the members of the church had departed from the faith, and were practicing the abomination of polygamy, a which their souls revolted. They went no farther west, but during the next year moved north to Harrison County, Iowa.

My father's family lived for a time at Montrose, Iowa, while Joseph Smith was living, and although none of the family were members of the church, yet they were friends to Joseph, and the Latter Day Saints, and this friendship led him to come with them as far west as Kaneshville, Iowa. At this time he

became acquainted with Miss Phebe Ann Lamb, whom he married, of whom I was born at the date before mentioned, the second child. Because of his early associations with the Latter Day Saints, and the favorable impression he had of their faith, he continued his associations with them but rejected Brigham Young and those who followed him. He came to Harrison County, Iowa, at the time that my mother's family came, and his home was a home for the early elders of the Reorganization, who were hunting up the scattered sheep. Because of this I very early in life became acquainted with the Saints and heard more or less of the preaching of the pioneer ministers of the Reorganized Church.

About this time, on account of the preaching of the ministry in the neighborhood where we lived, my mother became convinced of the truth and was baptized.

Several two-day meetings were held in the grove adjoining my father's residence, and this gave me an opportunity of hearing, when but a boy, Elders Edmund C. Briggs, William W. Blair, Asa Walden, Hugh Lytle, Silas W. Condit, James C. Crabb, and many others, most of whom have passed to their rest in the paradise of God. However, with all these advantages, and without prejudice in favor of any religious faith, I took up with the world, and associated with my father at places of amusement from the time I was ten years of age, when he taught me the art of dancing, till I was about twenty-one years old.

During this period of my life I attended preaching by the Latter Day Saints, the Seventh-day Adventists, the Methodists and the Congregationalists. After my mother became a member of the Latter Day Saints I accompanied her to the prayer meetings. Here I heard the gifts of prophecy, speaking and singing in tongues, and the interpretation of tongues. At these times I felt a spiritual power enter my soul, as I also

did when hearing some of the ministry of the Saints preach, but I would not yet allow these feelings to draw me away from the places of amusement, with which I had to some extent become fascinated. Of all the preaching I heard in those early days the preaching of Brother Charles Derry seemed to effect me most. And his preaching had more to do in convincing me of the truth than that of any one other minister.

However, I drifted farther and farther away from any thought of church membership in any church, and even neglected my prayers which I had observed from childhood through the instruction of my mother. I began to see when I was about twenty-one years of age that to continue to use my time as I had been, with loss of sleep, was injuring my health, and my influence was having an injurious effect upon many of my associates, some, whose parents were very excellent religious people, saying to me that there certainly could be no real harm in the dance, and at other worldly places that I frequented, or I would not be there. This caused me to consider the evils of the ballroom with which I was acquainted, in a way that I had never considered them before. I did not feel that I wanted to bear the responsibility of the effect the ballroom and its evils might have upon those that I might influence, and concluded that the wisest and safest plan for me to pursue was to shun these places and acknowledge their evils, and use my time in a more profitable way.

I concluded that there was a God to whom I must give an account of what I said and did, and that somewhere his rule of life was represented, and I began a serious investigation, already believing in the word of God as contained in the Bible. As before stated, I had, as a result of my mother's instruction, sought the Lord in daily prayer, especially in the evening just before sleeping, till within two or three years of the time above-mentioned, and now I began to seek him again, believing that

he would answer prayers, that he might guide me in coming to right conclusions. I now made a reexamination of the faith of the Seventh-day Adventists, but did not find that which satisfied me there; also the Latter Day Saints—and in this examination I could see more and more the harmony of their faith with the Scriptures, but was somewhat favorably influenced towards the Congregationalists because of a special interest that one of my mother's sisters had taken in me when I was worldly, and, I suppose, because most of my intimate associates in school and social life were of that faith. Because of interest this aunt had taken in me in a religious way, I wrote her to send me some literature that would explain their faith. I was sent a booklet, issued by her local pastor representing the faith of that local church. Among other literature she sent me was *Mormonism Unveiled*, by E. D. Howe. I read all that she sent, and when I returned the latter book to her, I told her that if she wished me to become a Latter Day Saint all she would need to do would be to send me another book like *Mormonism Unveiled*. Later she sent me some newspaper clippings of a similar nature, and the more that I read of this nature only convinced me that what they believed, against which so much that was untrue was said, must be the truth.

I began to have a greater desire to become a member of the Latter Day Saint Church. I concluded not to attend the ball-room any more, and other places of amusement I frequented less. I waited. While I waited I saw some of the members, or Saints as they claimed to be, frequenting the dance, and doing everything of a worldly character that I had done, and some even doing things that I had never done, and would not do, yet I was convinced that to obey the gospel meant that I and every other person must refrain from these things.

During the time of this investigation I was married to Miss Eliza Knight, with whom I had been acquainted for several

years. Her mother, although a personal friend to many of the Latter Day Saints especially my mother, was much prejudiced against the faith. My wife was not a member of any church, and I had heard her say but little upon religious topics.

My wife's mother had been a member of the Methodist Episcopal Church since she was about sixteen years of age. She was much prejudiced. After marriage she made her home with us. I was not a member of any church, which she well knew, yet she would ask me questions upon Bible topics, and would always take exceptions to my expressed views, for the reason—as she said after she came into the church—that she thought that I was presenting in my views the belief of the Saints. As I had to meet these experiences quite frequently, I began to make a still more careful study of the faith of the Saints, and the Scriptures to support that faith, so that I might defend myself more satisfactorily, and know when I was defending the faith of the Saints and when I was not. All this investigation convinced me the more that the faith of the Saints was supported by the teachings of the New Testament.

When I was just past my twenty-second birthday, July, 22, 1877, and a short time after my marriage, which occurred on April 1 of this year, my wife and I were on the way to my father's to attend services with them at Magnolia, Iowa. Preaching was being held there by Elder Mark H. Forscutt. Before we arrived at my father's I told my wife my convictions, and that I would like for her to consider the idea of being baptized. She said, "If you are convinced, don't wait for me." I felt that it was best to wait while she was making her investigation. We attended the service at 11 a. m., and Brother Forscutt preached an excellent discourse. At the close of the service baptism was announced. When I met my wife at the door of the church, she suggested that we return home, about four miles, get a change of clothing and return and be baptized,

that she was ready. Accordingly we did, and at 2.30 p. m. we were baptized.

At the evening service I was confirmed by Elders Mark H. Forscutt and Phineas Cadwell. I was told that I should be the means of bringing many into the church. I felt the Spirit of God resting upon me, confirming what was said to me, and my soul was filled, which gave satisfactory evidence to me, that I was accepted of God as his child.

Soon after this a Sunday school was organized in the neighborhood where we lived and I was chosen its superintendent.

My wife's mother continued to make her home with us, and her opposition to our faith was quite marked. Like all opposers, nearly, she would make an attack on the character of the Saints, sometimes calling them everything but moral and virtuous. This experience was what I needed to prepare me to meet opposition in my ministerial work to follow.

About this time a branch was organized in the neighborhood, and I was chosen its secretary. At the time of this organization I was ordained an elder. This was on May 5, 1878. In about three weeks I made my first effort to preach, which was from Matthew 11:28. Nearly every Sunday I occupied from once to three times for some months and with great help of the Spirit most of the time. The Lord saw fit that I should enjoy the gift of prophecy, and many under my administration were healed, in some instances in a marvelous way. During this time the opposition of my mother-in-law was very bitter, but within two years from the time wife and I were baptized she through the marvelous manifestations of God was convinced of the truth and baptized. From the time of her baptism our home was one in which the Lord made many visitations by the power of healing and by angel visitations.

While in attendance at the fall conference in September, 1879, held at Gallands Grove, Iowa, I was chosen by the

Quorum of Seventy to be ordained to the office of seventy, and after the conference had canvassed the question of this choice for a time I asked to be given till the next morning to consider whether I would accept an ordination or not. This was granted. During the night I was given to understand that I should leave the decision to the conference, that God would approve of their decision, and that he would assist in preparing me for that special work. The conference approved of the selection, and I was ordained the following day. I returned from that conference with but one thought in mind, and that was to prepare for a life work as a Seventy. I was then in debt. I began my labor to pay this indebtedness while locating my family in a little home of their own. I traded for a small property in Magnolia, Iowa, and began clerking for Brother James M. Harvey. I continued as before to occupy every Lord's day, and to administer in any of the ordinances whenever called upon. I met during this period of transition with losses, false accusations from within and without, with envy and jealousy, growing out of misunderstandings, and from prejudice from those without the church, but none of these moved me from my one purpose to serve God.

Over a year before I concluded to send my name for a mission I was troubled by one of the brethren urging me to go and occupy in missionary work, even though I was in debt and had no home for the family. I wrote President Smith telling him my circumstances, and asking advice. This is his answer.

PLANO, ILLINOIS, March 26, 1880.

Brother J. F. Mintun,
Magnolia, Iowa.

My advice after carefully thinking the matter over, praying for guidance, is this, Get yourself a *home*, free from debt, after doing which, if you approve yourself in the field your family will be cared for, beyond a doubt. If, however, you are distrustful of the results, obtain something to do, and help make assurance doubly sure. One thing to me is quite certain; you will find but little if any comfort in anything but the telling of the gospel story, and God will use you to declare his word in some

way. Don't fret, nor grumble, nor repine; do what you can: find no fault, and let the consequences take care of themselves.

I still pray that you may be properly directed, and believe that you will.

Yours in bonds,

JOSEPH SMITH.

As I copy this letter from the original as it lies before me I am wondering how it would have been had I have heeded all that is herein contained. This letter has been an inspiration to me many times since, and is yet.

I continued to labor locally till the fall of 1881, when I was appointed to the Nebraska Mission. I concluded my labors with Brother Harvey and arranged my home affairs as best I could for continuous labor. I believed that God was true to every promise. I gave my purse with all its contents to my wife and I started to my mission, and through the kindness of Brother Edgar R. Lanpher, now deceased, I was taken on my way about five miles, where I preached two nights at the little town of Calhoun, Iowa. At the close of the second night's service I stated that I would leave the next morning for my mission. I had as yet received nothing to assist me financially. Before retiring I sought the Lord that he might in his own way provide at least sufficient means to convey me across the Missouri River. After retiring I again sought the Lord to the same end. Before concluding the prayer a rap was heard at the door. I asked who was there and what was wanted, and was answered that I was wanted, telling me who he was. When the door was opened he extended his hand and in it was fifty cents, which he said was all the money he had, and being a poor man he felt that he needed it. He said that the Lord spoke to him three times before he would consent that he should make the sacrifice to give it to me. This experience established me in the fact that God would provide for his servants, and that he approved of my entering upon the mission to which I had been appointed.

I started on foot with my grips, and the next day crossed

the Missouri River into a strange country to me, not knowing that there was anyone living at Blair, the first town at which I stopped, that I knew, and not knowing that there were any Saints there. I arrived about noon, got a lunch at a store, and inquired of the proprietor if there was any place that he knew of that I could get to preach in. He inquired what church I represented. I told him. He said that he believed that he knew of some of the members of the church I represented, and while I was eating my lunch he would go and try to find them. This he did, and I was soon at the home of Brother W. T. Hicks. This merchant was a Catholic, and always a friend of mine when I needed one in that place. I began my missionary work in that place and baptized four before leaving, then going to Fremont, Nebraska, where I labored and baptized many souls. The spring conference again appointed me to the same field and I continued to be blessed.

I was present at the fall conference of 1882, the last one held, I believe, and a revelation from God was received, which was the first experience of this kind that I had ever had. The conference had fasted and prayed to know the mind of the Lord in regard to the Chicago Mission, and the Lord gave answer. A solemn feeling came to the members of the Seventy when the communication was read and the Spirit bore me witness that it was the voice of God. The actions of the Twelve and Seventy were objected to quite vehemently at this time, and when that part was read: "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things," I more fully understood the responsibility of being a member of one of those traveling counsels, which responsibility I have ever kept in mind in all my labor.

That fall I was appointed with Brethren Robert J. Anthony and John Lytle on a committee to investigate the charges com-

ing from the Gallands Grove District against the standing of Davis H. Bays. From this place after the committee work was completed I returned to Fremont, Nebraska. A State convention of the Seventh-day Adventists was in session, and I attended one of the evening services with the president of the branch. This resulted in a challenge for a debate, and though I was young and inexperienced, I accepted, when I saw there was no honorable way out of it. Three days was given for preparation, and I entered upon a time of fasting and praying, taking very little nourishment till the debate was closed, and although I have held several debates since, I never was more blessed than in this one. I labored at Omaha, Valley, and near there, Fremont and in the vicinity, and in many other points with varying success. Some very complicated conditions had arisen in some of these places, but the Lord assisted me to meet them with good results. Most of the time I was on this mission I was alone or associated with the local force. I met with great kindness.

In the spring of 1885 I was appointed to the Minnesota Mission. At this time in the history of the church there was no general provision made for the care of the families of the missionaries. I had spent all the means that I had when I entered the mission and sold all, that I could sell of property, and then I was in debt. Just before this appointment about a year, I received unexpectedly from Joseph Smith a revelation that had caused me to continue in the field as long as I had.

It is the Lord's will that you make arrangements, if possible, to take and keep the field, ready for near and remote fields of labor.

Make preparations of such a nature that you will not be needed at home for months; do all that you can to fix your affairs for permanent labor in the ministry.

Yours in bonds,

JOSEPH SMITH.

With a debt hanging over me and no prospects for it to be less if I entered this mission, I engaged to fill the appointment, but had evidence that the appointment was an unwise one, and

this was agreed to by two of those most interested in making the appointment. In the early part of the year 1885 I had written to President Smith what to do about taking a mission, and this was received in reply :

LAMONI, IOWA, January 13, 1885.

Brother J. F. Mintum: I do not know that I am a safe adviser. My opinion now is that the conditions of the finances in Brother Bishop's hands, will be quite short for the next year, owing to the closeness of affairs everywhere. This would seem to point to the necessity for your getting at something to keep the dumplings in the pot tumbling over one another, or in other words, to keep the "pot boiling." No one can blame you, and however much you may desire to keep the field, if the field cannot keep the wife and babes, you cannot safely stay in it.

My advice is to write at once to Bishop Blakeslee, ascertain from him what the prospects are for the year to come, and govern yourself accordingly. I am in bonds.

Ever yours,

JOSEPH SMITH.

The Bishop hoping things would be better financially, and I hoping the same, I permitted my name to be considered for a mission in the spring, but as soon as the mission was read I received evidence that it was unwise, and I so informed the one in charge and the president of the Twelve.

I labored till the latter part of August when it was necessary for me to return and care for the family. While it had been a trial for me to enter into missionary work with the thought of continuing in it for life, yet to be forced to lay this work down and enter into temporal employment was still more of a trial. However, I thought to engage in temporal employment till I could pay the debt, and leave my family so cared for that I could again enter missionary work and continue it for life. I entered into labor such as I could get till the spring of 1886, when I was appointed postmaster in the town of Magnolia, Iowa, and in partnership with Brother Alma M. Fyrando, put in a small stock of groceries. On the morning of the opening, very early, I went to the place of business and closed the door and prostrated before God I dedicated the business to him, and asked for success, promising that as soon as I could pay the

debt, and a buyer was sent that I would sell and again enter the field of missionary work. We were prospered.

At the reunion held at Logan, Iowa, in 1889, provision was made that I should again enter missionary work, I having sold out the store. Accordingly I entered into labor in the Little Sioux District on the 13th of December. I went to Preparation, Iowa, and a hall was secured by Brother Jarius M. Putney, and I stayed with him and preached. I now had two little girls to leave which I did not have when in the field before. This made it much harder for me to leave my home. Besides this my wife's mother was an invalid for my wife to care for. On my journey to Brother Putney's, the date above mentioned, I suffered an untold struggle. It seemed that to leave my wife with this burden of two children, one four and the other but a few months of age with her afflicted mother to care for was more than I could endure. I wrestled, prayed and wept most of the eighteen miles to where Brother Putney lived. When I arrived the welcoming atmosphere of his genial home and the encouragement that he gave lifted my burden.

The interest here brought about the opposition of the members of the Christian Church. Elder Clark Braden was sent for to deliver some lectures against the faith. This resulted in a six-day debate with him which occurred the next spring. In this I was greatly blessed. The results were seen in the baptisms of many more in that neighborhood, the removing of prejudice from the minds of some, and it established me more firmly in the belief that there was nothing in the faith but what could be defended from a scriptural and historical point of view. The place of this debate was where one Charles B. Thompson had proven himself a deceiver, and Mr. Braden tried to make capital out of this, but he failed in it.

I continued in the Little Sioux District till 1895 when I was again appointed to the Nebraska Mission. Some of those

brought into the church in that district are now on missions, some in foreign lands or have been, and others prominent in local work. God's name be praised that he would use one as weak as I to bring about so much for his glorious cause.

The work at this time brought me in association with many that I had known when on that mission in previous years. One very trying experience I passed through during the time that I was on this mission when I was laboring in southern Nebraska. While laboring at Wilber, Nebraska, a letter came, informing me of the birth and death of a babe, and that my wife was not expected, by the physician, to live. When I arrived at home the wife was still living but the babe was buried.

During the time that I was in this mission, I encountered two of the most wonderful and fearful manifestations of spirit possession that I have ever witnessed. One occurred at Valley, Nebraska, during the time of a district conference. We had just concluded a busy day's work. A messenger came requesting some of the elders to come at once to a house about a quarter of a mile away, where an evil spirit had taken possession of a young man. I was assistant minister in charge but Brother Alexander H. Smith, the minister in charge was there. I notified him of the request. He said, "You go, and take with you whom you may select." I remonstrated, for I was wearied, and felt the burden of the task. But he said, in his kindly way, "I think you had better go." So I did. I found a state of great confusion when I entered the house, and the young man was strapped hands and feet, and three men on each side of him trying to keep him from doing himself injury, which he was trying hard to do. The wife of this young man was a member of the church, yet only about sixteen, and was much frightened. The father, although a member of the Christian Church, requested the administration. Oil was given him, and he says that the first thing he can remember is when he tried to spit it

out. A physician had been sent for but did not come till after the administration. The evil spirit had been rebuked and the young man was in his right mind, and had retired before the physician came, and he could not find anything the matter with him.

The other case was near Decatur, Nebraska, where a boy about twelve or thirteen years of age was possessed of evil spirits. At times it would take three strong persons to hold him. He would assume the disposition of a prize fighter, sometimes that of a fierce dog, or of some other animal or bird, indicated by the noise he would make, and his appearance. Then he would assume a quiet and intellectual disposition, conversing and telling those present where some of his brothers were, as he called spiritualistic mediums, and he would also tell what they were doing, and upon inquiry what he told was verified as true. I was called twice to rebuke the evil spirit, and it immediately came out, but in a few days another, or other spirits would enter. I took with me the third time I administered to him, Brother Alma M. Fyrando. After this administration the boy was troubled no more.

In several of the branches in this mission division and subdivision existed, principally among those who had once been associated with the Brighamite faction, but by the help of God and the united labor of the missionary force and the local force better conditions existed in the mission.

I was again appointed to the Little Sioux District in 1898, continuing here till 1901, enjoying good results in my labors, yet somewhat handicapped by the sickness of my wife, the death of a little boy, our youngest at the age of about fourteen months, and the death of my wife's mother, who continued to make her home with us till death. She was sick for nearly nine months, with an inward cancer, and suffered much. While caring for her during the latter part of her sickness, a circum-

stance happened worthy of becoming a part of this history. We had made her as comfortable for the night as we could, and wife and I were in the act of retiring in an adjoining room, when she broke out in singing, "Joyfully, joyfully, will I go home." We listened with astonishment for she had been suffering much during the day, and we knew she was in no condition to sing naturally, and she had not sung any for weeks. We repaired to her bedside where we found her in tears. She said to me that she had something to relate, and she asked me not to think she had imagined she had experienced what she would relate. This had been one of the excuses she had given for visions and dreams that others had related to her before she came in the church. I told her that such a thought was farthest from my mind, and requested her to relate what she had seen. She said that she was lying with her eyes closed, suffering intensely, and wondering why she was not relieved by death, and why she had to continue suffering longer. Immediately she heard music at the window at the foot of her bed like unto the music of bells. She opened her eyes, and a beautiful personage clothed in brightness stood at the foot of her bed, and approached nearer the head saying, "Don't be afraid, for I have been sent of the Lord to tell you why you continue to suffer, and to give you a message from God." When she saw the personage she felt a fear coming into her soul, but as soon as the angel spoke, all fear was removed. The angel then said, "You have been wondering why you had to continue to suffer, and was not relieved by death. Your sufferings are to prepare you for the celestial glory which your soul is desirous of receiving. You will still suffer for a while longer, and then you will go home to glory." At the close of this message the angel began to sing, joined by what seemed to be a chorus of voices just above her bed, and at the same time began to rise from the floor, and at once her spirit within her broke out in

song with the angel. This was related with joy beaming from her face, and she said, "Now, Frank, I know why I am suffering, and will not murmur any more." During the next few weeks, while her pains were severe, and she had to take opiates at times to endure it she would always say, "I know why I suffer, I'll try to endure it patiently." And she did.

In the spring of 1901 I was appointed to the Fremont District, Iowa, in which I enjoyed as pleasant a year of labor as I have at any time in my mission work, forming the acquaintance of the Leekas, Gaylords, Greens, the Goods, and many others that I can never forget. I was associated that year with Brethren Charles Fry and Henry Kemp, two of the noblest of God's servants. When I was appointed to the Des Moines District Brother William Leeka, now gone to his well-earned rest, protested, and when I bade him farewell, he wept, and said that he thought a great mistake had been made in not permitting me to remain another year, as I had the work nicely in hand and could do a good work the following year, he was assured, but he said, "May God bless you, and if you ever need help write to me." I believe that I never saw him afterwards. Peaceful may his rest be till we meet again.

The conditions in the Des Moines District when I began my labors in May of 1902, were not good. On account of troubles of a serious nature having continued so long, conditions were hard to correct, without doing great injury to many who were innocently led to take sides with the various contending parties. The better spirit gradually gained the ascendancy, here a little and there a little without losing any to the church except one or two, who may have been indirectly affected by the spirit that was left to govern in the souls of some. The work since I have been in the district has been very pleasant on account of the unity existing between the local and the missionary representatives of the church, with very few exceptions. The

effort has been that of bringing about order in the church without doing injury to even the weakest, and in mercy save the wayward ones. I have been associated with such noble men as Soren K. Sorensen, Wardell Christy, Nelson V. Sheldon, Martin M. Turpen, Samuel M. Reiste, and others that do not just come to mind, of the missionary force, and Marcus H. Cook, of both the general and local force, Brethren Orman Salisbury, Elmer O. Clark, J. Roy Epperson, James Laughlin, Cyrus B. Brown, and others of the local force. In fact all that I have labored with who have been officials in the district presidency, or branch presidency I have worked with with much of satisfaction.

On account of the continued illness of my wife my mission work has been much restricted, but not a day but what has been occupied with but one object in view, the glory of God.

I have acted as assistant minister in charge of the Des Moines District for several years, and was city missionary most of the time that I have been in this mission. Many souls have been brought into the church during the time that I was in the Des Moines District, and a far better understanding has been brought about in regard to church law and customs. Since I was appointed in the Des Moines District Mission with Des Moines as the objective point a larger church was secured and fitted up. The Saints were poor, for which reason the city missionary work has been limited, but a gradual increase in membership has occurred. While requested to occupy as branch president I have refused because I thought as long as faithful elders were in the branch who could occupy that I could do more to assist them and the spread of the work in the city by not being burdened with that office with its trying duties.

In the spring of 1913 I was appointed to the Lamoni Stake, where I occupied in active missionary work for three years,

during which time I saw an improvement in the missionary work, and enjoyed my associations very much.

In the spring of 1916 I was appointed to the Northeastern Missouri District. My labors have not been satisfactory to myself. Have not felt the support of the Lord in the effort to open up new places, yet I have enjoyed preaching the word where I have been permitted to, but generally it has been to but a few. The spirit of indifference to missionary work is so universal that but little encouragement is given to the missionary. The hospitality of the people has been very marked.

At the General Conference held in 1900 I was chosen one of the presidents of the Seventy, and in 1902 I was chosen secretary of the council, in which position I am still acting. In 1902 I was also chosen secretary of the first seventy, from which position I resigned at the conference of 1916. During the time that I have occupied in the council of the presidents of the Seventy there have been one hundred and forty-two seventies called and ordained. Brother Duncan Campbell was senior president when I first entered the council, but in 1902 Brother Columbus Scott was chosen and ordained. During 1915 Brother James McKiernan occupied temporarily for the year. Last spring Brother Thomas C. Kelley was chosen and ordained. All of these men have been those who have made my work as secretary pleasant. Vacancies have occurred in the council, and there have been chosen to occupy, Brethren Romanan Wight, Thomas C. Kelley, John Arthur Davies, Arthur B. Phillips, Elmer E. Long, and John T. Riley. Brethren Duncan Campbell, Romanan Wight, Columbus Scott and James McKiernan have been lost to the council by resignation. In 1905 the council decided to organize the third seventy, which action was approved by the Presidency, the Twelve and the Conference. I was temporary secretary at the time of its organization.

While I did not keep a record of the baptisms that I performed up to 1891, yet I am safe in saying that the number was about one hundred. Since the above date I have baptized three hundred and twenty-two—seventy of this number have been baptized in the Des Moines District. How many of these God has led to see the light of the blessed gospel through my instrumentality I do not know, but I do know that many not yet baptized have acknowledged belief in the gospel through my ministrations. To God be all the praise.

Many dreams and visions have been given to me that have been of great assistance in knowing what the Lord desired of me. While laboring in the city work in Des Moines, when I have been preparing some article for the press, the Spirit would say to me to go to a certain place, but very seldom tell me why. I have gone, not knowing why, but found the reason when I arrived.

During the last four years I have prepared the history of the Seventy, the history of the presidents of the Seventy, with many of the biographies and autobiographies of the presidents of the Seventy since the organization of the church in 1830. I have received at times the help of the Spirit in this work. This work has been and is being published in the JOURNAL OF HISTORY.

In October, 1911, I was appointed to act as bishop's agent of the Des Moines District, which position I occupied till I was appointed to the Lamoni Stake in 1913.

To God and his glorious work I dedicate myself anew, both body and spirit, to be used as he sees best, whether to endure trials or to rejoice in triumphs. I desire to continue thus till he shall say, "It is enough."

LOCAL HISTORIANS

LAMONI STAKE, BY DUNCAN CAMPBELL

(Continued from page 124, volume 10.)

The *Herald* of January, 26 referring to the new chapel at Davis City:

The Saints and friends at Davis City, Iowa, have erected a handsome and commodious church which was opened for services on the first Sunday of the new year, when Elder Henry A. Stebbins preached there to large and interesting congregations, the building being completely filled by audiences of those who were interested in the present and future success of the work there. Elder Mark H. Forscutt also preached there Sunday morning and evening of the 15th instant to packed congregations. Many could not obtain seats. He resumes efforts there from Thursday the 17th to the 20th inclusive, on account of the interest manifested, and will probably be followed by Brother Elvin or some others of the ministry.

The same issue speaks of the labors of Martin M. Turpen, Duncan Campbell, and Thomas Wellington at Terre Haute, near Lamoni, also of the preaching at Lamoni on the 13th by Solomon Salisbury and William W. Blair.

Robert M. Elvin wrote from Pleasanton, Iowa, January 9, concerning his labors in the district:

After leaving home I spent five days with the Greenville Branch. The meetings were well attended, order good, and there was a deep interest manifested. We sealed our labors there yesterday morning by leading Mr. Stephen A. D. Wood and wife into the waters of baptism. We were richly blessed with the Holy Spirit at confirmation. Wise, kind, and spiritual treatment, will I believe, be productive of good to the cause we represent and also add to our membership. Some who have left us have not failed to be untruthful in stating that we, as a church, had a sealed book that we did not let the people of the world see. This has turned the minds of some against the truth. My faith, however, is that present damage will result in future good, and those who now examine and accept will abide.

Brother Lloyd W. Wells, of Dakota, is with me and seems to be diligently seeking to learn and understand the faith, doctrine and polity of the church more perfectly. I am pleased to see the course he has

adopted. It would be well if all our elders would first seek an intelligent knowledge of the work before they attempt to become teachers.

On January 23 Martin Turpen wrote from Pleasanton:

I went to the Keller Schoolhouse on the evening of the twentieth instant to hear Mr. Booth reply to our preaching there in December last. After he got through we announced meeting for the next evening in order to correct some of his teachings. We had a good hearing and fair liberty, and the next evening we had excellent liberty. The Christian brethren are aroused and they said last evening that if we could get the Methodist church their minister from Cainsville would meet us in discussion on the three propositions discussed by Brother Kelley and Mr. Braden at Kirtland, Ohio.

The following letter from Joseph M. Brown, of Pleasanton, dated January 16, refers to the two-day meeting at that place, and other matters:

The two-day meeting held here on the 12th and 13th instant was a success. The people turned out well, and the best of order was maintained during every service. Brethren Robert M. Elvin and John Shippy were the principal speakers; the sermons delivered were scholarly and seasoned with grace and humility.

While visiting the scattered members of the branch I was made glad to hear of the good work of Brother Duncan Campbell and Martin Turpen, some four or five miles south of Pleasanton. The people there speak well of those brethren and their spiritual labors. Brother William Anderson, the president of the branch, was temporarily called to Saint Louis. In the meantime Brother Abram Reese and myself will conduct the affairs of the branch the best we can.

Conditions at Allendale are indicated by letter of January 19, from William Birk:

Brother Stebbins left us to-day to open up the work in Grant City with Brother Keeler who resides at that place. May the Lord bless the effort.

The status of the Lucas Branch is shown in a letter of February 11, by Lorenzo W. Powell:

The work in our locality is in fair condition. We are doing what we can in its defense. Our meetings are characterized by a goodly degree of the Holy Spirit in its gifts and blessings, also in healing the sick.

A news item from Davis City, dated February 28, says that

Mark H. Forscutt had baptized fourteen there in the last few weeks.

The work of the Lamoni Mite Society was set forth in a letter of February 22, by its president Elizabeth J. Blair, and its secretary Altha Deam :

We have no dues except ten cents as membership fee, and have very few donations. Our work is mainly sewing rags and making carpets. We have the names of eighty-three on our books; twenty-two have moved away, and five are lying in God's garden with their hands folded, peacefully at rest.

We held our first meeting April 12, 1883, and have met regularly ever since, once a week, with but a few exceptions. Have received \$640.10 and expended \$637.10, leaving a balance of three dollars in the treasury. Nearly two-thirds of our funds have been given to the poor, and the rest to the church. Our bell cost \$147, and is worth much more to us. It has reminded many of us of services at the church in the evening that domestic cares have made us forget. We have gained a reputation at least.

A family who did not belong to the church came here from Missouri, and as they seemed to be in destitute circumstances we sent some of our members to see them. The woman said, after we had helped them some, that they heard where they lived that the "Mormons always helped the poor;" so they moved here. We thought our charity misplaced in this instance, as the man was able-bodied and could work.

Our society has not met with the encouragement it should have here in Lamoni, outside of those belonging. There are many mothers here who could donate old clothes or carpet rags who feel that they cannot spare the time to attend. We make use of almost anything; you would be surprised to see how every scrap is utilized. We do any kind of work in the way of quilting, tying comforters, plain sewing or sewing carpet rags, and I can assure you the work is well done and cheap. We have a carpet to sell now. We would like to see a little more interest shown in our work. The little we have done is nothing to what we could do if we only had the means. We have had calls for money from Saints in other States, and have aided them when we could. The merchants here have been very kind in selling goods to us at and below cost, for which we heartily thank them.

We spend one half hour in prayer with the Union, commencing at three o'clock, after which we attend to our regular business.

Letter dated February 8, by Evan B. Morgan, of Lucas, Iowa, corroborates the statements of Lorenzo W. Powell concerning the condition of the branch at that place :

I am happy to inform you that this branch is in a better condition spiritually than for many years past. The members are earnest and zealous, the prayer meetings are well attended and a good degree of the Spirit is enjoyed. I never saw the Saints more earnest and desirous "to bring to pass much righteousness" than now. The gifts of the gospel are enjoyed from time to time and the promise of the Spirit is that we shall be greatly blessed if we continue in our efforts. I never saw the sisters so active with the work, concerned in its welfare and anxious to learn doctrine. We have a band of young men and women that we can rightly call a Band of Hope. This branch gives hundreds of dollars that are never recorded outside of our own book unless it be in heaven. Father Watkins is still at the helm of the branch, being well sustained in the faith and prayers of the Saints.

Clara Simpson of the Lucas Branch wrote February 19, saying that the Mite Society and Prayer Union were doing great good in that branch and that they had been blessed with the presence of the Spirit on the previous Thursday.

The conference of March 9 and 10 was held at Lamoni, Henry A. Stebbins in charge, and Saleda D. Shippy, clerk.

Branch reports: Lamoni 619, 7 baptized; Davis City 82, 17 baptized; Greenville 39, 4 baptized; Pleasanton 114, 5 baptized; Lucas 200, 4 baptized; Centerville 21, 3 baptized; Lone Rock 63, 3 baptized; Allendale 62, 1 baptized.

Branch presidents reporting: William N. Abbott, Davis City; James McDiffit, Greenville; William Anderson, Pleasanton; Asa S. Cochran, Lamoni; John Johnson, Lone Rock; Russel Archibald, Centerville; John Watkins, Lucas; Lorenzo W. Powell spoke of the work at Lucas, and James W. Johnson spoke of the work at Allendale.

Ministry reporting William W. Blair, Joseph R. Lambert, John Landers, Mark H. Forscutt, Duncan Campbell, Martin M. Turpen, Charles H. Jones, Richard S. Salyards, Orlin B. Thomas, Joseph S. Snively, Hugh N. Snively, John Johnson, James W. Johnson, Samuel V. Bailey, Thomas Wellington, Samuel Ackerly, Horace Bartlett, Charles J. Anderson, Oliver J. Bailey, Horace Church, Ekin Lovell, Joseph Boswell, Robert M. Elvin, Evan B. Morgan, Isaac P. Baggerly, Frank Izatt,

Saleda D. Shippy, Lorenzo W. Powell, Nephi Lovell, John Wahlstrom, Thomas W. Williams, Joseph M. Brown.

The report of bishop's agent, David Dancer, as audited, was as follows: Balance on hand last report \$1,134.79; collected in the district \$1,490.65; received from Bishop Blakeslee \$745.05; total \$3,370.49; paid the ministry \$3,010.05; to the poor \$153.88; balance on hand \$206.56.

Thomas W. Williams, Marietta Walker, and Harriet Birchell, committee on district Sunday school organization, reported favorably and that they were proceeding with the effort to organize.

Henry A. Stebbins, William Anderson and Oliver J. Bailey were appointed a committee to carry out the design to hold a camp meeting at Davis City the coming summer or fall; they were authorized to choose two others to assist them. Lorenzo W. Powell, Robert Johnson, Martin M. Turpen, William Anderson, and Wilson Hudson were chosen delegates to the General Conference, with Charles H. Jones, John Johnson, Joseph Hammer, Thomas W. Williams and Russell Archibald alternates. The preaching during the conference was by Hudson R. Harder, James W. Johnston, Lorenzo W. Powell, Thomas W. Williams, Charles H. Jones and Orlin B. Thomas. The Sunday afternoon prayer meeting was a time of rejoicing.

The meeting of the delegates appointed by the Sunday schools of the district to consider the advisability of organizing a district Sunday school association resulted in the drafting of a constitution and by-laws of the Latter Day Saint Sunday school association of the Decatur District. The various schools were requested to take action upon the constitution and appoint delegates to the next session of the district conference for the purpose of completing the organization of the association.

Concerning the above conference *The Saints' Herald* said:

Saturday and Sunday, the 9th and 10th instant, the conference of this district (Decatur, Iowa), was held in Lamoni and proved to be the largest, most spiritual, united and happy conference ever held in the district. The sermons were good; business was transacted orderly and with dispatch; the social meeting Sunday was pleasing, edifying, and graced with the gifts of the Spirit in a large measure. All seemed delighted throughout the entire conference. . . . The outlook for the district was never so good as now.

On March 13 Joseph M. Brown wrote from Pleasanton, Iowa, saying that a Mr. Larson, representing the Seventh-day Adventists, had been delivering lectures there on "Mormonism," telling all the ghost stories he could, and doing all he could to darken the name and character of Joseph Smith.

On March 19 the district suffered the loss by death of a prominent worker and official in the person of Elder Elijah Banta, who was the first president and manager of the United Order of Enoch, which was a chief factor in the gathering of so large a body of Saints in Lamoni and vicinity. He served as counselor to the Presiding Bishop of the church, Israel L. Rogers; and also as bishop's agent for the Decatur District. He had been a member of the Board of Publication of the church, and was for some time president of the Lamoni Branch. He was also the recipient of political honors from his county (Decatur, Iowa), having served on its board of supervisors and represented it in the State Legislature.

Samuel Fry Walker, author of *Ruins Revisited*, died at Lamoni, April 1, aged 57 years, 3 months, and 8 days. In referring to his death the *Saints' Herald* said: "In his death the church loses the services of a good and able worker; one whose interests were ever those of the church. We shall miss Brother Walker in the office, for association with him was always pleasant and profitable. The church will also miss his literary contributions in support of the latter-day work. A tried and true one has gone to rest."

The following report of the district was made to the annual General Conference which met April 6.

Decatur, Iowa.—Eight branches and three fragments, 1,251 members. Gain of 87 by baptism, 48 by letter; loss of 47 by letter, 20 by death, 3 by expulsion; net gain 65. All of the branches are doing well and local officers are generally faithful. Of the ministry appointed by General Conference, Brethren Lambert, Campbell, Turpen, Elvin, Stebbins, Wellington and Forscutt have done considerable preaching; while Brethren Blair, Salyards, Shippy, Charles H. Jones, Joseph S. Snively, Hugh N. Snively, Thomas J. Bell, John Johnson, James W. Johnson, Frank Izatt, Lorenzo W. Powell and Thomas W. Williams have labored more or less outside of their respective branches. The presiding elder and others expect to continue their labors the coming year. Henry A. Stebbins, president, Saleda D. Shippy, clerk.

The following appointments affecting the district were made by the conference: Joseph R. Lambert, Iowa and Missouri, in charge as his wisdom dictates and his health permits; Duncan Campbell, southern Iowa and northern Missouri; Martin M. Turpen, Iowa and northern Missouri; Charles H. Jones, Decatur and Nodaway Districts, as circumstances permit; southern Iowa and northern Missouri, Thomas Wellington; Henry A. Stebbins, Decatur District, as circumstances permit. Duncan Campbell was placed in charge of the district by Apostle Joseph R. Lambert.

The centennial of the inauguration of Washington as President of the United States was observed at Lamoni, April 30, and was a pleasant and instructive occasion. There were speeches by Jeremiah A. Gunsolley, Edwin H. Gurley, James W. Gillen and Henry A. Stebbins, with music by choir and band.

Helen Ackerly of Allendale, Missouri, informed the *Herald* readers, in a letter dated April 25, that the sisters of that branch had organized a sisters' prayer meeting the previous November, with Helen Ackerly, president; Minerva Hammer, treasurer; and Eliza Ann Cochran, secretary. They meet Thursday afternoons at two o'clock. At the last meeting a

hymn in an unknown tongue was sung and interpreted. They have also organized a sisters' Mite Society, meeting once in two weeks.

John Shippy was at Lone Rock, Missouri, April 27, preaching three times.

On April 1, while preaching at Davis City, Elder Larson of the Seventh-day Adventists, made an attack upon the faith in general, and upon the character of Joseph Smith, and the standard books of the church in particular. Robert M. Elvin replied on the twenty-second and twenty-third, Larson being present. He replied to Elvin on the twenty-eighth, when the latter felt justified in challenging him to a public discussion. The challenge was accepted, but there was a failure to agree upon propositions. Elvin published a letter, dated May 6, in which he held himself responsible to defend the doctrine and organization of the church; the preexistence of man and his consciousness between death and the resurrection; the divinity of the Book of Mormon; and the prophetic calling of Joseph Smith.

In the latter part of May, John Shippy and his son Saleda, did some preaching in the Lone Rock neighborhood. He and Joseph S. Snively held meetings for fifteen consecutive nights and three were baptized. The congregations were larger at the close than at the beginning.

An editorial in *Herald* of June 29 said:

The elders living in and near Lamoni are busy Sundays preaching the word of life in the regions round about, and they report having large and attentive congregations, with growing interest at all points. A goodly number have been added to the church in this district during the past year, and prospects for future additions are excellent. Some of the hindrances and obstacles in the way of progress in the past few years are passing away, or steadily diminishing, and the outlook is most promising.

The conference of June 8 and 9 was held with the branch at

Allendale, Henry A. Stebbins, district president, in charge, and Saleda D. Shippy, clerk.

The following branches reported: Lamoni 646, 15 baptized; Lucas 209, 6 baptized; Pleasanton 109; Davis City 80, 3 baptized; Greenville 39; Centerville 20; Lone Rock 61, 1 baptized; Allendale 73.

The following ministers reported: Richard S. Salyards, Thomas Wellington, John Shippy, Andrew Himes, Isaac P. Baggerly, Hudson R. Harder, Gregg, Cochran, Oliver J. Bailey, John Johnston, James W. Johnson, Charles H. Jones, John Hawley, J. Alfred Davis, Nephi Lovell, Saleda D. Shippy, Samuel Pinkerton, William Burk, Thompson Cochran, Andrew K. Anderson, Norman W. Smith, John Watkins, Robert M. Elvin, Martin M. Turpen, Lloyd W. Wells.

For the expenses of the Davis City camp meeting \$6.66 was raised, and each branch president was requested to take up a collection for the same purpose. The committee reported having secured the ground and other favors. The ordination of Lyman Little to the office of priest on recommendation of the Little River Branch was provided for. Francis M. Weld, Marce Sorenson and Edward E. Marshall were ordained priests upon the recommendation of their respective branches, Lamoni and Lone Rock. The district and church authorities were sustained.

The preaching was by John Shippy, Charles H. Jones, and Richard S. Salyards.

Eighteen delegates from the Sunday schools at Lucas, Davis City, Lamoni, and Allendale met at nine o'clock of the opening morning of the above conference for the purpose of completing the organization of the Decatur District Sunday school association. Henry A. Stebbins was elected temporary chairman, and Richard S. Salyards, clerk. Wilson Hudson, Sister Emma Tilton, Oliver J. Bailey, Sister Harriet Birchell and Joseph

Hammer were appointed a committee on permanent organization and made the following recommendations: Jeremiah A. Gunsolley, superintendent; Henry A. Stebbins, assistant; Richard S. Salyards, secretary and treasurer; the recommendations were adopted. Sisters Harriet E. Birchell, Marietta Walker, and Elder Richard S. Salyards were appointed a committee to correspond with all other Sunday school associations in the church with a view to securing a representation at the General Conference of 1890. Brief addresses on the Sunday school work were given, the superintendent elect, presented hints and suggestions for the benefit of the workers present, then the assembly adjourned to the time and place of the next district conference.

Under date of July 3, Thomas Wellington wrote of the success of his labor in southern Iowa and northern Missouri, having baptized six.

Duncan Campbell mentions his labors in assisting Joseph R. Lambert at the Reger Mineral Springs, and of the good prospects there.

Henry A. Stebbins wrote to the *Herald*, July 16, giving some account of his labors in the district. Of the district conference at Allendale, he says,

Our district conference of the eighth and ninth was a good one, and the Allendale Saints were alive and ready to receive the goodly gathering from Lamoni, Davis City, Greenville, Lucas and Redding, Iowa, and from Lone Rock, McFall, Sheridan, Sweet Home and Grant City, Missouri.

In the district over which I have charge various brethren are laboring locally, and nearly all the branches doing well. The elders and priests are going outside and making appointments and having fair success. This is as it should be, God having commanded men to labor in their calling and to bring to pass much righteousness by their free agency and activity in the good cause. On the 14th I preached at Lamoni, and I expect to be engaged on Sundays and at other times as home and office matters permit.

The work at the Reger Mineral Springs, Mercer County,

Missouri, is referred to in an editorial item in the *Herald*, as follows:

Through the kindness of Brother William Anderson who conveyed us to the Reger Mineral Springs, near Lineville, Iowa, about twenty-five miles east of Lamoni, we were permitted to assist Brother Joseph R. Lambert in holding two grove meetings at that place, on Sunday, July 21. A fair attendance and a good, peaceful spirit were some of the encouraging features of the meetings. In conversation with some of the residents we learned that quite a number of people in that vicinity believe the latter-day work, while it is regarded with favor by many, and the faith has gained considerable prestige among the people. We left Brother Lambert at the springs. He will continue to labor in that vicinity, while he is seeking aid to health by drinking the mineral waters. It is evident that our faith is becoming established all through the country surrounding Lamoni. Quietly and effectively its truths are presenting themselves to the people, and the truth is taking a deep hold upon the honest in heart, by whom it will be received.

The camp meeting proposed and provided for by the district conference was held at Davis City, Iowa, August 2-11, Joseph R. Lambert in charge of the mission, and Henry A. Stebbins, president of the district, presiding; Mark H. Forscutt served as chorister, and William McIntosh, J. H. McVey, and Ransom J. Harmon were the police. Joseph R. Lambert, Henry A. Stebbins, Mark H. Forscutt, Abram W. Reese, John Landers, Richard S. Salyards, Thomas Wellington, Duncan Campbell, John Shippy, Hudson R. Harder, Alexander H. Smith, John Hawley, William T. Bozarth, J. Alfred Davies, Charles H. Jones, William W. Blair, were the principal speakers. The following brethren assisted in the preaching services and in conducting social meetings: Thomas J. Bell, Israel L. Rogers, James P. Dillen, Elijah Sparks, John Denio, James McDiffit, William Anderson, Edward E. Marshall, Asa S. Cochran.

On the first Sunday the services were largely attended, and the choir of the Lamoni Branch was present and gave valuable assistance in the singing and instrumental part of the service.

There was a large attendance on the last Sunday. It is supposed that twenty-five hundred were present at the afternoon

preaching besides the throng constantly moving about. Some of the expected speakers failed to appear, and some of those who came were late in arriving. However, the Saints were cheered and blessed; and hundreds of people heard the faith for the first time.

John Shippy had been delivering the word with telling effect at Lucas, and six of the young people there were baptized September 14. About the same time John Johnston, of Lone Rock, baptized one near Bethany, Missouri. On the 18th Edward E. Marshall baptized one at Lone Rock, Missouri. Nearly two months later Henry A. Stebbins baptized three at Lucas. There was great depression in the coal mining industry at the latter place and many of the Saints were seeking employment elsewhere. Evan B. Morgan, John J. Watkins, Frank Izatt, Parley Batten and Isaac Phillips were preaching in surrounding towns and schoolhouses. John Watkins was still president of the branch.

The conference of October 5 and 6 was held with the Lone Rock Branch, Henry A. Stebbins presiding and Saleda D. Shippy clerk.

The following branches reported: Lamoni 662, 9 baptized; Lucas 220, 9 baptized; Little River 108; Greenville 37; Centerville 20; Lone Rock 62, 1 baptized; Allendale 78, 3 baptized; Davis City not reported.

Ministry reports: Henry A. Stebbins gave a review of the condition of the branches and of the work done and being done by himself and other brethren who were not present to report for themselves. Charles H. Jones, Martin M. Turpen, John Johnston, Isaac P. Baggerly, William Anderson, James L. Richey, Ebenezer Keeler, Andrew Himes, James W. Johnson, John Shippy, Robert M. Elvin, John Watkins, Evan B. Morgan, Thomas Wellington, Lloyd W. Wells, Lewis Fowler.

The committee on the Davis City camp meeting made an

itemized report showing an expenditure of \$67.78; receipts \$58.11; balance due committee \$9.67. A collection of \$8.68 was taken up to meet the indebtedness, leaving a balance of ninety-nine cents due the committee.

Henry A. Stebbins was elected president for the ensuing year and Saleda D. Shippy was sustained by vote as clerk.

The preaching of the session was by Joseph S. Snively, Ebenezer Keeler, Henry A. Stebbins, and Martin M. Turpen.

William W. Blair was at Pleasanton Sunday, December 29, and delivered two sermons to the comfort and edification of his hearers. The congregations were not large on account of the sudden change in the weather. The Sunday school at that place was in a thriving condition and the officers and teachers were commended for the high quality of their work. The meetings, especially the branch prayer meetings, were well attended, and in them the Saints were blessed with the goodly measure of the Spirit. Some of the slumbering ones were waking up to a sense of their duty, and on the whole, the movement of the work was onward.

“Go, for they call you, shepherd, from the hill;
 Go, Shepherd, and untie the wattled cotes!
 No longer leave thy wistful flock unfed,
 Nor let thy bawling fellow’s rack their throats,
 Nor the cropped herbage shoot another head.
 But when the fields are still,
 And the tired men and dogs all gone to rest,
 And only the white sheep are sometime seen
 Cross and recross the strips of moon-blanch’d green,
 Come, shepherd, and again begin the quest!”

CURRENT EVENTS

BY E. REBECCA WELD

October 8, 1916. Rear Admiral Francis A. Cook, U. S. N., retired commander, of the cruiser *Brooklyn* at the battle of Santiago dies, at seventy-three years.

October 20, 1916. It becomes known that the United States Army has awarded contracts for 175 aeroplanes to cost \$3,000,000 with arrangements for 200 others nearing completion.

October 20, 1916. A storm on Lake Erie wrecks four steamers and causes the loss of more than fifty lives.

October 20, 1916. Debate commenced at Houston, Texas, between Early Arcennaux of the non-progressive wing of the Christian Church and Elder William M. Aylor.

October 30, 1916. Mrs. Mary Fairbanks, mother of Charles W. Fairbanks, Republican candidate for vice president dies suddenly at Indianapolis, aged 87.

October 31, 1916. Virginia becomes the eighteenth prohibition State as the new "dry" law goes into effect at midnight.

October 31, 1916. Charles Taze Russell, known as "Pastor" Russell dies suddenly on a railroad train while en route, from Los Angeles to New York.

November 1, 1916. In the Cuban election, President Mariio Menocal (Conservative) is reelected by a small plurality over the candidate of the reunited Liberals, Alfredo Zayas.

November 5, 1916. A conflict between Industrial Workers of the World, and a citizens' committee at Everett, Washington, results in the death of six persons, the workers had come from Seattle to aid in a strike at Everett.

November 7, 1916. The voters of Michigan, South Dakota, Nebraska, and Montana adopt State-wide prohibition amendments; in Missouri a prohibition amendment is rejected.

November 7, 1916. The voters of South Dakota and West

Virginia reject amendments extending the suffrage to women.

November 7, 1916. Complete returns indicate reelection of Woodrow Wilson, (Democrat) President and Thomas R. Marshall Vice President. Following Democrat senators are elected: Arizona, Henry F. Ashurst; Arkansas, William F. Kirby; Florida, Park Trammell; Mississippi, John Sharp Williams; Missouri, James A. Reed; Montana, H. L. Myers; Nebraska, Gilbert M. Hitchcock; Nevada, Key Pittman; New Mexico, A. A. Jones; Ohio, Atlee Pomerene; Rhode Island, P. G. Gerry; Tennessee, K. D. McKeller; Texas, Charles A. Culberson; Wyoming, J. B. Kendrick; Utah, William H. King.

Republican senators: California, Hiram W. Johnson; Connecticut, George P. McLean; Indiana, Harry S. New and James E. Watson; Maine, Frederick Hale; Massachusetts, Henry Cabot Lodge; Michigan, Charles E. Townsend; Minnesota, Frank B. Kellog; New Jersey, J. S. Frelinghuysen; New York, William M. Calder; North Dakota, Porter J. McCumber; Pennsylvania, Philander C. Knox; Vermont, Carroll S. Page; Washington, Miles Poindexter; West Virginia, Howard Southerland; Wisconsin, Robert M. LaFollette.

November 14, 1916. Henry George, jr., noted as an economist and single tax and free trade advocate, dies in Washington, District of Columbia, aged fifty-four.

November 14, 1916. Nine hundred and sixty-eight vessels with tonnage aggregating 405,894 are announced added to American registry during the first ten months of 1916.

November 15, 1916. Wireless communication is established across the Pacific from San Francisco to Tokyo (5,440 miles), with a relay at Hawaii.

November 17, 1916. The German U liner *Deutschland* starts for Bremen from New London, but on the way out rams her convoy, sinking it and causing the loss of five lives. She is forced to put back for repairs, while the tug owners start a

damage suit and the United States begins an inquiry into the sinking.

November 18, 1916. President Francis Marion Lyman, president of the council of the twelve, of the Utah Mormon Church, dies at his home on Third Avenue, Salt Lake City, Utah.

November 19, 1916. Ruth Law flies in her small biplane from Chicago to New York, with two stops; she creates a new American cross-country nonstop record of 590 miles.

November 21, 1916. After having the damage of the recent ramming repaired, the German U liner *Deutschland* sails from New London by daylight.

November 21, 1916. Francis Joseph, Emperor of Austria, dies in Vienna.

November 22, 1916. Jack London, the author, dies at the age of 40.

November 23, 1916. Apostle Heber J. Grant, who was next to the late President Francis M. Lyman in seniority in the Council of the Twelve, was sustained as president of that council.

November 24, 1916. Sir Hiram Maxim, famous inventor, dies at London, aged 76. He was noted as the inventor of rapid-fire guns and other war materials and ammunitions.

November 26, 1916. Mrs. Inez Milholland Boissevain, noted welfare worker and suffragist, dies in Los Angeles of anemia, aged 30.

November 27, 1916. Emil Verhaeren, Belgium's noted poet, dies in an accident at Rouen, age 61.

November 27, 1916. Charles E. Hughes, Republican candidate for President, announces that he will resume practice in New York with Rounds, Schurman and Dwight, the firm he left in 1906 to become governor of New York.

November 27, 1916. A debate occurred between Elder James

T. Riley and Bogard of the Baptist Church, at Winthrop, Arkansas.

November 27, 1916. The *N-4*, of the latest type of submarine authorized by the United States, is launched at Bridgeport. It is the first of the new type to be built in that city.

November 29, 1916. It is announced that 32,000 clothing workers will receive wage increase of 35 to 40 per cent beginning December 1.

November 29, 1916. Secretary Daniels awards contracts worth more than \$65,000,000 for new ships for the Navy. Thirty-three vessels will be built.

December 1, the Standard Oil Company will raise the wages of employees at the refineries at Bayonne, Elizabeth, and Claremont, New Jersey.

December 2, 1916. Charles Pomeroy Parker, professor of Greek and Latin at Harvard, dies, 64.

December 3, 1916. The dedication of the Latter Day Saints church took place at Seattle, Washington, with Elder William Johnson offering the dedicatory prayer.

December 4, 1916. The 64th Congress reconvenes for its final session.

December 4, 1916. Diplomatic resignations are forwarded to President Wilson. The envoys who resign are Doctor Henry van Dyke, minister to Holland; T. A. Thomas, minister to Columbia; and William Hornibrook, minister to Siam.

December 5, 1916. No license forces win in elections in fifteen Massachusetts cities including Fall River, Haverhill, Taunton, and Leominster.

December 5, 1916. President Wilson reads his message to Congress, calling for railroad legislation, election reforms, new Porto Rico measures, and minor details.

December 5, 1916. John D. Archbold, for many years head of the Standard Oil Company, dies at Tarrytown, aged 68.

December 7, 1916. Spain joins the United States in protesting against the Belgian deportations.

December 7, 1916. Lloyd George accepts the British premiership and forms a new cabinet. The Labor Party agrees to give full support in return for five places in the new Government.

December 13, 1916. John W. Garrett is selected to succeed Doctor Henry Van Dyke as minister to the Netherlands.

December 14, 1916. Reverend Doctor Charles W. Gallagher, president of the Maryland College for Women, dies, 70 years.

December 14, 1916. Senate passes by a vote of 64 to 7 the new Immigration Bill carrying the illiteracy clause twice previously vetoed.

December 15, 1916. Copenhagen reports that in the plebiscite held to vote on the sale of the Danish West Indies to the United States, 283,694 voted in favor of the sale, with 157,596 against.

December 16, 1916. Professor Hugo Munsterberg, of Harvard University, dies suddenly in the midst of a lecture to students. He was 53 years old, widely known as a psychologist and more recently as a defender of the German side of the war.

December 19, 1916. Boston votes to remain wet by 53,459 to 29,997.

December 20, 1916. President Wilson sends notes to all belligerents, asking them to present terms on which they will consider peace as well as guaranties for the future.

December 20, 1916. Both Houses of the Danish Parliament consent by large majorities to the treaty for the sale of the Danish West Indies to the United States.

December 21, 1916. The Senate Committee on Judiciary reports a resolution proposing an amendment to the Constitution prohibiting the sale, manufacture, or transportation of intoxicating liquors within the United States and its territories.

December 29, 1916. President Wilson signs the Ferris Bill, opening 640 acre homesteads in the West for grazing and stock raising purposes.

December 30, 1916. The coronation of Emperor Charles and Empress Zita to Austria as King and Queen of Hungary takes place in Budapest.

December 31, 1916. The Island of Newfoundland enters upon the "dry" list at midnight. In addition to intoxicating liquors, a long list of patent medicines are also banned.

December 31, 1916. The National Allied Relief Committee purchases the birthplace of the Marquis de Lafayette, in southern France, to be fitted for a museum.

December 31, 1916. A branch was organized at Long Beach, California, called Long Beach Branch. John W. Rushton, the minister in charge, presiding.

January 5, 1917. The Senate indorses the peace action of President Wilson by a vote of 48 to 17.

January 8, 1917. The Supreme Court rules that the Webb-Kenyon Law, prohibiting shipments of liquors from wet to dry States, is valid, and also sustains the West Virginia amendment to her law prohibiting interstate transportation of liquors for personal use.

January 9, 1917. The Senate passes by a vote of 55 to 32, the Sheppard Bill, making the District of Columbia "dry" after November 1, 1917.

January 10, 1917. Colonel William F. Cody (Buffalo Bill), famous throughout the world as a pioneer frontier scout, Indian fighter, and showman dies in Denver, aged 71.

January 11, 1917. Wayne MacVeagh, formerly the Attorney General in the Cabinet of President Garfield, dies in Washington, 84.

January 11, 1917. Hundreds of tons of high explosives blow up after a fire in the munitions plant of the Canadian Car and

Foundry Company, at Kingsland, New Jersey. Sixteen million dollars damage is done according to estimate, but few lives are lost, due to the heroism of a telephone girl in warning 1,400 workers.

January 12, 1917. The second great explosion in thirty hours shakes four States as powder magazines at the Dupont works at Haskell, New Jersey, are destroyed.

January 13, 1917. The United States cruiser *Milwaukee* is reported a total loss, as it goes ashore on the northern California coast in a fog while it was trying to salvage the stranded submarine *H-53*.

January 15, 1917. The American-Mexican Joint Commission is dissolved, after endeavoring for more than four months to reach an agreement on border patrol.

January 16, 1917. The North Dakota House of Representatives passes the woman suffrage measures already passed by the State Senate giving full suffrage to the women in the State.

January 16, 1917. Admiral George Dewey, famous as the commander at the Battle of Manila Bay in 1898, dies in Washington, 79.

January 17, 1917. The pope protests the Belgian deportations, and requests the German authorities to end them, as well as repatriate the citizens already sent away.

January 17, 1917. By a second vote, the allies amplify their recent reply to President Wilson, indorsing his proposal for a peace league, and stating that its materialization depends upon their victory.

January 17, 1917. Title to the three Danish West Indian Islands formally passed from Denmark to the United States, but occupation of the new purchase by American authorities will await the transference of the gold payment.

January 18, 1917. Stephen L. Richards chosen a member of the Council of the Twelve of the Utah church, and ordained an apostle by Joseph F. Smith.

January 18, 1917. The Department of Agriculture estimates the American farm products for 1916 to be worth \$13,449,000,000, making a new record for agricultural prosperity.

January 22, 1917. In a message to the Senate, President Wilson outlines his peace plans, including peace without victory, government of all peoples by their own consent, limited armament, neutralized outlets to the sea for all people, and a world application of the Monroe Doctrine.

January 22, 1917. For the first time in American history a foreign Consul General, Franz Bopp, German envoy at San Francisco, is sentenced to prison and payment of a fine for violation of United States neutrality.

January 23, 1917. Governor Frazier of North Dakota, signs the bills giving limited suffrage to the women of the State after July 1.

January 29, 1917. President Wilson vetoes the Immigration Bill passed recently by Congress because of its literacy-test requirement. The test has been vetoed before by President Wilson, and by Presidents Taft and Cleveland, on the ground that it is unfair.

January 31, 1917. Washington received the German note prescribing unrestricted warfare at sea after February 1. A barred zone is defined, into which one American vessel, operating under certain regulations will be allowed to go weekly. The note recalls all previous U-boat pledges given to the United States.

January 31, 1917. The Senate at Washington passes the Jones Bill to make Alaska a prohibition Territory.

February 1, 1917. The House overrides the President's veto of the Immigration Bill and passes it by a vote of 285 to 106 after a forty-minute debate in which party lines are ignored. It will go at once to the Senate.

February 1, 1917. Collector of the Port Malone closes the

port of New York to all outgoing vessels upon Washington's receipt of the German note.

February 2, 1917. President Wilson addresses a joint session of Congress, and announces that the German Ambassador, Count von Bernstorff, has been given his passports, and that Ambassador Gerard has been recalled from Germany, as diplomatic relations are broken off.

February 2, 1917. The Alaska bone-dry prohibition bill passes the House without a roll call and goes to the President for signature.

February 3, 1917. Spain takes over the American diplomatic interests in Berlin as Ambassador Gerard orders all American consulates in Germany closed.

February 4, 1917. Secretary Daniels orders the reserve force of the Atlantic Fleet ready for immediate service.

February 5, 1917. The Senate passes the Immigration Bill over the President's veto, by a vote of 62 to 19. The "literacy test" clause as well as the "alien-exclusion" clause remain in the bill.

February 7, 1917. After six hours' debate, the Senate indorses the President in the break with Germany by a vote of 78 to 5.

February 8, 1917. Work is begun on the fortress at Rockaway Point, Long Island.

February 9, 1917. Governor Goodrich signs the State-wide prohibition bill making Indiana a "dry" State after April 2, 1918.

February 13, 1917. The largest naval appropriation in the history of the country (\$368,000,000) passes the House by vote of 353 to 23.

February 14, 1917. Count von Bernstorff, recent German ambassador to the United States, sails from New York.

February 19, 1917. General Frederick Funston dies suddenly in San Antonio, Texas; age 51.

NECROLOGY

Asa S. Cochran was born January 24, 1843, at Munson, Geauga County, Ohio, but in early life he removed to Michigan where he became acquainted with the restored gospel and was baptized February 17, 1867, at Allegan, Michigan, by Elder Edmund C. Briggs, and at once became an active participant in church work. He was ordained a priest October 18, 1869, at Hopkins, Michigan, by Samuel Powers and Edmund C. Briggs. Ordained an elder June 24, 1885, at Lucas, Iowa, by Henry A. Stebbins and John J. Watkins; and a high priest on April 15, 1890, at Lamoni, Iowa, by Mark H. Forscutt and Edmund C. Briggs.

The next day after his ordination as a high priest he was set apart as a member of the standing high council under the hands of Presidents Joseph Smith and William W. Blair. This position he filled with honor until the April Conference, 1916, when he was honorably released on account of failing physical strength.

In addition to his offices of trust in the church he served two terms as treasurer of Decatur County, Iowa.

In 1866 he married Miss Mable E. Church who survives him. Of the nine children born to them four survive him, viz: Frank E. of Norfolk, Nebraska; Wilbur of Lamoni, Iowa; Mrs. Elbert A. Smith of Lamoni, Iowa; and Mrs. Ralph Grenawalt of Garden Grove, Iowa. They removed to Lamoni in 1875 and resided there the remainder of his life, which terminated December 11, 1916, where he creditably filled several responsible business positions, including that of secretary of the Board of Publication.

James Anderson was born February 10, 1834, at Glasgow, Lanark, Scotland. In 1855 he emigrated with his father and family to Utah. Leaving Glasgow April 18, and sailing from Liverpool the twenty-second of the same month they arrived in New York May 22; thence, via Philadelphia, Pittsburgh, Cincinnati, Louisville, Saint Louis to Mormon Grove near Atchi-

son, Kansas; traveling part of the time by water and part of the time by land.

They left Mormon Grove, August 16, 1855, by ox team with a company under the leadership of Milo Andrus, arriving in Salt Lake City, October 24, 1855. Brother Anderson's father soon becoming displeased with what he observed in Utah; his stay was short and just one year from the time they left Mormon Grove they started on their return, arriving at Atchison, November 1, 1856, thence on to Saint Louis, arriving there November 9, 1856, where a year later, Mr. Anderson, father of James, passed away. James remained in Saint Louis until 1876.

February 18, 1864, he was baptized in Saint Louis by Elder William Anderson of Montrose, Iowa, and three days later was ordained a teacher. He attended the semiannual General Conference at Gallands Grove, Iowa, in 1864, and on October 8, was ordained a high priest and bishop of Saint Louis District under the hands of Joseph Smith and Hugh Lytle. He was the second local bishop ordained in the Reorganized Church, Bishop Benjamin Austin of the Nauvoo District having been ordained at the annual April Conference of the same year.

In 1876 he removed to Pleasanton, Iowa, where he remained several years and then changed his residence to Lamoni, Iowa, where the remainder of his life was spent, and where his earthly career closed January 8, 1917.

John R. Evans was born at Merthyr Tydvil, Wales, December 11, 1837. His father died when he was so young that in after life he did not remember him. When he was in his fourteenth year he became acquainted with representatives of the church under the presidency of Brigham Young, of Salt Lake City, Utah; and soon after united with them. He explains that at the time of his baptism he knew nothing of polygamy, but soon after heard of their teaching it. Many left the church on account of it and he with others.

When he was twenty-four years of age he renewed his covenant depending upon a denial of belief in polygamy by representatives of the church. He accepted their teaching that Utah was the Zion of the Lord, and on June 2, 1863, left his native land for that far-away Zion, arriving in Salt Lake City October 3 of the same year.

His experience in Utah was of peculiar interest, a part of which, was his experience, in connection with his wife, in the endowment ceremonies. In the JOURNAL OF HISTORY, volume 4, pages 412 to 436 is a detailed statement of his experiences there given by himself.

In 1866 he left Utah and went to Malad, Idaho, where he met representatives of the Reorganized Church, and having been thoroughly satisfied that the Utah people were wrong in teaching and practice, he investigated the claims of the Reorganized Church, which resulted in his baptism at the hands of Elder William D. Jones on September 24, 1866. Soon after, he was ordained an elder under the hands of William Woodhead.

About 1875 he removed to Illinois, where he resided for a time at Bryant, thence to Des Moines, Iowa; then to Lucas, Iowa, where he resided until the close of life, March 5, 1917.

He was ordained a seventy April 14, 1892, at Independence, Missouri, by William H. Kelley and Duncan Campbell; ordained a high priest in 1898 by Joseph R. Lambert, and when the Lamoni Stake was organized in 1901 he was made a member of the high council, which position he occupied until June, 1916, when he retired on account of old age and infirmity.

Brother Evans was for many years an active missionary and filled several important missions, including his native land, Wales, and the land of his disappointed experiences, Utah and Idaho. He was faithful, and a man upon whom the church absolutely relied.

Volume Ten

Number Three

JOURNAL OF HISTORY

JULY, 1917

“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

CONTENTS

The Late Conference—Men of Note—Massachusetts District—
Presidents of Seventy—The Seventy in Wales—With the Church in
Wales—Statement of Louis Gaulter—Statement of Elizabeth Blair—
Local Historians—Freemasonry at Nauvoo—Current Events—Necrology.

Published quarterly. Subscription \$1 per year in advance.

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

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

www.LatterDayTruth.org

THE GENERAL CONFERENCE OF 1917

Another conference has joined the long list of its predecessors in the columns of history, and the church in its differ-



PRESIDENT FREDERICK M. SMITH.

ent departments is striving to adjust itself to conditions provided.

The conference was held at Lamoni, Iowa, on territory long in dispute between Iowa and Missouri. President Frederick M. Smith presided; Richard S. Salyards, church secretary,

acted as secretary of the conference, assisted by his assistant, Richard S. Salyards, jr.

The conference convened on April 6, 1917, the eighty-seventh anniversary of the organization of the church at Fayette, New York, and closed on the 13th, being the shortest conference held for several years. The leading reason for the short session was the reference of much of the business to a postconference council composed of the First Presidency, the Quorum of Twelve and the Presiding Bishopric, which met soon after conference adjournment at Independence, Missouri.

Some important changes were made in church policy among which was that the members of the Quorum of Twelve received no special missionary appointment, but were left at liberty to visit and labor where most needed

under direction of the First Presidency. A policy was also inaugurated under which each missionary will report once a week direct to the president of the church instead of reporting to ministers in charge as heretofore.

The vacancy in the First Presidency, nor the one in the Presiding Bishopric were filled, but the local arm of the work was



RICHARD S. SALYARDS,
President Far West Stake.

considerably strengthened by providing for the ordination of several local bishops and high priests.

Provision was made for ordination to office of high priest of Elmer O. Clark of Des Moines, Iowa; A. W. Craig of



BISHOP BUFORD J. SCOTT.

Australia; Edward Ingham of Oakland, California; Edward E. Rannie of Independence, Missouri; Hans N. Hansen of Weston, Iowa; H. P. W. Keir of Chicago, Illinois; Robert N. Burwell of Chicago, Illinois; William R. Adams of Logan, Iowa; D. T. Williams of Des Moines, Iowa; D. J. Williams of Burlington, Iowa; Hiram E. Moler of Holden, Missouri;

James F. Mintun of Des Moines, Iowa; Warren E. Peak of Pittsburg, Kansas; Robert Cooper of Los Angeles, California; A. B. Stark of Cadillac, Michigan.

To the office of bishop: Elmer O. Clark, Edward Ingham, H. A. Scott of Omaha, Nebraska; A. W. Craig and Buford J. Scott of Saint Joseph, Missouri.

The seventy received two additions to their number, viz: R. T. Brown of Chatham, Ontario and E. A. Curtis of Independence, Missouri; but having lost several, including two of their presidents, to the high priests, this missionary department was not made stronger.

The organization of one stake was ordered to be known as the Far West Stake composed of territory heretofore included in Far West and Nodaway districts. Richard S. Salyards, sr., was chosen to preside and Buford J. Scott, bishop: central branch to be First Saint Joseph Church.

The plan of biennial conferences was adopted, but is not to be put in operation for at least one year, as conference adjourned to meet at Independence, Missouri, April 6, 1918.

The general church quorums, councils and officers were sustained but some changes were made in boards and committees. The conference was well attended and Lamoni experienced but little difficulty in entertaining the visitors. The heaviest snowfall of the season was experienced on the seventh, but most of the time the weather was pleasant.

There was much regret manifested on account of the absence of President Elbert A. Smith who has been in California for several months on account of a nervous breakdown; but encouraging reports during the conference relieved the tension very much.

MEN OF NOTE IN FIRST DECADE OF THE NINETEENTH CENTURY

BY THE EDITOR

Joseph Smith often known as the Mormon prophet, was born December 23, 1805. It has been asserted by some anxious to make a point against him and his mission work, that that period produced no men of note—that all our men of distinction were of an earlier or later period. We here invite attention to some characters born in the same decade from 1801 to 1810. We do not do this specially to meet this strained effort upon the part of the critic, for it does not affect the work of Joseph Smith in the least whether there was one or a thousand contemporaries entitled to distinction, but the list may prove interesting to some. The list is not complete but sufficiently so to show that the decade is not behind in the production of great men.

There were probably as many more born very near to the time indicated.

Charles Francis Adams, son of John Quincy Adams, was born in 1807. Was a member of the Massachusetts Legislature from 1831 to 1834, member of Massachusetts senate from 1835 to 1837; candidate for vice president in 1848; from 1859 to 1861 a member of Congress; from 1861 to 1868 United States Minister to Great Britain. It is said that his tact, firmness, and success were extraordinary.

Louis Agassiz, the great scientist, professor of geology and zoology, was born in 1807.

Oaks Ames the great manufacturer and from 1862 to 1873 a member of Congress was born in 1804.

Robert Anderson who was in command of Fort Sumpter at the time of its fall, April 13, 1861, and who again hoisted the flag over the fort on the fourth anniversary of its fall, was born in 1805.

George Ashman, member of the general court of Massachusetts, 1833, 1835, 1836, speaker of the house in 1841; United States Senator in 1838 and 1839; member of Congress from 1845 to 1851 and in 1860 presided over the convention that nominated Abraham Lincoln, was born in 1804.

William Aspinwall, who built the Panama Railroad which was completed in 1854, was born in 1807.

Gamaliel Bailey, an active antislavery agitator who published the National Era in which Uncle Tom's Cabin originally appeared, was born in 1807.

Theodorus Bailey, second in command of Farragut's fleet which captured New Orleans in 1862, was born in 1805.

George Bancroft, one of America's most famous historians, under President Polk, Secretary of the Navy, and Minister to Great Britain from 1846 to 1849 and to Germany, 1867-1874, was born in 1800.

Jeremiah Black, one of the judges of the United States Supreme Court from 1851 to 1857; Attorney General under Buchanan until 1860, and then Secretary of State in the same administration; was born in 1810. John Brown, the great emancipator, was born in 1800.

Orville H. Browning who represented Illinois in the United States Senate from 1861 to 1863, and was Secretary of the Interior in President Johnson's cabinet from 1866 to 1869, was born in 1810.

William Gannaway Brownlow, governor of Tennessee from 1865 to 1869 and United States Senator from 1869 to 1875, was born in 1805.

Elihu Burrit, a great author who was United States Consul at Birmingham from 1865 to 1870 was born in 1810.

Christopher Carson, commonly known as Kit Carson, the great explorer, trapper and scout, who accompanied Fremont on two of his expeditions, contributing largely to their success, was born in 1809.

Manuel Castro of California, a Mexican prefect of Monterey who opposed by military force the entrance of the Americans under Fremont into California, was born in 1801.

Salmon Portland Chase for several years United States Senator from Ohio, 1856-1860, governor of Ohio, Secretary of the Treasury in the cabinet of President Lincoln, and Chief Justice of the Supreme Court from 1864 until his death in 1893 and who at different times was considered by both leading political parties as candidate for president, was born in 1808.

James Freeman Clarke, founder in Boston of the Unitarian Church of the Disciples, of which he was pastor for forty-five years, was born in 1810.

Cassius M. Clay, a great antislavery editor sent as minister to Russia in 1861 and again in 1863, was born in 1810.

Nathan Clifford, speaker of the Maine house of representatives, 1833-34; attorney general of Maine, 1834-1838; member of Congress from 1839 to 1843. From 1846 to 1848 Attorney General of President Polk's cabinet. In 1858 appointed Justice of the Supreme Court; was born in 1803.

Charles M. Conrad, United States Senator from Louisiana, 1842-43; member of Congress from 1848 to 1850; Secretary of War in President Filmore's cabinet from 1850 to 1853, was born in 1804.

Ezra Cornell, member of New York Assembly, 1862-63; state senator, 1864-67; founder of Cornell University; was born in 1807.

Samuel R. Curtis, Congressman from Iowa from 1857 to 1861. Brigadier General in the Civil War; in command at battle of Pea Ridge, Arkansas, and in command at Fort Leavenworth in 1864, was born in 1800.

Caleb Cushing, eminent member of Massachusetts bar; Member of Congress, 1835-1843. From 1853 to 1857 Attorney General of President Pierce's cabinet. In 1860 presided over Dem-

ocratic National Convention at Charleston. United States counsel before the Geneva Tribunal of 1872. Was nominated by Grant as Chief Justice of the Supreme Court, and was Minister to Spain from 1874 to 1877. Was born in 1800.

Luther S. Cushing, clerk of the Massachusetts house of representatives from 1832 to 1846 and the Massachusetts supreme court from 1850 to 1856. Author of Cushing's Manual of Parliamentary Practice. Was born in 1803.

Jefferson Davis who represented Mississippi in the lower House of Congress, 1845-46 distinguished himself as a colonel in the Mexican War. United States Senator from 1847 to 1851 and from 1857 to 1861 and subsequently president of the Confederacy, was born in 1808.

William L. Dayton, United States Senator from New Jersey, from 1842 to 1851. Candidate for vice president in 1856, attorney general of New Jersey from 1857 to 1861; appointed Minister to France in 1861 and served in that capacity until his death in 1864, was born in 1807.

Columbus Delano, Secretary of the Interior in Grant's cabinet from 1870 to 1875, was born in 1809.

Peter John DeSmet, professor in the University of Saint Louis from 1828 to 1838, and a famous missionary to the Indians was born in 1801.

Andrew Jackson Donelson, Minister to Prussia and the German Confederation from 1846 to 1849, and in 1856 candidate for vice president; was born in 1800.

Alexander W. Doniphan, distinguished colonel in the Mexican War, who in 1838 saved the lives of Joseph Smith and his fellow prisoners, was born in 1808.

Neal Dow, eminent lecturer and temperance reformer; member of Maine Legislature, 1858--59, and Prohibition candidate for president in 1880, was born in 1804.

Ralph Waldo Emerson, poet and philosopher, called the sage of Concord, was born in 1803.

John Ericson, great inventor, builder of the *Monitor* which destroyed the Confederate ironclad *Merrimac* in 1862, was born in 1803.

James W. Fannin, illustrious officer who lost his life in the war for Texas' independence in 1836, was born in 1800.

Admiral David Glasgow Farragut, one of the most illustrious naval heroes of modern times, was born in 1801.

Charles J. Faulkner, author of fugitive slave law of 1850; United States Congressman from Virginia from 1851 to 1859; Minister to France from 1859 to 1861, was born in 1806.

William Pitt Fessenden, who served in Maine Legislature, 1832-1840, 1845-46, 1853-54; in Congress, 1841 to 1843; in United States Senate, 1854-1860. Secretary of the Treasury under Lincoln from 1864 to 1865 and again in the United States Senate from 1865 to 1869, and was one of the founders of the Republican Party. Was born in 1806.

David Dudley Field, from 1849 to 1850 a commissioner to prepare "Codes of Civil and Criminal Procedure," and who in 1873 published "Outlines of an International Code" was born in 1805.

Millard Fillmore elected vice president in 1848 and at the death of President Taylor in 1850 became president; was born in 1800.

Hamilton Fish, representative from New York from 1843 to 1845. State senator in 1847; Governor of New York from 1848 to 1850. United States Senator from 1851 to 1857; Secretary of State in Grant's cabinet from 1869 to 1877. Was born in 1808.

John B. Floyd, Virginia Legislature, 1847-1849 and in 1853; Secretary of War under Buchanan, 1857-1860; born 1807.

Andrew H. Foote, active in suppressing African slave trade from 1849 to 1852 did valiant Army service in the Civil War and was made rear admiral in 1863; born 1806.

William Lloyd Garrison, the great lecturer and emancipator, organizer of the American Antislavery Society in 1832, was born in 1805.

Henry D. Gilpin, historian. Attorney General for the United States from 1840 to 1841; was born in 1801.

Louis M. Goldsborough, a noted rear admiral of the United States Navy, who retired in 1873 after a longer service than any other officer in the service; was born in 1805.

William A. Graham represented North Carolina in the United States Senate, 1840-1843. Governor, 1845-1849; Secretary of the Navy in Filmore's cabinet, 1850-1853, and Whig candidate for vice president in 1852. Was born in 1804.

Asa Gray, recognized in Europe and America as one of the most eminent botanists of his time, was born in 1810.

Horatio Greenough, one of the most eminent sculptors of America, who designed the model of Bunker Hill Monument; was born in 1805.

John P. Hale, Congressman from New Hampshire, 1843-1845; United States Senator 1847-1853. In 1852 candidate of the Free Soil Party for president. Again United States Senator from 1855 to 1865; Minister to Spain from 1865 to 1869. Born in 1806.

Nathan K. Hale, Congressman from New York, 1847-1849. Postmaster General in Filmore's cabinet from 1850 to 1853; born in 1810.

Hannibal Hamlin, member of Maine Legislature, 1836-1840 and in 1847; speaker in 1837, 1839 and 1840; Congressman, 1842-1846; United States Senator, 1848-1861; elected governor in 1857, but resigned; elected vice president with Lincoln 1861. Was again in the United States Senate, 1869-1881. Born in 1809.

James H. Hammond, Congressman from South Carolina, 1835-36; governor, 1842-1844; United States Senator, 1857-1861; born in 1807.

William S. Harney, general in United States Army, born in 1800.

Nathaniel Hawthorne, great romance writer and from 1853 to 1857 United States Consul at Liverpool; was born 1804.

Richard Hildreth, author of History of United States in six volumes. Born in 1807.

Henry W. Hilliard, Congressman from Alabama, 1845-1851; minister to Brazil 1877-1881. Was born in 1808.

Oliver Wendell Holmes, one of America's greatest authors; born in 1809.

Joseph Holt, Postmaster General in 1859. Secretary of War in 1860; born in 1807.

Samuel G. Howe, author and founder of school for the blind, in 1832; born in 1801.

Andrew A. Humphreys, general who served with distinction in the Civil War; born in 1810.

David Hunter, general in the United States Army; born in 1802.

Robert M. T. Hunter, Congressman from Virginia, 1839-1843, and 1845-1847 and Speaker of the House, 1839-1841. United States Senator, 1849-1861. Secretary of State in Confederate Government, 1862-1865. One of the peace commissioners to visit President Lincoln in 1865. Treasurer of Virginia, 1877-1880; born in 1809.

Andrew Johnson, seventeenth president of the United States; born in 1808.

Albert Sidney Johnston, Secretary of War for the republic of Texas and a distinguished general of the Confederacy; was born in 1803.

Joseph Eggleston Johnston, a celebrated Confederate general. Born in 1807.

Robert Edward Lee, a distinguished general of the Confederacy and one of the world's greatest generals; born 1807.

Francis Lieber, professor in South Carolina College, 1838 to 1856. In Columbia College from 1857 to 1872. Was born in 1800.

Abraham Lincoln; one of the greatest and the sixteenth president of the United States; born 1809.

Henry W. Longfellow; celebrated poet, born in 1807.

Elijah P. Lovejoy, the great antislavery advocate, born in 1802.

William F. Lynch, who planned and carried into effect the exploration of the Jordan and the Red Sea in 1848; born 1801.

Robert McClelland; Congressman from Michigan, 1843-1849; governor, 1852-53; Secretary of the Interior in Pierce's cabinet, 1853-1857. Born in 1807.

Cyrus H. McCormick, who invented the reaping machine; born 1809.

John B. Magruder, Confederate major general; born 1810.

J. K. F. Mansfield, commander of the department of Washington during the earlier part of Civil War. Born 1803.

George P. Marsh, Congressman from Vermont, 1843-49; Minister to Turkey, 1849-1853, and Minister to Italy, 1861-1882. Was a distinguished scholar. Born 1801.

Hugh McCullough, Secretary of the Treasury under Lincoln and Johnson, 1865-1869. And again Secretary of the Treasury, 1884-85. Born in 1808.

Charles G. Memminger, Secretary of the Treasury in the Confederacy. Born in 1803.

George P. Morris, famous journalist and song writer; author of "Woodman, spare that tree." Born in 1802.

Napoleon III, president of France in 1848 and 1852. Born in 1808.

Alfred O. P. Nicholson, United States Senator from Tennessee, 1841-1843 and 1859-1861. Born in 1808.

Jaques E. Normand, founder of LaReunion communistic colony in Texas in 1851. Born in 1809.

Thomas J. Page, commander in United States Navy, and explorer. Born in 1808.

Amasa J. Parker, Congressman from New York, 1837-1839. Member of New York supreme court, 1847-1855. Born 1807.

Theodore Parker, Pastor of a Unitarian Church at West Roxbury, Massachusetts, 1837-1845, born 1810.

Henry B. Payne, Congressman from Ohio, 1875-1877 and United States Senator, 1885-1891. Born in 1810.

Garrett J. Pendergrast, Commander of the Cumberland at beginning of the Civil War. Born in 1802.

Francis W. Pickens, Congressman from South Carolina, 1834-1843. Governor, 1860-1862; born in 1805.

James A. Pearce, Congressman from Maryland, 1835-1839; and 1841-1843. United States Senator, 1843-1862; born in 1805.

Benjamin Peirce, mathematician, professor in Harvard, 1833-1867; born in 1809.

Franklin Pierce, president of the United States; born in 1804.

Albert Pike, military man and lawyer of high repute; born in 1809.

Gideon J. Pillow, a general of note who fought in Mexican War, and with the Confederacy; born in 1806.

Edgar A. Poe, poet; born in 1809.

Leonidas Polk, bishop of Episcopal Church of Louisiana, 1841-1861; born in 1806.

Sarah C. Polk, wife of President James K. Polk; born in 1803.

James Pollock, Congressman from Pennsylvania 1844. Governor, 1855-1858. Director United States Mint, 1861-1866 and 1869-1879. Born in 1810.

Horatio Potter, Bishop of New York 1861; born in 1802.

Hiram Powers, a celebrated sculptor; born in 1805.

George D. Prentice, a distinguished journalist; born in 1802.

Seargent S. Prentiss, Congressman from Mississippi; born in 1808.

John S. Preston, able orator and on the staff of General Beauregard, 1861-62; born 1809.

William B. Preston, Congressman from Virginia 1847-1849. Secretary of the Navy in President Taylor's cabinet, 1849-50.

Sterling Price, speaker of the lower house of the Missouri Legislature; Congressman, 1845-46; Governor of Missouri, 1853-57 and Confederate general of note; born 1809.

Robert Rantoul, United States Senator from Massachusetts, 1851-52. Born in 1805.

George Ripley, chief promoter of the Brook farm experiment, Roxbury, Massachusetts, 1844-1846; born in 1802.

Lucius Robinson, governor of New York, 1876-1880. Born in 1810.

John A. Roebling, contractor of Niagara and Cincinnati suspension bridges; born in 1806.

Thomas J. Rush, United States Senator from Texas, 1846-1856; born in 1802.

Dred Scott of the celebrated Dred Scott case, born in 1810.

Raphael Semmes, Confederate naval commander and rear admiral; born in 1809.

William Henry Seward, Secretary of State under Lincoln; born in 1801.

Horatio Seymour, governor of New York; born in 1810.

James Shields, United States Senator from Illinois, 1849-1855; born in 1810.

John L. Sibley, librarian at Harvard, 1856-1877; born in 1804.

William Gilmore Simms, poet; born in 1806.

Buckingham Smith, United States Secretary of Legation in Mexico, 1850-1852, and at Madrid, 1855-1858; born 1808.

Caleb B. Smith, United States Senator from Indiana, 1843-1849. Secretary of the Interior in Lincoln's cabinet, 1861-62; born in 1808.

Charles F. Smith, a distinguished officer during the Mexican War and in the Civil War; born in 1807.

Melanchthon Smith, a distinguished naval officer; born in 1810.

Pierre Soule, United States Senator from Louisiana in 1849 and 1853; born in 1802.

Francis E. Spinner, Congressman from New York, 1855-1861. United States Treasurer, 1861-1875, during which time there never was a penny's discrepancy in his accounts; born in 1802.

Henry Stanberry, Attorney General in Johnson's cabinet, 1866-1868; born in 1803.

Calvin E. Stowe, husband of the illustrious Harriet Beecher Stowe; professor of Biblical literature in Lane Seminary, 1830-1850; Andover Seminary 1852-1854; born in 1802.

William Strong, born in 1808, was Justice of the Supreme Court, 1870-1880.

Alexander H. H. Stuart, born in 1807, was Secretary of the Interior in Filmore's cabinet, 1850-1853.

John A. Sutter, born in 1803, founded a settlement on the present site of Sacramento, California. The first gold was discovered on his estate 1848.

Thomas Swann, born in 1805, was governor of Maryland from 1865 to 1869. Congressman, 1869-1879.

Noah H. Swayne, born in 1804, was Justice of United States Supreme Court, 1862-1881.

Alphonso Taft, born in 1810, was Secretary of War in Grant's cabinet, March to May, 1876; Attorney General till 1877; Minister to Austria, 1882-1884; Minister to Russia, 1884-85.

Henry K. Thatcher, rear admiral of the Navy, was born in 1806.

Lorenzo Thomas, born in 1804, was appointed Secretary of War by President Johnson in 1868.

Jacob Thompson, born in 1810, was Secretary of the Interior in Buchanan's cabinet 1857-1861. Governor of Mississippi 1862-1864.

Richard W. Thompson, born in 1809. Secretary of the Navy under President Hayes, 1877-1881.

David Todd, born in 1805, was minister to Brazil, 1847-1852. Governor of Ohio, 1862-1864.

Robert Toombs, born in 1810, was in Congress from Georgia, 1845-1853. United States Senator 1853-1861.

Isaac R. Trimble, born in 1802, was a brigadier in the Confederate Army and did valiant service.

Thomas Turner, born in 1808, served effectively in the Navy in the Mexican and Civil Wars.

Alfred Vail, born in 1807, was associated with Professor Morse in the invention of the telegraph.

John Van Buren, born in 1810, was attorney general of New York in 1845 to 1847.

Henry Walke, born in 1808, was a prominent commander of union gunboats in 1862 and 1863.

Robert James Walker, born in 1801, Secretary of the Treasury under President Polk, 1845-1849. United States Senator from Mississippi, 1836-1845. Governor of Kansas, 1857-58.

James W. Webb, born in 1802, was minister to Brazil, 1861-1869.

Gideon Welles, born in 1802, was Secretary of the Navy in the cabinets of Lincoln and Johnson, 1861-1869.

Marcus Whitman, born in 1802, became a popular physician and missionary to the Indians of the West.

John G. Whittier, born in 1807, became one of America's best loved poets.

Alpheus S. Williams, born in 1810, represented Michigan in Congress, 1875-1878.

James D. Williams born in 1808, was in the Indiana Legislature from 1843 to 1874 and in Congress, 1875-76; governor, 1876-1880.

August Willich, born in 1810, led a brigade at Chickamauga and in Sherman's march to the sea.

Nathaniel P. Willis, born in 1806, became a noted poet and author.

Theodore D. Woolsey, born in 1801, was professor of Greek at Yale, 1831-1846, and president, 1846-1871.

John Young, born 1802, represented New York in Congress 1836, 1837, and 1841-1843. Was governor, 1847-1849.

We have not taken the trouble to compare this decade with others but feel quite sure that it will compare favorably with any decade in the history of the United States. This list contains some of the most prominent men in the world of politics, Army, Navy, and letters.

When I compare
 What I have lost with what I have gained,
 What I have missed with what attained,
 Little room do I find for pride.

I am aware
 How many days have been idly spent:
 How like an arrow the good intent
 Has fallen short or been turned aside.

But who shall dare
 To measure loss and gain in this wise?
 Defeat may be victory in disguise
 The lowest ebb is the turn of the tide.

—Longfellow.

HISTORICAL RECORD OF EVENTS PRIOR TO AND INCLUDING THE ORGANIZATION OF THE MASSACHUSETTS DISTRICT

BY WILLIAM A. SINCLAIR, LOCAL HISTORIAN

[We are very glad to give space to the following sketch. Nothing is of more absorbing interest than these reminiscent sketches of the pioneer work of the church in these places, now historical because of persons and places well known. We would be glad to welcome articles of this character from other places. We would be pleased if local historians in other places would take this subject up and provide such articles, but sketches from others than historians would be acceptable. Only be sure that your facts are absolutely correct, and then send them in.—EDITOR.]

The events leading up to the organization of the Massachusetts District reach back to the early days of the work in England and circle around the members of several families who were affiliated with the work in the regions of Ashton Under Lyne and surrounding territory. We would like to give the history of the several families included in this line of descent, but principals have gone to their long rest, and facts might be somewhat clouded after the lapse of fifty years, so we content ourselves with the limited facts obtainable at this time.

The apostasy of the church was kept secret from these early English Saints and they continued laboring with might and spirit to further an apostate cause.

The McKee and Gilbert families with others who later removed to the United States were members of the old church in England. Sometime between 1844 and 1850 a conference was held at Manchester, England, seven miles from Ashton Under Lyne, the home of the McKees. Regarding this conference an incident happened worthy of note which is here given.

The family desired to attend the conference but felt that they could not afford to spend the money necessary to take them to Manchester, as every one was trying to save money to send up to Zion (Utah). After working all day Saturday in the mill, Sunday morning very early they started to walk the seven

miles to attend the conference, Mother McKee carrying her two-year old' child (Ann McKee Granger) the whole seven miles there and back.

After attending the conference they returned Sunday night that they might be on hand to go to work Monday morning. They did this to save the railroad fare that the amount thus saved might be sent to Salt Lake City to assist in the building of the temple. Such was the sacrifice of the early Saints. They were ignorant of the true status of affairs in America, but were willing to do their part for the sake of the cause that they had joined in full sincerity of heart, and believed was of God.

Very soon after this elders came preaching polygamy and like abominable doctrines, and mother McKee withdrew her name from the church but John McKee still continued a member though not with the same ardor as formerly. He was reluctant to give up his former faith and still attended the meetings, but for this he was very often rotten-egged, and stoned by the neighbors, and called a "Mormon," and "Starvation Jack." He was naturally thin, but they said he was thin because he drank only water—no tea or coffee.

Doctor John Gilbert of Fall River relates the following facts as historically correct: "Elder James W. Gillen arrived in Fall River, Massachusetts, November 25, 1865, coming from Philadelphia, he having labored there and in Allentown and New Egypt, New Jersey. He was at this time laboring under the direction of Apostle William W. Blair. Brother Blair himself had been laboring in Pennsylvania, especially at Pottsville, where lived a family by the name of Heywood. The Heywood family were members of the church in Ashton Under Lyne, England, and it was this man Richard Heywood who gave the names of Gilbert and McKee to Brother Blair. Heywood had lived a short time at Fall River before going to Pottsville, Pennsylvania.

“Brother Gillen found the family of John McKee on his arrival in Fall River who took him in and provided for him as best they could. This family had made many sacrifices for the church in England, not really appreciating the fact that they were helping the Utah church or knowing that such a movement as the Reorganization was in existence until Brother Gillen informed them of the fact when he arrived in Fall River. The next day Gillen found my father’s family, Charles Gilbert, with whom he made his home as long as he was in the city.

“My father and mother united with the church in the town of Hyde, Cheshire, England, in 1843, and continued with the church until we left England to immigrate to Utah in 1859, stopping on the way in Fall River, Massachusetts, where my brother Thomas and his wife were located, they having preceded the rest of the family, coming to this country in 1857.

“When the doctrine of polygamy and tithing was promulgated at the Manchester conference, I think it was 1852-1856, my father left the church and ever after opposed the family in every way he possibly could by placing impediments in the way to prevent our going to Utah. But my mother persisted in keeping with the church and in bringing up the family in the faith, and was determined to gather as she thought to do the will of God, so that all the family but father were members of the church when we left England.

“Two weeks after arriving in Fall River my brother, Charles, fourteen years of age, was accidentally drowned which caused more trouble in the family, father blaming it on our coming to this country.

“In 1861 when the war broke out my eldest brother, Thomas, enlisted and after serving his term, he reenlisted and served until the end of the war, when he was discharged. I, though a mere lad at the time, enlisted in 1864 and served a short term before the close of the war. This, of course, interfered with our going to Utah.

“My father in the meantime left us and returned to England, but returned again to America the year the war closed. We began again to prepare to gather to Zion, believing we should get there just as soon as possible. In September of this year, 1865, my eldest sister, Jane, took sick with typhoid fever and died—she being the strongest in the faith and the most determined of the whole family to go to the bosom of the church. This death was a serious drawback to our plans. About this time my youngest sister, Mary A., had married John Smith (now living at Lamoni, Iowa,) on his discharge from the United States Navy.

“By this time we had about gotten discouraged of ever attempting to gather to Zion, circumstances seemed to hedge up our way so.

“In reading in, I think, the *New York Tribune*, an article about some people called the ‘Josephites,’ it told that these people were led by Joseph Smith, the son of the Mormon prophet—which we interpreted must mean that they were anti-Mormons. This was the first inkling we had of any division in the church. So when Brother Gillen came he was looked upon as an anti-Mormon especially by my sister.

“Before Brother Gillen came to Fall River a Mr. William Cottam had come into our home and in conversation with him we found that he was also a member of the church and an ordained elder. He still held the same views regarding the church at the time Brother Gillen came, so was called in and consented to hold a meeting in his house, at which time Brother Gillen preached on the subject of the apostasy. In the meantime we found the Rogerson and Hacking families.”

Of the Hacking family we learn: “James Hacking was a member of the old church in Westmoreland, England. He owned property there which he sold, and with the money he received brought his family and his mother’s family, which included his stepfather and brothers and sisters to America.

They landed in New Orleans, Louisiana, sometime in 1849-50; from there they went to Saint Louis, Missouri, where they made their home for something like ten years. They had started out for Salt Lake City, Utah, but Mr. Hacking's money gave out at Saint Louis which necessitated their seeking employment. His stepfather and other members of the family had promised to remunerate him for the assistance he had given them, but they failed to pay anything and so he was hindered from pursuing his journey.

The members of the Utah faction who were leading or directing the immigration were perfectly willing to take Mr. Hacking along with them to Salt Lake City, but were opposed to taking his wife, so he refused to go without her.

They found a branch of the church at Saint Louis and attended services and very soon discovered that Brigham Young was a usurper and the man responsible for the doctrine of polygamy being taught in the church, and that these teachings which they had heard in England were the promulgation of the elders of the Brighamite branch of the church.

Mr. Hacking and his wife would have nothing to do with the Utah church after they found they were teaching the doctrine of polygamy as they considered such a doctrine contrary to the laws of the gospel as well as contrary to the laws of the land.

One of Mrs. Hacking's brothers went to Fall River to seek work, he having been informed by the Rogersons who had moved to Fall River, Massachusetts, that there was work there in the mills. After arriving there he sent to Saint Louis for his sister, and she with her children came to Fall River also.

The Rogerson family came to America after the Hackings and went straight to Saint Louis, Missouri, but not liking the coal mines to work in, they came to Fall River where they could get work in the cotton factories.

The Hackings lived with the Rogersons for a short time after their arrival in Fall River, but finally took up housekeeping for themselves remaining there until the war broke out. Work then became very scarce and they moved to Newport, Rhode Island, but shortly afterward returned to Fall River. Work was still hard to get so they went on to Washington, District of Columbia, living in the soldiers' barracks there, since James Hacking had joined the Army and they desired to be nearer the seat of war. The family had now become somewhat embued with the roving spirit, looking for work, and in a very short time moved back again to Fall River, Massachusetts, then to Philadelphia and Gloucester, where they remained until the end of the war. Work was scarce and they shortly found themselves out of employment again, so determined to return to Fall River. This latter move brought them to Fall River just prior to the visit of Brother Gillen, thus it was that he found James and Jane Hacking and Edward Rogerson and wife when he made his visit in 1865.

“Brother Gillen held meetings and preached in my father's house, which resulted in six baptisms, i. e., John Smith, Thomas Gilbert, Mary Gilbert, John Gilbert, William Cottam, Sarah Gilbert. Subsequently he baptized two more: “Charlotte Cottam, and Mary A. Smith, and on December 3, 1865, he organized the first branch in Massachusetts at Fall River. William Cottam and Thomas Gilbert were ordained elders, with William Cottam as president of the branch and Thomas Gilbert to officiate as a priest and John Gilbert as secretary. After this meeting he baptized Ellen Rogerson, John McKee, James Hacking, Sarah Bradbury, Charles Gilbert and Ann Rigby; William Bradbury, sr., was received on his original baptism. This made a branch of sixteen members.

“Brother Gillen left Fall River December 19, 1865. William W. Blair wrote a letter about this time asking that some one

should be sent to visit Dennis Port, Massachusetts, as there were enquiries from there regarding the work, and on April 20, 1866, Elder Thomas Gilbert visited and held meetings there, resulting in baptizing seven into the church, among them being Horace Humphrey." (This Horace Humphrey and wife joined the church in England in 1843 and within a few years moved to Hartford, Connecticut, and after a short time moved again to Dennis Port, Massachusetts. Mr. Humphrey had been ordained an elder in the old church and still held that office though inactive.

Of this visit of Thomas Gilbert to Dennis Port, Massachusetts, he wrote to the *Herald*, "I ordained James H. Eldridge to the office of a teacher, and have left the Saints under his watchcare for the present." Elder Gilbert wrote further regarding the organization of Dennis Port Branch.

In November, 1866, I accompanied Brother John Smith on a short mission to Dennis Port, Massachusetts, on Cape Cod. I had been ordained to the office of priest. Brother Smith was then an elder. I well remember the excitement about the post office when the stagecoach (in which we rode from the depot at North Harwich) arrived, as the stagecoach carried the mail as well as passengers, and the people seemed to turn out in mass on its arrival, it being about the greatest event that occurred in town during the winter months.

Dennis Port is a seaport town. At that time the populace was mostly engaged in the fishing business. So the men employed in that industry were home at that season of the year. It appears that they were looking for some preachers to come and when they peered into the coach and saw Brother Smith and myself the news flew about quickly that they had sent for some preachers and instead of men, two boys had come. However, a meeting had been arranged previously for the night of our arrival and we held forth before a large

audience and for about a week we held preaching meeting every night, together with meeting during the day. Two were baptized. There had been a number baptized previous by my brother, Elder Thomas Gilbert, in the early spring, so these, together with those baptized by Elder John Smith were organized into a branch called Dennis Port. Brother Smith presided over the meeting for organization while I acted as clerk.

The branch was organized at the home of Sister Rumert, November 26, 1866. Ebenezer Joy was elected president; James Eldridge was elected priest. In all, I think there were nine members. We held testimony meetings, and administered the sacrament and left them apparently rejoicing in the work.

All the time we were there our meetings were well attended. Great interest was manifested and to this day when we meet those who were living at Dennis Port at that time invariably speak of the boy preachers who came to Dennis Port that winter night and captivated the town.

In September, 1866, William W. Blair made his first visit to Fall River, making his home with the Gilbert family. He writes in the *Herald*, volume 10, page 118: "I am to start to-morrow for Dennis Port. After a stay of about six days at that place, I expect to go to Roxbury. Write me care of E. N. Webster, 38 Adams Street. My stay in this place (Fall River) has been pleasant and interesting. Five have been baptized and many more are under the conviction that Mormonism, so called, is the work of God. The branch at this place numbers between forty and fifty."

Regarding one of the early families of the organization in Massachusetts the following story is told by Mrs. Elizabeth Dixon of Attleboro, Massachusetts. "My mother and father, Margaret and Samuel Pucell lived on Sagway Street, Preston, England. One evening my mother left the house to go to the

market for something for supper. On her way she saw two men standing on the corner of the street, looking worn out and tired and having what appeared to be blood on their stockings.

When she came up near them they asked if they might go to her house and rest. She said yes, and took them along with her, giving them clean stockings and something to eat. After refreshing themselves they asked if they might hold preaching service in her house that night. Mrs. Pucell was a strong Methodist and she asked them if they belonged to the Methodist faith. They answered that they did not, that they belonged to the faith known as the Latter Day Saints. She was surprised and asked, "Whatever are Latter Day Saints?" and added, "But whatever you are you must wait until my man comes home and if he says you may stay, all right."

When Mr. Pucell came he said they could have the meeting and he went out and invited the neighbors in to the service. After the meeting, seeing that the men had no place to go, they invited them to remain all night. One of these elders was Heber C. Kimball. After that night the neighbors invited them to hold meetings at their homes and many were baptized into the church from that one street.

In a short time they opened a small room on another street for services and with this persecution began. Every night rough boys would throw rotten eggs and stones at the elders and members, but the services continued notwithstanding.

An incident happened about this time which shows the power the Episcopal minister exerted in that land. He called on Mr. Pucell and family and became mixed up in an argument on religion and because Mr. Pucell was able to confound him with the Bible he was vexed.

Shortly afterward, one morning on arriving at his work, Mr. Pucell was informed that the master had sent in word

that he was to have notice to leave, for what reason the boss could not tell, "But," he said, "the master says if you go to the Episcopal church next Sunday morning it will be all right." Mr. Pucell answered that he could not sell his religion for a job and that he would leave on the next Saturday.

No one knew of this incident when he went to church at the Latter Day Saints that Sunday morning but a sister arose in the course of the prayer meeting and told all that had happened and what would come of it.

Mr. and Mrs. Pucell were among the first to leave England for America to go to Utah, and were among the handcart company that walked across the plains in the winter, but they both died on the way. Two of their children who were with them, Helen and Margaret both remained in the West. Helen had both of her feet frozen so that they had to be amputated and she had to wear artificial feet ever after.

The stories of polygamy and plural wives were known among the Saints in England when they left, but Mrs. Pucell did not believe the stories and said she would go to Zion and if it were so, she would return immediately, but she never reached the Zion of her dreams, and thus was not allowed to prove the innovations of an apostate leader.

There were six children. Two went west and remained there, and four settled in Fall River, Massachusetts. Samuel was an elder and died in the church, William was a deacon and was expelled, Ann died in the church and Elizabeth is still a member of the Attleboro Branch, eighty-two years old. She was about eight years old at the opening of this story. It will be seventy-one years, July 4, 1917, since she landed in America. She was baptized into the church at Fall River, Massachusetts, by John Gilbert, August 25, 1878. While she was not one of the original members of the Fall River Branch, her history seems to be intimately connected with this district

and is herein given for that reason. Her children, grandchildren and great-grandchildren are many of them active workers along with the three generations of the original members.

By previous notice on October 13 and 14, 1866, a conference was called together at Fall River, "and organized by calling William W. Blair to preside, and John Gilbert to act as clerk.

"The following official members were present: Of the twelve one, elders seven, priests three, teachers two, deacons two.

"The president made some remarks on the object of the meeting, stating that now the clouds of darkness are rolling away, there is going to be a great work done in the building up of the kingdom of God in these eastern States, and exhorted the ministry to labor faithfully in the great cause in which they are engaged."

It was then "resolved that we proceed to organize the conference, consisting of the States of Massachusetts, Rhode Island and Connecticut.

"Resolved that this conference be known as the Massachusetts conference.

"Resolved that Elder William Cottam be appointed president of this conference district.

"Resolved that George C. Smith be received as a member and an elder in the church of Jesus Christ of Latter Day Saints on his original baptism and ordination.

"Afterwards there was speaking by the various brethren touching on the work of the Lord.

"Sunday, October 13, 1866, morning session, speaking by Elder William Cottam. The rest of the time was given up to the Saints for testimony.

"The power of God wrought mightily upon the congregation gladdening their hearts and enlightening their minds.

"Sacrament was then administered.

"Afternoon session, preaching by Elder Cyril E. Brown, George C. Smith, E. N. Webster and William W. Blair. One name was given in for baptism.

"Evening session, William W. Blair preached from Matthew 19, 21. The confirmation of Elizabeth Brown who had been baptized during the intermission by Elder William Cottam was attended to, she being confirmed under the hands of William W. Blair.

"The Fall River Branch then reported membership 63, including elders 10, priests 4, teachers 2, deacons 2. Thomas Gilbert, president; John Gilbert, clerk.

"Resolved that Elder George C. Smith and E. N. Webster be appointed a mission to Boston and vicinity.

"Resolved that Elder Cyril E. Brown be appointed a mission to Millbury and vicinity.

"Resolved that this conference adjourn.

"WILLIAM W. BLAIR, *President.*

"JOHN GILBERT, *Clerk.*"

In process of time other men were added to the missionary force in the district, of whom we name John Smith, John Gilbert, Jesse W. Nichols, Francis M. Sheehy, Horace H. Thompson, William Bradbury, Charles Coombs and others too numerous to mention by name.

From the labors of these brethren the district broadened out until the record shows that there have been at least twenty-one branches in the Massachusetts district. Ten of these have become past history and most of their membership have passed on to their reward.

In the beginning of the district work, conferences were held every three months and the sessions held three days.

The first Sunday school district convention under the name of the Sunday School Union was held at Providence, Rhode Island, July 27, 1889.

The first reunion was held at Jonesport, Maine, August 18, 1889.

During the fifty years since the organization of the district the record shows 2,384 names have been recorded. Actual baptisms 1,746, received from outside of district 148, removals to outside branches 187, deaths 419, expulsions 239, present membership 1,057.

The fiftieth anniversary of the organization of the Massachusetts District was held at Somerville, Massachusetts, with the Boston Branch, Saturday and Sunday, September 30, and October 1, 1916, under the guiding hand of District President John D. Suttill, assisted by Samuel A. Burgess, Ellsworth B. Hull and Ralph W. Farrell.

Sunday afternoon session was the appointed anniversary service; this was in charge of Elder Charles A. Coombs. There were three of the original members on the platform—Doctor John Gilbert and his wife Elizabeth McKee Gilbert of Fall River, Massachusetts, and Caroline C. Hacking Fitton of Somerville, Massachusetts. The speaker of the hour was Doctor John Gilbert the first secretary of the district and one of our earliest missionaries. He occupied the hour with reminiscences of the early days of the district and the men who helped to make it what it is to-day.

The choir rendered several special selections appropriate for the occasion and the district clerk, William A. Sinclair read a historical sketch in relation to the district organization and the changes taking place during the fifty years.

AUTOBIOGRAPHY OF ELDER WARREN E. PEAK

This life that we have is fast passing away,
And soon will be gone, as the dreams of a day,
Eternity seems near on yonder bright shore
As angels swing open the wide brilliant door.

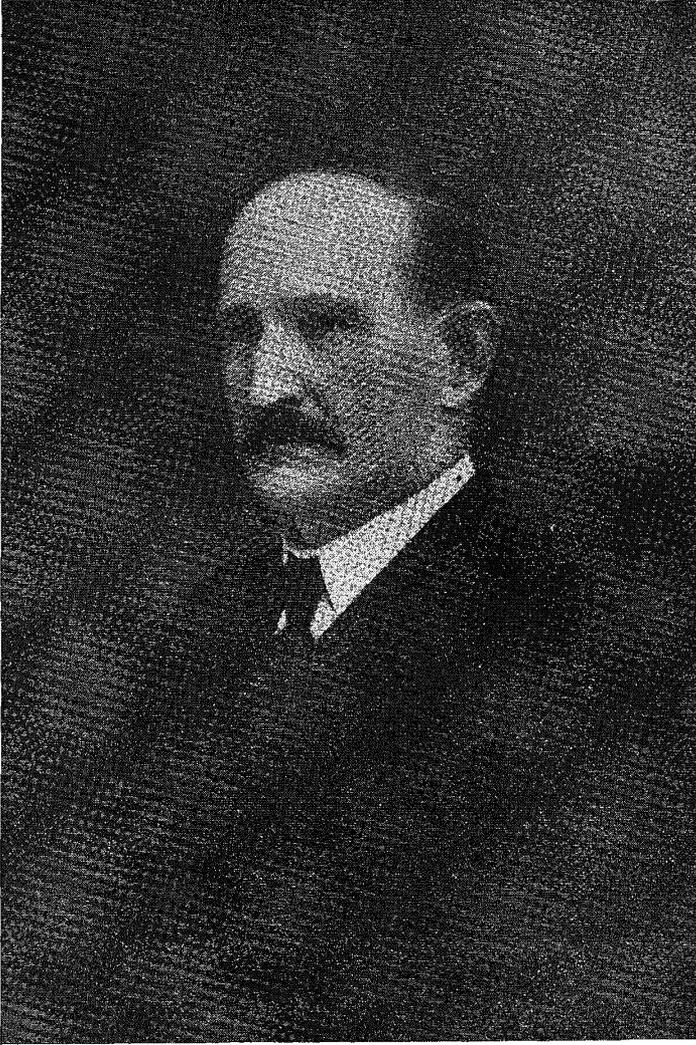
To relate the principle events in one's life and not appear egotistical is no easy task. All men have had certain experiences that have greatly influenced their future conduct. I hope to be able to narrate some of the experiences through which I have passed that have been beneficial to me.

I was born near Glasgow in Scott County, Illinois, February 23, 1865. My father, Bird Peak, was born in the same county and at the time of my birth was teaching country school through the winter and farming during the summer. My grandfather, Samuel Peak, was born in Virginia in 1796. He also was a farmer and had spent a number of his younger years in teaching school in the country during the winter and attending to his farm in the summer.

He was a splendid scribe. I have seen some of his writing which was done with a pen made out of a goose quill. His father, my great-grandfather, was born in Virginia and was a country school teacher and farmer also. His progenitors had come to Virginia from France but I do not know when.

My father's mother was born in Pennsylvania, of German parentage. My mother was born in Van Buren County, Iowa. Her parents were from Kentucky. Her father was of Scotch-Irish descent and her mother was English.

I refer to my progenitors to show that I am a descendant of those who lived in "the north countries" of Europe where the lost tribes of Israel are located. My patriarchal blessing shows that I am of the tribe of Ephraim. We have but few Saints that are not from these "north countries" or else they are descendants of those who came from them.



ELDER WARREN E. PEAK.

I look forward with fond anticipation to the time when "they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice," and "bring forth their rich treasures unto the children

of Ephraim my servants." (Doctrine and Covenants 108: 6.)

"Their prophets" have not yet heard "his voice," but the time will come when thousands of them will be converted.

A person may be a prophet before the Lord speaks to him. (Jeremiah 1: 5, Numbers 12: 6.)

The first religious service I remember of attending was the funeral of my uncle William Coates who had married my father's sister. He had spent nine months in Andersonville prison during the Civil War and never recovered from the effect of the hardships endured there. I was some four or five years old. His brother, a Baptist minister preached his funeral sermon. In the sermon he said, "Bill is in hell." He, Uncle Bill, did not belong to any church when he died, and according to his brother's theology he was doomed to an everlasting hell of fire and brimstone.

I understood this part of the sermon clearly. I believed it for the minister said so and I supposed he knew. In my childish way I worried over it. I thought a great deal of my "Uncle Bill," and to think that he was in hell caused me much sorrow. I never thought of asking my parents about it or telling anyone how I felt. I realize now, that this disposition displayed in my childhood has remained with me, to a great extent till the present time. This presents the question, How much do we really change in life?

I do not remember just how long it was after the death of my uncle, but it could not have been long, when I heard father say in a conversation with some neighbors that were visiting at our home while talking about the sermon, that he did not believe the Reverend Coates really thought that his brother was in hell.

This truly interested me and I saw that my father did not believe it. Then I did not believe it, either, and felt glad that I did not. My father argued that no one really believed that

their loved ones were in hell. That it will do to believe that some one whom we do not care for is there, but to believe some of our folks are in a lake of fire would run us *wild* with grief. He illustrated it by the way we felt when sickness comes to the home or some one that we love is in prison.

I never heard anything that did me so much good. Uncle Bill was not in hell and in fact there was no hell. I could see that my father had the best of the argument and that he did not have much confidence in the ministers, and neither did I then, for they preached that there was a hell of fire and brimstone when they did not believe it, for my father said they did not. I never believed in the sectarian hell from that day. My father was about thirty years old then and well educated for his day. He had spent some time in Jacksonville College, as his father was very anxious for him to become a baptist minister. But after considering the work of the ministry as he then understood it, he concluded that he could never preach the doctrine and he honestly told his father that he could not accept it, and that he had decided to follow the example of his forefathers and spend his life on the farm. His father said, "If that is your decision there is no use for me to send you to college any longer," so he quit school and began to teach in his home neighborhood.

His faith in Baptist theology was weak, as his statements on the subject of hell indicated, and he soon dropped out of fellowship with the congregation in which he had been reared. His father was a deacon and a leading man in this congregation at this time and had been for years.

This was my first lesson in theology and I can trace the effects of it in determining my faith and actions in many respects in after life. When I heard the Latter Day Saints present the doctrine of "rewarding men according to their works," I was prepared to understand and believe it.

MY FIRST EXPERIENCE WITH MORMONISM

When I was quite young in years I passed through an experience that is still clearly remembered. My father was teaching school and his eyes weakened from reading. He purchased some sugar of lead to make an eye ablu­tion. The clerk gave him creosote of sublimate by mistake. He dissolved this in water in a mug that I claimed as mine. The next evening, when he returned from school he brought us children some candy, I concluded to put some of mine in this mug for future use. The mug was on the bureau.

I remember pushing a chair to the bureau and climbing on it, then reaching the mug as it sat on the bureau. But on obtaining it, I was surprised and disgusted to see the dirty looking water that was in it. I thought of pouring it on the floor and then realized the danger of getting into trouble with my mother if I did so and then thought of the difficulty I would have in climbing off the chair with the mug, as it was quite a feat for me to get on and off a chair. Then I concluded that the easiest way for me to get rid of the water was to drink it, and I no sooner concluded to do so, than I swallowed it. It burned my mouth and throat like fire. I screamed and ran to my mother, who was in the kitchen, calling for water. In answer to her inquiry I told her that I had drank the water in my mug and continued to scream with pain.

With rare presence of mind she poured warm water into a cup with some salt in it and gave it to me. This I swallowed at once. In a short time I was vomiting. This saved my life, for much of the poison was thrown up before it got into my system. I soon became very sick and was put to bed. I grew worse and in a few days the doctors in council decided that I would never recover.

About this time a Mormon elder from Utah came to our place and stayed for some time. His name was Pender. His parents

were living in Nauvoo, Illinois, when Joseph and Hyrum Smith were killed and they emigrated afterwards with Brigham Young to Utah. My grandfather lived in Van Buren County, Iowa, and Elder Pender's oldest brother stopped in this county when the family was going to Utah and afterwards married my mother's elder sister. This relationship is the reason a Mormon elder was received into our home. There was much prejudice in the neighborhood and he never attempted to preach.

My father told me afterwards that he never talked with him on religion but understood that they believed in the laying on of hands for the healing of the sick and related to me the following incident. One morning after the council of physicians had decided I could not live he asked the Mormon elder if he had this power to heal. Elder Pender straightened up in his chair, looked at my father and asked, "Have you any faith in me?" Father answered, "I do not know. If you can do the child any good I wish you would do it."

I remember distinctly the administration. I was sitting in my father's lap wrapped in a shawl. Elder Pender stood behind me and placed his hands on each side of my head and prayed. While he was praying I looked up at my father and he smiled.

Father went to his school as usual. I improved very rapidly so that when father came home that evening I was standing on a pallet that my mother had made for me by the window looking at him as he rode up to the house. I have never received a more miraculous blessing in being healed since.

This experience has had an everlasting effect on my life. I always realized that I was healed by the laying on of the hands of this elder.

This may be explained in different ways, to suit the views of those explaining it, but to me it was a display of God's power

in healing the sick, according to the promise made in James 5:14. I believe that this Mormon missionary held the Melchisedec priesthood and had the authority to officiate in this ordinance. He was only one among hundreds that held the priesthood in Utah then, and I believe that many of them hold the priesthood yet.

In February, 1872, my father loaded the necessary equipment into an emigrant wagon, hitched four fine horses to it, and with mother and their four boys, started west to make a home where land was cheap. Sometime in March we camped on Cow Creek at the Cahill ford about eight miles east of Cherokee, in Crawford County, Kansas, some four miles west of the Missouri line. Father rented a farm from Mr. Jasper M. Richards and we began pioneer life on the then western borders of civilization.

Mr. Jasper M. Richards was a priest in the Reorganized Church of Jesus Christ of Latter Day Saints. He was an intelligent man and better still, he was living his religion. My parents were soon favorably impressed by the doctrine, but many of the Saints in this branch were young in the work and difficulties arose among them and some unwise acts were performed that completely turned my mother against the church.

Father purchased a farm near Mr. Richards where he lived till his death, which occurred in 1893. I baptized and confirmed him a member of the church in 1884.

On this farm I with my two older brothers, John R. and Jerome and my younger brother Frank H. grew to manhood, passing through similar experiences of all farmer boys in a new country. Jerome died in Kebs, Oklahoma, in 1894. John R. and Frank H. are farmers living near Geary, Oklahoma. My mother, Malinda, died January 20, 1916, at the home of my brother, John R, with whom she had made her home since the death of my father in 1893.

When quite young a strong desire to obtain an education was developed in me. We did not have the school privileges in those days that are enjoyed now. I attended the country school as much of the time as I could and made good progress as a rule. I advanced quite rapidly in mathematics, geography, and history, but reading and spelling were hard for me to learn. I have never become a good speller. I did considerable reading and studying out of school.

I became interested in gymnastics and soon mastered the principles of rope-walking, handsprings, somersaults, walking on my hands, and horseback riding; I enjoyed standing on a horse that was running at full speed. I took much interest in wrestling and boxing and became a wrestler of some local note. There is a science in all athletics that becomes very fascinating as we master it. It requires courage, good judgment, rapid thinking and ability to form a conclusion at once, and a physical development that will enable one to move as soon as the plan is formulated. Two seconds delay may mean defeat in a wrestle or a boxing match, and would completely throw a rope-walker out of balance on a rope.

Athletics develops the mental powers as well as the physical.

During my fourteenth year I became interested in religion. I had been attending the Methodist, Latter Day Saint, and Campbellite meetings and Sunday school as opportunity and inclination afforded since we located in Kansas. I attended these meetings as other children, simply to have some place to go. But while attending them and listening to older ones talk on religion I had obtained a general understanding of the doctrine of these churches.

About this time a Mr. Sidney Smith began to visit our home. He was a man of more than average ability, and was a strong spiritualist. He would sit for hours of an evening with the family talking to my father on religion and relating spiritual

manifestations that he had seen. Nothing pleased him more than the privilege of presenting and defending Spiritualism. He gave us a number of papers, magazines, and pamphlets which I read. My mother, my oldest brother and I believed it. Each of us had received some manifestations of a spiritual nature, so we believed that the leading thought of Spiritualism was correct.

It seemed to me that I had always believed in dreams, realized that I had received dreams that, to me at least, were prophetic and I had seen their fulfillment. I also believed in the gift of healing for I had been healed by a Mormon elder. These experiences and some others that might be mentioned, caused me to accept the philosophy of Spiritualism.

But during my childish investigation of these things I began to realize that there were two spiritual forces operating on me at times. I never said anything about it, as I supposed it was only natural and that all people experienced similar manifestations.

One night I was lying in bed thinking of the future when a strong desire to know something of my future life came to me. It seemed that a personage came to me and said, "I will show you." I then started to go with him. It was like a dream, only I realized that I was awake and lying in the bed watching the movements of myself as I talked and went with the man that had come to me.

I have seen a number of visions since then and they have usually appeared in the same way, but not always. One part was just as a dream. I saw, heard and spoke as one does in a dream, while at the same time I realized I was awake and watching what was going on in the dream. To me as a rule a vision is composed of these two parts. The main difference between a dream and a vision is: A dream takes place while you are asleep and unconscious of what is transpiring around you, and

a vision is a similar experience while you are awake and conscious. You not only pass through the experience as in a dream, but you see the scene and yourself passing through it.

Visions need interpretation as a rule, just the same as dreams, as is illustrated in Acts 10 when Peter saw the sheet let down from heaven. I do not know that visions are of any more importance than dreams, as all dreams do not need interpreting, neither do all visions.

I had seen visions before and some of them I understood. I understood that when one has the gift of visions, he will see visions in a similar way and perhaps as often as he dreams and many of them are of no more importance than the dreams.

In this vision I watched myself go with the man till we came to a large valley running north and south. As we approached the western bank, as we traveled in a northwesterly course, I saw before us a large gathering of people standing in the valley looking at a man standing on the bank; this bank was about eight or ten feet high. When we joined the crowd, as we came from the southeast we stood where I got a good view of the man on the bank. He was of medium height, rather fleshy, but not corpulent, dressed in black with a long Prince Albert coat on, unbuttoned, with a Bible in his left hand. He was bald-headed, smooth shaven except short chin whiskers. He had a kind, intelligent expression on his face as he preached to this vast congregation of people, that stood in the valley below him. He seemed to be fifty or sixty years old, but well preserved.

After taking a clear view of this scene, all was changed and I found myself with the man standing on the bank of this broad level valley looking east. I saw a large army with infantry, cavalry, artillery, and all that make up a great army, marching southward down this valley. We stood watching this mighty host as they marched along under the flags and

banners of their nation. It was a thrilling sight and I was filled with enthusiasm.

The man then turned to me and said, "Which would you rather be: the preacher that you first saw or an officer in this army?" I could not decide. I wanted to be both. He told me he would give me time to think of it and then I must make my choice.

I lay awake for some time, thinking of what I had seen and wondering which position I should choose. I did not think that anything strange had occurred. I believed that I had the right to choose the ministry or the army. I wondered which would be the best for me to select. For several days I studied the situation, but I was unable to decide. It all seemed as real to me as though some proposition had been made to me by my father.

One night the same personage came to me again and in the same way. He asked me what I had decided. I gave him to understand that I had made no decision. He said, "You must decide." I said, "Well, I will be a preacher." His reply was, "You will need different training than you would if you had chosen the army."

This seems strange and extraordinary to me as I now write it, yet at the time I saw nothing strange about it and never spoke of it till some years afterwards.

But my mind was settled. I would be a preacher. But what I would preach or when I would begin was not considered. I never doubted the vision nor did I regret the choice I had made. I expected to be a preacher and thought no more about it than I would if my father had told me he would send me to school the next winter.

After I had been ordained I studied the vision to see if I could learn from it anything about the future. I gleaned the following points. That I would increase in weight after pass-

ing middle life, and that I would be bald-headed. So when my hair began to disappear I had no hopes of stopping it.

In the vision I seemed to realize that at the time I saw the army the whole world was in war. I concluded that the terrible war predicted in the Doctrine and Covenants would transpire after I had passed the meridian of life.

Soon after this I began to realize more clearly that there were two different spiritual powers operating on me. During the winter that I was fifteen years old, I became alarmed over these things. I was going to school to my father, to the Frazier Schoolhouse about five miles from home. We rode to school and back each day on horses.

I had learned that the average person did not have such manifestations as I thought I had received. I also knew that when a person became mentally deranged he would have all kinds of hallucinations. I wondered if I was mentally unbalanced and these experiences were simply the imaginations of a crazy person. I felt that I had received different experiences from other people and thought perhaps it was insanity.

I concluded to ask my father. I thought about it for several days before I felt satisfied to speak to him about it. One morning shortly after we had left home for school I said, "Pa, do you see any signs of my mind being affected?" He looked at me in surprise and said, "No, why what do you mean?" I told him of some of my experiences and of my fears of late. He said, "Warren, there is nothing the matter with your mind. No one can learn as you do that is mentally affected." I talked with him on the subject for several days as we went to and from school. He said, "Your mother has always told me of such things, but I have never experienced anything of the kind. If there are spirits I know nothing of them."

I told him of the two powers that I felt at times and tried to explain their operations on me. And explained how one

tried to "lead me to spiritualism and wickedness and the other taught me that Mormonism was true and that Spiritualism was of the devil," and I said that I intended to join the Mormons some day. His reply was, "Warren, you are old enough and you know enough to decide for yourself, but always count the cost before you begin to build."

My mind was now settled as to the church I would join, but I thought little about the time I would do so. I never talked to anyone about this but my father, and do not remember of ever speaking to him about it but once afterwards and that was the next summer. He and I were walking along the road to a neighbor's place after sundown. The stars were shining and the evening was pleasant. Father was quite a student of astronomy. After talking a short time about the stars, he referred to the Creator of them and then to Mormonism as we always called the latter-day work and the signs following it. He wondered if they did.

I said, "I intend to join them some day and I will find out. If they do I will stay with them, if not I will lecture all over the country against them." But at heart I did not doubt the testimony of the Saints.

Soon after this came the promptings of the Spirit to be baptized. Then the real struggle of my life began. It was easy to defend the doctrine and say in my mind that I will join them some day, but to make the start was another thing. It meant much to me. While I knew the Saints I had never had any real associations with them. Our friends and associates were of a different class. I had neither friend nor relative among them. It was like leaving home and going among strangers. I knew I would have strong opposition in my home but the opposition that I expected and afterwards met did not affect me as much as something that I could not explain. I had a hard struggle that winter while attending

a series of meetings held by Elder Morris T. Short. I knew I should answer the call and be baptized. One night while he was portraying the beauties of the gospel by the power of the Spirit and the eloquence of an orator, I laid my head on the desk before me, as I sat in the Bird Schoolhouse and communed with the Spirit. I realized that I should be baptized then. I plead for more time and made an excuse that I wanted to wait till the cold weather was over. I promised to be baptized in the spring when the water was warm. My promise was accepted. I raised my head with a feeling of joy. I had decided at last to make the start in the spring and felt satisfied.

My sixteenth birthday passed on February 23. The spring came with all the beauty that it brings to youth. The farmer boys are close to nature. They see the sun rise and hear the birds sing. The district conference was to convene in our branch at the Bird Schoolhouse May 13, 1881. The impression came to me as if it were the command of God. You must be baptized at this conference. If you do not the Spirit will leave you and you will never again have the desire to be baptized. It is now or never, spiritual life or death depends on your decision now.

I decided to comply with the promptings of the Spirit and attended the first meeting of the conference which was held on Friday evening. There were only a few present and they held prayer meeting. I had a strong desire to arise in the meeting and tell the Saints of my feeling and ask for baptism, but my younger brother Frank was with me and I felt ashamed to make the effort before him. He told me afterwards, that he would have been baptized also, if he had known that I was going to be. I feared and felt worried and ashamed over it. Then I felt determined to tell the brethren of my intentions and ask for baptism after the meeting closed.

When the meeting was dismissed I was standing near Brother Charles Bird, the deacon of the branch. He engaged me in conversation in a very friendly manner. I thought, "Here is my chance, just as soon as he stops talking on the subject introduced I will tell him that I want to be baptized." It seemed to me that he would never give me a chance to tell him, but when he finished I said, "Mr. Bird, I have made up my mind to be baptized." "Hah," he says and held his ear closer to me. I repeated the statement and added, "I wish you would see me through with it as I do not know just how to proceed." He looked thoughtful and promised to do so.

I felt relieved of the burden and went home rejoicing. The battle was fought and the victory won. I had made up my mind and started in the service of the Lord, which has always been the hardest part of any undertaking for me.

I said nothing to my parents about it and Sunday morning I went to church alone prepared for baptism. Brother John T. Davies came to me and asked me if I desired to be baptized and I told him "yes." He asked, "Have you your parents' consent?" I replied, "Yes." I knew that I had to have the consent of my parents and my father had given his some two years before and I knew that my mother would prevent my baptism if she knew it and I planned to obtain her consent during the winter before this.

One evening, we four boys were getting ready to attend a Mormon meeting as we called them and making about as much noise as four young colts would in the house, my mother protested about us making so much noise. I ran up to her and caught her by the arm and said, "Ma, what would you say, if I am a Mormon when I come home." She answered, "You can do as you please, but if you ever join the Mormons you need never come back here." I made some bantering reply and with my brothers started for church.

This, I considered was sufficient. Mother had told me to do as I pleased. I had no fears of the threat she had made. After I was baptized she was sad for a few days but never opposed me. Not long after my baptism when she was talking to me about it I laughingly referred to her permission, and she replied, "I thought you were fooling." She was a true mother and could always be relied on by her children. She was never too tired to do something for her boys if they needed her help. She was afterwards baptized by Elder Daniel S. Crawley and died firm in the faith. She always wanted to know where I was and how I was getting along and I wrote her regularly till we laid her in the cemetery near Geary, Oklahoma, last year.

I was baptized by Elder John T. Davies, May 15, 1881, in Cow Creek at the ford one mile south of the county line, in Cherokee County, Kansas and confirmed that afternoon by Elder John T. Davies, Daniel S. Crawley, and Walter S. Taylor. I made up my mind to take part in every prayer meeting and made a short speech after I was confirmed.

I tried to live my religion and obtained much satisfaction in the church. My father told me soon after I was baptized of seeing Orson Pratt's works and said, "It is worth its weight in gold to a Mormon," and soon obtained a copy for me. I studied this book as I would a school book till I learned about all there was in it. I took the epitome and learned to quote all the verses that are referred to to prove our doctrine and belief.

I continued my school studies when out of school under the direction of my father the best I could as I had the privilege of attending school only for a few months during the winter. Perhaps this is one reason that I am anxious to see the young ministers of the day have a better opportunity for learning, both the academic studies and the gospel, than I had.

During the winter while I was away from home finishing the high school work in Cherokee, Kansas, I received a strong impression that I would be called and ordained an elder at our next district conference, which would be held in our branch (Pleasant View) as I thought in February, 1884. After this impression was received I often thought of the work of an elder and concluded that I had never received sufficient evidence of the divinity of the work to qualify me to testify to the world as an elder should that I knew that this work is of God. I prayed much for some special evidence from God, to be given to me in an extraordinary way, but I received no answer to my prayers. One night after retiring to my room, I felt more impressed than usual about my call and ordination. I bowed in prayer for some special manifestation and while on my knees, I felt that it was useless to thus pray and arose and sat on the edge of the bed. I began to reason on the subject as I had done at times before. The question came to my mind, What do you want? I did not know, only I wanted something of a miraculous character more wonderful than I had ever received. I had seen others enjoy the gift of prophecy but I had never received the gift of prophecy or tongues nor, as it then seemed to me, anything else of importance. Then came the question, "Do you know that the work is true?" I had to answer, "Yes, I know it is of God." But I felt that I needed more than I had ever received before I could become qualified to occupy in the office of an elder. But it seemed as though there was no use to pray for nor expect anything marvelous and I felt rebellious and concluded that if I were called at the next conference I would not be ordained, and went to bed.

But the subject remained fresh on my mind and I began to think, Why do I expect to be called to the office of an elder at the conference? I had never been told by any one that I would be called then, nor had I ever received a revelation to

that effect, yet after canvassing these questions I returned to the same conclusion, that I would be called at our next conference.

There had been a prophecy delivered by Sister John T. Davies some months before, that if I were faithful I would be called to the ministry and do a good work in the church. The truthfulness of this prophecy was testified to by Brother Isaac Ross at the time it was given, and I felt sure that the time had come for me to begin my work in the ministry, and this is all I could tell about it.

While lying there thinking over the situation a vision appeared before my gaze. I saw myself in a narrow valley running east and west. The grass was growing luxuriantly, decked with blooming wild flowers with a number of small trees scattered around in full leaf. I stood in this valley looking westward. Then I saw Brother Evan A. Davies approaching me from the west and when he came within about twenty feet of me I perceived that the gift of prophecy was on him. He stopped, raised his right hand and said, "Thus saith the Lord unto you my servant Warren," and proceeded to deliver a lengthy prophecy in plain terms and in much the same manner that I had seen him speak in the prayer meetings, as I had heard him deliver several prophecies. What he said was heard and understood by me, as clearly and as distinctly as one hears in a dream, yet I realized that I was awake and looking at the scene as it was being enacted.

He told me that "You and others will yet receive sufficient evidence to satisfy your minds of this work and then you will be held responsible for your actions." Then like a flash of lightning all my weakness that had been displayed by acts or thoughts, since I had been baptized seemed to be crowded before my mind and with them the fact that I had "obtained pardon for them because I had received no more spiritual

light than had been given." But after I should be ordained and receive additional understanding and spiritual light, I would have to live a better life than I had done during the two years and seven months that I had been in the church. It seemed that this and more was presented to me in an instant of time while the prophecy was being delivered.

My future condition was graphically portrayed. I was first told what would be my condition if I were not faithful. It seemed that every woe and sorrow in the catalogue of human misfortune was pronounced upon me.

Then there were presented the blessings and success that would come to me if I were faithful. I looked and listened till a certain thing was said that I did not believe, when I tried to close the vision and refused to look and listen any longer, yet the scene remained before my view for some time after I tried to keep from seeing it. I did not believe the statement made as I understood it and had no desire to see or hear any more.

I have often thought of it since and concluded long ago that I did not understand the meaning of this statement at the time and should have listened or tried to get an explanation. The rejection of the last statement caused me to have very little if any confidence in anything that I had seen or heard at the time. I was young, not quite nineteen years old, and had no one that I felt free to ask for information on such delicate subjects. I desired to preach the gospel and desired to be an elder, but did not want anyone to think that I aspired for a position that I was not prepared to fill. So I never spoke to anyone about it.

I have some different ideas of ordination now, "All are called according to the gifts of God unto them." (Doctrine and Covenants 119: 8.) I understand this to mean that every boy who has the "gifts of God," so that he can by study and

training understand the gospel sufficiently well and have the ability to explain it in private and in the pulpit, will be called and ordained as soon as he develops the proper degree of righteousness.

I hope the time will come when our church will have a school where our boys can have the proper training for the ministry. This would mean a thorough understanding of the gospel, both of the written word and the workings of the Spirit. Our experienced ministers and members can teach them. Our young members could learn this under the instruction and guidance of a competent elder, far better than they can by themselves. Teach one another, means for the competent to teach those who do not understand. And a competent elder can teach a class of intelligent Saints in Graceland College just as correctly and as effectually as he can teach a similar number in a series of meetings in some backwoods schoolhouse. A minister must be able to present the gospel properly after he understands it, if he makes a success in the ministry. He can learn how to do this far better with a competent teacher than he can out on the farm by himself. I have had experience in studying oratory on the farm. It is a hard task, and while some succeed to a degree, a competent teacher would be a great help.

The vision that I have briefly related was given during the forepart of the week. I went home as usual on Friday night. The conference convened in the Bird Schoolhouse that evening, January 11, 1884, some weeks sooner than I expected. The session was devoted to prayer and testimony. During the meeting Brother Walter S. Taylor who had charge arose and related a vision he had seen of a certain young man that was in the audience stating that he would be called to the ministry and would be blessed if faithful. While he spake, the Spirit came on me in power and I realized that I

had been baptized with the Holy Ghost for the first time. My vision came to my mind and I felt assured that it was of God.

Sunday at 2.30 p. m. we met for prayer and testimony meeting. Elder Ezra Depew arose during the meeting and I saw that the Spirit was upon him. He said, "The Spirit testifies that there are four young men here, who should be ordained to the office of elder. They are Warren Peak, Johnie (J. Arthur) Davies, Edward Wheeler, and this young man," pointing to Charles Ryan. Several bore testimony to the call and provisions were made for our ordination as soon as we felt satisfied to accept.

I thought that this was the fulfillment of the part of my vision that said, "You and others, shall receive sufficient evidence. Charles Ryan and I were ordained that evening before the preaching service, I was ordained by John T. Davies, Daniel S. Crawley, and Walter S. Taylor. This was January 13, 1884. I preached twice the next Sunday. I had received some experience in public speaking in a literary society that I had taken part in and was the president of during the winter before. This experience was quite a help to me.

While I have received many a flash of inspiration that has enabled me to understand many things that pertain to the gospel, and have been aided hundreds of times by the Spirit while preaching, yet I realize the truthfulness of Paul's instructions to Timothy when he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15.) And had I been permitted to study methods of preaching for a few months or years under an experienced and competent teacher I could have shown myself more approved unto God. I continued to preach in the schoolhouses in the country as opportunity afforded till I went into the active ministry and left the State.

The following summer I obtained a county certificate and began to teach school in the Bird Schoolhouse. The next summer I farmed and in the fall began to spend all my time in the district preaching in various places as the way opened and wisdom directed. This was in the fall of 1885. I was then twenty years old and have been in the active ministry, spending all my time as a missionary from that time till the present—February 8, 1917.

The next spring during the April conference, 1886, I was appointed with Brother Evan A. Davies to the Wyoming Valley District in eastern Pennsylvania. We left Pittsburg, Kansas, June 3, for this distant field of labor. Since that time my experiences have been similar to other missionaries.

August 30, 1887, Sister Mary E. Davies and I were united in marriage by Elder Richard Davies, sr. To us seven children have been born. Edna Malinda was born at Crescent, Iowa, June 20, 1888, and died July 23, the same year. Maud Catherine was her younger twin. She graduated in the high school in Independence, Missouri, in May, 1905; spent two years in Graceland College and began teaching school in Ness County, Kansas, near Bazine. She afterwards went to school in the State manual training school in Pittsburg, Kansas, graduating in the University course, majoring in mathematics, with A. B. degree in June, 1913. She has been principal of the schools at Franklin and Great Bend, Kansas, and was teacher of algebra in Pittsburg, Kansas, high school during her last year as a teacher. She was married to Mr. John Parham, April 20, 1916, in Independence, Missouri. I performed the ceremony. He has charge of the secret service department of the Little Rock, Arkansas, division of the Missouri Pacific Railway. She lives in Little Rock, Arkansas.

Phronia Fern was born in Netawaka, Kansas, August 27, 1892. She graduated in the high school course in Pittsburg,

Kansas and lacked two points in mathematics in obtaining a life diploma from the State manual training school in Pittsburg, Kansas at the close of the summer term in August, 1912. She was married to Mr. E. E. Brown a few days after the close of this term of school at her home in Pittsburg; myself performing the ceremony.

Mr. E. E. Brown graduated in the same school with a life diploma in the spring and has been teaching in the high school and attending school since.

Ferol Sylvia was born in Netawaka, Kansas, September 30, 1895. She graduated in the high school course in Pittsburg, Kansas and also the State manual training normal school in the course of music, taking the one-year course of two terms in one term in addition to her high school work, finishing at the end of the summer term in 1913. She obtained the position of music supervisor in the schools of Mulberry, Kansas, which gave her the high school and some of the grades, and began teaching in September the same year. This position she held for two years and was employed for the third year with increased salary. She taught one month of the third year and as her State certificate had expired it was necessary for her to obtain a county certificate to finish the school. But as an opportunity was offered to complete her college work, she resigned her school and again began her studies at the State manual training normal school at Pittsburg, Kansas. She graduated with a life diploma in the music supervisor course at the head of her class at the close of the summer term in August, 1916. Having completed the two-year course in a little over one year, she had done some extension work while teaching. She is employed as music supervisor in the high school at Gooding, Idaho, and began her work in that position in October, 1916.

Audentia Belle was born in Galien, Michigan, September 16, 1900. She is at home attending high school.

Warren E. was born February 18, 1904. Mary E. was born September 7, 1905, and died as the result of a burn in March, 1907.

I was received into the Second Quorum of Elders in April, 1886. Was ordained a seventy in April, 1888, at Independence, Missouri, by James Caffall, John T. Davies, Edmund C. Brand and Duncan Campbell, and ordained one of the seven presidents of seventy at Lamoni, Iowa, in April, 1900, by William H. Kelley and Richard C. Evans.

I have spent all of my time as a missionary since I began in the fall of 1885. This has taken me into thirty-three States and Canada. I love the work and have more assurance now of its final triumph than ever.

EDITORIAL NOTE

During the conference of 1917 at Lamoni, Iowa, Brother Peak was ordained a high priest.

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare, to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society, in the place where I live.—Channing.

A BRIEF HISTORY OF THE SEVENTY IN WALES

BY JAMES F. MINTUN

While the work of the church had been introduced in Wales as early as the year 1840 by the twelve, and many gathered into the church previous to the death of Joseph and Hyrum Smith, yet we have no record of any of the seventies on that mission during this time, though there may have been.

Elder Jeremiah Jeremiah was the first seventy that we can learn was sent to Wales on a mission. He was sent some time during the year 1862, returning in 1864, but while he was there he raised up the Llanely Branch, and baptized many, quite a number of them having been members of the Brighamite church, but at the time of accepting membership therein did not know of the evil of polygamy and other evils, and gladly accepted the gospel unadulterated when it was heard through this brother. So many of such members came out of the Brighamite church into the gospel light at Llanely that the church building formerly used by the Brighamites came into the possession, and it is still used by that branch.

While Brother Jeremiah was laboring in Wales Brother Charles Derry was laboring in England, and met Brother Jeremiah at Penny-darren, on the 13th of October, 1863, and on the 18th a special conference was held there, presided over by Brother Jeremiah.

At the Amboy conference, held in 1864, in April, Brother John T. Philips was sent on a mission to Wales. He was a very successful missionary, and raised up different branches. He, like Brother Jeremiah, went self-supporting, and took his wife with him. At the time he was sent on this mission he could not read English. He was associated in this mission with Brother Thomas E. Jenkins, who was appointed to this mission at the same time.

Brother Thomas E. Jenkins continued in Wales from the

time he was sent there on a mission, doing local work when not on missionary work. He was appointed on missions in Wales in 1881, 1882 and 1883, although not strong in body was a very spiritual and active man in building up the kingdom of God.

Another early missionary who was at some time a seventy was Brother Thomas Revel, who was appointed to the English Mission at the same conference as the two above named brethren, and labored some in Wales. He was released in 1867.

Brethren John S. Patterson and John T. Davies were sent on a mission to the British Isles in the spring of 1872. Brother Patterson was at one time President of the European Mission. Did some work in Wales. Brother Davies was on a mission to Wales that year, and remained till 1873, was reappointed in 1874 and 1875, doing a great and lasting work there. He was released from this mission in the fall of 1875 at the semi-annual conference. Brother Davies had been a missionary for some years in the Utah faction when a young man, as was also Brother Derry, but they partook not of the corruptions preached and practiced in Utah. When he went to Utah he was but a young man. He was again appointed to the Welsh Mission in 1888, in charge, and continued in that position in 1889, till he returned to the United States in October, 1889.

During the years 1888 and 1889 while Brother John T. Davies was in charge of the Welsh Mission, his son Evan A. Davies was there on a mission, and labored faithfully to support his father in his work, and to build up the church and kingdom of God as he understood it.

Brother John R. Evans was appointed a mission to Wales in April, 1892, was reappointed in 1893 and continued till in the early part of 1894, when he returned home. He found the work in a very low state when he went but he did a great and good work in reviving it, and reclaiming many of the Saints who had grown cold.

Brother Evan B. Morgan was appointed to Wales in April, 1894, but on account of finances he was not able to go. But this brother was appointed to that mission in the spring of 1903, reappointed in 1904 and 1905, and then again in 1910 and 1911. He was on that mission longer than any of the other brethren who have gone from America, and has done an excellent work there.

Brother John Davis was appointed to Wales and the south of England in 1902 and 1903 but his work was divided between these two places.

All these men who have occupied in the office of seventy have been men of strong convictions, and endurance. Their labor has been accompanied by great hardships on the account of the evil wrought by the introduction of the corrupt doctrine of polygamy which so discouraged this virtue loving people that it was hard to convince them that anything under the name of Latter Day Saints was safe to accept, although they held to the belief that it was the gospel that was brought to them in 1840, and could not accept of anything else in the form of religion, and were very skeptical as to that for some years. These brethren fought a good fight, and surely have won a great reward.

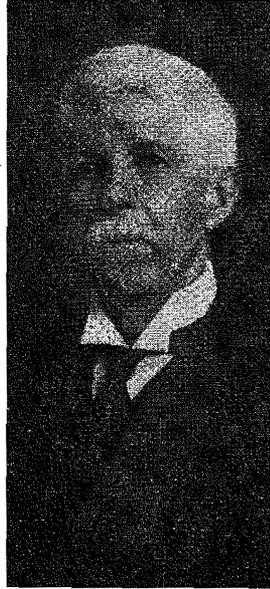
Brethren Jeremiah, Phillips, Jenkins, Revel, Patterson, John R. Evans and John T. Davies have all died while defending the work, Brother Derry is quite aged but is still doing some labor though superannuated. Brethren Evan A. Davies, John Davis, and Evan B. Morgan are still active missionaries, continuously in the field, and their interest in the work of God increases with their years.

MY EXPERIENCE WITH THE CHURCH IN WALES

BY ELDER JOHN R. GIBBS

I was born at Alltwen, Glamorganshire, South Wales, on the 21st of December, 1843. My good fortune of being born at this date brought me in contact with the Church of Jesus Christ of Latter Day Saints.

On the 20th of July, 1837, the first messengers of this church set foot on English soil, and the Lord wonderfully blessed their labors. To show the success of the missionaries, I refer the reader to a conference held at the New Corn Exchange, Manchester, England, on May 15, 1842, in which one apostle, fourteen high priests, two hundred and twenty elders, four hundred and twenty-one priests, one hundred and ten teachers, eight deacons and seventy-five hundred and fourteen



ELDER JOHN R. GIBBS.

members were represented. Some time after this, Elders Joseph Martin and William Henshaw were sent from England to North Wales and the Isle of Man. On the 8th of September, 1844, they reported seventy-five members in the former, and one hundred and eighteen in the latter, scattered all over these countries.

The great success of the Welsh mission came under the efforts of Captain Dan Jones, a seafaring Welshman. After making voyages to nearly every part of the world he came to America, and was captain of a steamship on the Mississippi River at the time the Saints settled at Nauvoo. On one of his up trips on the river, he was converted by some of the elders,

and when he reached Nauvoo he was baptized and ordained an elder. He gave up seafaring, and devoted his time to the ministry. On the 27th of June, 1844, he visited Carthage Jail, where Joseph and Hyrum Smith were imprisoned, in company with John Taylor and Willard Richards. A few hours before the martyrdom, the prophet had set him apart for a mission to Wales. He arrived in that mission at the end of the following December, and the Lord wonderfully blessed his efforts.

On the first of January, 1847, the first conference of the Welsh mission was held at Merthyr Tydvil showing thirty-three branches and nine hundred and seventy-nine members in Wales, *built up in the short time of two years.*

At this time my father and mother, Richard and Rachel Gibbs, were baptized. I was then only three years of age and too young to know anything about the church, but my father used to tell me that the favors of the Lord to his people in those days were wonderful.

To show the success of the church in those times, I quote an extract from a letter written by Captain Dan Jones to Parley P. Pratt, January 6, 1849:

The last Welsh conference, held December 31 and following days, was much larger and more interesting than any other ever held in the mission. Our hall, which holds two thousand people, was so crowded before the morning service commenced, that we had to engage another hall just as large, which was also filled, and continued so for two days. The statistics at this conference showed fifty-five branches, one hundred and fifty-six elders, one hundred and eighty priests, one hundred and forty-seven teachers, sixty-seven deacons, and three thousand six hundred and three members. The total baptized in Wales was one thousand per year. This fills my soul with joy and gladness unspeakable, because the Lord God of Joseph so abundantly fulfills the predictions of the devoted martyr on my head.

So you see the missionaries to Wales were sent under the direct administration of Joseph Smith, and the evils of Brighamism were not felt there at that time.

There was a branch of about fifteen families in the little town where I lived. My first recollection of these times is of an old man named David Luke, a teacher, with his birch rod, keeping the children in order in church. Some of the elders would often carry me home on their backs from church. I also remember my sister being taken sick with typhus fever. The elders administered to her, but she died. She was then nine years of age, and I was six. My aunt who lived next door to us spread the story that the Saints had killed her. My father went to the sexton of the local graveyard and ordered him to dig a grave for the burial, and mother went to the minister (her former pastor), asking him to conduct the services of the funeral, but he said that she had to have a certificate from the coroner before we could bury the child, as he had heard that the Saints had killed her. My father went to the coroner, who impaneled twelve jurors and the inquest was held at a local inn the next day, but the accusers did not appear. The coroner issued the certificate of burial, gave father five shillings and told him to arrest and prosecute his accusers. The next day we buried the child in another place and left the first grave open. At this time persecution was bitter, but the gospel was winning its way everywhere.

In later years the elders from Salt Lake began to come over. The burden of their message was the beauty of the Utah Zion; of the plagues the Lord was going to pour out on the Babylonians. They said that the Lord would come there to dwell among his people and that poverty and oppression would not be known in that holy land, and urged the Saints to flee to the valley of the mountains for safety, and that they would receive their endowments there, and know the mysteries of the kingdom of God. These were cheerful tidings to the Saints in their (then) poor condition in Wales. The church at that time was in the best of condition. Captain

Dan Jones was called home to the Salt Lake Zion to receive his endowment and to know the mysteries of the kingdom of Brigham Young. On his return to Wales some time later, his power for good in the church was lost, and rumors of the evils of Utah were becoming broadcast throughout the land. According to the *Millennial Star* published at Liverpool, England, for the year 1852 the church in the British Isles numbered thirty-four thousand at that time. The so-called revelation on polygamy was published in the same volume and the following year the "Adam God sermon," by Brigham Young and other false doctrines, brought about the destruction of the British Mission. In the following two years whole branches were broken up and the loss in membership during this period was twelve thousand nine hundred and twenty, among them my father and mother. In the years 1853-54, Brigham Young and his advisers ordered the rebaptizing of all his followers, himself included.

Some years later, my father and mother, knowing of the blessings they had received in their former connection with the church, became dissatisfied with their condition out of the church and thinking things would grow better, were again baptized and myself with them. At that time I was in my sixteenth year, and I believed in Jesus Christ and the first principles of the gospel, and was proud to defend them, but when young boys would ask me how many wives my father had I used to bow my head in shame.

In the summer of 1862, Elder Jeremiah Jeremiah came over to Wales with the message of the Reorganization and commenced his labors at Merthyr Tydvil where he baptized many and organized the first branch of the Reorganized Church in Wales. He soon after organized another branch at Aberdare about eight miles east of the former. He also organized another branch at Llanelly, about thirty miles to the west.

These were all dissatisfied Brighamites. The Brighamites had a church building at the last mentioned place, and their only trustee, Brother Thomas, was baptized into the Reorganization. Brother Jeremiah baptized more than half of this Brighamite branch. Brother Thomas demanded the key to the building but was refused, so he broke open the door, set a new lock in it, and took possession of the building. It is still owned by the Reorganization.

In 1864, Elder Jeremiah returned to America, after a very successful mission. In the summer of the same year Elder and Sister John T. Philips, of Missouri, came over on a mission to Wales. They were full of life and ready to make any sacrifices for the gospel. At this time the Brighamites were inventing every falsehood possible to vilify and slander the elders of the Reorganization, telling their members not to argue with them or receive them into their homes, as there was something about them that would poison their minds against the truth and lead them astray from the work of God. Elder Philips came into a Brighamite meeting one Sunday afternoon, and at the end of the meeting asked permission to speak a few words, but they refused. They slandered him and his religion and ordered him out of the house. I told Evan Richards, a missionary from Salt Lake, that if we had the truth we had nothing to fear, and that it was very unkind of him to treat the man in that manner. This Richards had a wife and two sons in Wales, whom he left when he first went to Utah. He married another woman in Salt Lake, and when he returned on a mission to Wales, he disgraced another young lady, took her back with him to Utah and married her in Salt Lake City.

Elder Philips distributed some tracts among us. I read them and had my eyes opened. Elder Philips labored at Ystradgynlais, Glamorganshire (a small town about four miles

north of my home at Alltwen) and organized a branch of about fifteen members there. This was his native home. I visited this branch one Sunday at the end of January, 1865, and in the afternoon attended a meeting there which I can never forget. When the first hymn was sung, the place was filled by the Spirit of God, and Sister Philips and others, being moved by the Spirit, spoke words of cheer and comfort. It was something new to me, and my heart was filled with praise and gratitude to God. And there, with tears of joy, I said that by what I felt and heard there, I was convinced that they were the people of God, and that I wanted to be baptized. I returned home that evening with my heart full of joy, and related my experience to the Brighamite branch. Some of them believed my testimony and others laughed me to scorn. The following Thursday, four of us went up to Ystradgynlais. It was a frosty night but we were baptized and confirmed and returned home rejoicing. Two weeks later, six more were baptized at my home town, Alltwen.

At this time I was ordained an elder, and being but twenty-one years of age, I felt my inability to fill that office, but it was the best that could be done at that time. A branch was organized and I was chosen to preside. In the fall of this year Elder and Sister Philips returned to America after a hard and successful mission. In those days we were young and inexperienced in the church, but the Lord abundantly blessed us with his Spirit and the gifts which he had promised us were freely enjoyed.

In the spring of this year Elder John D. Jones, of Kewanee, Illinois, and Elder Thomas E. Jenkins came on a mission to Wales. The former labored faithfully there for more than a year, and returned to America. The latter made his home in Wales, and rendered valuable service to the church.

In January, 1866, I was married to Celia Thomas and

moved to Morryston, four miles south. I made my home there and shared it with all the missionaries that came over from America.

In the summer of 1872, after six years of happy married life, my faithful and loving young wife died, leaving me with three small children. The oldest was married to Elder David Francis Richards, died in America, leaving three children, Olive Gibbs, Celia Frances and David Francis Richards, workers in the Cleveland, Ohio Branch. My second child, Moroni, died when a boy of three, and the third is now Mrs. W. H. Thomas of Warrensville, Ohio, where the Cleveland City Farms are located, her husband being a superintendent of same.

In the spring of 1872, Elder John E. Reese of Montana, came on a mission to Wales, and while on his way over was robbed of three hundred dollars when changing bills into English money. He made his home with me, and labored faithfully in his mission. In the fall of this same year, he became very ill with slow fever, the doctor giving no hope of his recovery. He had three brothers-in-law living in our town, none of whom would visit him on account of his religion. One night before we retired to bed, he said to me, "Brother Gibbs, I am going to die, and I want you to bury me in my mother-in-law's grave at Llansamlet cemetery. I want you to go to the Post Office Savings Bank to-morrow, and ask for a warrant for me to sign, so that you can have my money; pay my funeral expenses and send what is left to my wife." It was a sad case, a man that had sacrificed so much and traveled over five thousand miles to offer the gospel to his countrymen, to have to die so far from his home and loved ones. That night in earnest prayer we asked the Lord to save his life, then I went to bed at his side. I slept, and in about an hour he woke me and said, "Brother Gibbs, death is gone." He soon regained

his strength, and was able to prosecute his mission. In the fall of 1873, he returned to his home in Montana. In January of this year, I married Mary Hoskins.

The Alltwen Branch was disorganized, and its members were included in the Morriston Branch. We had happy times for here we baptized many, and the Saints were confirmed by the blessings of God. I want to mention an incident that happened in this branch. We had a prayer and testimony meeting in the house of Brother E. Davies. A family named Morgans lived next door (who are now living at Burlington Road, Martin's Ferry, Ohio). One person was moved upon by the Spirit of God in the meeting to say that there was a person near us seeking for the gospel, and admonishing us to help her and to explain to her the principles of the kingdom of God. After the service was over, Mrs. Morgans came into the house, and said that during our service she was resting on the lounge in her home and that some heavenly power rested on her there. This she believed was the Spirit of God, and that we were the people of God, and asked to be baptized. I told her that her case was made known to us in our meeting, and that we would be glad to comply with her wishes, but advised her to consult with her husband first. This she did, but he was very bitter against her taking this step. She continued in earnest prayer to the Lord for months, and asked him to open the way for her to join the church. About six months after this, I went to see Mr. Morgans and I put her case squarely before him. I said that his wife wanted to join the church, but we could not receive her without his consent, and that the Lord in the day of judgment, would hold him responsible for her condition. But he flatly refused. Two nights later he came to my home and told me that he was sorry for his past conduct, and that he would give his consent. The next evening he came with her, handed her

into the water to me to be baptized, and she blessed God for her release.

Another incident which happened in our branch is worthy of mentioning here. A man, Robert Evans by name, a Brighamite missionary, came to Wales about the year 1861. He refused to return to Salt Lake, and made his home in North Wales. He came to Merthyr Tydvil in 1863, while Elders Jason W. Briggs and Jeremiah Jeremiah were there, and was baptized into the Reorganization and ordained an elder by them; then he returned to his home for some years. Some time in the seventies, he was appointed to preside over the Welsh mission, which place he occupied for some years. His moral conduct was good and the Saints had great confidence in him. At that time I used to come home from work in the morning at half past eight, to eat my breakfast. One morning while I was at the table, my wife told me that soon after I left for work that morning a person came to her bedside, and said in an audible voice to beware of Robert Evans, that he was led by evil spirits, but she could not see the person and was as much awake as when she was talking to me. (She was always remarkably blessed with the gifts of the gospel.) I told her that it was strange news to me, and that I did not see anything wrong in the conduct of the man. "I haven't either," she said, "but the voice audibly gave me that warning." "Well," I said, "let us watch and see what will develop." Some weeks after that, William Baset, a priest in Ystradgynlais Branch, wrote to me inquiring about Elder Robert Evans, that he wanted him to come there at once, as a Reverend Thomas, a Baptist minister, was going to lecture against Spiritualism, and that he wanted Elder Evans to defend them. I wrote back to him and said that I did not know where Elder Evans was and that I believed that he had a better cause to defend than Spiritualism. I sent some tracts to him

(The Bible versus Spiritualism) and said that if he or Elder Evans had anything to do with those people to leave them alone, that their teachings were contrary to the principles of the doctrine of Christ. Some time after that I visited Ystradgynlais Branch, and found out that Elder Evans used to call the Saints together to receive revelations from the wrappings of the table, telling them that he was a prophet sent to the Welsh nation, and that he was going to restore to them the religion of their druidical fathers, and establish a zion for them in Flintshire, North Wales. When I met Elder Evans he was very indignant with me for opposing his wrongdoing. He had such influence with the members of our branch, that I was refused communion for three months for my insubordinate conduct. I made a charge of apostasy against him at the elders' court, presided over by the late Bishop Thomas Taylor of Birmingham, England (of blessed memory). Elder Evans was tried, found guilty and expelled from the church, and three families went out of the church with him. Some of those Brighamites that came into the church in Wales, were so steeped in the evils of the Salt Lake Mormons, that they caused great trouble. The grandest mission the church ever had, was destroyed by the Jeroboam of the latter days, Brigham Young.

In 1881, Elders David Lewis (Daivi Chwefror), Benjamin Davies, and myself composed, selected and published a book which contained three hundred and ninety-three Welsh and thirty-three English hymns. Elder David Lewis is a chaired bard of the ancient order of the Isle of Britain, and has won many prizes in competition. Elder Davies is an able musician and composer, recognized for his musical genius in his community.

In 1884, my second wife died, after a happy married life of sixteen years. By this marriage I had three daughters,

Mrs. Earnest R. Dewsnup of Champaign, Illinois, Mrs. W. Lloyd of Cleveland, Ohio, and Mrs. F. S. Elliott of Ashtabula, Ohio.

Among the missionaries who stayed at my home during this period and whose society we greatly enjoyed, were John T. Philips, Jason W. Briggs, John D. Jones, Thomas E. Jenkins, Mark H. Forscutt, Josiah Ells, John T. Davies, John S. Patterson, Samuel Longbottom, Evan Davies, Frederick G. Pitt, James W. Gillen, David F. Richards, John R. Evans, and Gomer T. Griffiths, now president of the twelve, whose labors in Wales have made him greatly loved by all the Welsh Saints.

In 1892 I was again married to Miss Elizabeth Ace of Llanelly, niece of Elder Thomas E. Jenkins. I had no children by this marriage, and after a happy six years together, after a long illness of nervous prostration, she died in May, 1897.

On the 2d of March, 1897, my son-in-law, Elder David F. Richards died at Huntsville, Missouri. He left a wife (my daughter) and three little ones, mentioned previously in this article, and so the following October I left Wales and arrived at Huntsville, Missouri, on the 21st of that month, to make a home for them.

The following December we came back east, and in 1902 this daughter died at our home in Harrisburg, Pennsylvania. I resided in Harrisburg for fifteen years, and was a member of the Philadelphia Branch, one hundred and five miles away, until 1913 when I was transferred to the Cleveland, Ohio, Branch. I am now living in Cleveland among a faithful band of Saints and my children and grandchildren are identified with the success of the work there.

May it ever prosper wherever the good seed is sown!

STATEMENT OF LOUIS GAULTER

I was born in LaRochelle, France, October 28, 1817.

I came to this country when I was about nine and a half years of age, bound to a sea captain. I came to Bath, Maine. I lived and served with him about eight years; and then I followed the sea from that time until about 1845.

I heard of the gospel work first by the captain of the ship telling me about some Mormons that he was about to take on board for passage. That was 1843, the latter part of 1843 [1842]. I knew nothing about the word Mormon, and did not know what it meant until the captain told me what it was. I supposed that it was some kind of freight; but when I asked the captain he told me that it was a religious denomination.

The ship on which I was at this time first mate was named *Swanton*; captain, Davenport. In January, 1844, about the 14th, we sailed from Liverpool with a load of passengers, Latter Day Saints. [The *Swanton* sailed January 17, 1843.—EDITOR.] When we left the dock, just prior to the time the steamer started, was the first time that I ever heard the Mormons sing a hymn. That was, "My native land I bid thee farewell." The impression made upon me from that song was very great. I was forward attending to the duties of a ship's mate. Some feeling came over me, by what power I could not then tell, but I turned around and listened to it, and it just went through me like electricity. I did not know the cause of it until after I obeyed the gospel. Then I knew what it was.

Well, we had a very pleasant voyage across the sea. On the second Sunday out was the first time I ever heard a gospel sermon preached, and in the morning and the afternoon was the first time I ever listened to the Latter Day Saints having what they called a prayer and testimony meeting. In that testimony meeting there was a Scotch lady who spoke in tongues,

and another Scotch lady gave the interpretation. I was interviewed by one of the elders who asked me what I thought of that tongue. I told him I did not know what to think about it. Said he, "It was an unknown tongue." Said I, "It was not unknown to the Scotch lady who gave the interpretation of it." I thought it was some Highland language that I did not understand and that she did understand, and hence was able to give the interpretation of it.

On the next Sabbath, the third Sunday out, they held a preaching meeting, and that was the second sermon I ever heard. The captain had particularly given me, as the mate of the ship, orders to see that good order was preserved on the part of the ship's crew. He had told me to give instructions to the men to keep still, make no noise. They were pretty nearly through speaking when one of the sailors came forward and gave a sign for me to come. It seems that he and the steward of the ship, being forward, got to kind of sparring, and this man unintentionally hit him in the pit of the stomach by which he fell like a dead man, and they came for me to come and see about it. I came forward and saw the man lying there like he was a dead man, and I told a couple of the men to pick him up and bring him into the cabin. As soon as the Saints saw there was trouble they dismissed. When we brought the man into the cabin he was bleeding at the nose and mouth, and consequently he seemed to have no life in him hardly at all. The captain came and dosed him with brandy and salt to stop the inward bleeding; that was what the medical book we had aboard recommended. As soon as the brandy went into him he went as if he was dead. And in a few minutes afterwards when we had worked with him and attempted to revive him in that way, he threw up great clots of blood an inch long. That was Sunday morning, and he kept that way all that night, and more or less of the same

treatment had to be given him. And every time he would take the brandy and salt it would stop the blood and he would go into spasms. It was there on him all day Monday; and Monday night I was in charge of the deck on what is called the dog watch, two hours in the room of four. While I was on watch I found out that some of the sisters had been to the man and advised him to have the elders administer to him. He consented and I thought to myself when I heard they were going to administer to him—they had been preaching that the gifts were in the church, that is, the power of healing—I will watch this closely; I thought it was a good opportunity for them to manifest what they had been preaching. Perhaps it might have been a quarter of an hour or a half an hour at the longest before he was administered to that he had one of those spasms; and the captain and myself on the cabin floor worked and rubbed him and gave him more brandy and salt, and finally he came to a little and we put him into his bed.

When I saw the elder that was going to administer, Lorenzo Snow, who had charge of the company, come out of the place where they stayed on the second deck, I went right back to the cabin to see where he was going. The steward was asleep in a berth close by the door of that part of the cabin when Snow came in, the lower part, and I kept in the upper part so that Snow could not see me, and the man was at the wheel steering, and I stood where they could not see me. Snow went into the stateroom where the steward lay. I went down to what was called the binnacle, where the compass was and I could look right through into the stateroom, I was not more than three feet from the stateroom door. I saw Snow kneel down by the side of the man; and when he arose from his knees—I could not hear anything that he had said—I stepped back a little out of sight. As soon as he came out I stepped right directly to the steward, and said I, "Steward, how do

you feel?" Said he, "I feel much better, and I want to get up." Strange to say every time we would administer the brandy and salt he would have those spasms and throw up blood; but he wanted now to get up. I said, "Keep still; we have had trouble enough." Said he, "Sir, I must get up." And he got up and threw up probably not more than a teaspoonful and no sign of blood whatever in it; and the next morning he got up and went about his business. That is the first miracle I ever witnessed.

We came on and had a fine passage after that, no death and no sickness amongst any of the Saints. They landed at New Orleans and went up to Nauvoo. That is the last I saw of that company. [They landed at Nauvoo April 12, 1843.—EDITOR.] Then I had another voyage from Liverpool and took another load of Latter Day Saints to New Orleans [The *Swanton* sailed from Liverpool this time February 14, 1844.—EDITOR]. On that voyage I was somewhat affected with the doctrine; and when we arrived at New Orleans I demanded baptism, the night before they left, and the second mate demanded baptism, too.

After we were baptized we went down on to what we called the second deck to where the Saints were gathered together, and there we were confirmed by one William Major from London. We were baptized by him also. A while after we were confirmed, he gave us instructions. He knew we were following the sea, and would probably always be cast among the world and very little among the Saints, and we knew but little about the work. He recommended that we should attend to secret prayers particularly, in order to overcome and keep ourselves straight. The second night after the company left, the ship's crew had been discharged, and all there were left were the captain and his wife and the steward and the first and second mates aboard the ship. Remembering the instruc-

tions given us to pray often, I thought I would watch until the captain and all had gone to bed; and when I found they were all gone, and I was sure of it, I went down to the second deck to offer prayer. In my mind I had selected the part of the ship where I would go. This was near one of the windows at the stern of the vessel. As I went to the place where I had determined to offer my prayer everything turned just as black as darkness could make it. It caused me to wonder what made it turn so dark all at once; and while I was wondering I got onto my knees, and as soon as I knelt down I was bound hand and foot so that I could not make any utterance whatever. Some voice came to me and said, "This is the power of darkness so that you may understand the difference between the power of light and the other power." While I was thus surrounded and bound I said, "You have tied up my tongue and bound me hand and foot, but you can not stop my thinking." While I was in that condition I said, "O Lord, deliver me from this condition." That is the only utterance I made, "Lord, deliver me from this condition." No sooner had I made that utterance than it left me as quickly as the sound of a pistol shot passes away. Then I received the other witness. I am now nearly ninety-three years of age, and I do know if ever a person was baptized with fire and the Holy Ghost, that that night I was. I was baptized to that extent that I was actually taken up from the ship's deck, and the whole of that night I never slept a wink I was so enwrapped in something, not exactly like fire, but it was a warm glow that brought joy and peace and such a feeling that I cannot express it.

Some time afterwards I went to New York, and then I left New York and went to Maine, and the ship was laid up for the summer. When I got to the old State of Maine where I used to live, I had probably a good deal of zeal and a very little knowledge of the work—only what I had read.

Consequently I was preaching it to everybody, I could not keep my mouth shut or my tongue still. I talked with one man, Squire Hill, a skeptic, and said he, "Gaulter, you seem to be quite zealous in your religion. Come around to-night and preach to the people. I will get the schoolhouse and open it for you, and I will in fact get a congregation to come and listen to you." I told him I had no authority to preach but I have authority to tell you what I know about it. So finally he went and gave it out that I was going to talk. And I did talk to them, and presented our doctrine. I told them I had no authority to preach, that is, I had not been ordained to preach and baptize and so forth, but I could tell them what I understood of the doctrine. Well, the people seemed to be pleased with it. It so pleased a woman named Dingley that she wanted to know if I would not baptize her. I told her I had no authority to do it else I would.

The next morning we sailed for Charleston, South Carolina, under a different captain, and then from that place to Liverpool. We had a good voyage back again to Charleston, South Carolina, and from there we went to Harve de Gras, France. There we took a load of passengers, Germans and French. At that time we had a Latter Day Saint for a ship's carpenter; he was an elder in the church. On our passage home there was an old Frenchman who had been in the first Napoleon's campaigns, who had been one of the sappers in the army, bridge builder, and so on. This Frenchman would go to our carpenter and jabber away to him in French and he could not understand a word. There happened to be aboard a Jewish girl who could speak the English, and she interpreted. This Scotchman saw the old Frenchman hobbling along as if lame, and he told this Jewish girl to ask what was the matter. The Frenchman pulled off the bandage from his limb and there was a sore that he said had been there forty years. And the

carpenter said, "Can't you ask him why it was not cured?" The Frenchman said, "I have had all the best French physicians in the Army and out of it, but they never did me any good." I could see that the sore had eaten the flesh away to the bone. "Well," said the Scotchman, "you tell that man that he can be healed by the power of God." When she told him he laughed; he had no more idea of God than a stone. He cared nothing about God. He said, "If God can heal it, go to work and heal it." So finally the Scotch carpenter took some soap and cleansed the sore, and anointed it, and in two weeks you couldn't have told there was ever a sore there only by the redness of the place where it had been. That was the second miracle that I had the privilege of seeing.

The fever broke out among the passengers, and the second mate and one of the crew died, but through the blessings of God we were saved and protected. We arrived at New Orleans somewhere about the 4th of July, 1845. From that I had made up my mind that I would quit the sea; I finally got paid off, and got into Nauvoo probably about the fourteenth or fifteenth of the same month, July, the two of us, the carpenter and I.

ADDENDA

When I arrived in Saint Louis on my way to Nauvoo was the first time I ever saw my present wife.

We went up to Nauvoo from there, this carpenter and I, and we went to Brother Brigham Young's house. This Major took me up and introduced me to him. After he had introduced me to him he went off about his business. I stayed and talked with Brigham quite a while. Finally he asked me what I was going to do. I told him I had made up my mind to quit the sea and gather with the Saints to Nauvoo, but before I would settle down I would go to Bath, Maine, where I had some business to attend to. He asked me if I had any money. I had brought

about five hundred dollars with me and I told him yes, I had some. Says he, "How much could you spare me?" I said I did not know how much it would cost me to go from Nauvoo to Bath, Maine, as I had never traveled that road. So finally he said, "I guess it will cost you all of a hundred dollars." Said I, "If I am satisfied it won't cost me more than a hundred dollars, I could spare you four hundred dollars." So I let him have four hundred dollars. Of course I felt somewhat reluctant in asking for his note. I thought to ask an apostle for a note would be a queer thing to do. I thought his word could certainly be trusted if anybody's could for anything. Finally I picked up my hat and was going to start. Said he, "Sit down, I want to talk to you." Said he, "Is that the way you do business?" I said, "No, not with everybody." "Well" said he, "you hold on; I will write you out my note; you are going away and I might die before you come back, and you have nothing to show that I owe you four hundred dollars." Says I, "I know that, but I felt reluctant to ask for it." So he wrote me out a note, and he told me, "Don't you ever lend money in this town without taking the note of somebody."

So I finally started on a steamer to Galena, and then by coach to Chicago, and from there I took the steamer to Buffalo, and then the canal to Albany, and the steamer from Albany to New York, and then to Stonington, Connecticut, from there to Providence, from there to Boston, and from there to Bath, Maine. After I had settled up my business in Maine I started back. I met Captain Davenport, and he said he was going to New York and then to New Orleans in another ship called the Liverpool, and he wanted me to go as mate with him. I told him I had given up following the sea. He knew that I belonged to the church. Finally I told him that I was willing to take the mate's berth from New York to New Orleans, provided a young man named Batchelder could make arrangements to go

to New Orleans. "All right" he said, and so I went and it saved me expense and I got wages from New York to New Orleans. From there I went to Nauvoo. I got to Nauvoo somewhere along about October, it might be a little later than that when I arrived there. I went to see Brigham, and Brigham said, "Well, what is your mind made up to now?" I said, "I have made up my mind I will travel." A little before I had partly engaged myself to my present wife, and I said, "I feel like I would like to buy some property; I don't expect always to remain an old bach." "Well," said he, "My brother Lorenzo is a land agent; he has a good deal of property entrusted to his hands to sell; I will speak to him and he will take you around to examine both the country and the city." So the next day I went with Lorenzo out into the country. I found a house and lot, I think a six or seven room house and a fine lot. He said I could have it for eight hundred dollars. Well, I thought it was cheap. So we went down to his brother Brigham's. Brigham asked me if I had seen any property that I thought would suit me. I told him yes, and mentioned this house and lot. Of course I could not describe the places so he got Lorenzo to describe the house and lot to him. Then says he, "Lorenzo, come into the other room." So they both went into another room and I was left alone. I could hear pretty loud talking which sounded to me like two men contending. After a while they came back and I could see Lorenzo was very red in the face, and Brigham spoke right out before him and says he, "Gaulter, don't you purchase any property in Nauvoo for we are going to leave in the spring." That is the first time I knew of the idea of leaving Nauvoo. Of course I didn't buy any property.

In December, 1845, my wife and I were married. In the February following, I was ordained a seventy of the twenty-ninth quorum, and consequently I was notified to accept my

endowments somewhere about the middle of February, 1846. And before we got our endowments I was told we had to furnish our robes, etc., to go into the temple with. Of course I didn't know anything about the robes, I hadn't seen any of them. My wife told me to go to a family named Benson from England, and there to borrow a set of their garments that they had used before. So I went up and spoke to Brother Benson and asked him to let me have his robes. He bundled them up together and I brought them home. When my wife looked at them, said she, "I have seen those garments before." Said I, "Where?" She said, "That is the kind of garments Sister Woodruff and Brother Woodruff used in getting their endowments." So we went about the middle of February through what was called our endowment. It is no use to tell what I saw there. There was washing and anointing, and then you came into a place called the Garden of Eden where they had flower pots with flowers in them, and especially something representing a grapevine with some dried grapes tied to it. There was some palaver going on, talking about Adam and Eve; and finally William W. Phelps acted the Devil's part by just lying on his stomach. And he got so used to it that he could wiggle just like a snake. He went and got some of these grapes, and the men were on one side and the women on the other, and finally he gave some to each woman and each woman came and presented them to her husband. Then we went up to what is called the altar, where stood one ready, and there we received the marks on our garments. After receiving these marks in our garments, and when they were marking our garments, then is the time that the man gets a new name and the woman a new name. After that we met and received what is called the gifts and signs. I don't know as I need to tell what the signs were. Suffice it to say, if you divulge them it is death; and you are

sworn to avenge the blood of the prophets. After that I went some five or six times in what they called the circle of prayer. Here only the men met, and no women. There we went through with all the signs and grips and covenants; and then after that my wife and I went up to be adopted, and we were adopted into Heber C. Kimball's family, and there in that adoption my wife was sealed to me for eternity.

Through the winter they began to gather up teams and wagons to leave. Having spent and squandered nearly four thousand dollars to help others in starvation and poverty, my funds got low. I told my wife I would go down to New Orleans and recruit up on finances a little. I went down, had good luck, and brought back a hundred and fifty or two hundred dollars made during these two months. Then we started the winter of 1847 and got to Garden Grove, Iowa, and wintered there. Wheeler Baldwin was the president of the branch at Garden Grove; and during that winter, which was a very hard one with very deep snows, we stayed there and in the spring Wheeler Baldwin and some ten or twelve wagons of us left for Council Bluffs for what is called Winter Quarters. We arrived opposite Winter Quarters, and after we had encamped there about two weeks I went over and made arrangements to cross. But before I crossed, for some reason Baldwin called the camp together and told the brethren he considered himself released as far as having any control over the brethren, and each one could take his own course, either go west or remain. Said he, "For my part I am going no further." He did not tell us the reason why, but I found out the reason afterwards. It seems that Brigham left Alpheus Cutler to preside over the stake at Winter Quarters. When Orson Hyde came up that spring he and Cutler had a dispute as to which should preside, and finally Hyde took the presidency. Cutler became angry and left, and Wheeler

Baldwin joined forces with him and together they settled in western Iowa.

Then I made up my mind I would not go west that year. I had several yokes of oxen and wagons and covers and everything needed, and plenty of provisions necessary to cross the plains; but I did not go that fall, but came away from there and met a man by the name of Benbow and he and I went to work and cut hay on the prairie for myself and for Woodruff, probably fifteen or twenty tons of hay. That fall I made up my mind that we would go down south to New Orleans again, and finally I left my cattle in the care of Brother Woodruff, with what hay I had cut and five acres of corn that I had bought so he could feed my stock while I was gone. From that I got a man named Jacob Gates who used to fiddle in the temple at Nauvoo during the endowments, he was going down to Weston with me. Boats did not go much higher then than that place. Sister Hyrum Smith and John Smith, Hyrum's son went down to Weston. Jacob and all of us went to Weston together. From there we took the steamer to Saint Louis and then to New Orleans, and came back in the spring of 1849. That was the winter that the cholera broke out in New Orleans.

When we got to Saint Louis that summer I worked in a large warehouse part of the time and a part of the time I boated it on the Missouri River. The next fall we got news that my wife's sister and husband had arrived in New Orleans. So I prepared a place for my wife to remain in Saint Louis that winter and I went down to New Orleans; and finding that my brother-in-law was not adapted to the work that I was engaged in, I advised him to take his wife and child and go to Saint Louis, as my wife was all alone; and finally he did so, and I remained that winter in New Orleans and came back in the spring, which would be the spring of 1850. Finally

with all our wagons and some three or four families we were going to start for Salt Lake by way of Keokuk. Finally all our wagons were sent up to Keokuk, and we went up in about two weeks with our teams, and we struck across Iowa and arrived at Council Bluffs. Here we joined a company formed by Captain Bishop David Evans, who afterwards became the bishop of Lehi, Utah. In crossing the plains nothing special took place except that the cholera broke out and we lost five or six by that disease.

We arrived at Salt Lake City the 14th of October, 1850. During that winter myself and other brethren did a good deal of threshing by flail to get our bread. We threshed out a number of bushels of wheat and got our bread that way the winter of 1850-51.

In 1853 we went to a place called E. T. after E. T. Benson. That summer the grasshoppers had come down on us and cleaned up everything, so that in the fall I had made some adobes to put up a small house, but I sold out my effects and took a yoke of cattle and some other stock and started for Brigham City. The winter following was a very hard one. I lost all that I got for my place, but I had one or two yokes that I owned before I left. Wheat was five dollars a bushel. My wife's sister and husband had arrived in Salt Lake City. They stayed back and wouldn't come out with us. When they came out we had moved. When they came out there I had to go and buy some wheat.

I recollect that I went down to a place called Willard, and I bought twenty bushels of wheat of a man named Ward. I asked him what he was going to charge for the wheat. "Well," said he, "they have been selling wheat at five dollars a bushel, but I have not enough gizzard to charge that." "Well," said I, "What will you charge?" He said, "Two dollars a bushel." "How much can you spare me?" "Not a great deal; for I

want every bushel possible to divide around so far as it possibly can go." I persuaded him to let me have twenty bushels, forty dollars. There was a grist mill there and I took my twenty bushels and went down to it. The toll was every tenth bushel. The man that owned the mill was named Mallard. Said I, "What toll are you going to take?" "I shall take two bushels out of it." "Can't you sell those two to me in the room of taking the toll." "Well," said he, "I could. What do you expect to pay?" "The same as I paid for it." "What did you give?" "Two dollars." "Then I shall charge you two dollars." And so it was, he charged me two dollars a bushel, four dollars, and so my twenty bushels of wheat made into flour cost me forty-four dollars.

We got along through the winter the best we could. It was a terribly hard winter. Hundreds of cattle died of starvation and poverty. Right in the Streets of Brigham City there was an adobe building that had been partly erected that fall, sixteen by eighteen, and seventeen head of cattle died in that. And they were skinned by the starving people to keep alive. There was no bread to be gotten. And finally the news went to Bishop Pierce concerning the condition of the people who were starving. He gave out on Sunday that there was no occasion for anybody to starve. Says he, "We have got eight hundred bushels of wheat, tithing wheat, and I will send down to Brother Brigham and see if I can have it ground and divided among the people." So he sent word to Brigham but got no news what to do with it, whether he would have the liberty to use it or not. The first thing we knew John Sharp took every bushel of that wheat away to Salt Lake.

While living there at Brigham City it was very hard to get bread. That summer I worked for a man named Smith who crossed the sea in the same ship that I was in. He was

second counselor to Lorenzo Snow who was president of the stake. Through working for him he furnished me all the bread I wanted. Bread was still scarce all that summer. I recollect an instance in connection with Bishop Nichols. He found out I was getting flour from Smith, and, said he, "Can't you let me have a hundred pounds of flour?" Said I, "I only get a hundred pounds of flour at a time for myself. I have a hundred pounds that I am not using yet. You can have that provided you will furnish it to me as soon as I want it." "All right," he said, and so I let him have the flour. When my flour got out I went to him for the flour. Said he, "Brother Gaulter, I have a half a loaf of bread in the house, and where the next is to come from I can't tell. I can't pay you that flour." Said I, "I need it." And so I went to the miller there, Hall, and said, "Brother Hall, can you lend me a hundred pounds of flour until Brother Nichols pays me what he owes me?" I told him how I came to be out of flour. Said he, "I can lend you a hundred pounds of flour, but I want you to go to the bishop and ask him again." So I went to the bishop and asked him again for my flour, and he gave me the same answer. So I went and told Brother Hall the same thing and he said, "He has lied to you. I just sent him word that he had a grist of nine hundred pounds of flour in the mill and I wanted him to take it away." Said I, "I don't want to borrow flour from you." I went right up to Snow and said, "Brother Snow," after I had told him the story, "if you don't make that bishop come to time for lying to me, I will take it out of his hide." Said he, "Don't do that. I will see that he comes to time." I told him about the flour in the mill. Finally Snow went and saw him and he gave me an order to get my hundred pounds of flour out of the mill.

From that on we went to work logging in the canyon, and got logs out for the timbers to put up a mill that summer; and Smith furnished me all the flour I needed during the time I

worked along until just before I got the first word about the Reorganized Church.

I first heard about the Reorganized Church through a Welshman receiving a copy of the *Herald* from the States. He had ordered his *Herald* to be directed to the man carrying the mail between Salt Lake City and Oregon on horseback. He ordered his *Herald* addressed in that way because he did not want the Brighamites to know that he was taking the *Herald*. The man carrying the mail used to bring it to me at Brigham City, and I got hold of it in that way once or twice and found out about the Reorganization. [The first number of the *Herald* was published in January, 1860.]

In 1857 I think it was, 1857 or 1858, when we moved south, I was at a conference at Provo. Kimball spoke about having to leave our homes and the soldiers coming in. But says he, "The soldiers have been a help to us; but there is a damned thing springing up in the East that we dread more than we do all the Army that Uncle Sam can send here." I did not know what he meant then, but I found out afterwards that he meant the Reorganized Church. When I got hold of the *Herald* I found out.

I recollect one time there were three men who were called horse thieves. I don't know whether they belonged to the church or not. They were pursued and came through Box Elder Canyon. Then they divided and a man named Clark struck south. He ran up the side of the mountain; his horse gave out and he jumped off and went into a thicket of chokecherries, and there they surrounded him. When the place was surrounded they told him he had better give himself up, as they would starve him out or choke him to death for want of water. So he gave himself up and they brought him down, and got there just before dark. I saw this man Smith that I have been talking about, and said I, "What are they going to

do with Clark?" Says he, "Brother Gaulter, Snow has sealed his doom." I knew what that meant. They took him into the basement of the courthouse and he was in the hands of the sheriff, a young man who had been in the Mountain Meadow Massacre. That night about eleven o'clock they shot him dead without any judge, jury or trial. They cried out that he had tried to run away. Right in the streets in the heat of the sun they pulled off one of his boots and laid his head on it. There was a wound in his back, that was black with powder, and that showed whether he had been running away when he was shot.

We went up to Malad City, Idaho, in 1864, and there I opened up a farm with others; and in 1868 I sold out to a man named Evan Morgan who joined the Reorganized Church afterwards.

I got to hear concerning the Reorganization before I went to Malad. I think it was in 1866 that Attwood had been preaching north of Brigham City. And a man named Captain Thomas and a man named David Powell, came up. But before I went to Malad I used to hold discussions in favor of the Reorganization as far as I dared to go. Then in 1864 I went to Malad, Idaho. David Powell held services in Malad. Finally in holding their meetings they were interrupted by a polygamist who asked who ordained Joseph Smith a prophet. Brother Thomas answered concerning the right he had by promise, but he just kept that question going. And I got mad, and I called him by name and I says, "Can you tell me who made a prophet of his father, who ordained him a prophet?" Says he, "I am not talking to you." Says I, "I am talking to you, and I will soon put you out of this room, I won't be annoyed by your asking this question again and again after he has answered you time and again."

Finally they started a branch there and it increased to nearly

a hundred members and prospered quite well. Finally James W. Gillen came there, him and a man named Thomas Job, and held a conference. Brother James preached there quite a while and stayed with me all the time he was in Malad.

Finally after a while, in January (it must have been 1866) I was baptized by John Lewis. I recollect the night before I was baptized, I had made up my mind, and I told my wife that I wanted her to get me a clean shirt. She wanted to know what I was going to do with it and I told her I was going to get baptized in the morning. She had always made up her mind that she wouldn't be baptized any more, she had been baptized so much. Finally I got baptized. It was in January and we walked over snow three feet deep, almost able to bear a pony, and about thirty below zero. We had to walk nearly half a mile. By the time I come up out of the water, and got to the man who baptized me, and came down to his house, I was just like a rock, everything frozen on me. I got my shirt off and before a big fire and that changed things. I then took breakfast with him and then came home.

In May, 1868, we left Malad and went to Montana. We arrived in Montana in June. We stayed nearly two years in the mines there, that is I kept stock and sold butter and milk to the miners. That summer from what little work I did and the sale of milk and butter I laid up \$1,600. We milked about thirty cows. In the fall of 1870 we went to Willow Creek, Montana.

At the first conference at Malad I was made bishop's agent, and sixty-eight dollars were subscribed for Brethren Gillen and Job. After I got that means into my hands—I paid it almost all out of my own pocket and they promised to pay me—I asked the brethren how I should divide that money that they had put into my hands for these two missionaries. They were for dividing of it between the two. When J. W. Gillen learned

of this disposition he said, "I don't want it divided that way. Job has a family and I have none. You let Job have it all. He needs it. I don't need it. I have plenty at present—all I want." Of course Gillen got so that he needed some shoes or boots, and pants; he began to get shabby. I supplied him with pants and boots; I had a pair of boots made for him that cost twelve dollars.

We left Montana in 1882, and arrived here [Lamoni, Iowa] on the 6th of October, 1882. I have been here ever since; and so that completes the round.

I met Elder Reed who was the first Latter Day Saint elder I ever heard preach, the one who preached on board the ship *Swanton*. He used to bear the strongest testimony of any man I ever heard concerning Joseph Smith being a prophet, and that he knew the Book of Mormon was true. He was the first man that I met in Saint Louis at this time that I knew, and he began to find fault, or to run down Joseph Smith. He had been to Nauvoo, and he advised me not to go, and he gave a hard description of Nauvoo. I said to him, "Brother Reed, which testimony of yours shall I believe? When I was not in the work you testified that you knew that Joseph Smith was a prophet and the Book of Mormon was true; and now you turn around and deny all that you testified to before I came into the church. I have received a testimony myself that I can bear just as good as you did. I don't know anything about Joseph Smith being a prophet, or the Book of Mormon I don't know much about; but I do know the work or the preaching you preached to us on board the ship *Swanton* is true, that is, the gospel is the same to-day that it was anciently. And I am surprised that a man would bear his testimony as you did and then come around and tell a different tale. Which one of your stories shall I believe?"

The man wheeled around and left me and I never saw him from that day to this.

Before we left Boston in 1845 to go to Charleston, South Carolina, the captain had sold his interest in the ship *Swanton*, and consequently it was my privilege to go as master of the ship being the oldest mate in the ship. This man named Crooker, one of the owners and builders of the *Swanton* owned a part of the ship. When Davenport found out that they were going to let their nephew go as captain of the ship, a man of but very little experience, he told me if he was me he would not go another day in the employ; and if I wished to still follow the sea there was a ship building in Bath by a company named Bell, and he would buy one half interest and I could have a part of it and I could go as master of her. I thanked him for the offer. I had about four thousand dollars. Said I, "That is very little towards buying a ship of that size." He said it would be all right if I would agree to it. While we were talking we went into the cabin and there sat this man Crooker, and the *Millennial Star* was on the table. In that *Star* was published this miracle about this man, the steward. And this Crooker, after reading it, says he, "Davenport, I have just been reading this great miracle that occurred aboard the ship *Swanton*. Is there any truth in it?" The captain told him it was true, every word of it. "I am a witness to that, and so is Mr. Gaulter." He was a Presbyterian by profession. He says, "We read, 'According to man's faith it shall be done unto him.'" Says Davenport, "I would like to see you Christians have a little of that faith."

So I engaged upon this condition: I told Davenport I would not buy into the ship as I was going to quit the sea, he knew I was calculating to quit the sea, so I would not buy. Finally this man Crooker spoke to me and said this man Duncan was going to go as captain, and they raised my wages ten dollars and I agreed to go two voyages one year. They stated probably by that time they would have a new ship built, and

Captain Duncan could take the new ship and I could take the old one. I told them that I did not expect to follow the sea longer than one year. The trip which ended in 1845 followed this negotiation.

Before what is known as the Nauvoo battle, the battle between the Hancock County mobbers and the Mormons, I was a scout with one Captain Anderson who was killed in this battle. I served with him right in Hancock County; there were some seventy or eighty of us mounted. We went as far as La Harpe the first night, camping this side of La Harpe, to try to take a fellow by the name of McCoy who had whipped some of our brethren who were harvesting. He was aware that we might come after him, and he had his horse saddled and before we could surround him the next morning he slipped off. From there we went to McDonald County to a farmer named Squire Robinson, a member of the church, who had told us to go and get all the oats we wanted for our horses. From there we went to Pontoosuc. The morning before we started, we had our camp very close to the timber, and we had heard that the mob were going to ambush us, and the next morning we got up and started for Pontoosuc. When we got about half way across the timber we heard a voice cry out "Halt." Anderson told us to charge the timber, and so away we went and took Frank Higbee and McCoy prisoners. Then we went to Pontoosuc and there was not a soul in the town, all had left. Finally there was a store there, and they had left it open and everything in it. There was a barrel of whisky. I could not say how much whisky was in it. But Anderson told us not to touch that whisky because there might be something in it that would not agree with our stomachs. So we turned back to Nauvoo with these prisoners, and they were put into a hotel there, not Joseph's hotel, and finally tried, and the next day let loose.

After that came the Nauvoo battle. I was in the company with Captain Anderson when he was killed. He exposed himself too much and was killed. We went out and got into a cornfield, and there was a spring there where the mob used to go down to get water, and some of our men shot them down. Finally they found we were in the cornfield, and they began to shoot our way and we had to get out of it. Anderson exposed himself and got shot and killed. He had a son who was killed the next day. He was told not to expose himself. They were shooting their cannon in town, and finally he got shot nearly in two with a bullet. A man named Norris got killed, too, and two men were wounded. After that Almon W. Babbitt and William Cutler and a man named Haywood formed a committee to go and see if they could make peace, or see what terms they would give us to leave town. So finally they made arrangements with the mob that they would come into town and would not disturb anybody, but that the Latter Day Saints were to give up their arms. So finally I had a team and I hitched up my team and went down to cross the river to go away. Finally two mobbers came down to search the wagon. I had half a keg of powder in the wagon. Of course they got hold of my rifle and took it with them with the promise that it should be returned when we got across the river. I got my wife to sit on the keg of powder and they never disturbed her and so I saved that. Finally we crossed the river; and after crossing it came on very cold. Many were without either shelter, wagon or tent, and all they could do was to stick down four stakes and put a quilt over them. That night I sheltered nine women in my wagon. I put on my sea clothes, I had a good suit, and sat up all night. I had under my wagon as many as could lay under it for shelter. That night some of the women were confined and some died. This was on the Iowa side of the river near Montrose. I camped there about a week

by the slough above Montrose. Another family or two had camped close by us and we had the privilege of going into their tent. Sometimes seven or eight of us would be shaking with the ague.

There was a man owing me some money which I had loaned him in Nauvoo. He was up at Burlington. I went to see him, and being a stranger I paid my board beforehand at the tavern. One night I was sitting in the barroom, of course they kept liquor there, and there was a young man there that came down from Galena. Finally two mobbers that had come up from Warsaw sat right near us. One turned around to this young man and said, "Ain't you a Mormon?" and the young man said, "No." He never said a word to me. I thought I would go outside, it was quite warm. As I was going out said he with a ripper, "I'll bet you there goes a Mormon."

After I returned from Burlington we broke camp and went from there to Black Jack Grove. There we stayed another week, and from there we went towards Bonaparte on my way to Garden Grove. We got to a place called Fish Creek and there we stayed two nights with a Methodist who treated us very kindly. My team was a rather poor team, and so I traded a light wagon I had bought and finally got another yoke of cattle. We went from there to Farmington, and from there to Bonaparte, and there I camped a week until some young men came in after a family to go to Garden Grove.

While I was bishop's agent Brother William W. Blair came to Montana from Utah. While he was there his suit of clothes looked shabby, looked badly worn; so we in our branch on Willow Creek spoke about getting a suit of clothes for him. Finally we agreed to do so; and after consulting with the Gallatin Branch so we could get a good suit, there was somewhere about fifty dollars raised to buy him an outfit. When we told him what we had done he said, "Brethren, I want to

make a statement to you before you buy any clothes for me. I am very thankful that you are so thoughtful, but I would rather have the money in hand that you want to put on my back because there are other elders in Utah that need the money more than I do myself. If you will let me have the money I will take it there and buy some clothes for them.”

MAXIMUS

I hold him great who for love's sake
 Can give with generous, earnest will;
 Yet he who takes for love's sweet sake
 I think I hold more generous still.

I bow before the noble mind
 That freely some great wrong forgives;
 Yet nobler is the one forgiven
 Who bears that burden well and lives.

It may be hard to gain, and still
 To keep a lowly, steadfast heart;
 Yet he who loses has to fill
 A harder and truer part.

Glorious is it to wear the crown
 Of a deserved and pure success;
 He who knows how to fail has won
 A crown whose luster is not less.

Great may be he who can command
 And rule with just and tender sway;
 Yet is diviner wisdom taught
 Better by him who can obey.

Blessed are they who die for God
 And earn the martyr's crown of light;
 Yet he who lives for God may be
 A great conqueror in his sight.

—Adelaide Proctor.

AUTOBIOGRAPHIC STATEMENT OF ELIZABETH JOHNSON BLAIR

I was born in Newark, New Jersey, April 13, 1832.

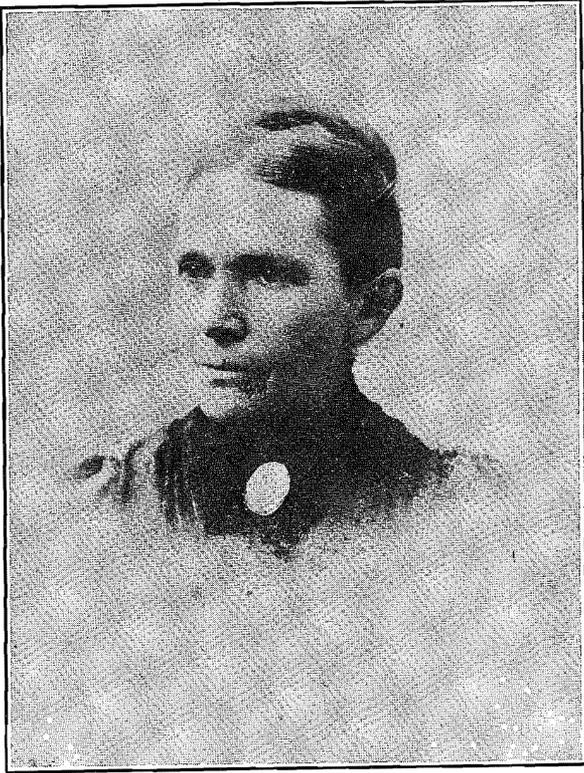
I had never heard anything about the gospel at all, I never heard there was such a thing as the latter-day work until after I was married. I had heard, of course, of Joseph Smith but I never associated him with gospel work or with religion of any kind; I had just merely heard him talked of. But after I was married, which occurred when I was eighteen years of age, and had been married about two years, William Smith came to Amboy, Illinois, and preached concerning the latter-day work, and Mr. Blair and I went to hear him a few times. I had never belonged to any church. My grandfather, grandmother and mother were Presbyterians. We heard William Smith preach a few times and after investigation for a short time we joined the church. Mr. Blair joined one Sunday and I a few days or about a week after.

While connected with this movement we received testimony of the truth of the gospel; but it was but a short time before we discovered things that were wrong. We had been in the church only about six months before I remember speaking in meeting and saying I believed the gospel was true, and that I wished I could say I believed William Smith was a prophet, but I could not. We had received the evidence of the truth of the gospel though we were in the church but a very short time. Then we left William Smith and gave up the work and thought that was all there was to it.

Several years afterwards we went to East Pawpaw, Illinois, where Mr. Blair went into business.

About 1856 Edmund C. Briggs and Samuel H. Gurley, missionaries of the Reorganization, came to Pawpaw, and Mr. Blair brought them over to the home. While we lived there there were a great many Latter Day Saints passing through

and they almost always managed to stay with us a few days. As a matter of course I got tired of them; and when these came and Mr. Blair told me there were two Mormon elders, as he called them, at the store, and he had brought them over



MRS. W. W. BLAIR.

to stay all night, I told him he might wait on them then. And so after I got supper I went away. I was singing in the Presbyterian church choir then and I went away to choir practice. When I got home I heard Mr. Blair and these men talking. I did not go into the room where they were, but into my own bedroom which opened off from the room in

which they were. I sat down by the door to listen and stayed there until midnight listening to their conversation. When Mr. Blair came in he wanted to know if I had just gone to bed. I told him yes. He wanted to know if I had not been in bed before, and I told him no. I said, "I have been listening to them ninnies try to talk." Mr. Blair could wind them up with one question. It was the most ridiculous thing I ever heard. They seemed as though they could not talk at all.

Mr. Blair got up in the morning, and while he was making the fire, whether I was asleep or awake I do not know, I saw written before my eyes the following, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." It was a very remarkable manifestation; and I got up feeling a little better towards them, but I did not yet realize the full import of the manifestation.

I went to the Presbyterian church that morning, and when I returned home, after we had dinner Brother Briggs spoke to me and asked me if I would not go into the parlor and talk with them. I laughed a little and told him yes. So I went into the room where Mr. Blair and these two men were and listened to them talk. I don't know how it was nor why it was, it was a very strange thing, but the night before Mr. Blair would ask questions which would be easy for us to answer now, and they could not answer them at all. They could not talk. But now they were full of talk and never lacked a moment for something to say.

I had been sick for over a year, not able to do more than just be around; and our daughter, Minnie, now Mrs. Nicholson, was sick also, and was very low. They pronounced the blessing of health upon the household, and surely we had it after that.

We came into the Reorganization soon after that upon our first baptism, and I never have doubted the work from that

time on. Not long afterwards we attended a conference at Beaverton, Wisconsin, and while there I was rebaptized by Brother Samuel Powers.

All along through the winter of 1859 and 1860, just before Joseph took his place as president of the church, we had the most remarkable meetings I ever attended. We had one down at our late reunion that reminded me of it. It seemed that whenever we met that memorable winter for prayer meeting that the Lord was right in our midst. And one morning at the late reunion it seemed as though the Lord was right there. I have not been in such a prayer meeting for many a day. That winter before Joseph came to us we had the gifts manifested much more than they are in these days. We were told in these gifts that Joseph would come and take his place as president of the church. But I had heard nothing from him, that is from him personally. I knew no promise that he would come.

Upon one occasion we had prayer meeting at my house. I was moved to speak in prophecy and say that Joseph would be with the church at the coming conference, appointed to be held at Amboy, Illinois. I was frightened nearly to death over it, because I had not heard from him about it. This occurred in February when this prophecy was made, and in a few days Mr. Blair got a letter from Joseph, and he went down and saw him, and the results of that interview have been narrated by Mr. Blair.

Joseph came to the conference held at Amboy, Illinois, beginning April 6, 1860, and his mother with him. There were a good many there, some few of them strangers. It was the most wonderful experience I ever passed through. Of course we were rejoiced because the prophecy was fulfilled and it was shown that God had spoken to us and recognized us. Before this we had been up to Zarahemla and had gotten acquainted

with Zenas H. Gurley, sr. When I look back upon those days they seem a great deal like a fairy tale to me.

When Brother Hilliard was here he was talking to me about this consecration. I told him that years ago I consecrated myself, my husband, my children and all I had to this work. I believe if ever anybody did give up everything, let it go, I did. My every thought was for the work. We always entertained the elders who were passing through. I have had Saints come and stay two or three months at a time, and we were scarcely ever alone. We had no regular income from the church or anywhere else; and I have seen the time when I prayed for the next meal and have had my prayers answered. One woman came and stayed at our home six months, lived right with us, and I went out washing and doing everything I could find to do to make the living. When the conferences used to be at Plano we lived at Sandwich, and we used to entertain from six to ten all the time and take them back and forth on the cars, and feed them. We would take a bushel basket of dinner for the noon meal. And as I say I don't know where it came from.

Brother Joseph was in tears the greater part of the time while he was making his address at Amboy, Illinois, when he took his place at the head of the church, and so was the greater part of the conference. And after he was done and said he would be with us, the whole congregation arose to their feet and there was not a dry eye in the room. It was just something wonderful. And his mother, Mother Bidamon, she just sobbed with joy. Joseph and his mother went home with us and stayed during the conference. She talked and told us a great deal about matters and things. She was not, however, a woman given to great deal of talk. If we asked her she would answer about her past experience.

After Mr. Blair had gone to the last conference before he

died, and was taken sick and died, I thought that I did not know whether this gospel was true or not. I reasoned in this way: I had sacrificed everything in the world for the gospel. It seemed to be very unkind. I can hardly actually tell you how I did feel about it after his death. I was for days in that frame of mind. For quite a while I nearly gave up everything. Finally I was reading the Bible one night alone. I had gotten to that pass that I could not do anything one way or another. I got down and prayed; and I received one of the greatest ministrations then that I ever experienced. I was told and shown plainly the purpose for which this had happened; and that if I would be patient and faithful, it would amount to great good to me and mine. Events transpiring since then have shown the fulfillment of the promise. Since that time my faith has been unwavering. I have been wonderfully blessed at times, and I think that I enjoy more of that peace and quiet of the Spirit when I am just by myself thinking about things, and so on.

Some people I think speak too often of their private experiences. I have always thought my personal experiences were too precious to be talked of unnecessarily; but of course I think sometimes it does other people good to hear our experiences; and for that reason only I speak of a very few of mine.

ROCKED IN THE CRADLE OF THE DEEP

Rocked in the cradle of the deep
I lay me down in peace to sleep;
Secure I rest upon the wave,
For thou O Lord! hast power to save
I know thou wilt not slight my call
For thou dost mark the sparrow's fall,
And calm and peaceful shall I sleep,
Rocked in the cradle of the deep.

LOCAL HISTORIANS

LAMONI STAKE, BY DUNCAN CAMPBELL

1890

(Continued from page 244.)

Elder John T. Phillips, of the First Quorum of Seventy, died at Cleveland, Iowa, February 26, aged 71 years and 24 days. He was a native of Wales, embraced the gospel there in 1844 or 1845 and came to America in 1849, went to Utah in 1852, rejected the evil teachings and practices there and returned to Saint Louis in 1857, accepted the Reorganization in 1864, went on a mission to Wales the same year, later labored in Pennsylvania, Missouri, and Iowa. He was earnest and zealous in his attitude to the faith.

Conference was held at Lucas, Iowa, March 1, 2, Henry A. Stebbins presiding, Wilson Hudson temporary clerk.

Branches reporting: Lamoni 677, 12 baptized; Lucas 207, 4 baptized; Davis City 78, 1 baptized; Pleasanton 107; Greenville 37; Centerville 21; Allendale 83, 5 baptized; Lone Rock not reported. Ministry reporting: Henry A. Stebbins, Evan B. Morgan, George Derry, John Shippy, Thomas Wellington, John Watkins, John J. Watkins, Archelaus S. Davis, Thomas A. Johns, Thomas R. Allen, Asa S. Cochran, Robert M. Elvin, Richard S. Salyards, Lloyd W. Wells, Hudson R. Harder, Parley Batten, William T. Shakespeare.

Account of bishop's agent, David Dancer, was audited and found right. Henry A. Stebbins, Asa S. Cochran, John Shippy, Thomas Wellington and Thomas R. Allen were chosen delegates to the General Conference of the year.

Preaching by Thomas Wellington and John Shippy, and they were assisted by Evan B. Morgan, Green Cloyd, and George Derry. The funeral sermon of John T. Phillips was preached Sunday evening by Henry A. Stebbins, assisted by Frank Izatt.

The district was reported to the Annual Conference in April as follows:

Nine branches, 1,324 members; 77 baptized, 72 received, 52 removed, 10 expelled, 14 died; 73 net gain; Henry A. Stebbins president, Saleda D. Shippy, clerk. One new branch organized and another soon to be. The work goes not rapidly but steadily onward, growing and spiritually increasing, too, we think. The president was in the field about one half the year, and Brethren Elvin, Shippy, Wellington, Wells, Jones, Bell, Bailey and other brethren have aided a good deal in places, as also Brethren Lambert, Turpen, Campbell have preached according as their duties in other districts permitted. Prospects are good for the future.

The General Conference placed Joseph R. Lambert in charge of the mission in which the district is located. Duncan Campbell, Lloyd W. Wells, John Johnston, Henry A. Stebbins, Hudson R. Harder, and Thomas Wellington received appointment to labor in whole or in part in the district. By action of the missionary in charge southern Iowa, which includes the Decatur District, was placed under the charge of Orlin B. Thomas.

Quite an interest was aroused and inquiry stimulated at Knowlton, Iowa, by Henry A. Stebbins, Orlin B. Thomas and Lloyd W. Wells, said the *Herald* of May 24. The elders were filling appointments all around the settlement.

Under date of May 29, Henry A. Stebbins wrote from Knowlton, Iowa, to the *Herald* as follows:

Brother Orlin B. Thomas and myself are here on our second visit, and are holding meetings nightly. A good interest is manifested in the teachings of the Scriptures; which teachings are so old, yet so new to many people. The traditions of the past have made the veil over the people, but the Lord is causing it to be removed from the minds and hearts of the honest in those places where the truth is being preached faithfully and in the Spirit.

Last evening we received a request to preach two nights in the town of Diagonal, a hall having been secured and paid for by citizens interested in our coming. Also this morning I received an invitation from Mr. Parr, a gentleman living at Malloy, twelve miles south, to come there, and he said that he would pay my fare and take care of me.

There being a Baptist quarterly meeting here last Sunday, Brother Thomas and I went on the train after midnight, or on Sunday morning,

north to Lorimer, from which place Brother William Shakespeare had long been writing to me. Reaching there about daylight and during the forenoon Brethren Lane and Shakespeare circulated appointments, so that we preached in the hall that afternoon and evening. There was a fair attendance at the first service, and in the evening the hall was filled to overflowing, with an attentive audience, composed of many of the leading citizens. They were not only attentive, but were respectful and courteous. Both there and here we were refused the use of meeting houses.

We are staying with the friendly people in and around Knowlton, there being only one brother in this neighborhood, Brother Adoniram J. Blakesley, who lives two miles from town.

After an arrangement for that purpose with Brother Joseph R. Lambert, minister in charge, I came to Wirt, Ringgold County, April 29, and on May 1, organized a small branch with Brother Charles J. Anderson as presiding elder. I preached near there on May 4, and on the 6th joined Brother Wells here and preached two evenings in continuance of the labor of Brethren Thomas and Wells. Preached at Grand River twice on Sunday the eleventh. On the thirteenth went to Lucas to fulfill a promise before made to an aged woman, Mrs. Mary Fletcher. In a dream she had been converted of the Lord, and in the dream had seen herself baptized by me. Hence, I now went and baptized her and James Robinson (formerly of Kewanee, Illinois), also Miss Jemima Truman and Lizzie, daughter of Brother John J. Watkins. Others had been baptized but a short time before by Brother Evan B. Morgan. The Lucas Branch is doing well and the same faith and zeal characterize the Saints there as in times past.

On the 17th I went with Brother Joseph R. Lambert to Blythedale, Missouri, to preach and to examine as to the advisability of organizing a branch in that region. It was considered best to renew regular appointments and bring the Saints together for a time before organizing a branch.

During the following week I came to Wirt, and up to this place, where Brother Thomas and I have been laboring as previously stated.

William T. Shakespeare wrote from Lorimer, Iowa, June 1, giving testimony of being healed of the ague under the administration of Zenos H. Gurley and Joseph S. Snively in fulfillment of a dream previously had; also confirming the account given by Henry A. Stebbins concerning the meetings held at that place and the incidents connected with them.

Five were added to the Lamoni Branch by baptism, July 27, Asa S. Cochran, the presiding elder, officiating.

The following letter dated Lucas, Iowa, July 1, is from Char-

lotte Phillips, president, and Harriett E. Birchell, secretary of the Lucas Mite and Sewing Society:

To the Sisters of the Home Column: Quite a time has elapsed since anything has been reported from our Mite and Sewing Society, and thinking many who have formerly belonged to it, as well as many others also would like to hear from us, we concluded to report to the columns of the *Herald* our work for the last year and a half.

Many who formerly belonged have moved away, yet we have collected \$164.92. This we have done mostly by working at quilts and a weekly due of five cents a week from each member. We have about twenty-five members who are active in keeping their dues paid and doing what they can. We have paid out for the last eighteen months \$158.65; \$15 was given to our Sunday school to buy *Hopes*; \$10 to our choir to buy Tune Books; \$60 was given to missionaries who went from our branch; \$5 to sustain missionaries at home, and \$47 to those in our branch who need assistance, and some for repairing done on our church building. We have on hand \$44.26. Some of this was from the year previous. Our present outlook is not very promising, owing to the work going down and a prospect of a final closing of the mines. Many are going away and many have gone. Those who have gone are doing good in other places, and those of us who will have to leave can do good somewhere else and thus continue to help on the good cause no matter where we are. Some will remain here for a while yet. There has been a good feeling most of the time among us and we feel sad to see the sisters going away. Death has removed one from us whose voice was seldom heard, but whose willing hands have relieved many and were ever open to those in distress, in her quiet, unobtrusive way has done a great amount of good, Sister Isabella Phillips. Our loss is her gain, and may we live as exemplary a life as she has done, and our works follow us, is our desire as a society.

The conference of June 21 and 22 was held with the Greenville Branch. Henry A. Stebbins was president and Orlin B. Thomas was temporary clerk.

Branches reporting: Lamoni 714, 46 baptized; Lucas 207, 8 baptized; Pleasanton 104; Davis City 78; Greenville 34; Wirt 28, 3 baptized, branch reorganized May 1; Centerville 19; Burrell 12, 8 baptized, branch organized April 1; Lone Rock 61, 1 baptized; Allendale 88, 5 baptized. The condition of the branches was reported as follows: Greenville by James McDiffit and Nephi Lovell, Pleasanton by Abram W. Reese, Davis City by Elijah Sparks, Burrell by Samuel M. Campbell, Wirt by

Orlin B. Thomas, Centerville by Russell Archibald. Henry A. Stebbins as district president gave account of the situation of the branches and the progress in new fields.

Ministry reporting: William Anderson, James Whitehead, Orlin B. Thomas, James McDiffit, Charles H. Jones, Duncan Campbell, Abram Reese, Matthew Pruyn, Alfred W. Moffett, James P. Dillon, John Shippy, Robert Lyle, Edwin Stafford, Horace Church, Samuel Ackerly, Horace Bartlett, Richard S. Salyards, Robert M. Elvin, Edward E. Marshall and Elijah Sparks. On request of the Burrell Branch the conference authorized the appointment of a court of elders to settle difficulties there. James Vinnard was ordained a priest by Henry A. Stebbins, Charles H. Jones and Alfred W. Moffett in compliance with the request of the Allendale Branch. The preaching was by Duncan Campbell, Charles H. Jones, James Whitehead and Henry A. Stebbins. They were assisted respectively by John Shippy, Thomas Wellington, Alfred W. Moffet and James McDiffit.

Joseph R. Lambert wrote from Lamoni, Iowa, September 4, in part as follows:

Since the General Conference I have labored more or less at Lamoni, Davis City, Garden Grove, Pleasanton, at three different places between Pleasanton and Lineville, Iowa; also at Runnells and Des Moines, Iowa. Have been blessed in presenting the word.

Have been corresponding with a minister of the "Advent Christian" Church, at Leon, Iowa, with a view to debate; but if he does not do better than he has done so far, I expect to publish the whole correspondence in the *Patriot*, that the people may see the situation as it is.

Henry A. Stebbins wrote from Saint Joseph, Missouri, August 25, in part as follows:

Since last writing in June from Knowlton, Iowa, I have done considerable office work and correspondence, and preached on Sundays and at other times when needed, in various places in Iowa and Missouri, at Knowlton, Greenville, Lucas, Davis City, near Blythedale, and at Allendale and Grant City. Brother Charles H. Jones gave me most kindly and efficient aid during ten-day services at Allendale the first part of

August. He is a noble man, God-fearing and spiritually minded. I have baptized some and administered to many sick this season.

By invitation I gave the address at the Lucas celebration on July 4. I also attended the conference of the so-called Whitmerites late in July at Davis City and took notes. There were six or seven ministers present and a few members.

A two-day meeting or convention of the Decatur District Sunday school association was held at Lamoni, October 18 and 19, at which the schools of Lamoni, Andover, Davis City, Pleasanton, Pleasant View, and Evergreen reported, Lucas reporting later. The school at Wirt had been discontinued.

An editorial item in *Herald* of October 18, said: "Elder James W. Johnson, Redding, Iowa, lately wrote from that place where he has been preaching the word. The Saints there have a hall, their own; crops are good, and they are doing all they can to publish the truth and aid its progress."

At the close of a letter written by Edward E. Marshall, from Lone Rock, Harrison County, Missouri, September 26, he says:

Brethren Stebbins and Bennett aided us in our late picnic to good effect. The turnout was very good, notwithstanding the two-day meeting at Allendale, and another picnic at Rama, all on the same day. Good order, unity of feeling and universal courtesy ruled the hour from the beginning of the opening prayer to the end of the benediction.

In a letter dated Lamoni, Iowa, October 15, Asa S. Cochran tells of a visit by him and Richard S. Salyards to Blythedale, Missouri, where they attended the lecture of Clark Braden on the "Rise of Mormonism," and two sessions of the Braden-Orem debate which involved the question of the condition of the spirit between death and the resurrection. To the writer, the position assumed by Elder Braden seemed preferable to the ground taken by his opponent. The letter is mainly occupied with a criticism of Braden's lecture.

In *Herald* of November 1, Ebenezer Keeler, president of the Allendale Branch gave the following account of the dedication of their house of worship:

The Saints at Allendale, Worth County, Missouri, have built a neat frame church 24 by 60 feet, seated with chairs, at a cost of \$7.50. It was dedicated October 12, at eleven a. m., hymn 60 was sung and prayer by Brother Ebenezer Keeler; this was followed by hymn 764; the sermon was by Brother Henry A. Stebbins, and was very impressive and earnest. If the Saints will heed the advice given, there will be a spiritual growth here. The dedicatory prayer was offered by Brother Hudson R. Harder. . . . Benediction by Brother Stebbins.

Conference was held at Davis City, Iowa, October 25 and 26, Henry A. Stebbins presiding, Joseph R. Lambert assisting, Saleda D. Shippy, clerk.

Branches reporting: Lamoni 721, 5 baptized; Little River 112, 2 baptized; Davis City 76; Lucas 207, 3 baptized; Greenville 33; Centerville 24, 4 baptized; Wirt 30, 2 baptized; Lone Rock 62, 1 baptized; Allendale and Burrell not reported. The situation and progress in Little River was reported by Alfred W. Moffet, Greenville by James McDiffit, Lone Rock by Charles H. Jones, Lamoni by Saleda D. Shippy, Davis City by Elijah Sparks, Burrell by S. M. Campbell.

Joseph R. Lambert, minister in charge, Henry A. Stebbins, district president; James Whitehead, Charles H. Jones, Alfred Moffet, Edwin Stafford, Samuel Ackerly, Joseph S. Snively, Hugh N. Snively, Thomas Wellington, Joseph Boswell, John Denio, William N. Ray, Robert Lyle, William N. Abbott, John Johnston, Horace Bartlett, Mathew Pruyn, Ebenezer Keeler, William Waterman, James W. Johnson, James M. Brown, Nephi Lovell, William Dodson, and Edward E. Marshall reported. The laboring ministry reported having good success in their efforts.

Jeremiah A. Gunsolley and Wilson Hudson reported for the district Sunday school association showing that there were eight schools and about five hundred and seventy teachers and scholars in all, with increasing interest manifested and favorable prospects ahead. The Lord has shown his favor and they exhort all Saints to awake to the importance of the work of

teaching the children and young people the way of the Lord.

The following statement from the bishop's agent was read and ordered published with the minutes: "I call your attention to the financial condition of the district. Besides the poor there are families of thirteen of the ministry to be cared for, taking \$319.50 per month. The tithes and offerings received in the district have been much less this year than for three years before and I have had to draw on the general church fund for \$950 since April."

Henry A. Stebbins was unanimously chosen district president and Saleda D. Shippy clerk. The president was instructed to appoint two-day meetings wherever it was advisable to do so.

The preaching was by Charles H. Jones, Thomas Wellington, James Whitehead, and Joseph R. Lambert; assisted by Joseph S. Snively, Hugh N. Snively, Henry A. Stebbins, and John Johnston.

Of the work in his town, James W. Johnson wrote from Redding, Iowa, November 7, "The work here, as elsewhere has its drawbacks, because of the enemy of truth."

BRADEN IN LAMONI

Under the above caption the *Herald*, of December 13, printed the following editorial:

Elder Clark Braden, of the Disciple Church, the man with whom Brother Edmund L. Kelley has had some three discussions touching the faith and doctrines of the church, delivered a lecture in the Saints' chapel at Lamoni, on the evening of Wednesday, December 3. His subject was briefly stated—"Mormonism a fraud; Joseph Smith an impostor."

He came to Lamoni under the following circumstances: Some little time ago he lectured at Blythedale in Missouri, upon Christianity, its claims compared with infidelity, and in the course of his stay there he paid his respects to the "Mormons." Some of the Saints heard of this lecture and attended. It so happened that Brother Kelley was at Lamoni and Independence, Missouri, on business; and at the request of several of the brethren, including Joseph R. Lambert, in charge, he visited

Blythedale and reviewed Elder Braden. This led to talk of another discussion, Mr. Braden being quite free to challenge, wording his propositions unfairly. It terminated in Brother Kelley leaving a formal statement involving three propositions; awaiting Mr. Braden's acceptance. The latter was, however, in the employ of a farmer's alliance committee to advocate the claims of some of the candidates for office in the county and could not attend Brother Kelley's review, although he was invited to do so, nor yet meet Brother Kelley to agree on positions, time, etc. In a short time after this, Elder Braden came to Davis City, some seven miles from Lamoni, opening there on the evening of Saturday, the 29th of November, on "Christianity vs infidelity," at the close of which lecture he referred to the people of Lamoni in rather uncomplimentary terms; and stating his intention of coming to Lamoni to lecture; in which event the Mormons would have to "face the music," or "back out," etc. In pursuance of this purpose an effort was made to secure the Methodist Episcopal Church at Lamoni. The use of this building was refused him for the purpose of assailing their neighbors. Learning of this refusal, Brother Asa Cochran, who presides over the Lamoni Branch, at once telegraphed Brother Oliver J. Bailey, of Davis City, to tender Mr. Braden the use of the Saints' building at Lamoni, which offer was accepted, and the lecture on the evening of the third instant was the result.

There were some who had attended Mr. Braden's lecture at Davis City, on the afternoon of Sunday, November 30, and these and many others at Lamoni desired to hear what the gentleman had to offer on the subject in controversy; and for this reason Brother Cochran made the offer of the house as he did.

The grounds assumed by Mr. Braden are briefly stated; that Joseph Smith was an impostor and his revelations frauds, including all that he ever gave to the world as revelation from God. In pursuit of this idea he presented what he claimed was presented by Joseph Smith, and stated some of his reasons for his view regarding them. The family of Joseph Smith, their characters, Joseph Smith's character, the angel's visit, the plates, the translation of them, the Book of Mormon, the Book of Covenants, the Inspired Translation of the Scriptures, all came in for denunciation in general terms. The Spaulding story was revamped, and was made the basis of the Book of Mormon, Sidney Rigdon was the real originator of the whole and Joseph Smith was his tool, etc. There was not a single

new idea, so far as the substance of what was presented is concerned.

He closed with a new challenge; and with Brother Kelley's letter submitting the questions for discussion in his possession, gave his challenge as if the questions originated with himself. A telegram from Brother Kelley agreeing to meet Mr. Braden at once, or at any time in January was read at the close of the lecture. This Mr. Braden accepted publicly, refusing to discuss any other than the following:

1. All that Joseph Smith gave to the world, purporting to be revelations from God, were entirely of human origin, and frauds; and Joseph Smith was an impostor. Braden affirms.

2. The revelations that Joseph Smith gave to the world were true revelations from God, and Joseph Smith was a true prophet of God. Kelley affirms.

Mr. Braden was not ready to meet Brother Kelley as early as Monday, December 8, at which time Brother Kelley stated he could be at Lamoni, and the matter of time was left for the two disputants to arrange as they could agree.

Mr. Braden declared at Davis City, and also at Lamoni that he would not discuss with the "Mormons" any other proposition than the above; his position being as he stated it, that if he proved Joseph Smith to be an impostor, he proved his work to be a fraud, etc. He declined to discuss any question touching the standing or doctrines of the Disciple Church of which he was a member, upon the idea that Mr. Kelley desired to "throw mud at Alexander Campbell," and to "seek revenge" for the attacks that Mr. Braden has been making upon Mormonism. Of this we only need to say that the defensive warfare the Saints have been obliged to wage against just such attacks has been forced upon them; and they have been treated in the most of such attacks as if they had no rights of common manhood, social, religious, or political, which their assailants

were under obligation to regard. In their own defense they have been obliged to insist that if their work was to be proved a counterfeit and fraud, there must be an original and a genuine somewhere; hence, the question, Do you who attack us represent the true, and where is it?

In its issue for December 11, the *Decatur County Journal* printed the following news of the filing of the articles of incorporation of the new "Church of Christ" on December 4.

The articles of incorporation of a new church, called the "Church of Christ," were filed with the county recorder last Thursday. The incorporators are John C. Whitmer, of Richmond, Ray County, Missouri; Ebenezer Robinson, Frederick Cunnington, Simeon F. LaPoint, L. S. Losey, Sarah Cunnington, M. A. Robinson and James E. Hockert, of Decatur County, Iowa. The trustees are John C. Whitmer, Ebenezer Robinson, and Simeon F. LaPoint. The principal place of business is Davis City, Iowa, and the object stated is to "promulgate the gospel of Christ and fulfill the law of the land." The doctrine is, "belief in the Bible and the Book of Mormon." We understand the difference between this church and the Latter Day Saints is that, while they accept the Book of Mormon as divine, they deny the authority of the revelations of Joseph Smith. John C. Whitmer, one of the incorporators, is a son of David Whitmer, one of the witnesses of the Book of Mormon, and Ebenezer Robinson was one of the principal men in the church at Nauvoo.

It should be said that John C. Whitmer taking part in the above incorporation, was a nephew, not a son of David Whitmer. He had never united with the Reorganization. Ebenezer Robinson was a member of the Reorganization and supposed to be in sympathy with its purpose and work until the publication of the Historical Record of Ringgold and Decatur Counties, Iowa. In that work, Zenos H. Gurley, a son-in-law of Robinson, was given a biographical notice in which was included an affidavit made by Robinson to the effect that in his house at Nauvoo, Hyrum Smith, brother of the prophet, Joseph Smith, testified to the truth of the doctrine of plural wifery, declaring the belief of his brother Joseph in it. After the publication referred to was given to the world, Robinson wrote a letter of regret and apology to Joseph Smith, president

of the Reorganization, claiming that Gurley had broken faith with him in thus giving his affidavit to the public at that time. He held that the affidavit in question was put in the hands of Gurley with the express understanding that it should not be published during the lifetime of Robinson.

After the publication of his affidavit Robinson seems to have realized the inconsistency of his former professions with reference to the Reorganization, and as a matter of self-justification began to throw discredit upon the status of the church during the last years of Joseph and Hyrum Smith. To further his purpose he began, at Davis City, Iowa, the publication of a paper named *The Return* in which he advocated the claims of David Whitmer to the leadership of the church. By action of an elders' court he was expelled from the Davis City Branch of which he was a member.

ROBINSON ON THE REORGANIZED CHURCH IN 1869

“For years I have longed for the time to come when the same peaceful and pure Spirit would be poured out upon the church, which was received and enjoyed at the beginning of the work of the last days; behold here I find it, and why should I not rejoice?”

“My lot, as you are aware, is to mingle almost constantly with the business men of the world, and much of the time comparatively with strangers, and then to have the privilege of sitting quietly in a brother's parlor and read of the dealings of our heavenly Father with his children in different countries and in different lands furnishes such a happy contrast that I am at a loss to find language to express my gratitude.”

FREEMASONRY AT NAUVOO

There has been much comment—favorable and unfavorable—regarding the connection of Joseph Smith and others with Masonry in Nauvoo. There has, however, been some misunderstanding or lack of understanding in regard to just what was done.

The following article taken from History of the Grand Lodge of Iowa, by Mr. Joseph E. Marcombe, will be read with interest. By this we learn the reasons for and the extent of the opposition to Nauvoo lodges from the grand lodge of Illinois, as well as some local lodges.

We especially invite attention to one reason, namely, the fear that “Mormon” Masons would become so numerous as to control the grand lodge of Illinois. The author of the book from which we quote, in a private letter to the Editor of the JOURNAL OF HISTORY makes the following significant remarks:

March 10, 1910.

HEMAN C. SMITH,

Lamoni, Iowa.

Dear Mr. Smith: I write to express my sincere appreciation of your kindness in sending me copy jubilee edition of the *Saints Herald*. To one who has from an outsider's standpoint given considerable attention to the early history of your church, this issue has great interest.

I was very early in my investigations convinced that historians have been unfair to the purposes of the Nauvoo community and that the character of Joseph Smith had been either misinterpreted or grossly maligned, or both. To me the founder of the Saints' church was a man whose social plans if allowed free working out might have solved some of our present problems. I am not competent to judge of his religious ideas, but I certainly would not let prejudice blind me or ignorance lead me to condemnation.

The *Saints' Herald* says that Joseph Smith does not appear as a Mason. I showed beyond a peradventure a few years ago that Joseph and Hyrum Smith were both “made Masons” on sight (as president Taft was a few months ago in Cincinnati) by the grand master of Illinois. The fact is established beyond dispute that the lodge of Nauvoo, while it took in members at a rate beyond precedent, did not violate the regulations of Masonry in proportion beyond other lodges of the time. All lodges were slipshod in their methods, at least in the newer communities. But the

fear arose and was voiced by the lodges at Quincy and Warsaw, that the Nauvoo lodge, with its offshoots at Montrose and Keokuk, might control the grand lodge of Illinois.

(To be continued.)

To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Our lives are songs; God writes the words,
And we set them to music at pleasure,
And the song grows glad, or sweet, or sad
As we choose to fashion the measure.
We must write the music, whatever the song,
Whatever its rhyme or meter,
And if it is glad we may make it sad,
Or if sweet we may make it sweeter.

How often is our path
Crossed by some being whose bright spirit sheds
A passing gladness o'er it; but whose course
Leads down another current, never more
To blend with ours! yet far within our soul,
Amidst the rushing of the busy world,
Dwells many a secret thought, which lingers still
Around that image.

Heaven is not gained by a single bound,
But we build the ladder by which we rise;
From the lowly earth to the vaulted skies,
And we mount to the summit, round by round.

So should we live that every hour,
May die as dies the natural flower;
That every word and every deed
May bear within itself the seed
Of future good, for future need.

Count that day lost, whose low descending sun
Views from thy hand no worthy action done.

Whene'er the clouds of sorrow roll,
And trials overwhelm the mind,
When faint with grief thy wearied soul
No joys on earth can find,
Then lift thy voice to God on high,
Dry up the trembling tear,
And hush the low complaining sigh,
Fear not, thy God is near.

CURRENT EVENTS

BY E. REBECCA WELD

February 3, 1917. The United States severs diplomatic relations with Germany on the ground that the German Government's announcement of January 31 withdraws the assurance given on May 4, 1916, that Germany would confine war operations to the fighting forces of the belligerents.

February 10, 1917. The American ambassador, James W. Gerard, leaves Germany to return home, via Switzerland; American affairs are placed in the care of the Spanish ambassador, Senor Polo y. Bernabe.

February 19, 1917. The President nominates ex-Governor John Franklin Fort of New Jersey, and William B. Colver of Minnesota, as members of the Federal Trade Commission.

February 20, 1917. The antishipping bill, forbidding sending liquors from a wet to a dry county in Delaware, passes the State senate and goes to the governor.

February 20, 1917. Governor Cox of Ohio, signs the Reynolds Bill, giving the women of the State the right to vote for presidential electors.

February 20, 1917. Minnesota's house of representatives passes a bill to grant full suffrage to women by constitutional amendment.

February 20, 1917. A favorable committee report on woman suffrage is presented in the lower house of the New Hampshire Legislature.

February 20, 1917. The Vermont house of representatives defeat a bill to grant women presidential suffrage.

February 20, 1917. A very interesting debate occurred at Allenton, Michigan, between Elder S. W. L. Scott and Elder D. B. Turney of the Methodist Protestant Church.

February 22, 1917. The Maine Legislature adopts unanimously a joint resolution providing for the submission of a

woman suffrage amendment at a special election on September 10, 1917.

February 22, 1917. Iowa senate passes a bill making the place of delivery of liquor the place of sale.

February 22, 1917. The woman suffrage bill passes the lower branch of the Indiana Legislature and goes to Governor Goodrich for signature.

February 23, 1917. The Utah Legislature takes action to sustain the constitutionality of the prohibition law recently passed and signed by the governor, effective August 1.

February 25, 1917. The Cunard liner *Laconia* is torpedoed and sunk without warning at night off the Irish coast; twelve persons, including two American women, are drowned or die from exposure.

February 26, 1917. Proclaiming himself still the friend of peace President Wilson asks Congress in an address for authority to arm outgoing American merchantmen, as well as to employ other means of protecting American lives and property.

February 26, 1917. President Wilson appears before Congress and asks authority to arm merchant ships; he declares that an "overt act" by German submarine commanders has not yet occurred (the *Laconia* incident had not become known).

February 26, 1917. Judge Horace E. Deemer, senior justice of the supreme court of Iowa, died at his home in Red Oak, Iowa, aged 58.

February 26, 1917. Honorable James H. McConlogue, of the Iowa State Board of Control, died, aged 61.

February 27, 1917. First steps toward granting the president power he desires in arming merchantmen is taken by the Senate as the committee on foreign relations reports a bill permitting the arming of vessels and supplying them with necessary ammunition.

February 27, 1917. Former Ambassador Gerard reaches

Corunna, Spain, and prepares to sail to America, although warned by Berlin that sailing would be dangerous.

February 27, 1917. The president, after conference with Secretary Lansing makes it clear that he regards the sinking of the *Laconia* as the "overt act" for which he has been waiting.

February 27, 1917. Twenty-one lives are lost in a wreck on the Pennsylvania Railroad near Altoona, Pennsylvania, as a fast passenger train is telescoped by a freight going in the same direction.

February 27, 1917. The Danish steamer Frederik VIII, bearing Count von Bernstorff, former German Ambassador to the United States, leaves Halifax after eleven days' detention and search by the British authorities.

February 28, 1917. Washington hears that Germany suggests to Mexico and Japan an alliance by which war was to be made on the United States if it did not remain neutral.

February 28, 1917. Prohibition wins a victory in Congress as the amendment making District of Columbia "dry" having passed the Senate, passes the House by a vote of 273 to 137.

February 28, 1917. The Senate passes the emergency revenue measure in the form in which it came from the House.

February 28, 1917. Governor Goodrich signs a bill passed by the Indiana Legislature extending the suffrage to women in presidential elections.

March 1, 1917. President Wilson informs the Senate officially that the United States Government is in possession of authentic documents disclosing how Germany intrigued to ally Japan and Mexico with her in war on this country.

March 1, 1917. The House by vote of 403 to 13 passes the bill empowering the president to arm ships.

March 2, 1917. Congress passes the naval bill, appropriating \$535,000,000 for the construction of ships needed to make

the Navy a modern and balanced fleet; \$70,000,000 to be spent on submarines for harbor defense.

March 2, 1917. Michael F. Conry, Representative in Congress from New York City, dies, aged 46.

March 3, 1917. President Wilson signs the post office appropriation bill containing the "bone-dry" prohibition amendment. An attempt by the House to postpone action on the "bone-dry" rule for one year failed.

March 3, 1917. Hamandan, an important Persian city near the Turkish frontier (two hundred forty miles northeast of Bagdad), is captured by the Russians; the city has been held by the Turks since August.

March 4, 1917. Chinese cabinet decides that China should join the United States in breaking off negotiations with Germany, but President Li Yuan-Hung refuses his consent.

March 4, 1917. President Wilson takes the oath of office for his second term as president.

March 4, 1917. Continued filibuster, led by Senator LaFollette, prevents a vote on the armed ship bill, and congress adjourns without passing the measure.

March 4, 1917. Eleven members, under the leadership of Mr. LaFollette (Republican, Wisconsin,) and Mr. Stone (Democrat, Missouri,) prevent a vote upon the president's bill for the arming of merchant ships.

March 5, 1917. President Wilson is inaugurated for a second term.

March 5, 1917. The Senate of the sixty-fifth Congress meets in special session; sixteen new members take their seats.

March 8, 1917. The United States Senate adopts by the majority of 76 to 3, the closure rule, which makes the limitation of debate possible.

March 8, 1917. Count Ferdinand von Zeppelin, creator of the great German dirigible balloons, dies, aged 79.

March 9, 1917. President Wilson decides to arm American merchantmen at once, and supply them with naval gunners without waiting for authority from Congress.

March 9, 1917. President Wilson issues a call for an extra session of Congress "to consider all matters collateral to the defense of our merchant marine."

March 9, 1917. The Hell Gate Bridge over the East River in New York City is formally opened to traffic.

March 11, 1917. Ambassador Gerard reaches Havana without mishap.

March 11, 1917. President Wilson directs that the Navy Department proceed at once with the arming of merchantships and the detail of navy gunners necessary for manning the guns.

March 11, 1917. A tornado sweeps over New Castle, Indiana; and kills twenty-two people, injuring two hundred others. The storm lasts but five minutes, yet over three hundred homes are wrecked. Everything in a path two blocks wide and more than ten blocks long is demolished.

March 11, 1917. Elections are held in Mexico for president and for members of the Chamber of Deputies and the Senate; Venustiano Carranza is elected president without opposition.

March 11, 1917. Cyrus Adams Sulloway, Representative in Congress from New Hampshire, dies, age 77.

March 12, 1917. Ambassador Gerard lands in Florida bearing official dispatches and papers for Washington. Among these is the draft treaty which Berlin attempted to compel him to sign.

March 12, 1917. President Wilson formally announces to all the nations of the world, except Germany, his decision to arm American merchantmen against illegal assaults.

March 12, 1917. The New York State senate passes the woman suffrage amendment and it will be submitted to the voters next November.

March 15, 1917. Czar Nicholas II abdicates the throne of Russia for himself and his son in favor of his brother, Grand Duke Michael Alexandrovitch.

March 15, 1917. Lieutenant Governor William D. Stephens (Republican) becomes the Governor of California upon the resignation of Hiram W. Johnson to take his seat in the United States Senate.

March 16, 1917. The executive committee of the Russian Duma announces a policy of reform comprising universal suffrage; liberty of press, speech and religion; general amnesty; and the abolition of the secret-police system.

March 16, 1917. Grand Duke Michael Alexandrovitch renounces the throne of Russia until such time as a constituent assembly on a basis of universal suffrage shall establish a form of Government.

March 20, 1917. The Quorum of Twelve began their quorum work Tuesday morning with a joint session with President Frederick M. Smith.

March 21, 1917. President Wilson calls a special session of Congress for April 2, two weeks in advance of the date originally set, "to receive a communication concerning grave matters of national policy which should be taken immediately under consideration."

March 22, 1917. The United States extends formal recognition to the new Government of Russia, the first nation thus to act, the British, French and Italian ambassadors at Petrograd later convey official recognition from their governments.

March 23, 1917. New Albany, Indiana, is struck by a tornado. Six full blocks are laid waste in a thickly populated residence district with property damage of \$2,000,000. Thirty-seven lives lost, more than seventy-five severely injured.

March 24, 1917. Grand Duke Nicholas is deprived of his position as commander-in-chief of the Russian Army, owing to his connection with the Romanoff family.

March 24, 1917. The United States orders the withdrawal from Belgium of Minister Brand Whitlock and the members of the American Relief Commission, because of hampering restrictions and the sinking of relief ships by the German submarines; declining to accept further responsibility for leaving American citizens in German occupied territory.

March 31, 1917. The Danish West Indies are formally transferred to the United States by Denmark.

More than ten thousand postmasters are placed under civil service rules. Present incumbents are not affected, but all future vacancies are to be filled by competitive examination.

March 31, 1917. The United States takes possession of the Danish West Indies, renaming them the Virgin Islands; administration through the Navy Department with Rear Admiral James H. Oliver as first governor.

April 2, 1917. The sixty-fifth Congress meets in extraordinary session.

April 3, 1917. Springfield, Illinois; Madison, Wisconsin; and Duluth, Minnesota; vote prohibition.

April 4, 1917. The Senate passes the war resolution, by a vote of 82 to 6.

April 5, 1917. The House of Representatives passes the war resolution by a vote of 373 to 50, after a continuous debate of sixteen and one half hours.

April 5, 1917. The unarmed American ship *Missourian* returning to the United States in ballast is sunk in the Mediterranean by a submarine.

April 5, 1917. President Poincare cables President Wilson his welcome of the United States entry into the war.

April 6, 1917. William J. Bryan asks the president to enroll him as a private.

April 6, 1917. The United States enters the war, upon the signing by President Wilson of a joint resolution passed by

Congress declaring that a state of war has been thrust upon the United States by the Imperial German Government.

April 6, 1917. The House (at 3 a. m.) by a vote of 373 to 50 passes the Senate resolution declaring that a state of war exists with Germany. Mr. Kitchin (Democrat, North Carolina) leads opposition; resolution formally approved by President at 1.15 p. m.

April 7, 1917. Cuba enters the war, President Menocal signing a resolution passed unanimously by Congress; in the debate Cuba's "duty toward the United States" is given as a compelling reason, as well as German submarine offenses.

April 8, 1917. The Austrian Government informs the American charge d' affaires that it has decided to sever diplomatic relations with the United States.

April 8, 1917. Richard Olney, Attorney General and Secretary of State under President Cleveland, dies, age 82.

April 11, 1917. The Brazilian Government severs diplomatic relations with Germany, because of the torpedoing and shelling of the steamer *Panama* by a German submarine, with loss of life.

April 13, 1917. Bolivia severs diplomatic relations with Germany.

April 13, 1917. Elder Buford J. Scott was ordained to the office of bishop by President Frederick M. Smith and Bishop McGuire.

April 13, 1917. Elder Edward Rannie ordained to office of high priest by Gomer T. Griffiths and Francis M. Sheehy.

April 13, 1917. Hans N. Hansen ordained to the office of high priest by Francis M. Sheehy and Gomer T. Griffiths.

April 13, 1917. Robert N. Burwell ordained to office of high priest by Ulysses W. Greene and John W. Rushton.

April 13, 1917. William R. Adams ordained to office of high priest by John W. Rushton and Ulysses W. Greene.

April 13, 1917. David J. Williams ordained to office of high priest by James A. Gillen and Peter Anderson.

April 13, 1917. Daniel T. Williams ordained to office of high priest by Peter Anderson and James A. Gillen.

April 13, 1917. Hiram E. Moler ordained to office of high priest by William Aylor and James F. Curtis.

April 13, 1917. James F. Mintun ordained to office of high priest by James F. Curtis and William Aylor.

April 13, 1917. Warren E. Peak ordained to office of high priest by Thomas W. Williams and Robert C. Russell.

April 13, 1917. James E. Bishop ordained to office of high priest by Robert C. Russell and Thomas W. Williams.

April 13, 1917. Edward A. Curtis ordained to office of seventy by Thomas C. Kelley and Elmer E. Long.

April 13, 1917. Byron H. Doty ordained to office of seventy by Elmer E. Long and Thomas C. Kelley.

April 13, 1917. Thomas W. Curtis ordained to office of elder by James F. Mintun and Hiram E. Moler.

April 13, 1917. Phillip Davenport ordained to office of elder by Hiram E. Moler and James F. Mintun.

April 17, 1917. The War Department announces that from April 11 to 15 a daily average of 1,434 men enlisted in the regular Army.

April 20, 1917. Elder Robert M. Elvin, long a faithful member of the Reorganized Church of Jesus Christ of Latter Day Saints, died, age 71 years.

May 10, 1917. Honorable Joseph Benton Foraker, former United States Senator from Ohio, died at his home in Cincinnati, aged 70.

CONFERENCES

June 17, 1916. Minnesota conference convened at Clitherall, Minnesota.

July 6, 1916. North Dakota District conference convened

at Logan, North Dakota. Assistant president Warren McElwain in charge.

July 22, 1916. Portland, Oregon, District conference convened at Portland. John W. Rushton, assisted by Marcus H. Cook, Charles E. Jones, and George M. Shippy presiding.

August 5, 1916. Seattle and British Columbia District semi-annual conference convened at Centralia, Washington, with district officers presiding.

August 5, 1916. British Isles Mission conference convened in the Saints' church Bradford, Manchester; Ulysses W. Greene presiding, with William H. Greenwood assisting.

August 12, 1916. Eastern Oklahoma District conference convened at Fort Towson. James C. Chrestensen, Hyrum O. Smith and Jesse M. Simmons chosen to preside.

August 12, 1916. The Utah District conference convened at Glenwood Park, Ogden, Utah, with John W. Rushton and district presidency presiding.

August 25, 1916. Northern California District conference convened at Irvington; John W. Rushton, Charles W. Hawkins, and Charles A. Parkin chosen to preside.

August 26, 1916. Central Oklahoma District conference convened at Reeding. District president Joseph Arber chosen to preside, assisted by Earl D. Bailey.

September 2, 1916. West Virginia District conference convened near Harrisville, with Joseph Biggs in charge and Thomas Newton and Baronett Beall associated.

September 9, 1916. The Independence Stake conference convened at Independence, Missouri.

September 9, 1916. Northwestern Nebraska District conference convened at Decatur, Nebraska. President Carl T. Self, assisted by James A. Gillen, presiding.

September 16, 1916. The first regular Holden Stake conference met at Holden, Missouri, with David J. Krahl chosen

to preside, associated with President Frederick M. Smith and missionary in charge, Francis M. Sheehy.

September 16, 1916. Southern Nebraska district conference was held with the Saints of the Lincoln Branch at Lincoln, Nebraska. James A. Gillen, minister in charge, presiding.

September 30, 1916. Toronto District conference opened at 10 a. m. in charge of district presidency, assisted by Bishop Richard C. Evans and Apostle James F. Curtis.

October 7, 1916. The London District conference convened at Stratford, Ontario.

October 7, 1916. Clinton District conference met at Mapleton, Kansas.

October 7, 1916. The Far West District conference convened near Lexington Junction, Missouri, with John T. Ford and Buford J. Scott presiding.

October 7, 1916. Des Moines District conference convened at Runnells, Iowa, in charge of district presidency Orman Salisbury, Charles Nirk, and Henry Castings.

October 7, 1916. Fremont District conference convened at Bartlett, Iowa, with Thomas A. Hougas in charge.

October 7, 1916. Southern Missouri District conference was held at the Saints' church near Tigris with district officers in charge.

October 7, 1916. Florida District conference convened at Alafloa church with David M. Rudd chosen to preside, assisted by Francis M. Slover.

October 8, 1916. The Pottawattamie District conference convened at Boomer, Iowa, with John A. Hansen and Joshua P. Carlile in charge.

October 14, 1916. Nauvoo District conference convened with the Rock Creek Branch at Adrian, Illinois. District presidency in charge.

October 14, 1916. Nodaway District conference convened at

Pleasant Hope Church, Ross Grove Branch, near Maitland. Joseph W. Powell, assisted by Oscar W. Okerlind, chosen to preside.

November 18, 1916. The London, England conference convened at 58 Ickburg Road, Upper Clapton, London, with Ulysses W. Greene elected president.

February, 1917. The Chatham District conference convened at Kimball, Ontario.

February 3, 1917. The Florida District conference convened with Local Branch at Local, Alabama. David M. Rudd and Robert C. Russell presiding.

February 3, 1917. Southern Missouri District conference convened in the Saints' church on Dale Street, Springfield, Missouri, with Henry Sparling, district president, in charge.

February 3, 1917. Northeastern Kansas District conference convened at Atchison, with District President Samuel Twombly in charge.

February 4, 1917. Massachusetts District conference convened at Providence, Rhode Island.

February 10, 1917. Gallands Grove District conference convened at Dow City, in charge of the district presidency: James L. Butterworth, James B. Barrett and Carl W. Winey.

February 17, 1917. Clinton District conference convened at Nevada, Missouri.

February 17, 1917. Kansas City Stake met in conference at Central Church, Kansas City, with Joseph A. Tanner, Seth S. Sandy and James F. Keir presiding.

February 17, 1917. Western Colorado District conference convened with the Durango Branch, Durango, Colorado.

February 24, 1917. Pittsburg District conference convened at Wellsburg, West Virginia.

February 24, 1917. Idaho District conference convened at Minidoka with George Winegar chairman.

February 24, 1917. Eastern Colorado District conference convened with First Denver Branch. District President James R. Sutton presided, assisted by James E. Kelley, missionary in charge.

February 24, 1917. Western Wales conference convened at the Anchor Coffee Tavern, Queen Street, Neath, Wales, with William H. Greenwood presiding.

March 3, 1917. The quarterly conference of the Holden Stake met at Holden, Missouri; missionary in charge, Francis M. Sheehy, and the Stake presidency, David J. Krahl and Frank A. McWethy, chosen to preside.

March 3, 1917. Eastern Iowa District conference met at Davenport, Iowa, in charge of district presidency William Sparling and John Heide.

March 3, 1917. Alabama District conference convened at Pleasant Hill, with Francis M. Slover, James R. Harper and Albert A. Weaver presiding.

March 10, 1917. Far West District conference met with First Saint Joseph Branch, Saint Joseph, Missouri, Francis M. Sheehy, John T. Ford, Buford J. Scott, and David E. Powell presiding.

March 17, 1917. Kirtland District conference convened at Cleveland, Ohio.

April 6, 1917. The sixty-fourth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened at Lamoni, Iowa, with President Frederick M. Smith in charge.

May 18, 1917. The Southern Indiana District conference was held in Indianapolis.

NECROLOGY

Robert M. Elvin was born June 6, 1846, at Glasgow, Lanark County, Scotland, and with his parents came to America in boyhood. Baptized April 15, 1866, at Nebraska City, Nebraska, by Elder George M. Rush. Became secretary of the Nebraska City Branch at its organization April 8, 1866.

Ordained an elder at Nebraska City, October 21, 1866, by William A. Litz and at once became an active local worker, and subsequently entered the missionary field, occupying in many important fields.

He was ordained a high priest April 15, 1890, at Lamoni, Iowa; by John H. Lake and Charles Derry and at the same time chosen a member of the standing high council and also elected secretary of the council. He remained a member of the quorum until his death, April 20, 1917; but was honorably released as a member of the council in April, 1916, on account of the infirmities of age.

He was married February 13, 1870, to Sister Emaline A. Hartwell, by whom six children were born to him, three of whom died in childhood, three survive him, viz: Reuben C. of Lamoni, Mrs. John Luff of Independence, Missouri, and Sister Vida of Lamoni, widow of Brother David Morgan.

They removed to Lamoni in 1888 and here Sister Elvin died, July 26, 1898.

Brother Elvin had a stroke in January last and was removed to the Sanitarium at Independence, Missouri, where better care could be received and the remainder of his eventful life was spent in that institution. The remains were conveyed to Lamoni for burial, where services were held on April 22, when he was laid to rest by the side of his companion in Rose Hill Cemetery. Elder Joseph Tanner of Kansas City, president of High Priests Quorum, preached the sermon.

James E. Kelley was born June 11, 1879, at Madison, Jefferson County, Indiana. Baptized April 13, 1896, at Kirtland, Lake County, Ohio, by his uncle, Bishop Edmund L. Kelley. Ordained an elder July 7, 1901, at Kirtland, by his father, William H. Kelley, and Alonzo H. Parsons and a seventy April 16, 1908, by John W. Rushton and William H. Kelley at Independence, Missouri.

April 19, 1913, he was ordained an apostle of the Quorum of Twelve at Lamoni, Iowa, by Gomer T. Griffiths, Frederick A. Smith and John W. Rushton. In this office he occupied until his death which occurred at Las Vegas, New Mexico, June 4, 1917.

His health has been poor for several years, but by persistent effort he kept at his post until his life slowly ebbed away. The remains were brought to Lamoni for burial where funeral services were held Friday, June 8, 1917, Bishop Benjamin R. McGuire preaching the sermon; his mortal remains were laid to rest in beautiful Rose Hill Cemetery.

DAY AND NIGHT

When I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more. Yet Arcturus and Orion, Sirius and Pleiades, are still shining in their courses, clear and young, as when the shepherd first noted them in the plain of Shinar!—Carlyle.

Volume Ten

Number Four

JOURNAL OF HISTORY

OCTOBER, 1917

“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

CONTENTS

Voices and Visions of the Yesterdays—Freemasonry at Nauvoo—Senate Document 189—Crooked River Battle—Polygamy from an Official Standpoint—Presidents of Seventy—Local Historians—Current Events—Index.

Published quarterly. Subscription \$1 per year in advance.

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

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

www.LatterDayTruth.org

VOICES AND VISIONS OF THE YESTERDAYS

BY VIDA E. SMITH

(Continued from page 167.)

The story of places where we have been ourselves loses nothing of flavor because we have been there. The pictured angles and curves of monument or meadow are not the less interesting because at some time we, too, have seen them. Of this fact I can testify and so can you. When I returned from this trip to the land of "honorable recollections," I felt satisfied that I was boring kind friends and gentle acquaintances as I chattered of the wonders my western eyes had looked upon. Some, dear and worthy all consideration, said, "You should write it up!" And I said, "It's writ up, *up*, UP!"

Opening an *Autumn Leaves* I found the description of a journey into the country beyond the hills of Calistoga, California. I said to my soul, "We took that identical trip" and sat down beside my broom and dust pan and read the story with eagerness. I'd been there. I just saw that sweet-faced little woman who wrote it and her handsome husband riding along the mountain road. There was a mountain fire on it when we were there, and I could see the whole journey from dusty, silent, sunny Calistoga, to the sleepy little mountain town of Middleton and on to Lower Lake. Ah, the terraced grape fields of that country and the clear streams and sweet-voiced, sweet scented pine trees. Yes, clear to the fathomless depths of the wonderful lake, high up in the magnificent mountain of the West I went with the writer.

Now things came back that were not in her article. There were faces kind and dear, voices deep and tender. Sweet children's names and even patches of sunshine that seem always to lie in certain places. I drew about me a tide of emotions and life coloring that had been mine then. Then! then I was young, not a year a bride; now I am grandmother. The

deeps of eternity have swallowed up sweet heart treasure that then had not yet come from out sweet heaven to me, but the sunshine on the hills, the fragrance of the trees, the sweep of the summer night breeze, even the little Indian papooses and their greasy mothers took their place on the screen as I read and subconsciously peopled and pictured the story.

I had been there hundreds of years ago it seemed at first, then it came nearer and it was yesterday, yes, I saw the deer drinking at the spring; I heard the Saints singing in the place of worship; I lived again with my mornings of rose and gold.

“So,” I said again as I came to and finished the work then at hand, “so it does not spoil a story because we have been there.” It did not for me. A few days later I sat by a beloved friend; we had chatted, her hand was laid on mine, I looked into her wonderful, deep dark eyes as she said, “You must write up your trip.” Weeks past, I stood with my hand in that of an aged and dying man. To him in great part I owed much of opportunity for this trip to the Eastern States. Eagerly the clear voice asked of this my journey. At last he said, “You’re going to write it up?” Now I had thought one pen could tell it all but if there is just one who would get pleasure from it as I tell it I will try to please that one, so I come, reluctantly, telling more of a thrice told tale, yes, fourfold is the telling.

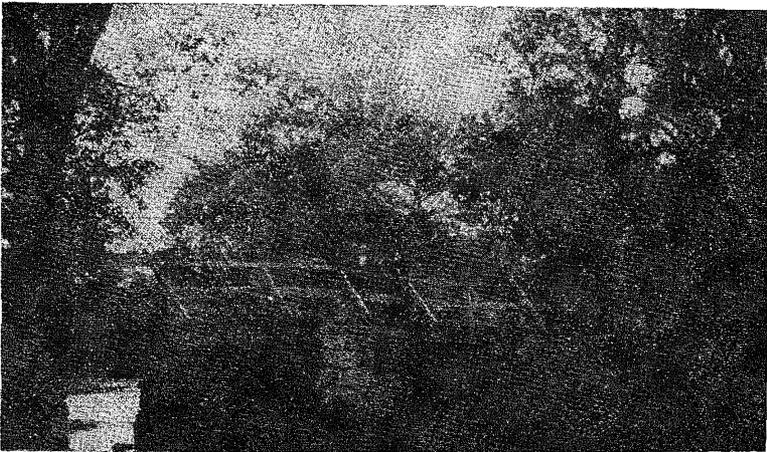
We were at Concord when I digressed.

Coming back from Concord the guide does little talking and one has opportunity to sort of digest the wonderful happenings crowding on the memory. The ride through Harvard, the place of the great Yale and Harvard races, the bridge that stands where “the bridge at midnight” by Longfellow used to be, are of interest and cooling to the brain, bringing us down to the sane and studious life of a Nation at peace.

Did you ever think of Faneuil Hall as the Cradle of Liberty?

Of course we all do. It's habit, but I presume it's true, some habits are all right. We went up into the hall. You must go up, for downstairs is a great market place and it must be a rise from the purely economic to the absolute ideal. We forgot the smell of fish and cabbage, and stood with becoming feelings of sanctity in the famous and picturesque old building. This was one of the places that had so deeply set its memory in our hearts and we felt it a privilege to be able to walk its aisles and recall its history. Those summer days in Boston were filled with great incidents.

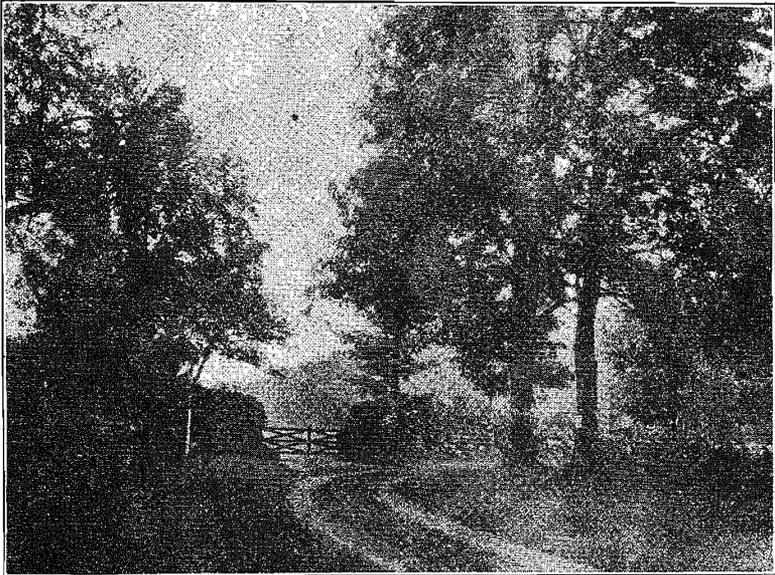
It was August when we left Boston early one morning in company with Elder Paul M. Hanson, going up the valley to the little town of Topsfield. Such a bewitching little town in the lap of the hills, with Ipswich River rippling and gurgling through it like a veritable stream from Tennyson's own Book.



IPSWICH RIVER AND BRIDGE.

The day had just a suggestion of rain and the little town seemed to be taking an extra beauty nap. We wandered through it, marveling at the peculiar combination of old, old homes and no weeds, no decay, no neglect, freshly painted the

houses sat, prim and dignified, close to well-kept walks or back on green lawns, where great trees hundreds of years old spread kindly arms over the queer old roofs. I sat upon a seat on the green "commons" and looked about me. A marble coping ran around an enclosure of green where stood in its center a monument to the men who had gone out from this place and died for their country. A flagstaff was near from which later I saw a great flag lazily rising and falling in the misty air. We walked to the end of one of the prettiest streets and found a



THE STREET SCENE.

most charming old stile, just built for romance I think, and beyond it the hills seemed to come down and smile a welcome.

The Topsfield historical building stands not far off. This is really one of the oldest houses in the place and preserved because of its history as a sort of museum and meeting place. I will speak later of the Topsfield Historical Society. The street was shaded by beautiful trees, but alas! They had been gir-

dled and never again will we see it as then. Think of it, a magnificent tree that has taken hundreds of years to grow, and wrapped into itself a world of sunshine and dew, despoiled in an hour.

From this tree-shaded road we turned a little sadly after the elder and the historian had spent a wonderful half hour sighting at the stile through the camera. At last it was propped on a stone wall and we got a beautiful picture, or they got it.



ANCESTRAL HOME, BUILT 1690.

We went through the dew wet, low green grass to the old cemetery to find grave stones of the Smiths and their "near kin." Such an open, queer old place with upstanding aged gray slabs that seemed to face me with a dignified coolness, at my impudent curiosity, as I brushed the lichen off and read the inscriptions and noted the remarkable dates. Sleeping here since the seventeenth century were patriots and statesmen.

Plough and counter, pulpit and platform, sword and pen had been theirs to hold and to use. I have stood in no burial place in this land that gave such results to my soul. I honored these men and women, but I had no regret that I had not lived in their day and shared the big awkward looking old house that my ancestry occupied. Really the more I see and know of the past, the better satisfied I am with my generation. Looking backward I think I should not have chosen any other had I had the choosing. Not because of opportunity, for I think the young of to-day are wonderfully environed, but because of association. I love the men and women of my own time, so I stood a little later and thankfully ate the apples from the tree probably planted by some of my "great grands." Luscious were those apples too, golden in the August sunshine for the mists of the morning had flown.

We had the service of a horse, a gentle beast and an easy and comfortable old-fashioned low-seated runabout or rockaway. We jogged along over the splendid roads, past well-tilled fields, surrounded with low stone walls or fences, some of which were laid in a good, firm, even style, others with less care put up loosely. I had read of the harvest of stones on some of these New England farms, how each year they were carefully gathered and the next year there was the same abundance, so was prepared. But for the thrift and order and cleanly care of field and village the Ipswich Valley and quaint old Topsfield town has no superior, while it also retains its picturesque, colonial appearance, both gracious and charming. Splendid villas of the moneyed kings nestle in the hills and golf links and polo fields are outlined in the uplands, but in the town the beauty of past generations speaks.

That year was a jubilee year for the unique and very important historical society of Topsfield, for they had that very year come into possession of the ancient "Parson Capen House"

with its quaint traditions and picturesque architecture. For nearly twenty years had they anticipated and worked for this event. Built in 1683 it was the finest house of its time in the town. They had followed its restoration step by step, all original lines as shown by timber and mortice until they claimed it was the best preserved of all the seventeenth century houses, probably in all eastern Massachusetts. On the first floor they were endeavoring to place only such furnishings as would be typical of the time when the famous Parson Capen lived in it, but the second story and attic were made very attractive with modern finish and equipment as a home for a custodian. This would become in time a sort of museum, but for the disposal of curios another room was to be built that the furniture of the old place might remain significant of its mission, a memorial to the period of Parson Capen. The early records of the town show the trouble of the times. One was the arrangements for their new minister in 1729. The appearance of the record is most interesting. This item runs thus:

The Town agreed to finde a Pew on ye right hand of the Coming in at the South Door of the meeting house for ye Reverend Mr. John Emerson for his wife & family to sit in during the Term of his ministry among us
voted

The Town hath made Choice of Mr. William Towne & Mr. Daniel Clark to agree with some suteable Person to build a pew for Mr. Emerson as above sd: and to Give Instructions to sd person how to build sd pew
voted

Ens Ivory Hovey Mr. Thomas Gould and Jacob Peabody are Chosen a Committee to Discourse with our Reverend Mr. Emerson to see if he will Please to Preach Lectures to us
voted

Topsfield June 3, 1730: Received of Mr Ivory Hovey Town Treasurer by the hand of his son Ivory five pounds in full for my half years Salary from September ye second to the second of Last March: by me John Emerson

Topsfield March 7th 1729—30 Recd of Mr. Ivory Hovey Town Treasurer ye sum of fifteen pounds Ten shillings in full for the second hundred pounds settlement by me

John Emerson

The Town allowed the School Committee viz Mr Matthew Peabody, Mr Nathaniel Porter Junr & Mr David Commins 13-15-0 thirteen pound

fifteen Shillings to pay the School master for two Months & three weeks Service in keeping School this year voted

The Town Gave the Towns old half bushel to Dan Clark for bringing a New half bushel from Salem voted

The Town agreed to give to ye Reverend Mr John Emerson thirty pounds more than his Salary for this year voted

To Mr Joshua Towne Constable of Topsfield Greeting In his Majesties Name you are required to Notifie & warn the freeholders and other Inhabitants of ye Town of Topsfield on ye north side of the River such as are Qualified for voting as ye Law directs: To meet at ye Meeting house in sd Town on Tuesday the Third day of March Next at Eight of ye Clock in the morning on sd day: first To Choose Town Officers as the Law Directs

2ly To Reckon with ye Town Treasurer

3 To accept of ye Return of Laying out a way or ways on ye south side of ye River in sd Town said way being Laid out in ye year 1729

4 To Agree with ye Proprietors about their fence that Joyns upon ye Parsonage

5 To agree upon a Rule to Repair the Meeting house in Topsfield

6 To see if the Town Will answer the Request of Mrs Capen Referring to the Record Made in the Town Book Concerning herself & her Son Nathaniel

7 To see if ye Town will allow ye trustees of ye Towns Last Loan money to Let sd money any Longer out of Town

8 To Allow Bills of Charge and make timely return of your doings herein to one or more of ye selectmen of Topsfield as you will answer ye contrary at ye peril of ye Law

the Inhabitants of ye South Side
of River being

Duly Warned & A Proper Return made
on both

Warrants the meeting is as followeth

John Howlett

Eliczer Lake

David Balch

Benja Towne

Jacob Peabody

Selectmen of Topsfield

The importance of the place dates far back, for from the old diary of one Samuel Sewall we find this mention of it. This is also chronicled in the records of the history:

In a letter to his son, written in 1720. Judge Sewall writes:—"My Father sent for my Mother to come to him in New England. . . . Went by water to Graves End where the Ship lay, the Prudent Mary, Capt. Isaac Woodgreen, Commander. . . . Passengers in the Ship at the same time were . . . Mr. Gilbert and his wife. He was Minister at Topsfield.

"Aug. 5, 1686. . . . One Jno Gold, Chief Commander of the Military Company at Topsfield, is sent to Prison for Treasonable words spoken about the change of Government, is to be tryed this day fortnight. Council said he was not bailable."

"May 23, 1707. . . . "Ride to Topsfield (from Byfield), to visit Mr. Capen who is very glad to see me."

It also should also be remembered that Judge Sewall was one of the judges who presided at the witchcraft trials in 1692 which resulted in the execution of several women of Topsfield residence or ancestry."

You see Topsfield was so close to Salem that we changed cars at the junction near on our way back to Boston and took the car to Salem. What would you look for in Salem? Witches Hill and the "meeting house" and other things too numerous to mention; but Salem had been burned, just as she had burned her witches years ago. The skeleton ghost of church and home and business house and places sacred and dear to its bewitched past stood in the low sunlight. It was a scarred and battered scene we looked upon. As we stood gazing, a small boy pulled at my arm. "Let me show you about the fire"—"Why," I said, "lad, we can see here too much about the fire." Then he said, "Let me show you the House of Seven Gables," and I jumped at the historian with, "why it is here, of course it is; let's see it." Then we hurried toward the old town and had to wait for a car and might miss it and at last we got it and it only carried us a little ways and then we walked and the way grew narrower and the streets poorer and there were dirtier children and more saucy ones every block, and old houses leaned out over us and at last we turned a corner and away to the end of the street was a gleam of water and near to it out over the street a waving flag of heaven's own colors. An automobile stood in front of the door, and a subtle air of aristocratic importance seemed to hang about the house. At the very end of the old street the vision seemed to drop into the placid waters of the bay. We passed the garden at the city side. Through the inclosing fence I saw the blossoms of a "rose of Sharon" tree, and other rugged shrubs were evident. We pushed open the little shop door and a bell tinkled through the house. We entered the shop, a lady of mature years and thin of countenance but lovely breeding, stood behind the little counter and talked

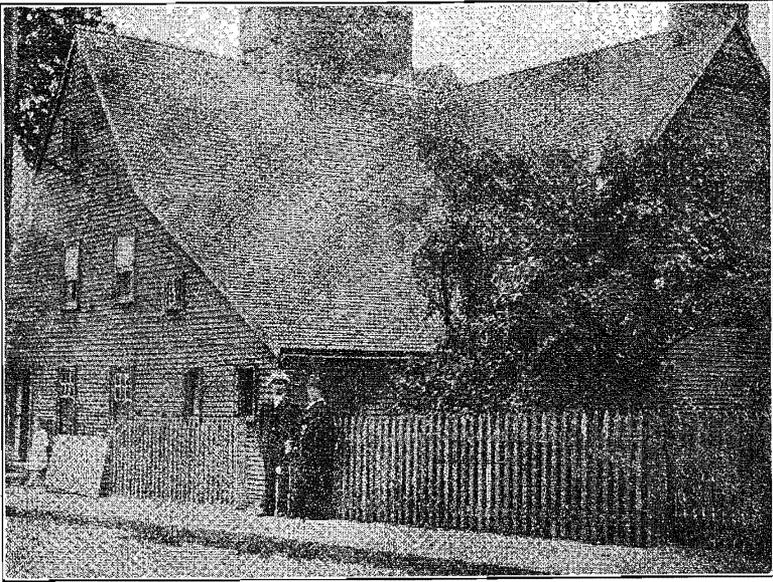
very precisely but pleasantly about the old house. We paid our "two bits" each and were ushered into the kitchen where the people who had come in the auto waited. We sat down at the queer little table and registered; that was one of the enlivening things of the trip in the East, the practice of your own autograph. It reminded me of school days when I wrote Vida E. Smith at as many different angles and shading as would make a long list in a sort of game we played.

Having looked at the old crane and spit and long handled utensils and commented on the deep, square, black, old chimney place, and mentally thanking the fate that kept me out of the fire-place-cooking-pot generation, we went into the dining room. A cat sat in the sunny window, blinking at nothing. A pigeon strutted just outside. Inside was the quaintest, nicest old table and furnishing I ever saw and such wiggly but stiff looking little chairs, but they were dainty and genteel appearing.

Our guide was a charming young girl, vivacious and bubbling with bright little yarns and anecdotes. She let us go up the secret stairs by the chimney telling us it was probably used of old to hide from Indians or for smuggling, so we went up and it grew constantly narrower and darker. The person ahead of me was an animated, young woman, deeply in love with her eastern trip. Suddenly the door at the head of the old stairs popped open. Such a scream as that woman gave. "I thought an Indian had me," she cried. You see one gets so thoroughly imbued with the spirit of those old times, one nearly loses oneself from the everyday world.

I thought it harmonized so very well with Hawthorne's characters in his book, to have a young girl showing us about the house and a thin faced gentle woman in the shop. We looked about the upper rooms, so high, and "gabley" and came down by way of a broader and brighter stairway, to the lower

rooms. The heavy projections of the upper stories over the lower give the old place a most peculiar appearance within and without. The broad front door, the pride of the builder, was shadowed by the great elm, beautiful indeed in its "strong



THE HOUSE OF SEVEN GABLES.

and broad maturity, throwing its shadow from side to side of the street, overtopping the seven gables and sweeping the whole black roof with its pendent foliage." No words could better describe it than those of Hawthorne's.

One finds everywhere the evidence of care and taste in the restoration of this place, every nook and corner clean and shining with consideration for its early appearance. Even the wall hangings and paper have been reproduced in style and pattern. The most beautiful room is the one overlooking the bay, the second floor I think it is.

At a large window stands a heavy old desk; before it a big

swivel chair of quite modern pattern, but we are assured it was the identical chair in which Hawthorne sat, at this very window, when on his various visits to his relative who lived here he wrote his House of Seven Gables.

A pleasant window seat invited to a view of the old garden from the other window. The historian sat in the big chair for a long time, getting inspiration he claimed. The fireplace in this room was most beautifully decorated or finished, although smaller than in the ancient days. A "shell-backed" cupboard finished each side of the fireplace; in them some rare and very delicate china and in one corner of the room was a thin-voiced, rattle-breathed old harpsichord, very likely *not* the one that the ill fated Alice played such pathetic love ditties upon but of somewhere the same date of birth.

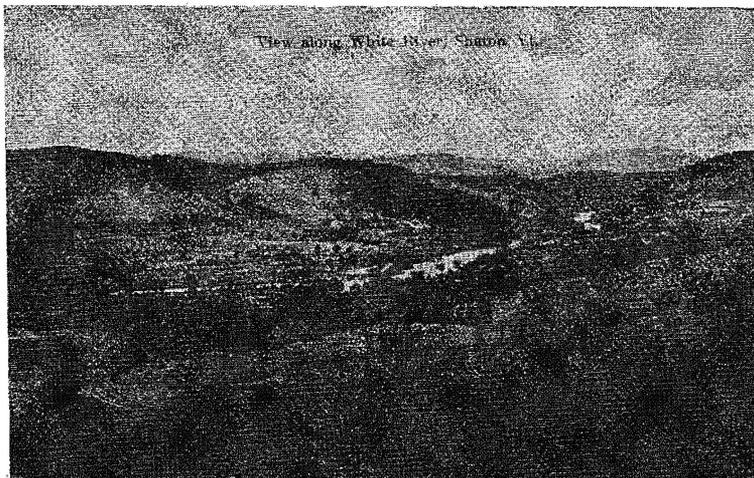
We might walk about in the garden where a party sat at a table, recalling the wierd tales of Hawthorne and old Salem, water girdled, for Salem is on a peninsula. Its first house was built in 1626, two years before the town was built. The name was given because of "the peace they had and hoped in it." What irony when soon after they scourged Phillip Ratcliffe and cut off his ears for "blasphemy against the First Church." Poor old Salem, her glory is departed but she has a peaceful people of between forty and fifty thousand.

Her ships no longer bring from the high seas great wealth and oriental curios, but the Roger Williams House with its quaint old shop before it attracted hundreds of worshipers to the shrine of a great man. And it was also a witchcraft court-house of 1692.

Emerging from the old House of Seven Gables, without paying to be loosed the camera got located again and the historian declared he couldn't get one, it was so late, but he did. Altogether we counted this day well spent and a perfect day for memory to recall.

Haverhill, the home of Whittier, it was not our privilege to visit. This we regret. Our final leave-taking of Boston was made soon after our return from Salem.

Leaving the north station at Boston early in the morning of August 15, we passed many points of historic interest and began to climb the foothills of the White Mountains, passing the sparkling waters of the Merrimac. Beside our way beautiful farms and woodlands, villas of the rich, cots of the blessed of the earth, golf links and gardens, pastures and orchards. Up and up over hurrying brooks and steadier river where hills broke on the vision, above hills and far and far above hills until they were lost in misty morning vapors, through floods of sunshine we climbed into an air sweet and cool and over the



WHITE RIVER VALLEY.

dignified waters of Connecticut River into Vermont. There we pass for a time the foaming, laughing waters of White River and mount constantly higher until the foothills of the Green Mountains lie below us and peak after peak appear in green array until lost in a distance of misty blue.

Our lovely hostess of Boston had left with us a mysterious

box which toward noon we opened. Such a delicious surprise met us, and the kindness that spoke back of the dainty packed goodies was better than they all, for it lives in my heart to-day as fresh and sweet as that which was gone when partaken of. How often the eternal are presented for the moment in the beautiful perishable things of life, but for all that the necessary.

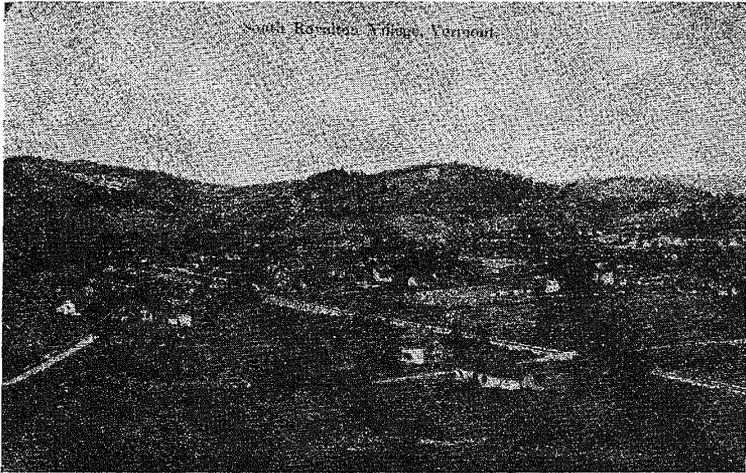
Moving upward to the Green Mountains one is reminded we are in the region of the oldest land on the globe. According to the geologist, the mountain peaks in this region were the first lands to show above the universal waters. We are also in the locality of intense American history of 1812 and who has not sung the fame of our Green Mountain Boys of 1777. And in the high and beautiful city of Burlington, Vermont's chiefest city, rests the body of Ethan Allen who spent his later life here, dying in the city and buried in the olden time Green Mountain Cemetery. Burlington has been addressed as our Naples because of a resemblance noted by some traveler. But oh, the glory of those mountains, truly a "region of rural pastoral joys, with many herds, and marble ledges and fat cattle and rich butter firkins."

Such softness of outline in those green-topped mountains, such gentle slopes and noble trees that yield the sweetest of maple sugars. What a combination of products; butter and cheese, marble and maple sugar and patriots like the Green Mountain Boys.

These mountains are the watershed between the upper Connecticut River and Lake Champlain. Their green rounded summits lie between us and the rocky, jagged, and more lofty peaks of the White Mountains of New Hampshire. There are cultivated fields on their fertile slopes at an elevation of twenty-five hundred feet.

As we passed swiftly upward on the 15th of August, my spirits seemed to mount also. There seemed to be an element

of elation entering into my soul with each inclined mile. At South Royalton we left the train and securing a funny little old horse named Daisy and a single buggy we started a steeper climb, for the object of our journey led us still up some very steep mountain roads for four more miles, then a pointed



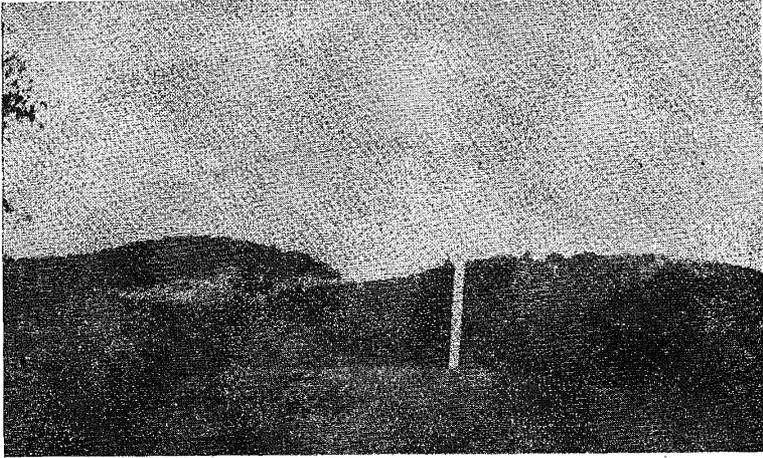
SOUTH ROYALTON.

marker saying "To Joseph Smith Monument" directed us into a neat lane between rows of native trees to the cottage, where a great national flag floated above the spot.

Although the Green Mountains do not attain very great elevation they are unique in their picturesque and charming aspect and oh, the wonder of their atmosphere. It was like some magical elixir. I have been in the mountains of the West, from points near the San Bernardino Valley to the wonderful beauties of the Cascades and the Olympics. I have gazed upon the classic but coldly formal beauty of Mount Shasta, but never felt a more delightful sense of glory in anything than I felt on those green heights near Sharon. My very soul was intoxicated with the beauty and tranquility of the place. Almost in the very summits of these famous mountains was born the

spirit and the clay that should be the humble channel of grace for the last dispensation.

It is a part of my foolish nature that when deeply moved speech is difficult for myself, and sort of a waste of anybody



HILLS SEEN FROM BIRTHPLACE.

else, so far as I am concerned. I presume I have lost some fine things this way, but we wandered silently in the midst of the beauties spread about us and

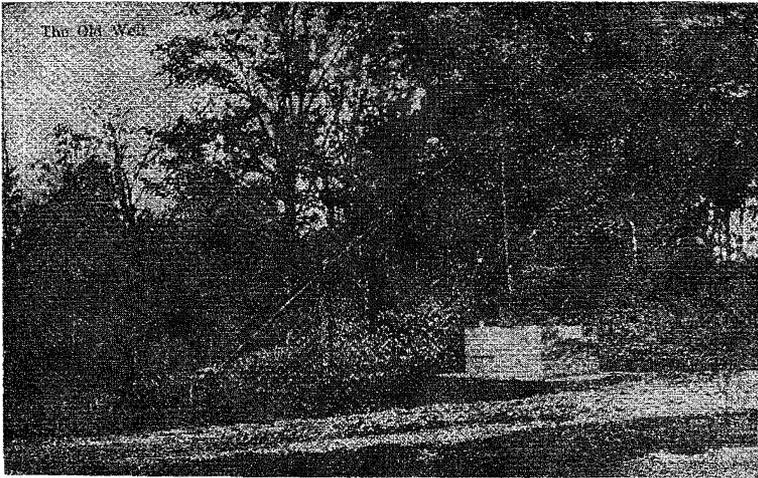
I know that the spirit of what has been
Still lives in the place it knew,
I know that liberty, speaks again
Where liberty's bugles blew.

I know another thing, out of earth strife
(And I count it a blessing, too,)
Freedom and liberty leap into life
'Neath skies that are fair and blue.

In clear sweet air, on still far heights,
Where 'tis always glad-voiced morn,
Where never falls shadow but that of night,
The best things of God are born.

The hills where the winds untrameled roam,
The plains like an upland sea,
Are waiting places for souls to come
And learn they are men and free.

The people of the West have builded a pretty little cottage over the hearthstone of the home in which Joseph Smith was born. They have erected a monument and beautified the grounds, preserving every detail of the old place as far as possible. They gave me of their roses from the beautiful rose garden; they served for us refreshments and pressed upon us the most generous hospitality. The place is clean and artistic and a token of true devotion to the memory of the man. If we have differences it is not interfering with their courtesy and good breeding for Mr. and Mrs. Brown were royal in their hospitality and keep the little cottage doing a great work of proselyting with tracts and books and music and flowers from May until October.



OLD WELL.

In my mind's eye I saw such a possibility for us at the grave of this man whose cradle place they keep verdant and constantly preaching the last message as they interpret it. At every crossroad in that country of summer resorts were attractive signs and markers along the tree shaded way, pointing to this spot where cool water from the old well was differ-

ent because it was drawn with an old sweep, but the graveled walks and telephone and other modern equipment made the spot a delightful homelike place.

From the good hotel, where the meals are an epicure's dream come true, we were compelled to take train at that sleepy intensely soothing hour of 2 a. m. It was cold as early November, too. I thought as I sat by the train window and watched for the dawn, "I wish I were rich and were fast asleep in a berth," but presently the dawn began far off on distant peaks and as I watched it I well nigh held my breath; it was glorious, it was unspeakably glorious. What if I had been asleep and missed it and never known this wonder of dawn. Some one has said, "What we don't know we cannot miss." So I suppose I should have missed nothing, but it doesn't seem that way when I think of that morning's dawn when we went up the Green Mountains and over into Canada.

Vermont has a lot of history of which we are all proud. You know she claims Admiral Dewey, a native of her own capital city, Montpelier. You know also we used to sing the capitals and it was "Montpelier on the Onion River," every child remembers that river's name. But people are awakening to the beauty and significance of the old Indian names and its name may mean Onion but it is Winooski. I am so glad of it, for although the pungent and odorous vegetable is both ancient and honorable, is it not euphonious, nor in harmony with the romantic windings of the river that washes the verdant shores of Vermont's pleasant capital of which she is so proud.

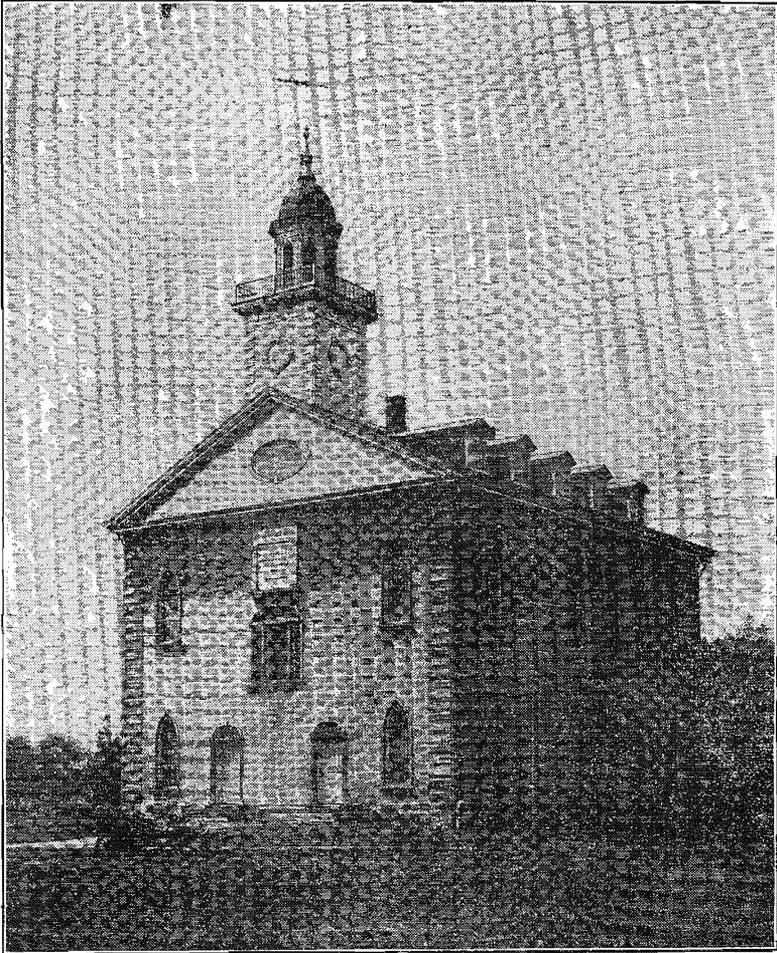
As we neared Montreal much of the beauty of the landscape dwindled to commonplace. My mind is not so full of its vision but I know we arrived in the great gloomy station in a chilly, sodden rain, with the most sullen of skies. I had noticed for some time that all signs and pointers were in two languages, English and French, and there was the call for volunteers

everywhere evident. Canada did not conscript but it took a brave man to withstand her methods.

At Montreal we left the Central Vermont Railway and at 9 a. m. we went out over the Grand Trunk in a downpour of cold rain. By the time we had reached Toronto the rain was over and it was growing intensely warm in the crowded train. Regretfully I say it, we found the most unaccommodating service on this stretch of anywhere in the whole journey. My one night under the shelter of another than the flag of this United States of America was spent in Niagara. I've started a dozen ways to tell of the visit to Niagara Falls, but it can't be told. It was and is unwritten. I met a gentleman who said he went regularly twice a year, to the falls, once in summer and once in the winter, for the last thirty years and it was increasingly wonderful with the years.

In Buffalo we discovered there was an excursion going across Lake Erie to Cleveland. The excursion fare was moderate, we had just barely time to make the boat by rushing—and we rushed. The passage was fine and from Cleveland we got the electric car to Willoughby and was driven by auto to Kirtland. You will notice I am running out of adjectives. What shall I do? for I need them now if I ever did. The historian had been over the hills and into the city of sacrifice but I had not and was prepared for thrills—and I got them. It was beyond my imagination or anticipation. We worshiped in the Temple. The one and only temple on God's green earth built by his command. We ate at the cozy little home of Brother and Sister Eben Curry and there we rested. We attended the prayer meeting at the little church and walked in the consecrated half acre near the temple where the dead of his saints await his coming. We wandered through the upper rooms where angels sang with our forefathers and then we lunched at the hotel. The excellent food prepared by the faithful sister who

has for many years spread such a table for temple visitors that her fame is established in all that country. You should try it.



KIRTLAND TEMPLE.

As we started away with the good-bys of these Saints in our ears, I was handed a box, suspicious looking and heavy, but I was brave and unafraid and took it gratefully. We had only

one day where I'd love to have spent many, but it was more than good.

As we whirled along I recalled the face of one of the young sisters more than any other because for a little season she had been a Sunday school pupil of mine in the beloved class that I met for so many years in the north gallery of the Brick Church in Lamoni. I cannot forget those girls, and Alma George Curry was doing some good missionary work I am sure.

Oh, it is a joy to find my girls here and there and hear of them everywhere in the service.

We made the trip back to our steamer, a magnificent creation, and enjoyed the return to Buffalo. Our side-trip to Palmyra was the occasion for much planning. The summer sunshine flooded the New York country as we found another old horse and one horse rig and cantered out to Cumorah or Mormon Hill. At all these places the people know what is wanted and even that old horse would have gone all the way, stopped at the right place and waited for us to climb the hill, she had been there so often.

It was a very warm day; wraps were a burden. As we started to climb Cumorah, the farmer located in a little house near the base of it said, "Better take your coats." The historian asked, "Isn't cold up there to-day is it?" His reply with a grin, was, "You bet, cold all the time up there." So we reluctantly took the coats. He again called to us, "You will find it is easiest to take the cow path," but the historian was as eager as a schoolboy. "Come on," he cried, "let's go straight up." I felt very eager, too, but remembering some of my former failures to go straight up, I said, "I guess I'll keep to the cow path." Not long afterward I heard a voice, it was the historian's and he was in the cow path; for my company, maybe? It is surprising what a climb it is to the top of Cumorah and how the wind was blowing. We gratefully donned

our coats and sat and wondered, if this was not Cumorah, what was it? It is unlike any other hill thereabout and an-



HILL CUMORAH.

swers the description according to Joseph Smith and Oliver Cowdery of the angel's directions.

(To be continued.)

FREEMASONRY AT NAUVOO

BY JOSEPH E. MARCOMBE

(Continued from page 369)

The history as given by Mr. Marcombe is as follows:

THE MORMON LODGES

Besides the four lodges at Burlington, Muscatine, Dubuque and Iowa City, representatives from which formed the grand lodge of Iowa, there were three other Masonic bodies existent in the Territory. These were Rising Sun lodge of Montrose and Eagle of Keokuk, both of Lee County, and both holding from the grand lodge of Illinois. The other was Clinton lodge of Davenport, under dispensation of the grand lodge of Missouri. This latter will be considered elsewhere. The two first mentioned were known as "Mormon" lodges, and properly to understand the relations of these to the crafts in general and to the Masonic bodies of Iowa in particular requires at least a brief analysis of the whole Mormon situation. We will find that the presence of these lodges gave rise to considerable intrigue and some strife, and had important bearing upon the early history of Iowa Masonry.

It is possible after the lapse of years, and now that the generation which made of Mormonism in these States a partisan and personal issue has passed away, to get a clearer idea of the troubles which attended the introduction of that faith. Stated briefly and without prejudice it may be said that on one side was a set of men, intense and radical in propagation of a new faith, or development of the old. These believed, and in all sincerity, that the ideas newly accepted by them were destined to spread and quietly to revolutionize existing sociological, political and religious conditions. Whether or not their leaders were filled with the same enthusiasm as the followers, without an eye to personal profit and place and power, may

well be doubted. But the sincerety of these leaders cannot be questioned. Men may risk slander and persecution on chances of immediate gain, but they must be convinced of the righteousness of a cause before challenging imprisonment, injury and death. It may therefore be conceded that the Latter Day Saints of the forties were generally actuated by pure motives, whatever may have been the eccentricities of their creeds, or however indiscreet their methods. For it must be granted, that these men, leaders and followers alike, were lacking in worldly wisdom. They failed to estimate the forces opposed to them. Carried away by the initial material successes of their communities, they became arrogant and were unreasonable in their aspirations and demands. Relying upon rapidly increasing numbers, they overrated their political importance. Had the Mormon leaders more truly gauged the real power of their church, and more accurately estimated the forces in opposition, they might by a series of adjustments and compromises have fortified their position and even increased their influence beyond all possible fear of successful assault. Inflexibility and arrogance were characteristics of these leaders. These are the indispensable concomitants of proselyting zeal, but are certain to arouse and aggravate antagonism.

So much for the Saints and their leaders. The elements opposed to them were neither notable for respectability nor sincerety. There were those of course who were honest in condemnation, but these were infected by an unreasoning fanaticism. The mass of the anti-Mormons, whether in Missouri, or Illinois, were irresponsible and vicious. It was largely composed of those undesirables and dangerous persons which advancing settlement ever carries with the first of its rising tide. These collect in eddies formed at State or national boundaries and whirl in disturbing confusion until stranded and left harmless by an efflux or carried away by the advancing waves. It

requires only a dispassionate reading of the annals of the times to judge this class correctly. The Mormons were distinguished for their industry. First in Missouri they had attacked the wilderness and wrested from the virgin soil beauty and abundance. Their communities were self-governing and peaceful entities, in sharp contrast to the lawlessness about them. Driven from the homes they had conquered from the wild, by mob violence and continued persecution, these people were welcomed to Illinois. With new courage and hope, the religionists in 1839 found location at Nauvoo for their Zion. Of the speedy effect of their labors here we have this from a contemporary writer, a minister of the gospel, who in 1843 visited the town with an acknowledged prejudice against its inhabitants.

At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels, which I 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. . . . 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 conversed with many leading men, and found them social and well-informed, hospitable and generous. I saw nothing but order and regulation in the society. Where then, I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God, is the immorality charged upon its citizens, and what dreadful outbreaking crimes have given men license to deprecate the place as much as they do? Where is the gang of marauders, horse thieves and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and ire; where the dark and diabolical superstitions? Where are the specimens of credulity and ignorance; where are the damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or willfully lied about it. I could but blush with shame for my friends who had so misinformed me.

This quotation is given, as an indication of what was charged upon the Mormons. They had become objects of envy to the idle and vicious. The avaricious joined in the movement of persecutions, hoping to benefit by an expulsion of the Saints. Politicians were either angered by Mormon opposition to themselves or their measures or were too faint-hearted to face the mob. State officials of high and low degree either shirked the duties of the time or pandered openly to the lawless element.

Yet even at this period, and indeed up to the time of the final storm and the assassination of Joseph and Hyrum Smith, it might have been possible to have averted serious trouble had the Mormon leaders been more adaptable to conditions? To the envy of the indolent and hostility engendered by religious differences there was added a fear on the part of many that civic and political privileges granted the chief Mormon community were not compatible with the basic principles of good government. The charter granted to Nauvoo constituted that community an independent governing body within the State—in but a few things amenable to a higher authority. It is not in human nature not to take advantage of and hold to special privileges. As population increased these extraordinary privileges became more and more a matter of importance to those who did not participate in the benefits derived therefrom. The prophet and his followers, relying unduly upon their own strength, political and of numbers, and doubtless with a reliance upon supernatural guidance, ignored the exigencies of the time and the plain path of safety. A voluntary surrender of special privileges would have disarmed many of their opponents. Taking place simply as citizens of the commonwealth, they could more readily have appealed to the better element for support. But the problem was too great for the men upon whom its solution devolved and what might have been an important social experiment ended in disaster, in-

volve an innocent people in ruin and staining the State with crime which has never been atoned.

There was further complication caused by the fact that many unprincipled men joined with the Mormons, or at least sheltered themselves in the community and claimed the privileges of the religionists. These, by vicious habits, brought discredit upon their protectors. Their crimes, excesses and immoralities were seized upon by the anti-Mormon element and represented as being fostered and even encouraged by the church. It was asserted that the new religion was used as a mere cloak to vice.

The peculiar claims and observances of the Saints were denounced by those who could not understand their meaning. It was an old cry of the mob—that of immorality raised against the adherents to a new faith.

The early Christians complained that their enemies accused them falsely of promiscuous lust, impiety, and intended rebellion against established authority. All these accusations are joined to the fear that an accepted religion is endangered. It is easy to enlist first the weak and well-meaning, who hope by passive opposition to stay the spread of new ideas. This failing, recruits must be had from the real mob—those without faith or principles, who will join in any cry in the hope that disturbance will bring spoils. Such were the cause of the Mormon troubles, such the elements arrayed against them, and the results will be forever remembered to the discredit of the States of Missouri and Illinois. The Saints were unduly aggressive, inordinately ambitious, and greedy for special privileges. Their leaders lacked tact and were stubbornly and fatally insistent on the nonessentials. But all this cannot excuse the antagonism aroused against a people who were industrious, peaceful and law abiding. The leaders were such from inter-

ested motives, the mob, easily led, became spurred by envy and hopeful of gain.

With this understanding of the situation we may now inquire as to the introduction of Masonry among the Mormons. Unfortunately the records and documents of the grand lodge of Illinois, for its earlier years, were entirely destroyed by fire in 1852. The grand secretary of that body is unable to throw any light upon the inner life of these Mormon lodges. In a recent publication Brother John Corson Smith has assembled some scraps of information which have interest and are of importance. But the merits of the controversy which later arose both in Illinois and Iowa can only be understood by a close analysis of the known facts. Something of the history of the lodge at Nauvoo must be ascertained. The Masonic bodies at Montrose and Keokuk were really subordinate to influences emanating from the Mormon center. Their membership was almost entirely recruited from the outlying adherents of the church of Nauvoo. Gaining such information we shall find that the same influences which operated against the Nauvoo lodges were also antagonistic to those located in Iowa.

In the records of the Bodley lodge No. 1, at Quincy, Illinois, under date of June 28, 1841, there appears the following:

A communication was received from John C. Bennett and others, of the city of Nauvoo, asking this lodge to recommend to the grand lodge of the State certain individuals whose names were therein contained, to be appointed master and wardens of a lodge to be established at said city; but as these persons were unknown to this lodge as Masons, it was thought prudent not to do so. The letter was returned to Brother H. Rogers, with instructions how to act upon it.

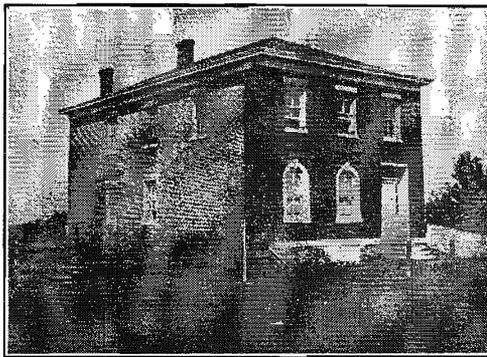
There is no evidence remaining, or at least available to the present writer, indicating by what lodge the necessary recommendation was finally made or whether this requirement was made. We are inclined to the latter belief. The Masonic record of but one of these petitioners is known—that of J. C. Bennett. It was afterwards proven that he had been pre-

viously expelled from Pickaway lodge, Ohio, and was at that time in question under such sentence. His personal standing was such, before and after this date, as to justify Bodley lodge in its wariness.

At the grand lodge session of 1842, held at Jacksonville, Grand Master Jonas reported the granting of dispensations to brethren at Nauvoo, Illinois, and at Montrose, Lee County, Iowa Territory. The work of the latter lodge seems to have been satisfactory. "The committee on returns and work reported the Rising Sun lodge work correct, and recommended granting of a charter as No. 12, which was done, and Brethren Davis and Williams admitted as representatives of that lodge."

But the lodge in Nauvoo though but a few months in existence was already under suspension and did not fare as well in grand lodge. The same committee submitted special report as follows:

The committee on returns and work of lodges ask leave to report that they have examined the returns of Nauvoo lodge, under dispensation, to-



MASONIC TEMPLE, NAUVOO.

gether with the papers and correspondence referred to your committee connected therewith.

Your committee regret that the original records of the work of said lodge have not been sent up, as required by the most worthy master, in his order suspending the labor of said lodge. But from the report, as

well as the transcript of the proceedings of the lodge exhibited, the work appears to meet the requirements of this grand lodge.

It appears, however, from documentary and other evidence before the committee that there is some reason to fear that the intention and ancient landmarks of our institution, have been departed from, to an inexcusable extent. The facts in the case, however, your committee are of the opinion, can only be satisfactorily ascertained by a careful inspection of the original records, and thorough investigation of the whole proceedings. Such a course your committee believe is due, as well to the brethren of Nauvoo lodge as to this grand lodge, and the craft generally, and should our fears prove groundless, as the committee still hopes they will, none will be more benefited by the investigation than the lodge under consideration, but should they in any considerable degree be realized, the sooner the facts are ascertained the better.

It appears from the records that the dispensation was granted October 15, 5841, and the lodge installed and set to work on the 15th of March, 5842, by the most worthy grand master. Up to the 11th of August, at which time their labor was suspended, the lodge initiated two hundred and eighty six candidates and passed and raised nearly as many.

In view of all the circumstances connected with this subject, the committee would respectfully recommend adoption of the following resolutions:

1. Resolved, That the injunction suspending the labors of Nauvoo lodge, U. D., be continued until the next regular communication of this grand lodge.

2. Resolved, That a special committee be appointed, whose duty it shall be to examine the original minutes of Nauvoo lodge, and diligently inquire into any irregularities or misconduct alleged to have been committed by said lodge, and report the facts at the next regular communication of this grand lodge.

This report was signed by Brethren J. N. Ralston and M. Helm, a majority of the committee. Brother H. Prather, the third member presented a minority report, as follows:

The minority of committee on returns or work of lodges would respectfully state that they have examined the return of Nauvoo lodge, U. D., together with all the papers referred to them on the subject of the said lodge, as well as other testimony that has come before them, and would respectfully say that, to the minority of the committee, there appeared no evidence by which the committee can establish any irregularity or departure from the original landmarks of the order, but having reasons to apprehend that irregularity can be established, we would respectfully concur with the majority in recommending the adoption of the resolutions the majority have reported.

Brother J. C. Smith said:

The issuance of a dispensation to Nauvoo lodge was objected to by Bodley lodge No. 1, of Quincy and many of the brethren, as the grand master was called upon for an explanation, which he made. He also filed a number of letters relating to Nauvoo lodge, U. D., which was referred to the committee on returns and work of lodges, together with the correspondence had by Bodley lodge No. 1 with Nauvoo lodge, U. D.

The situation as viewed by the brethren of Quincy is thus stated:

"May 2, (1842) a letter was received and read from Nauvoo lodge, U. D., inviting Bodley lodge No. 1, to participate with them in celebrating the anniversary of Saint John, the 24th of June. On motion it was resolved, that the secretary be directed to answer the communication, declining to accept the invitation on account of the great distance and of our present pecuniary exigence, and that the secretary also say in his letter, that Bodley lodge regrets that anything extraneous from pure Masonry should be coupled with this communication; it having been, throughout all ages, the peculiar characteristic of Masonry, that she has sent forth her pure flame of living light, before the world, uncontaminated by political doings, and untinged by religious distinctions."

July 16 a special meeting of the Bodley lodge was called. The worthy master stated the object of the meeting to be, to take into consideration the charges made against the Nauvoo lodge, U. D. After remarks, the following preamble and resolutions were read:

Whereas, It has come to the knowledge of Bodley lodge No. 1, of Quincy, from sources of information which cannot be doubted, that Nauvoo lodge, has, since the granting of their dispensation, conducted in a manner un-Masonic, and highly dangerous and injurious to our beloved institution, to subvert and destroy the great, good and beneficial influences of Masonic principles; therefore—

Resolved, That the grand master of the grand lodge of this State, be requested, and is hereby requested, to suspend the authority which has been granted the Nauvoo lodge by the grand master of this State, without delay, and continue said suspension until the grand lodge of this State take the subject of such charges into consideration, and dispose of the same in such manner as they shall deem essential to the ends of justice, and the welfare and prosperity of the institution of Masonry.

This action taken the 16th of July, was almost immediately resultful, as the lodge was suspended on August 11, following.

But this was not all. At the same meeting Brethren Davis and Ralston were appointed a committee to furnish the grand master with information, as indicated in the foregoing resolu-

tions. The following resolution was also offered and adopted. This, like a lady's postscript, has in it the real kernel of opposition—

Resolved, That Bodley lodge No. 1, of Quincy, request of the grand lodge of the State of Illinois, that a committee be appointed at the next annual meeting of said lodge, to make inquiry into the manner the officers of the Nauvoo lodge, U. D., were installed, and by what authority the grand master initiated, passed and raised Messers (?) (Joseph) Smith and Sidney Rigdon to the degrees of entered apprentice, fellow craft, and master mason, at one and the same time, and that the proceedings of the committee be reported for the benefit of this lodge.

This would seem rather an attack on the grand master than upon the Nauvoo lodge. The Illinois historian adds to the above: "All this goes to prove, first: That the lodge at Nauvoo had become involved in the same brawl as the 'Saints,' and second: that the right of the grand master to 'make Masons at sight' (a right we doubt) was not known in Illinois in 1842."

The principle antagonism to Mormon communities was directed from Quincy and Warsaw, and the brethren at these places certainly did not show themselves capable of rising to the level of dispassionate consideration of matters in controversy. It is evident too, that Brother Ralston, a member of Bodley lodge, and one of those instructed to push the case against Nauvoo, was not a proper person to have been placed upon the grand lodge committee on returns and work. This was equivalent to giving the accuser position upon the bench as judge.

It must be kept in mind, that the period we have reached was that in which passions were first aroused, which finally resulted in assassination of Joseph and Hyrum Smith and expulsion of the Mormons from Nauvoo. Much disturbance was caused in May, 1842, by a bitter controversy between General John C. Bennett and Joseph Smith. The former repudiated all connection with the church and asserted that he had joined with the Saints only that he might the more completely ex-

pose them and their leaders. This was in reality the beginning of a schism, which brought about the most serious of subsequent troubles. Bennett was forced to resign as mayor of Nauvoo, and that office was pressed upon and accepted by Joseph Smith. Bennett was later tried for un-Masonic conduct by the lodge at Nauvoo, and expulsion followed. An explanation of this action was the offending manner in the communication to Bodley lodge. The latter espoused Bennett's cause, and chose to believe the self-acknowledged adventurer and deceiver. It was this affair which the secretary of No. 1 was instructed to reprehend as "contaminated by political doings and tinged by religious distinctions."

In the same month of May, 1842, ex-Governor Boggs of Missouri, under whose administration the Mormons had been driven from that State, was shot and severely wounded by some person unknown. The assault was committed during the heat of a political campaign, while partisan feeling ran high. Yet because the ex-Governor had been severe in his treatment of the Saints it was at once assumed by enemies of the latter that the deed had been instigated by Joseph Smith and was committed by some Mormon adherent. The far greater possibility of a political opponent being involved was ignored. In the controversy which followed this unfortunate affair the public press of Quincy revealed the temper of that community by almost openly accusing the Mormons of the attempted assassination.

It should not be assumed, however, that the Masonic lodge at Nauvoo was free from blame, or that it was merely suffering from the persecution of prejudicial brethren. This lodge was something of an anomaly. It was recognized as a part of the religious community; its hall was a public building; its accounts passed, like several other quasipublic funds, through the hands of the governing authorities of the church. In the Iowa

Masonic Library there is preserved a day book used by Joseph Smith "the prophet," for several years, and including the period under review. In it are to be found many accounts, both debit and credit, of the lodge, indicating that its funds were considered as but a department of the community resources. The grand master of Illinois was in the first place, indiscreet in making Masons "at sight" of the "prophet" and his chief counselor, at least under the circumstances. Then the members of the lodge, finding in the organization something which might be bent to their peculiar uses, and perhaps used to further Mormon ambitions, were eager to recruit their numbers, and soon overstepped the bounds of prudence. Thus we find that from March 15, 1842, to August 11, of the same year, "at which time there labor was suspended, the lodge initiated two hundred eighty-six candidates, and passed and raised nearly as many." "The average," says the past grand master, Joseph Robbins, of Illinois, "was five a day, Sundays included—a good showing for a religious revival, but rather questionable activity for a Masonic body."

The report made by the Nauvoo lodge for the year 1842, and the only one ever made is given in the article by Brother J. C. Smith before mentioned. "It is unique," he says, "but not in the number of Masons said to have been made, for many of our present lodges in their eagerness for the almighty dollar have incurred the censure of grand masters, and have been forbidden the running of an endless chain ballot machine." To the list of officers given below I have been able to add in several cases positions in the church.

RETURN OF THE NAUVOO LODGE, U. D.

Held at Nauvoo on the first and third Tuesdays in each month.

George Miller, W. M. (bishop of the church).

Hyrum Smith, S. W. (brother of Joseph Smith, patriarch).

Lucious Scovil, J. W. (of frequent mention in history of church both in Missouri and Illinois).

William Clayton, secretary (clerk of Joseph Smith).

Newel K. Whitney, treasurer (bishop of the church).

Charles Allen, S. D.

Heber C. Kimball, J. D. (elder, one of the Twelve).

William Felshaw, steward.

Hyrum Clark, steward (high priest).

Samuel Rolfe, tyler (priest and counselor).

Past masters: Asahel Perry, Daniel S. Miles, Hezekiah Peck.

Master Masons, two hundred forty-three.

Fellow crafts, four.

Entered apprentices, nine.

Dead.—Vinson Knight, M. M., on the 31st of July, 1842; E. P. Merriam, M. M., on the 14th of September, 1842; William Wrightman, M. M., on the 24th of September, 1842.

Rejected.—Daniel Avery, forty-four years of age; five feet, eleven inches high; a stout, athletic man; dark complexion; dark skin; dark eyes; heavy beard; hair partially gray; nose of aquiline form; slow spoken; a farmer; resides in Nauvoo; June 16, 1842.

Hiram Dayton, forty-four years of age; occupation, a farmer, five feet, seven or eight inches high; thick set; light complexion; light hair, blue eyes; quick spoken and not plain; resides in Nauvoo; on the 7th day of July, 1842.

Nathan A. West, thirty-four years of age, six feet high, well proportioned; round shoulders, brown hair; blue eyes; dark complexion; moderate speech; thin face; occupation, a carpenter and joiner; resides in Nauvoo; on the 7th day of July, 1842.

Samuel Brown, forty-one years of age, five feet six or seven inches high, light complexion; blue eyes, black hair, by trade

a maker of boots and shoes; resides in Nauvoo; on the 21st day of July, 1842.

Expelled.—John C. Bennett, M. M., about thirty-eight years of age; five feet seven or eight inches high; dark complexion; dark eyes; Roman nose; lost his upper front teeth; quick spoken; good language; by profession a physician, residing in New York, for gross un-Masonic conduct; on the 8th day of August, 1842.

Initiated.—Two hundred eighty-five.

A glance at the membership of lodges in Illinois for the year 1842 will serve to indicate a fear that Masonry in that grand jurisdiction might soon be swamped and controlled by Mormon adherents. These figures given are: Bodley No. 1, 25; Harmony No. 3, 23; Springfield No. 4, 43; Columbus, No. 6, 16; Macon No. 8, 22; Joliet No. 10, 25; Rushville, U. D., 20; Western Star, U. D., 23; Cass, U. D., 12; Saint Johns, U. D., 10; Warren, U. D., 8; a total of 227. The lodge at Nauvoo reported 285 and Rising Sun lodge at Montrose, Iowa Territory, 45; a total of 330. The growth in these latter bodies was out of all proportion to anything which might be expected by the other lodges. These figures may serve to explain action otherwise inexplicable.

The report of the committee appointed to investigate the affairs of the Nauvoo lodge is appended to the Illinois proceedings for 1842. Its paragraphs reveal, by implication, the charges brought against the lodge.

The committee appointed to proceed to Nauvoo and investigate the charges of irregularity which have been preferred against the Nauvoo lodge, U. D., have performed the duty and beg leave to report that after a careful and laborious examination of both persons and papers they have, with due deference, concluded to submit the following suggestions and resolutions:

The principal charges which have been made against the lodge, your committee found groundless, and without proof to sustain them. Irregularities have obtained in the work of the lodge, which your committee thinks strike at once at the vital principles of our order, and the cor-

rection of which should not be passed over in silence:

1. The practice of balloting for more than one applicant at one and the same time.

The privilege of balloting for or against an applicant, your committee think one of the inalienable rights of our time-honored institution. The lodge has no right to introduce within its walls any applicant who may be obnoxious to any one of its members. Neither has it the right to inquire into the motive which actuated or influenced the ballot of any member.

Should any member (forgetful of those Masonic principles so often inculcated within our sacred walls) reject a worthy applicant out of private pique or malice, the wrong is his own, and to his God is he alone accountable. And better far it is, in the estimation of your committee, that worthy applicants should be rejected time and time again, than that the sacredness of the ballot box be invaded.

2. On one occasion an applicant, of at least doubtful character, was received on a promise of reformation and restitution, with a view of holding his future conduct in check, and making him a worthier and a better man. In this instance, the motive your committee do not doubt was good but whilst they applaud the motive, they must condemn the practice, as one fraught with too much danger to the craft ever to be indulged in.

In review of the whole subject, your committee find much to regret, much to deplore—yet they cannot bring themselves to believe that the good of the fraternity requires that the injunction should be perpetual; but, on the contrary, that justice should be tempered with mercy, and therefore beg leave to submit the following resolution:

Resolved, That the dispensation of Nauvoo lodge, U. D., be continued until the next grand annual communication of the grand lodge of Illinois and should the Worthy Grand Master Helm approve our suggestion, that some brother be appointed to attend, at some given time, to remind the brethren of the irregularity of their proceedings, and admonish them in the most friendly manner to avoid all such in the future.

This report was signed by Brother Jonathan Nye, past grand master of Vermont, and Brother W. B. Warren, grand secretary. These are eminent names and it is to be presumed that these brethren investigated the affair in an impartial manner. Reduced to its lowest terms the report indicates an ignorance of Masonic procedure, a fault common to western lodges at that time. It also shows that in a desire to secure members the wise ancient restrictions of the fraternity were disregarded. But certainly such indiscretions were not con-

fined to the Mormon lodges. There was also trouble over blackballing—a perennial source of difficulty.

Acting upon the foregoing report Grand Master Helm issued an order dated November 2, 1842. In this he set forth the action of grand lodge, and of the committee appointed under its authority. He finds in the character and experience of the committee sufficient warrant for correctness of conclusions reached, and says the opinions and recommendations of the committee “should remove from the minds of all any fears that may have been entertained respecting the motives and designs of the Nauvoo lodge.” He therefore ordered the injunction of suspension removed, and the dispensation granted to Nauvoo lodge continued in full force and effect and remain in operation till the next annual communication of grand lodge.

The energetic character of these Mormon Masons may be judged from a communication presented by Rising Sun lodge of Montrose, Iowa Territory. This body, far in advance of all others of the jurisdiction outside of Nauvoo, had built a new hall during their first year of existence and completely furnished the same and procured suitable jewels and Masonic clothing. To accomplish all this they had strained their income and resources and were forced to ask a year’s time, within which to pay for charter just issued. This favor was granted.

At the grand communication which convened at Jacksonville October 2, 1842, the Mormon lodges had grown to five in number, all being represented at the session. The Mormon question had by now attracted much attention, both in and out of the fraternity and far outside the State of Illinois. Grand Master Helm, in his annual address, thus refers to the subject:

The action of the grand lodge, has been made the object of much animadversion, criticism and remark. Several communications from eminent and honored names in Masonry have been addressed to me, calling in question the correctness of the course pursued by you in relation to this subject, and strongly protesting against the prudence and propriety of allowing a Masonic lodge to exist in Nauvoo. I call your attention

to these facts, solely for the purpose of suggesting that justice to our Nauvoo brethren, courtesy and respect for those who object to our past conduct towards them, and a proper regard for the good opinion and welfare of the fraternity at large, alike require that every step of your proceedings in this matter should be marked by the utmost care, caution and deliberation. . . . Should you finally determine to grant a charter to the Nauvoo lodge, and thus perpetuate its existence, I would suggest the propriety, nay, the absolute necessity, of dividing it into at least four, if not more, distinct lodges. The number of its members is too large for convenience in working and is otherwise objectionable, a fact of which they are themselves aware. A short time ago they applied to me to divide them into several distinct lodges; but as this application was made at a period very near to our annual meeting, I thought it proper to wait and refer the whole matter, as I now do, to the grand lodge.

But such an increase of lodges under Mormon influence was certainly not to the taste of the Illinois brethren, nor would it have been wisdom on their part thus to yield control of the Grand Lodge to this rapidly growing sect. The ambitions of the church leaders were now full-blown and no longer kept secret. Relying on growth in point of numbers, on special privileges already gained and on the complacency of politicians and office holders, Joseph Smith and his followers at this time regarded themselves destined to control the State, perhaps even the Nation. The prophet was announced in the church press as the future candidate for governor of Illinois. The all-covering ambitions of these churchly leaders embraced the Masonic fraternity as being a means ready to hand by which their influence and power might be extended. Had grand lodge concurred in recommendation of Grand Master Helm, creating new lodges at Nauvoo, Masonry in Illinois would have most likely originated a schism, a period of utter confusion would have followed, and the fraternity itself have probably become extinct and a thing of reproach in that State for many years.

Grand Master Helm had aided this Mormon domination as far as possible. During the intervals between the annual communications of 1842 and 1843 he had granted his dispensa-

tion to brethren at Nauvoo to form Nye and Helm lodges, and to others of the same faith at Keokuk, Iowa Territory, for the establishment of the Eagle lodge. These, with Nauvoo, and Rising Sun lodges made a considerable show in representation, though one brother (L. N. Scovil of Nauvoo lodge) was present as representative of both bodies in Iowa Territory.

Bodley lodge No. 1 of Quincy was again the first to raise protest. The political and social rancor of the community had as a matter of course to a certain extent infected the lodge. But we must also credit them with a discernment of consequences if Mormon ambitions were given free scope. It may also be said that while location possibly favored a prejudiced view, it also permitted a greater knowledge of affairs in Nauvoo and the other river towns, in which influence of the Saints was supreme. It is therefore not to be wondered at that the records of Bodley lodge (September 29, 1843) should show such action as the following:

Resolved, That we respectfully ask the attention of the members of the grand lodge and delegates to carefully examine into and consider well the propriety of granting a charter to Nauvoo lodge, U. D., and that it is our decided conviction that said dispensation should never have been granted, and from what we have seen and heard from sources to be relied on, that it would be unwise to grant a charter or continue a dispensation longer among that people.

A further resolution instructs the delegates of Bodley lodge to vote against granting a charter at Nauvoo, and to use all their endeavors to procure withdrawal of all dispensations now granted.

The committee on returns and work at this session of 1843 found it necessary to condemn all the Mormon lodges. They found the work of the Eagle lodge, U. D., at Keokuk very irregular and highly censurable, instancing several cases where ballot was had in less period than the full lunar month required. But they add: "In every other respect the work appears to have been correct." In the returns of the Nauvoo lodge they

found "the work in some measure correct, but in many instances there appear irregularities, and matters to our committee inexplicable. The lodge had failed to bring their record before the committee, which is a matter of surprise, knowing the severe lesson the said lodge was taught at the last grand communication. The greatest irregularity of which your committee would complain is, that there appears to be a disposition to accumulate and gather members without regard to character, and to push them on through the second and third degrees, before they can be perfectly skilled in the first and second. Your committee . . . feel certain that the ancient landmarks of the order require that the lodge should know that a candidate is well skilled in one degree before he is advanced to another. Your committee will not doubt that there are many worthy and skilled brethren in Nauvoo lodge; brethren who would under other circumstances be an ornament to the institution of Masonry, but we are reassured that their influence is entirely lost and obscured by the conduct of others less worthy; nay of those who entirely disregard the ties that should bind us together as a sacred band of friends and brothers." The work in Helm lodge, U. D. (Nauvoo), is characterized as "irregular" and "imprudent," and that of "Nye" lodge, U. D., (Nauvoo), is considered objectionable for like reasons. The returns from Rising Sun lodge No. 12 (Montrose) are "altogether informal" and "the work irregular."

It thus appears that all these bodies were open to censure. Nothing is even hinted at in these reports of the real causes of difficulty. The matters criticised are not in themselves sufficient to justify the action recommended and taken—they were only used to veil or hide the social, political, and religious difficulties, which were rightfully regarded as dangerous subjects to bring before the grand lodge. The following resolutions were presented and adopted:

Resolved, That the charter of the Rising Sun lodge No. 12 be suspended, and that the master and wardens be cited to appear at the next grand annual communication of this grand lodge to show cause, if any they have, why their charter should not be revoked.

Resolved, That in the opinion of this grand lodge it is inexpedient and prejudicial to the interests of Freemasonry longer to sustain a lodge at Nauvoo; and for the disrespect and contempt that Nauvoo lodge and Helm lodge have shown in refusing to present the records of their work to this grand lodge:

Resolved, That their dispensations be and are hereby revoked and charters refused.

Resolved, That for irregular work and disregard of the resolutions and instructions of this grand lodge, the dispensations of Eagle lodge and Nye lodge are hereby revoked and charters refused.

This sweeping action would seem to have settled Mormon Masonry. But there were further echoes which disturbed the grand lodge of Illinois, and some of which were later heard in the Iowa grand body. The lodge or lodges at Nauvoo still continued to work, and we find that the individual members were received without question as visitors at least in the Iowa lodges. Again Bodley lodge of Quincy sounded the alarm, and objected to the so-called "masonic" activities of a body which was without standing in the fraternity. On April 1, 1844, the following action was taken by this lodge:

The worthy master remarked that the Nauvoo lodges were working and finishing their hall notwithstanding their dispensation had been withdrawn by the grand lodge. Brother Freeman was called upon, and stated that he had learned that the Nauvoo lodges were still at work, receiving, passing, and raising Masons, and that the brethren of Warsaw lodge had notified the grand officers on the subject. On motion of Brother Stahl:

Resolved, That the secretary be instructed to inform the grand master of this State that the Nauvoo, Keokuk and the other lodges in and about Nauvoo continue to work, that they have given notice in a public paper of their intention to consecrate their Masonic hall on the 5th instant, and that the said masons pretend not to be in possession of official notice that they were deprived of their charter and dispensations.

This statement of facts was doubtless correct. In the Joseph Smith account book before mentioned the entries for and against the Masonic lodge (there seems to have been but one such account indicating that the various bodies kept a common fund) were continued to within a few days of the assassination of the "prophet," and his brother, Hyrum, on June 23, 1844 [June 27, 1844.—EDITOR]. It is known also, that the lodges at Montrose and Keokuk retained their organizations until after that date.

Saint Clair lodge No. 24 of Belleville drew the line severely against Nauvoo. A brother was charged with having associated with these clandestine Masons on the occasion of dedicating their hall at the Mormon capital. The accused brother admitted joining in the procession, but denied that such act was a participation in the work of a clandestine body. The committee to whom the matter was referred refused to countenance such subterfuge. A careful and lengthy analysis of the situation was made, the entire paper being conformable to the basic principles of Masonic law. In conclusion resolutions were offered, setting forth that Brother —— had treated the authority of grand lodge with contempt, and had violated an anciently established principle of the fraternity. It was therefore recommended that he be dealt with according to Masonic usages, which recommendation was carried into execution.

Keokuk lodge, U. D., made an effort at the grand lodge communication of 1844 to reinstate and legalize its existence. A document was received signed by seven brothers. It set forth in considerable detail, the facts of organization, and of work performed. It claimed the lodge had been imperfectly represented at preceding session by a brother of Nauvoo lodge. He had made no report to them of action taken, nor had the lodge been able to secure from the grand secretary any

statement as to its status. It was averred that when finally the members had heard indirectly and informally that the lodge was under sentence of suspension they had ceased to meet and to work as Masons. The letter continued: "We are not aware of any wrong that we have done and cannot make any excuse; but we would say that it is more than probable that we have committed errors, as we had not the constitution and by-laws of the grand lodge of Illinois, and we had to be governed by old Masons instead of the by-laws of the grand lodge. We would further say that if we have committed errors, they were of the head and not of the heart, and we would have most cheerfully abandoned them." They therefore asked that their dispensation be renewed or charter granted, and that some suitable brother be sent to give them Masonic instruction. They further requested that if charges had been made against the members, either as men or Masons, a committee be sent to make thorough inquiry.

This was referred to the committee on petitions and grievances. A report was brought in by this committee, stating that all information possible had been gathered, and that a committee should be appointed diligently to inquire into the circumstances. Should this committee report favorably of Eagle lodge, the grand master was advised to renew the dispensation. Such committee was appointed, but the chairman of the same, Brother John Montague of Warsaw was altogether unfitted for the place. It will be later shown that he was a bitter opponent of the Mormon church and its members, and that this bitterness was evidenced even in his Masonic communications. Any inquiry guided by such a man could not fail of being partisan and prejudiced.

The facts having been brought to the attention of grand lodge that the bodies of Nauvoo were still in being, calling themselves Masons and working as such, the following action was taken:

Whereas the most worthy grand lodge of Illinois, at their last communications, thought proper to withdraw from Nauvoo, Helm and Nye lodges the dispensations which had been granted them, for gross un-Masonic conduct and,

Whereas, the most worthy grand master did during his vacation send a special messenger to Nauvoo and demand the dispensations aforesaid, which demand was treated with contempt, and not only a positive refusal given by said lodges but a determination expressed to continue their work: now

Resolved, By this grand lodge, that all fellowship with said lodges and members thereof be withdrawn, and the associations of Masons working these lodges are hereby declared clandestine, and all the members hailing therefrom suspended from all the privileges of masonry within the jurisdiction of this grand lodge, and that our sister grand lodges be requested to deny them the same privileges.

Resolved, That the grand secretary be directed to address a circular on the subject to all grand lodges in correspondence with this grand lodge, and request the same to be published in all the Masonic periodicals.

During the year 1844 the popular passions, which had heretofore been at least partially repressed, broke out in unrestrained violence against the Mormons. Joseph Smith and his brother, despite the pledged faith of a weak and vacillating governor, were assassinated in the jail at Carthage. The Saints at Nauvoo were persecuted and endangered beyond the point of further endurance, and finally driven from the homes they had made beautiful and prosperous. The Mormon Masonic lodges, at least in Illinois, were thus effectually dispersed and heard of no more. But the murders at Carthage nevertheless proved matters of Masonic concern, and as such were heard of in grand lodge.

Grand Master Lusk reported to the communication of 1845 that Brother Montague and two others, appointed to investigate affairs of the lodge at Keokuk, had found it inconvenient to act. The necessity for action had passed, and the subject was forthwith dropped. Brother Montague and other members of the lodge at Warsaw had troubles of their own. This town, located on the river below Keokuk, was the strong point of opposition to the Mormons. The farcial trial which fol-

lowed the assassinations at Carthage involved Warsaw citizens. To show popular support of the men accused of the assassinations they were unduly honored. Several of them, while under the indictment for murder, made application to, and were hurriedly elected to membership in Warsaw lodge No. 21—a proceeding certainly as un-Masonic as any of the Mormon Masons had been accused.

This outrageous disregard of Masonic rectitude was brought to attention of the grand lodge. The Warsaw body had failed to make any return of work, hoping thus to cover its faults. A resolution was adopted, however, providing for the appointment of a special committee, which should demand the books of the lodge, and “ascertain, by means in their power, whether said lodge has conferred any of the degrees upon any person or persons while under indictment, and to report to the most worthy grand master.”

This committee it seems, formulated its report, after an *ex parte* hearing, and informed the grand master “That perhaps it will not be necessary to inflict punishment to the extent of his authority; for although the lodge erred and greatly erred, yet they (the committee) conceive the error was one of the head and not of the heart; that all the harm had been done in the case that can be done; the men have been since tried by a jury of their peers and acquitted.”

This committee based its report upon a letter written by Brother Montague, and approved by Warsaw lodge!

The report and recommendation of the committee were adopted by the grand master, and no punishment was inflicted upon the lodge, “attention having been called to the subject of caution and circumspection in all proceedings, and especially in the introduction of members into the Masonic family, a great end had been answered, and with this it would be well to let the lodge off.”

The Montague letter, which was the case of the lodge, was approved at a communication of Warsaw lodge No. 21, March 14, 1846. It admits that three of the nine men indicted for murder of Joseph and Hyrum Smith had been proposed for membership, were elected and had received their degrees. It is explained that "at the time said petitions were presented, the fact of these individuals being under indictment for the murder of Joseph and Hyrum Smith was referred to, and the question of propriety of their admission fully discussed. It was admitted that these individuals were worthy members of society and respected by their fellow citizens—no objection to their initiation therefore existed, except the fact of the pending of the aforementioned indictment. In relation to that matter, it was argued that the indictment was no evidence of crime; in this instance, particularly, it was publicly known that the indictment against said applicants had been procured by the testimony of perjured witnesses who had been suborned by the Mormons for the purpose of procuring indictments against certain prominent men of the county who had become obnoxious to them. The standing of these individuals in the community had not been at all impaired by the indictment, but, on the contrary, they are regarded with greater consideration than before, from the fact that they had been particularly selected as the victims of Mormon vengeance. The community regarded the proceedings against them as a persecution rather than a prosecution, and the event of the final trial proved the correctness of the conclusion. Under these circumstances, it could not be considered that these individuals should be regarded in the light that persons ordinarily are, who are arraigned for crime. Besides this, Ben M. Aldrich, who has held an honorable standing in the fraternity for upwards of twenty years, was also under indictment for the same offense. There would, therefore, seem equally as good

grounds for his suspension as for rejecting the petitions of the individuals referred to. But to do this when there was no evidence of his guilt, would be to reverse the fundamental principles of the order and cast off a brother because he was in trouble."

Without seeking to make out the Mormon contention that these men were guilty of the crime with which they were accused, it is certain that this defense is very weak. Were it within the province of this paper to analyze the evidence it would at least be shown that the Mormon persecution so much dreaded was purely imaginary. It was another case of the wolf accusing the lamb of fouling the stream from which he drank, as excuse for devouring the offender.

This matter proved, as might be expected, destructive to the usefulness of Warsaw lodge, and on the 9th of May, 1847, it surrendered its charter.

THE IOWA CONNECTION

Those who were sent from Missouri were "to spy out the land" of Illinois and Iowa, for the Mormon colonists were location promising commercial development and greatest certainly shrewd and wordly-wise men. They chose such points on both sides of the river as possessed advantages of Territory, directly opposite Nauvoo, it was expected to make chance for growth. By the selection of Montrose in Iowa the former the outlet for a considerable extent of country, and the town being subsidiary to the Mormon capital, the latter would directly profit from the western trade. At Keokuk, at the head of the rapids, was another point expected to draw the elements of growth and prosperity from its situation and natural advantages. With the decreasing importance of the Mississippi as a commercial artery these places have also declined. Montrose is to-day a sleepy village, while Keokuk owes present and prospective position among the cities of

Iowa to causes other than its prominence as a distributing point.

As we have in the foregoing pages followed the history of these lodges of Montrose and Keokuk in their connection with the grand lodge of Illinois, it but remains to trace out the part that they had in Iowa Masonry. In the official proceedings they are curtly mentioned and afterwards ignored. But it will be seen that for a short time they had a considerable influence.

The first Masonic lodge in the territory of Iowa was established November 30, 1840, under authority from the grand lodge of Missouri. Within a few months others were formed at Muscatine and Dubuque. These with another at Iowa City, joined as constituents of the grand lodge of Iowa in 1844. All derived authority from the grand lodge of Missouri. These four were therefore at work during the years of the Mormon troubles. With the exception of Iowa City lodge all were located upon the river, and were therefore in close touch with the events and rumors emanating from Nauvoo and its hostile neighbors. Strange as it may seem the spirit of persecution, of intolerance and passion never passed westward over the boundary of Iowa. Ex-Governor Gue, the latest historian of the State, has this to mark the contrast: "In the persecutions which the Mormons endured in the early years of their residence in the western States and territories; Iowa never joined. Our people and State officials have respected the right of American citizens to hold such religious opinions as they choose and to enjoy the protection of our laws. Bigotry has never obtained among our citizens. Claiming the utmost freedom of religious opinion for themselves, they have always conceded to others the same constitutional right. The kind treatment of the Mormons by Governor Lucas is in

marked contrast with that of the officials and citizens of Missouri and Illinois.”

In point of fact Governor Lucas, first chief executive of the territory and one of the petitioners for the first lodge in Iowa, was very friendly to the Mormons as emigrants and as settlers. When a deputation of Saints were sent to Washington in 1839 to seek redress for the wrongs suffered in Missouri, Governor Lucas furnished its members with a letter of introduction to President Van Buren. In this he stated that the Mormon people to his knowledge both in Iowa and Ohio (where he had formerly been governor) were industrious and inoffensive. He added that since their settlement in Iowa [Ohio.—EDITOR] he had no recollection of any of them having been charged as violators of the law.

With this as the sentiment of the territorial officials and of a majority of the people, we would naturally expect a liberal spirit to be exhibited by the lodges and individual Masons toward brethren adhering to the new faith. From the beginning of the lodge records in Iowa there are to be found the names of frequent visitors from Nauvoo, Montrose and Keokuk. Not even after the ban of nonintercourse had been passed upon these lodges by the grand lodge of Illinois were these prevented from meeting with the Iowa brethren. They were recognized as Masons and as such entitled to recognition and assistance when needed.

The first proposal to establish a grand lodge in Iowa came from Rising Sun lodge at Montrose and reference is made in records of the Iowa lodges to communications from this source urging an early convention of Masons for that purpose. There is also ample evidence in the records of the “four old lodges” of a constant Masonic interchange with the bodies at Montrose and Keokuk.

Prior to the convention which met at Iowa City in January,

1844, for the purpose of organizing a grand lodge, it was understood that the lodges at Montrose and Keokuk would take part and receive charters from the new grand body. But at this time the Mormon troubles were developing to a serious point. The lodge at Burlington strenuously advocated admission of representatives from these lodges. Iowa City seems to have supported the proposition, while Bloomington (Muscatine) and Dubuque were opposed. Delegates presented themselves at the convention and were reported. The committee on credentials brought in a report recommending that representatives of lodges under dispensation be permitted to take seats, which was adopted. A Burlington brother offered a resolution that Rising Sun lodge of Montrose be recognized and its delegate admitted. This was temporarily tabled. Then to carry a point against such admission it was proposed that vote upon any question be by individuals and not by lodges. In this manner the resolution was defeated and Rising Sun lodge shut out.

There is no doubt that those opposed to affiliation of these two lodges were acting rightly and according to Masonic law and precedent. It was known that the authority under which the bodies were organized and had worked, was revoked by the grand lodge of Illinois, and that they were therefore without standing as legitimate lodges. Yet these delegates remained as visitors and are named as such at the subsequent sessions of the first grand communication.

This little intrigue had an unlooked for consequence. Ansel Humphreys of Muscatine was slated for grand master, but because of the opposition shown to the Burlington proposition, as above, Brother Oliver Cock of the latter town who was not present, was put forward and elected first grand master of Iowa. This election, though no indication of the fact appears in the record, hinged upon admission of the Mormon

representatives. The writer is indebted for the information to an interview had some years ago with the late grand secretary, Brother T. S. Parvin, who was the last survivor of those who organized the grand lodge of Iowa.

Just before the close of grand lodge it was resolved that the lodges at Montrose and Keokuk should be granted charters provided they "produce a certificate from the grand secretary of Illinois of their good standing with that grand lodge." Such action of course settled the fate of the Mormon Masonic lodges in Iowa.

Henceforth we hear only of the lodges at Montrose, Keokuk or Nauvoo, as their members appear upon the visitors lists of Iowa lodges. They were still esteemed as Masons and entitled to the privileges of the fraternity. By what occult process of reasoning the old brethren arrived at such a conclusion we are unable to discover.

At a meeting at Des Moines lodge No. 1 (Burlington) held April 1, 1844, the names of Brothers McCormick, Stewart, G. P. Adams, A. F. Hutchinson, C. L. Whitney and Jacob Abbott, all of Nauvoo lodge, are recorded as visitors. No question was raised as to their admission or Masonic standing. These brothers with two from other lodges, asked "for recommendation to the grand lodge of Iowa for dispensation to open a lodge of master masons at Augusta, Des Moines County. This petition was read, and the vote of the lodge taken, recommending the petition. Accordingly dispensation was granted and Hiram lodge No. 7 instituted and set to work. The settlement at Augusta included many of those who had been driven from Nauvoo, and the Mormon element seemed for some time to have been predominant. The records of this lodge reveal a queer state of affairs. The business was for several years conducted in a very haphazard way. Petitions were received in numbers out of all proportion to the popula-

tion of the community. Candidates were rushed through in blocks certainly without regard to proficiency. Yet with all these additions and press of work the lodge was constantly short of needful funds which would seem to indicate a system of rebates or remission of fees. Dissensions between Mormon and other members found vent in charges and countercharges. It was not until many years had elapsed that the lodge settled down as a self-respecting and respected member of the Masonic family in Iowa. The town of Augusta dwindled and with it the lodge failed and diminished until in 1888 its charter was surrendered. This finally closed the chapter of connection between Mormonism and Masonry in Iowa.

One curious and interesting reference is noted, which again indicates the Masonic standing of those Mormons who passed through the State of Iowa on their way to the new Zion in Great Salt Lake Valley. These emigrants sought different routes across the unsettled territory converging at Kanessville on the Missouri River. The winter of 1845-46 [1846-47.—EDITOR] overtook a party of these refugees at an Indian trading post a few miles west of Iowa City. The horrors of that season for these destitute and poorly protected wanderers cannot be told here. Suffice it to say a plot was formed by a party of roughs haunting the wild border to arrest the men on a trumped up charge "so that they might without risk, plunder the camp and ravish the women." This was frustrated through the firmness and intelligence of the officials. The suffering condition of the campers was then ascertained and appeal made to the decent people of the community for aid. To this there was ready and instant response. The narrative continues: "Most of these Mormon men were Freemasons and when the diabolical plot against them was made known, and confirmed by the fact that their accusers never dared appear in court where law and reason ruled, very naturally a strong interest and sym-

pathy were awakened in their behalf, among members of the fraternity and others. As a result of this they were supplied with many things for the relief and comfort of their destitute people at the camp, and they departed with light hearts and heavy loads.

With whatever further connection there may have been between the craft and the Latter Day Saints this chapter has no concern. Whether or not it be true that the Mormon church in Utah has borrowed from Masonry some of its peculiar ceremonies is altogether apart from our present interest. The events here imperfectly traced have some value historical and sociological, and have not before been written connectedly. Its publication may serve to bring out further facts and to correct errors and misconceptions.

In conclusion the writer has to thank many brothers who have suggested valuable sources of information. It is desired, also, to express to authorities of the Reorganized Church of Jesus Christ of Latter Day Saints, at Lamoni, Iowa, appreciation of the courteous attention to all inquiries. President Joseph Smith and Counselor Frederick M. Smith, son and grandson of the founder of the church, have been especially kind to the stranger who has sought information. This is in grateful contrast to the continued silence which followed all inquiries directed to the Utah church organization. The latter be it said after having used Masonry for its absurd purposes, now reprobates the fraternity.

It must be so—Plato thou reasonest well!—
 Else whence this pleasing hope, this fond desire,
 This longing after immortality?
 Or whence this secret dread, and inward horror,
 Of falling into nought? Why shrinks the soul
 Back on herself and startles at destruction?
 'Tis the divinity that stirs within us;
 'Tis Heaven itself that points out an hereafter
 And intimates Eternity to man. —Addison.

SENATE DOCUMENT (189.)

BY THE EDITOR

When Joseph Smith, Sidney Rigdon, and Elias Higbee in 1839, and 1840, by appointment of the church, were pleading with Congress at Washington for redress of wrongs suffered by Latter Day Saints in Missouri, the representatives of Missouri secured a certified copy of the testimony given before the Honorable Austin A. King, judge of the fifth judicial circuit of the State of Missouri, at the courthouse in Richmond, in a court of inquiry begun November 12, 1838, in the case of the State of Missouri versus Joseph Smith, jr., Hiram Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amasa Lyman, George W. Robinson, Caleb Baldwin, Alanson Ripley, Washington Voorhees, Sidney Turner, John Buckhannan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Alred, William Alred, George Grant, Darwin Chase, Elijah Newman, Alvin G. Tippetts, Zedekiah Owens, Isaac Morley, Thomas Buck, Moses Clawson, John J. Tanner, Daniel Shearer, Daniel S. Thomas, Alexander McRay, Elisha Edwards, John S. Higby, Ebenezer Page, Benjamin Covey, Ebenezer Robinson, Lyman Gibbs, James M. Henderson, David Pettegrew, Edward Partridge, Francis Higby, David Frampton, George Kimble, Joseph W. Younger, Henry Zabrisky, Allen J. Stout, Sheffield Daniels, Silas Manard, Anthony Head, Benjamin Jones, Daniel Carn, John F. Earl, and Norman Shearer, who were charged with the several crimes of high treason against the State, murder, burglary, arson, robbery, and larceny.

Thomas C. Burch, prosecuting attorney, who had before taken an active part in inflaming the public mind against the defendants appeared for the State and Alexander W. Doniphan and Amos Reese for the defense. Witnesses were brought in at the point of the bayonet and sworn, among whom were sev-

eral persons who had previously been members of the church. Those testifying in behalf of the State were Sampson Avard, Nehemiah Odell, Samuel Bogart, Wyatt Cravens, Morris Phelps, John Corril, James C. Owens, Nathaniel Carr, John Cleminson, Reed Peck, George M. Hinkle, William Splawn, Thomas M. Odle, John Raglin, Allen Rathbun, Jeremiah Myers, Andrew J. Job, Freeburn H. Gardner, Burr Riggs, Elisha Cameron, Charles Bleckley, James Cobb, Jesse Kelley, Addison Price, Samuel Kinnibel, John Whitnear, James B. Turner, George W. Worthington, Joseph H. McGee, John Lockhart, Porter Yates, Benjamin Slade, Ezra Williams, Addison F. Green, John Taylor, Asa Cook, Timothy Lewis, Patrick Lynch, and William W. Phelps.

Those testifying in behalf of the defense were Malinda Porter, Delia F. Pine, Nancy Rigdon, Jonathan W. Barlow, Thorit Parsons, Ezra Chipman, Arza Judd, jr.

February 15, 1841, the Senate ordered the publication of the document and it is known on Senate files as Senate Document (189). In the investigation before mentioned this document was presented to Congress by representatives from Missouri, and doubtless had some influence in causing Congress to deny the petition of the complainants. The testimony as it appears in this document is very damaging to the defendants or some of them, but the defense claimed that it was *exparte*, as they were not permitted to get their witnesses before the court. The record shows they had but very few witnesses examined, and their testimony was not very material which will serve to sustain their contention.

Judge Elias Higbee before the United States Senate in behalf of the committee reports in part as follows:

Mr. Linn said he had written to Missouri to get all the evidence taken before Judge King, so that if the thing must come up he would be prepared to have a full investigation of the matter, and that the committee should have power to send for persons, papers, etc., etc.

In my remarks I stated that an article of the Constitution was violated

in not granting compulsory process for witnesses in behalf of the prisoners; and that the main evidence adduced, upon which they were committed (as I understood), was from Doctor Avard, who once belonged to our society, and was compelled to swear as suited them best, in order to save his life; that I knew him to be a man whose character was the worst I ever knew in all my associations or intercourse with mankind; and that I had evidence by affidavits before them, or five or six respectable men, to prove that all he swore to was false.

In support of the claim of Judge Higbee the testimony of some of the defendants are in point. Joseph Smith writes:

Shortly after our arrival in Jackson County Colonel Sterling Price, from the army of General Clark, came with orders from General Clark, who was commander in chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly on Thursday morning we started with three guards only, and they had been obtained with great difficulty, after laboring all the previous day to get them. Between Independence and Roy's Ferry, on the Missouri River, they all got drunk, and we got possession of their arms and horses.

It was late in the afternoon, near the setting of the sun. We traveled about half a mile after we crossed the river, and put up for the night.

Friday, 9th. This morning there came a number of men, some of them armed. Their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore dispatched to Richmond to obtain them.

We started before their arrival, but had not gone far before we met Colonel Price with a guard of about seventy-four men, and were conducted by them to Richmond and put into an old vacant house, and a guard set.

Sometime through the course of that day General Clark came in and we were introduced to him. We inquired of him the reason why we had been thus carried from our homes, and what were the charges against us. He said that he was not then able to determine, but would be in a short time; and with very little more conversation, withdrew.

Some short time after he had withdrawn Colonel Price came in with two chains in his hands and a number of padlocks. The two chains he fastened together. He had with him ten men, armed, who stood at the time of these operations with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkinson, whom he had with him, to chain us together with chains and padlocks, being seven in number. After that he searched us, examining our pockets to see if we had any arms. Finding nothing but pocketknives, he took them and conveyed them off.

Saturday, 10th. . . . General Clark had spent his time since our arrival at Richmond in searching the laws to find authority for trying us by court-martial. Had he not been a lawyer of eminence I should have supposed it no very difficult task to decide that quiet, peaceful, unoffend-

ing, and private citizens too, except as ministers of the gospel, were not amenable to a military tribunal, in a country governed by civil laws. But be this as it may, General Clark wrote the Governor that he had

"Detained General White and his field officers here a day or two, for the purpose of holding a court-martial, if necessary. I this day made out charges against the prisoners and called on Judge King to try them as a committing court; and I am now busily engaged in procuring witnesses and submitting facts. There being no civil officers in Caldwell, I have to use the military to get witnesses from there, which I do without reserve. The most of the prisoners here I consider guilty of treason; and I believe will be convicted; and the only difficulty in law is, can they be tried in any county but Caldwell? If not, they cannot be there indicted, until a change of population. In the event the latter view is taken by the civil courts, I suggest the propriety of trying Jo Smith and those leaders taken by General Lucas, by a court-martial, for mutiny. This I am in favor of only as a dernier resort. I would have taken this course with Smith at any rate; but it being doubtful whether a court-martial has jurisdiction or not in the present case—that is, whether these people are to be treated as in time of war, and the mutineers as having mutinied in time of war—and I would here ask you to forward to me the Attorney General's opinion on this point. It will not do to allow these leaders to return to their treasonable work again, on account of their not being indicted in Caldwell. They have committed treason, murder, arson, burglary, robbery, larceny, and perjury." . . .

Sunday, 11th. While in Richmond we were under the charge of Colonel Price from Chariton County, who suffered all manner of abuse to be heaped upon us.

During this time my afflictions were great, and our situation was truly painful.

General Clark informed us that he would turn us over to the civil authorities for trial. . . .

Monday, 12th. The first act of the court was to send out a body of armed men, without a civil process to obtain witnesses.

Tuesday, 13th. We were placed at the bar, Austin A. King presiding, and Thomas C. Burch, State's attorney. Witnesses were called and sworn at the point of the bayonet.

Doctor Sampson Avard was the first brought before the court. He had previously told Mr. Oliver Olney that if he (Olney) wished to save himself he must swear hard against the heads of the church, as they were the ones the court wanted to criminate; and if he could swear hard against them, they would not (that is, neither court nor mob) disturb him. "I intend to do it," said he, "in order to escape, for if I do not, they will take my life."

This introduction is sufficient to show the character of his testimony, and he swore just according to the statement he had made, doubtless thinking it a wise course to ingratiate himself into the good graces of the mob. . . .

We were called upon for our witnesses and we gave the names of some forty or fifty. Captain Bogart was dispatched with a company of militia to procure them. Arrested all he could find, thrust them into prison, and we were not allowed to see them.

We were again called upon most tauntingly for witnesses; we gave the names of some others, and they were also thrust into prison, so many as were to be found.

In the meantime, Malinda Porter, Delia F. Pine, Nancy Rigdon, Jonathan W. Barlow, Thoret Parsons, Ezra Chipman, and Azra Judd, jr. volunteered and were sworn, on the defense, but were prevented by threats from telling the truth as much as possible. We saw a man at the window by the name of Allen, and beckoned him to come in and had him sworn; but when he did not testify to please the court, several rushed upon him with their bayonets, and he fled the place, and three men took after him with loaded guns, and he barely escaped with his life. It was of no use to get any more witnesses if we could have done it.

Thus this mock investigation continued from day to day, till Saturday, when several of the brethren were discharged by Judge King, as follows:

"Defendants against whom nothing is proven; viz: Amasa Lyman, John Buchanan, Andrew Whitlock, Alvah L. Tippetts, Jedediah Owens, Isaac Morley, John T. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, David Frampton, Henry Zabriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hulet, Chandler Holbrook, Martin Alred, William Alred. The above defendants have been discharged by me, there being no evidence against them.

"November 24, 1838."

"Austin A. King, *Judge, etc.*"

Our church organization was converted by the testimony of the apostates into a temporal kingdom which was to fill the whole earth and subdue all other kingdoms.

Much was inquired by the judge (who, by the by, was a Methodist) concerning the prophecy of Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand forever," etc.; "and the kingdom and the greatness of the kingdom, under the whole heavens, shall be given to the saints of the Most High," etc., just as though it was treason to believe the Bible.

The remaining prisoners were all released, or admitted to bail, except Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, and myself, who were sent to Liberty, Clay County, to jail, to stand our trial for treason and murder—the treason, for having whipped the mob out of Daviess County and taking their cannon from them; and the murder, for the man killed in the Bogart battle; also Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail to stand their trial for the same crimes.

During the investigation we were mostly confined in chains and received much abuse.

The matter of driving away witnesses, or casting them into prison or chasing them out of the county, was carried to such a length that our lawyers, General Doniphan and Amos Reese, told us not to bring our witnesses there at all; for if we did there would not be one of them left for final trial, for no sooner would Bogart and his men know who they were than they would put them out of the country.

As to making any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would be all the same; for he (King) had determined from the beginning to cast us into prison.

We never got the privilege of introducing our witnesses at all; if we had, we could have disproved all they swore.—*Millennial Star*, vol. 16, pp. 539, 556-558, 565.

David Pettigrew made affidavit in part as follows:

When I was at Richmond, a prisoner before Judge King, we sent for many witnesses; and when they came they were taken and cast into prison with us, and we were not permitted to have any witnesses. The day I came out of prison they compelled me to sign a writing which was not true, or remain in prison.

DAVID PETTIGREW.

Sidney Rigdon in his testimony before the municipal court of Nauvoo, July, 1843, related these events as follows:

The same day that we arrived at Richmond, Price came into the place where we were, with a number of armed men, who immediately, on entering the room cocked their guns, another followed with chains in his hands, and we were ordered to be chained all together—a strong guard was placed in and around the house, and thus we were secured. The next day General Clark came in, and we were introduced to him, the awkward manner in which he entered and his apparent embarrassment was such as to force a smile from me. He was then asked for what he had thus cast us into prison?—to this question he could not or did not give a direct answer. He said he would let us know in a few days, and after a few more awkward and uncouth movements he withdrew. After he went out I asked some of the guards what was the matter with General Clark, that made him appear so ridiculous? They said he was nearsighted: I replied that I was mistaken if he were not as nearwitted, as he was nearsighted.

We were now left with our guards, without knowing for what we had been arrested, as no civil process had issued against us—for what followed until General Clark came in again to tell us that we were to be delivered into the hands of the civil authorities. I am entirely indebted to what I heard the guards say—I heard them say that General Clark had promised them before leaving Cole County that they should have the privilege of shooting Joseph Smith, sr., and myself. And that General

Clark was engaged in searching the military law to find authority for so doing; but he found it difficult as we were not military men and did not belong to the militia; but he had sent to Fort Leavenworth for the military code of law, and he expected, after he got the laws, to find law to justify him in shooting us.

I must here again digress, to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons who had applied to him for it, to go to our houses and take such goods as they claimed. The goods claimed, were goods sold by the sheriff of Caldwell County on an execution, which I had purchased at the sale. The man against whom the execution was issued, availed himself of that time of trouble to go and take the goods wherever he could find them. I asked Clark if he had given any such authority. He said that an application had been made to him for such an order, but he said, "Your lady wrote me a letter, requesting me not to do it—telling me that the goods had been purchased at the sheriff's sale, and I would not grant the order." I did not, at the time, suppose that Clark in this had barefacedly lied; but the sequel proved he had—for some time afterwards, behold there comes a man to Richmond with the order, and showed it to me, signed by Clark. The man said he had been at our house and taken all the goods he could find. So much for a lawyer, a Methodist, and a very pious man at that time in religion, and a major general of Missouri.

During the time that Clark was examining the military law, there were some things took place which may be proper to relate in this place. I heard a plan laying among a number of those who belonged to Clark's army, and some of them officers of high rank, to go to Far West, and commit violence on the persons of Joseph Smith, senior's, wife and my wife and daughters.

This gave me some uneasiness. I got an opportunity to send my family word of their design, and to make such arrangements as they could to guard against their vile purpose. The time at last arrived, and the party started for Far West. I waited with painful anxiety for their return. After a number of days they returned. I listened to all they said, to find out, if possible, what they had done. One night, I think the very night after their return, I heard them relating to some of those who had not been with them the events of their adventure. Inquiry was made about their success, in particular the object of their visit to Far West. The substance of what they said in answer was, that they had passed and repassed both houses, and saw the females, but there were so many men about the town, that they dare not venture for fear of being detected, and their numbers were not sufficient to accomplish anything if they had made the attempt, and they came off without trying.

No civil process of any kind had been issued against us; we were there held in duress without knowing what for, or what charges were to be

preferred against us. At last, after long suspense, General Clark came into the prison, presenting himself about as awkwardly as at first, and informed us, "that we would be put into the hands of the civil authorities. He said he did not know precisely what crimes would be charged against us, but they would be within the range of treason, murder, burglary, arson, larceny, theft and stealing." Here again another smile was forced, and I could not refrain, at the expense of this would-be great man, in whom, he said, "the faith of Missouri was pledged." After long and awful suspense, the notable Austin A. King, judge of the circuit court, took the seat, and we were ordered before him for trial, Thomas Birch, Esquire, prosecuting attorney. All things being arranged, the trial opened. No papers were read to us, no charges of any kind were preferred, nor did we know against what we had to plead. Our crimes had yet to be found out.

At the commencement, we requested that we might be tried separately; but this was refused, and we were all put on trial together. Witnesses appeared, and the swearing commenced. It was so plainly manifested by the judge that he wanted the witnesses to prove us guilty of treason, that no person could avoid seeing it. The same feelings were also visible in the State's attorney. Judge King made an observation something to this effect, as he was giving directions to the scribe, who was employed to write down the testimony—"that he wanted all the testimony directed to certain points." Being taken sick at the early stage of the trial, I had not the opportunity of hearing but a small part of the testimony when it was delivered before the court.

During the progress of the trial, after the adjournment of the court in the evening, our lawyers would come into the prison, and there the matters would be talked over.

The propriety of our sending for witnesses was also discussed. Our attorneys said that they would recommend to us not to introduce any evidence at that trial. Doniphan said it would avail us nothing, for the judge would put us in prison, if a cohort of angels were to come and swear that we were innocent; and beside that, he said that if we were to give to the court the names of our witnesses, there was a band there ready to go, and they would go and drive them out of the country, or arrest them and have them cast into prison, to prevent them from swearing, or else kill them. It was finally concluded to let the matter be so for the present.

During the progress of the trial, and while I was lying sick in prison, I had an opportunity of hearing a great deal said by those of them who would come in. The subject was the all absorbing one. I heard them say that we must be put to death—that the character of the State required it. The State must justify herself in the course she had taken, and nothing but punishing us with death could save the credit of the State, and it must therefore be done.

I heard a party of them one night telling about some female whose person they had violated, and this language was used by one of them:

"The damned bitch, how she yelled." Who this person was, I did not know; but before I got out of prison, I heard that a widow, whose husband had died some few months before, with consumption, had been brutally violated by a gang of them, and died in their hands, leaving three little children, in whose presence the scene of brutality took place.

After I got out of prison, and had arrived in Quincy, Illinois, I met a strange man in the street, who was inquiring and inquired of me respecting a circumstance of this kind—saying he had heard of it, and was on his way going to Missouri to get the children if he could find them. He said the woman thus murdered was his sister, or his wife's sister, I am not positive which. The man was in great agitation. What success he had I know not.

The trial at last ended, and Lyman Wight, Joseph Smith, sr., Hyrum Smith, Caleb Baldwin, Alexander McRae, and myself were sent to jail in the village of Liberty, Clay County, Missouri.

We were kept there from three to four months; after which time we were brought out on habeas corpus before one of the county judges. During the hearing under the habeas corpus, I had, for the first time, an opportunity of hearing the evidence, as it was all written and read before the court.

It appeared from the evidence, that they attempted to prove us guilty of treason in consequence of the militia of Caldwell County being under arms at the time that General Lucas' army came to Far West. This calling out of the militia, was what they founded the charge of treason upon—an account of which I have given above. The charge of murder was founded on the fact that a man of their number, they said, had been killed in the Bogard battle.

The other charges were founded on things which took place in Daviess. As I was not in Daviess County at that time, I cannot testify anything about them.

A few words about this written testimony.

I do not now recollect of one single point, about which testimony was given, with which I was acquainted, but was misrepresented, nor one solitary witness whose testimony was there written, that did not swear falsely; and in many instances I cannot see how it could avoid being intentional on the part of those who testified—for all of them did swear things that I am satisfied they knew to be false at the time—and it would be hard to persuade me to the contrary.

There were things there said, so utterly without foundation in truth—so much so—that the persons swearing, must, at the time of swearing, have known it. The best construction I can ever put on it, is, that they swore things to be true which they did not know to be so, and this, to me, is willful perjury.

Lyman Wight before the same tribunal said:

Accordingly he remanded the prisoners from Jackson County, and they were taken and escorted by a strong guard to Richmond; threatened sev-

eral times on the way with violence and death. They were met five miles before they reached Richmond by about one hundred armed men, and when they arrived in town they were thrust into an old cabin under a strong guard. I was informed by one of the guards that two nights previous to their arrival General Clark had a court martial, and the prisoners were again sentenced to be shot; but he being a little doubtful of his authority, sent immediately to Fort Leavenworth for the military law, and a decision from the United States officers, where he was duly informed, that any such proceeding would be a cool blooded and heartless murder.⁴ On the arrival of the prisoners at Richmond Joseph Smith and myself sent for General Clark; to be informed by him what crimes were alleged against us. He came in and said he would see us again in a few minutes; shortly he returned and said he would inform us of the crimes alleged against us by the State of Missouri.

"Gentlemen, you are charged with treason, murder, arson, burglary, larceny, theft, and stealing, and various other charges too tedious to mention, at this time;" and he left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the penitentiary of the State, who brought with him two common trace chains, noosed together by putting the small end through the ring; and commenced chaining us up one by one and fastening with padlocks about two feet apart. In this unhallowed situation the prisoners remained fifteen days, and in this situation General Clark delivered us to the professed civil authorities of the State, without any legal process being served on us at all during the whole time we were kept in chains, with nothing but *ex-parte* evidence, and that either by the vilest apostates or by the mob who had committed murder in the State of Missouri. Notwithstanding all this *ex-parte* evidence, Judge King did inform our lawyer, ten days previous to the termination of the trial, who he should commit and who he should not; and I heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was no law for Mormons, and they need not expect any. Said he, "If the governor's exterminating order had been directed to me, I would have seen it fulfilled to the very letter ere this time."

After a tedious trial of fifteen days, with no other witnesses but *ex-parte* ones, the witnesses for prisoners were either kicked out of doors or put on trial for themselves. The prisoners were now committed to Liberty jail, under the care and direction of Samuel Tillery, jailer. Here we were received with a shout of indignation and scorn by the prejudiced populace. Prisoners were here thrust into jail without a regular mittimus, the jailer having to send for one some days after.

⁴The officer making this decision was: Lieutenant Colonel Richard B. Mason, First Dragoons.

Parley P. Pratt at the same time and place testified:

Several days afterwards General Clark again entered our prison and said he had concluded to deliver us over to the civil authorities. Accordingly we were soon brought before Austin A. King, judge of the fifth circuit, where an examination was commenced, and witnesses sworn at the point of the bayonet, and threatened on pain of death if they did not swear to that which would suit the court. During this examination, I heard Judge King ask one of the witnesses, who was a Mormon, if he and his friends intended to live on their lands any longer than April, and to plant crops? Witness replied, why not? The judge replied, If you once think to plant crops or to occupy your lands any longer than the first of April the citizens will be upon you; they will kill you every one, men, women and children, and leave you to manure the ground without a burial. They have been mercifully withheld from doing this on the present occasion, but will not be restrained for the future.

Hyrum Smith upon the same occasion made oath as follows:

We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark, to take us back to Richmond, Ray County, where the general had arrived with his army to await our arrival there; but on the morning of our start for Richmond we were informed by General Wilson, that it was expected by the soldiers that we would be hung up by the necks on the road while on the march to that place, and that it was prevented by a demand made for us by General Clark who had the command in consequence of seniority, and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased. During our stay at Independence, the officers informed us that there were eight or ten horses in that place belonging to the Mormon people which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond. We accepted of them, and they were rode to Richmond, and the owners came there and got them. We started in the morning under our new officer, Colonel Price, of Keytsville, Chariton County, with several other men to guard us over. We arrived there on Friday evening, the 9th day of November, and were thrust into an old log house, with a strong guard placed over us. After we had been there for the space of half an hour, there came in a man who was said to have some notoriety in the penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains. Immediately the soldiers rose up and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger; and the state's prison keeper went to work; putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together, seven of us.

In a few moments came in General Clark, we requested to know of him what was the cause of all this harsh and cruel treatment. He refused to give us any information at that time; but said he would in a few days; so we were compelled to continue in that situation; camping on the floor all chained together, without any chance or means to be made comfortable; having to eat our victuals as it was served up to us, using our fingers and teeth instead of knives and forks. Whilst we were in this situation, a young man of the name of Grant, brother-in-law to my brother, William Smith, came to see us, and put up at the tavern where General Clark made his quarters, he happened to come in time to see General Clark make choice of his men, to shoot us on Monday morning, the 12th day of November; he saw them make choice of their rifles, and load them with two balls in each, and after they had prepared their guns, General Clark saluted them by saying, "Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning at eight o'clock!" But in consequence of the influence of our friends, the heathen general was intimidated, so that he durst not carry his murderous designs into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws. After the messenger's return, the general was employed nearly a whole week, examining the laws; so Monday passed away without our being shot; however, it seemed like foolishness to me for so great a man as General Clark pretended to be, should have to search the military law to find out whether preachers of the gospel, who never did military duty, could be subject to court-martial. However, the general seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard, and in chains, and told us he had concluded to deliver us over to the civil authorities; as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor deluded general did not know the difference between theft, larceny, and stealing. Accordingly we were handed over to the pretended civil authorities and the next morning our chains were taken off, and we were guarded to the courthouse, where there was a pretended court in session; Austin A. King, being the judge, and Mr. Birch, the district attorney; the two extremely and very honorable gentlemen who sat on the court-martial when we were sentenced to be shot. Witnesses were called up and sworn at the point of the bayonet and if they would not swear to the things they were told to do, they were threatened with instant death, and I do know, positively, that the evidence given in by these men whilst under duress, was false. This state of things was continued twelve or fourteen days, and after that time we were ordered by the judge, to introduce some rebutting evidence, saying, if we did not do it, we would be thrust into prison. I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition; however, we gave him the names of forty persons who were acquainted with all the persecutions and sufferings of the people. The judge made out

a subpoena, and inserted the names of those men and caused it to be placed in the hands of Bogard, the notorious Methodist minister, and he took fifty armed soldiers and started for Far West. I saw the subpoena given to him and his company, when they started. In the course of a few days they returned with most all those forty men, whose names were inserted in the subpoena and thrust them into jail, and we were not permitted to bring one of them before the court, but the judge turned upon us with an air of indignation and said, Gentlemen you must get your witnesses or you shall be committed to jail immediately for we are not going to hold the court open on expense much longer, for you anyhow. We felt very much distressed and oppressed at that time. Colonel Wight said, "What shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do anything, of course we must submit to this tyranny and oppression; we cannot help ourselves." Several others made similar expressions in the agony of their souls; but my brother, Joseph, did not say anything, he being sick at that time with the toothache, and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather. However, it was considered best by General Doniphan and Lawyer Reese, that we should try to get some witnesses before the pretended court. Accordingly, I myself gave the names of about twenty other persons; the judge inserted them in a subpoena, and caused it to be placed into the hands of Bogard the Methodist priest, and he again started off with his fifty soldiers to take those men prisoners, as he had done to the forty others. The judge sat and laughed at the good opportunity of getting the names that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which he himself was the chief inquisitor or conspirator. Bogard returned from his second expedition with one prisoner only, whom he also thrust into prison.

The people at Far West had learned the intrigue and had left the State, having been made acquainted with the treatment of the former witnesses. But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house, we beckoned to him as though we would have him come in; he immediately came in. At that time Judge King retorted upon us again, saying, Gentlemen are you not going to introduce some witnesses; also, saying it was the last day he should hold the court open for us, and if we did not rebut the testimony that had been given against us, he should have to commit us to jail. I had then got Mr. Allen into the house, and before the court, so called. I told the judge we had one witness, if he would be so good as to put him under oath; he seemed unwilling to do so; but after a few moments consultation, the State's attorney arose and said he should object to that witness being sworn, and that he should object to that witness giving in his evidence at all; stating that this was not a court to try the case, but only a court of investigation on the

part of the State. Upon this, General Doniphan arose, and said "he would be God damned if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner; that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time have been taken by force of arms, and thrust into the 'bull-pen' in order to prevent them from giving their testimony." After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother-in-law to Priest Bogard, the Methodist, and who was a lieutenant, and whose place at that time was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck and jammed his head down under the pole or log of wood, that was placed up around the place where the inquisition was sitting, to keep the by-standers from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, "go and shoot him, damn him, shoot him, damn him."

The soldiers ran after the man to shoot him, he fled for his life and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay County, and there to be thrust into jail. We endeavored to find out for what cause, but all that we could learn was because we were Mormons. The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs, he said his orders were from the judge, to handcuff us, and chain us together, he informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said the judge had done this that we might not get bail; he also said the judge stated his intention to keep us in jail until all the Mormons were driven out of the State; he also said that the judge had further stated that if he let us out before the Mormons had left the State, that we would not let them leave, and there would be another damned fuss kicked up; I also heard the judge say myself, whilst he was sitting in his pretended court that there was no law for us, nor the Mormons, in the State of Missouri: that he had sworn to see them exterminated, and to see the Governor's order executed to the very letter, and that he would do so; however, the blacksmith proceeded and put the irons upon us, and we were ordered into the wagon and they drove off for Clay County, and as we journeyed along on the road, we were exhibited to the inhabitants and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay County. There we were thrust into prison again, and locked up—and were held there in close confinement for the space of six months, and our place of lodging was the square side of a hewed white oak log.

The contention of these defendants given at different times and places substantially agree, and circumstances seem to

corroborate the testimony. The very few witnesses introduced for the defense and the meagerness of their testimony is in harmony with the account given by the defendants. Their claim that witnesses were brought and then made to answer as defendants is borne out by the record in the following instances:

On pages 19 and 20 the record has this entry:

At this stage of the examination of Reed Peck, the following named defendants, viz: King Follet, Samuel Bent, Eeberry Brown, William Whitman, and Jonathan Dunham, were brought to the bar of the court, and put upon their trial for the offences alleged against the other defendants; and, time being allowed them to employ counsel, they retired, and again returned to the bar, appearing by their counsel, Messers Rees and Doniphan. The examination of Reed Peck was then continued.

On page 27 we find this entry:

At this stage of the examination, the following named defendants, James Newberry and Sylvester Hewlett, were brought to the bar of the court, and put upon their trial for the offences alleged against the other defendants; and time being allowed them to procure counsel, they informed the court that they were ready to appear by themselves and their counsel, John B. Williams, Esquire. The examination then progressed:

The following entry is found on page 34:

At this stage of the examination, Clark Hallet and Joel S. Miles were arraigned, and, having time allowed them to procure counsel, they informed the court they did not wish counsel, and knew of no witnesses that they desired; and that they were ready to progress in any trial, that might affect them; whereupon the trial progressed.

These published records are very scarce. We have seen but two copies, one of which we secured at an extravagant price and it now lies before us as we write. This record is occasionally referred to by parties adverse to the church. We think in the sense of fairness the claim of the defendants ought to be given to the public.

CROOKED RIVER BATTLE

BY THE EDITOR

This battle does not rank with great battles of the world's history, but was merely a skirmish fought on Crooked River, Missouri, in Ray County, near the line of Caldwell County, a short distance below the present location of Elmira, Missouri, on October 25, 1838.

It was during the time of the unpleasant and hostile friction between the Latter Day Saints and other citizens of Missouri. Some of each party belonged to the State Militia. The Latter Day Saint company was under command of David W. Patten, an apostle of the church and a captain of the Missouri Militia. The other party was under command of Captain Samuel Bogard, a minister of the Methodist Church. Though there had been previous agitation accompanied by charges and countercharges, the immediate causes of the conflict were as follows:

On the night of October 24, it was reported by eye witnesses that Captain Bogard had upon that day called at the residence of Mr. Thoret Parsons, on Log Creek in the southwest part of Caldwell County, and warned him to be gone by ten o'clock of the next day, also stating that Neil Gillium would that night camp with a force six miles west of Far West and that he (Bogard) should camp on Crooked River, expecting that the two forces would form a junction the next morning and "give Far West thunder and lightning" before noon. It was also reported that eight men from Bogard's command had visited the house of a Mr. Pinkham and carried off Nathan Pinkham, William Seely and Addison Green as prisoners.

At midnight at the sound of the trumpet the citizens of Far West assembled on the public square. The situation was explained and Elias Higbee, the first judge of Caldwell County,

ordered that a company be sent out to disperse the Bogard mob, liberate the prisoners, and thus prevent the attack upon Far West.

About seventy-five men volunteered to obey the judge's order. These were placed under Captain Patten and immediately mounted and took up their march toward Crooked River. One of the party describes the scene as they marched southward lighted by the burning of their homes, barns, and grain stacks. He says:

This company was soon under way, having to ride through extensive prairies a distance of some twelve miles. The night was dark, the distant plains far and wide were illuminated by blazing fires, immense columns of smoke were seen rising in awful majesty, as if the world was on fire. This scene of grandeur can only be comprehended by those acquainted with scenes of prairie burning; as the fire sweeps over millions of acres of dry grass in the fall season, and leaves a smooth, black surface divested of all vegetation.

The thousand meteors, blazing in the distance like the campfires of some war host, threw a fitful gleam of light upon the distant sky, which many might have mistaken for the aurora borealis. This scene, added to the silence of midnight, the rumbling sound of the tramping steeds over the hard and dried surface of the plain, the clanking of swords in their scabbards, the occasional gleam of bright armor in the flickering firelight, the gloom of surrounding darkness, and the unknown destiny of the expedition, or even of the people who sent it forth; all combined to impress the mind with deep and solemn thoughts, and to throw a romantic vision over the imagination, which is not often experienced, except in the poet's dreams, or in the wild imagery of sleeping fancy.

Not knowing the location of Bogard's camp, fifteen men were detailed to reconnoiter in another direction while the other sixty marched on until approaching a ford on Crooked River a little below the north line of Ray County. They dismounted and leaving their horses with a few men moved cautiously and quietly toward the ford and down the hill. They had scarcely commenced descent when a voice demanded "Who goes there?" accompanied by a shot. Young Patterson O'Banion reeled out of the ranks mortally wounded. This shot was fired by a Bogard sentinel, by the name of John Lockhart. About this time the tents of Bogard's camp could be seen in the narrow valley

between the foot of the hill and the river. Captain Patten commanded a charge, and his command went down the hill at double quick, halting and forming a line about fifty yards from



CROOKED RIVER BATTLE GROUND—THE HILL.

the enemy's camp. Bogard and his men took refuge, and formed under the bank of the river below their tents from whence they fired a broadside and several of Patten's men fell. The fire was returned when Bogard fired a second volley which was also returned and Patten ordered another charge which was instantly obeyed, his men shouting "God and liberty," and immediately the parties came in contact in a hand-to-hand conflict. Bogard's men broke in confusion and crossing at the ford or plunging into a deep hole above the ford gained the west shore of the river and each one fled under the impression, it is said, that he was the only survivor. Patten did not pursue them further. The prisoners were released and one of them wounded. One of Bogard's men fled from behind a tree and turning shot David Patten in the bowels, the wound proving to be fatal. Gideon Carter fell dead on the field, his face so disfigured as to be scarcely recognizable. Patten's force lost one killed and eight wounded by gunshots, two

of whom subsequently died; and one by sword. Bogard reported one dead, which formed the base of the charge of murder against all who were present of the church party, in the



CROOKED RIVER BATTLE GROUND—THE FORD.

investigation before Judge King as appears in this issue. Bogard had decidedly the advantage in the ground as the action took place just at the dawn of day and Patten's men could be seen in the east in the light of the dawning day, while they looking to the west could not see plainly the enemy; besides Bogard took shelter under the river bank. Patten's men utilizing some of the deserted tents and wagons of the enemy started for Far West with their dead and wounded. When within about three miles of Far West David Patten was taken to the house of Stephen Winchester where he died that night. O'Banion died shortly afterwards. These two with Gideon Carter were buried in Far West.

The history of Caldwell County gives the loss of Bogard's command as follows: Moses Rowland, killed; Thomas H. Lloyd, Edwin Odell, James Lochard, Martin Dunnaway, Samuel Tarwater, and Wyatt Craven, wounded. Tarwater is said to have

received several saber cuts in the face and neck, considerably affecting his speech and memory. In 1840 by special act he received a pension of one hundred dollars annually from the State of Missouri, which continued while he lived.

The above account of the engagement is from those who were present in Patten's company. The other side or some one in sympathy with them published the following in the *Missouri Argus* of November 8, 1838:

Extract of a letter to the Editors, dated Elk Horn, October 30, 1838.

On Thursday, the 25th instant, about the dawn of day, a party of Mormons, about two hundred strong, attacked Captain Bogart's company, consisting of about forty men, on the line dividing Ray and Caldwell Counties. On the approach of the Mormons the sentry fired and gave the alarm. The former advanced within thirty-five paces, formed a line, and received orders "in the name of Lazarus, the apostles, and Jesus Christ our Lord, to fire," which was followed by a simultaneous charge, accompanied by demoniac and hideous yells of "fight for liberty—charge boys—charge—kill the d—d rascals," etc. Bogard, at the head of his gallant band, leveled his gun and echoed the command, "Boys, let them have it!" The struggle was short and desperate. The Mormons were armed with one gun, two long pistols, a butcher's knife, etc., and rushed to the charge, in which many of our men came in collision with them and parried their swords, etc., with their guns and knocked them down. They pursued the charge about six hundred yards. Our loss was one killed and three wounded—two of the latter were left for dead on the ground. The loss of the Mormons was nineteen or twenty killed and wounded—five or 6 of the latter are yet living. They took one prisoner—carried him to within three miles of Far West, where they had him put to death.

The country is in the highest state of excitement. There are about 2,500 troops within a day's march of Far West. They are pouring in from all quarters, and we expect in a day or two, that that town will be laid waste. We are looking for the Governor with more troops. I have this moment been informed that the Mormons are making every preparation for a general battle. In the engagement on the 25th they took about \$4,500 worth of horses, etc.

The country was of course excited and agitated, and conflicting rumors were freely circulated, and many strange versions of the trouble were sent to the governor, among others the following:

CARROLLTOWN, MISSOURI, October 24, 1838.

Sirs: We were informed last night, by an express from Ray County, that Captain Bogart and all his company, amounting to between fifty and sixty men, were massacred by the Mormons at Buncombe, twelve miles north of Richmond, except three. This statement you may rely on as being true, and last night they expected Richmond to be laid in ashes this morning. We could distinctly hear cannon, and we know the Mormons had one in their possession. Richmond is about twenty-five miles west of this place, on a straight line. We know not the hour or minute we will be laid in ashes—our country is ruined—for God's sake give us assistance as quick as possible.

Yours, etc.,

SASHIEL WOODS.
JOSEPH DICKSON.

Sashiel Woods was a Presbyterian minister who had before taken an active part in exciting the populace against the "Mormons" in Carroll and Daviess Counties. Under the circumstances this story was a very peculiar one. It was written the day before the battle. The cannon referred to which "the Mormons had in their possession," was a six pounder. The distance was about fifty miles. To distinctly hear the report of a six pounder fifty miles, and that the day before it was supposed to be fired, was a remarkable experience for the reverend gentleman and his fellow reporter. Then when it is considered that there is no claim on the part of either side to the conflict that a cannon was used the wonder increases. It was this and similar reports that inspired the Governor, Lilburn W. Boggs, to issue his famous exterminating order of October 27, 1838, providing that "The Mormons must be treated as enemies, and *must be exterminated* or driven from the State, if necessary, for the public good."

Among the names of those engaged in this fight on the side of the Latter Day Saints so far as we have learned were David W. Patten, Parley P. Pratt, Gideon Carter, Patterson O'Banion, Norman Shearer, Morris Phelps, Darwin Chase, Luman Gibbs, ——— Hendrix, Amos Hodges, and two sons, James Durphy, Charles C. Rich, and ———Holbrook.

We have not thought it proper to discuss the merits or demerits of the acts on either side, but have related as best we could learn the events historically.

On July 27, 1917, the writer had the privilege of visiting this historic place in company with Mrs. Smith, Mr. W. E. Dye of Richmond, Missouri; Mr. and Mrs. L. F. Ferguson of Hardin, Missouri; and Mr. John H. Thompson who resided near the place. At this time we took the views accompanying this article.

POLYGAMY FROM AN OFFICIAL STANDPOINT

BY THE EDITOR

As an indication of how polygamy, as taught and practiced in Utah, has been received by the authorities of the United States, notwithstanding the prediction of Brigham Young made at Salt Lake City, Utah, August 29, 1852, we present extracts from some of the messages of Presidents of the United States.

Brigham Young's prediction as published in *Deseret News* (extra) of September 14, 1852, follows:

The principle spoken upon by Brother Pratt this morning we believe in. And I tell you for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be.

President James Buchanan in his first annual message to Congress dated December 8, 1857, invites attention to Utah and the attitude of Brigham Young, then governor of Utah, in the following language:

A Territorial government was established for Utah by act of Congress approved September 9, 1850, and the Constitution and laws of the

United States were thereby extended over it "so far as the same or any provisions thereof may be applicable." This act provided for the appointment by the President, by and with the advice and consent of the Senate, of a governor (who was to be ex officio superintendent of Indian affairs,) a secretary, three judges of the supreme court, a marshal, and a district attorney. Subsequent acts provided for the appointment of the officers necessary to extend our land and our Indian system over the Territory. Brigham Young was appointed the first governor on September 20, 1850, and has held the office ever since. Whilst Governor Young has been both governor and superintendent of Indian affairs throughout this period, he has been at the same time the head of the church called the Latter-Day Saints, and professes to govern its members and dispose of their property by direct inspiration and authority from the Almighty. His power has been, therefore, absolute over both church and State.

The people of Utah almost exclusively belong to this church, and believing with a fanatical spirit that he is governor of the Territory by divine appointment, they obey his commands as if these were direct revelations from heaven. If, therefore, he chooses that his government shall come into collision with the Government of the United States, the members of the Mormon church will yield implicit obedience to his will. Unfortunately, existing facts leave but little doubt that is his determination. Without entering upon a minute history of occurrences, it is sufficient to say that all the officers of the United States, judicial, and executive, with the single exception of two Indian agents, have found it necessary for their own personal safety to withdraw from the Territory, and there no longer remains any government in Utah but the despotism of Brigham Young. This being the condition of affairs in the Territory, I could not mistake the path of duty. As Chief Executive Magistrate I was bound to restore the supremacy of the Constitution and laws within its limits. In order to effect this purpose, I appointed a new governor and other Federal officers for Utah, and sent with them a military force for their protection and to aid as a posse comitatus in case of need in the execution of the laws.

With the religious opinions of the Mormons, as long as they remained mere opinions, however deplorable in themselves and revolting to the moral and religious sentiments of all Christendom, I had no right to interfere. Actions alone, when in violation, of the Constitution and laws of the United States, become the legitimate subjects for the jurisdiction of the civil magistrate. My instructions to Governor *Cumming have therefore been framed in strict accordance with these principles. At their date a hope was indulged that no necessity might exist for employing the military in restoring and maintaining the authority of the law, but this hope has now vanished.

Governor Young has by proclamation declared his determination to maintain his power by force, and has already committed acts of hostility against the United States. Unless he should retrace his steps the

Territory of Utah will be in a state of open rebellion. He has committed these acts of hostility notwithstanding Major Van Vliet, an officer of the army, sent to Utah by the Commanding General to purchase provisions for the troops, had given him the strongest assurance of the peaceful intentions of the Government, and that the troops would be employed as a posse comitatus when called on by civil authority to aid in the execution of the laws.

There is reason to believe that Governor Young has long contemplated this result. He knows the continuance of his despotic power depends upon the exclusion of all settlers from the Territory except those who will acknowledge his divine mission and implicitly obey his will, and that an enlightened public opinion there will soon prostrate institutions at war with the laws of both God and man. He has therefore for several years, in order to maintain his independence, been industriously employed in collecting and fabricating arms and munitions of war and in disciplining the Mormons for military service. As superintendent of Indian affairs he has had an opportunity of tampering with the Indian tribes and exciting their hostile feelings against the United States. This, according to our information, he has accomplished in regard to some of these tribes, while others have remained true to their allegiance and have communicated his intrigues to our Indian agents. He has laid in a store of provisions for three years, which in case of necessity, as he informed Major Van Vliet, he will conceal, "and then take to the mountains and bid defiance to all the powers of the Government."

A great part of all this may be idle boasting, but yet no wise government will lightly estimate the efforts which may be inspired by such frenzied fanaticism as exists among the Mormons in Utah. This is the first rebellion which has existed in our territories, and humanity itself requires that we should put it down in such a manner that it shall be the last. To trifle with it would be to encourage it and to render it formidable. We ought to go there with such an imposing force as to convince these deluded people that resistance would be vain, and thus spare the effusion of blood. We can in this manner best convince them that we are their friends, not their enemies. In order to accomplish this object it will be necessary, according to the estimate of the war department to raise four additional regiments; and this I earnestly recommend to Congress. At the present moment of depression in the revenues of the country I am sorry to be obliged to recommend such a measure; but I feel confident of the support of Congress, cost what it may, in suppressing the insurrection and in restoring and maintaining the sovereignty of the Constitution and laws over the Territory of Utah.

On April 6, 1858, President Buchanan issued the following proclamation:

Whereas the Territory of Utah was settled by certain emigrants from the States and from foreign countries who have for several years past manifested a spirit of insubordination to the Constitution and laws of

the United States. The great mass of those settlers, acting under the influence of leaders to whom they seem to have surrendered their judgment, refuse to be controlled by any other authority. They have been often advised to obedience, and these friendly counsels have been answered with defiance. The officers of the federal Government have been driven from the Territory for no offense but an effort to do their sworn duty; others have been prevented from going there by threats of assassination; judges have been violently interrupted in the performance of their functions, and the records of the courts have been seized and destroyed or concealed. Many other acts of unlawful violence have been perpetrated, and the right to repeat them been openly claimed by the leading inhabitants, with at least the silent acquiescence of nearly all the others. Their hostility to the lawful Government of the country has at length become so violent that no officer bearing a commission from the Chief Magistrate of the Union can enter the Territory or remain there with safety, and all those officers recently appointed have been unable to go to Salt Lake or anywhere else in Utah beyond the immediate power of the Army. Indeed, such is believed to be the condition, to which a strange system of terrorism has brought the inhabitants of that region that no one among them could express an opinion favorable to this Government, or even propose to obey its laws, without exposing his life and property to peril.

After carefully considering this state of affairs and maturely weighing the obligation I was under to see the laws faithfully executed, it seemed to me right and proper that I should make such use of the military force at my disposal as might be necessary to protect the Federal officers in going into the Territory of Utah and in performing their duties after arriving there. I accordingly ordered a detachment of the Army to march for the city of Salt Lake, or within reach of that place, and to act in case of need as a posse for the enforcement of the laws. But in the meantime the hatred of that misguided people for the just and legal authority of the Government had become so intense that they resolved to measure their military strength with that of the Union. They have organized an armed force far from contemptible in point of numbers and trained it, if not with skill, at least with great assiduity and perseverance. While the troops of the United States were on their march a train of baggage wagons, which happened to be unprotected, was attacked and destroyed by a portion of the Mormon forces and the provisions and stores with which the train was laden were wantonly burned. In short their present attitude is one of decided and unreserved enmity to the United States and to all their loyal citizens. Their determination to oppose the authority of the Government by military force has not only been expressed in words, but manifested in overt acts of the most unequivocal character.

Fellow citizens of Utah, this is rebellion against the Government to which you owe allegiance; it is levying war against the United States, and involves you in the guilt of treason. Persistence in it will bring you

to condign punishment, to ruin, and to shame; for it is mere madness to suppose that with your limited resources, you can successfully resist the force of this great and powerful Nation.

If you have calculated upon the forbearance of the United States, if you have permitted yourself to suppose that this Government will fail to put forth its strength and bring you to submission, you have fallen into a grave mistake. You have settled upon territory which lies geographically in the heart of the Union. The land you live upon was purchased by United States and paid for out of their treasury; the proprietary right and title to it is in them, and not in you. Utah is bounded on every side by States and Territories whose people are true to the Union. It is absurd to believe that they will or can permit you to erect in their very midst a government of your own, not only independent of the authority which they all acknowledge, but hostile to them and their interests.

Do not deceive yourselves nor try to mislead others by propagating the idea that this is a crusade against your religion. The Constitution and laws of this country can take no notice of your creed, whether it be true or false. That is a question between your God and yourselves, in which I disclaim all right to interfere. If you obey the laws, keep the peace and respect the just rights of others, you will be perfectly secure, and may live on in your present faith or change it for another at your pleasure. Every intelligent man among you knows very well that this Government has never, directly or indirectly, sought to molest you in your worship to control you in your ecclesiastical affairs, or even to influence you in your religious opinions.

This rebellion is not merely a violation of your legal duty, it is without just cause, without reason, without excuse. You never made a complaint that was not listened to with patience; you never exhibited a real grievance that was not redressed as promptly as it could be. The laws and regulations enacted for your government by Congress have been equal and just, and their enforcement was manifestly necessary for your own welfare and happiness. You have never asked their repeal. They are similar in every material respect to the laws which have been passed for the other Territories of the Union, and which everywhere else (with one partial exception) have been cheerfully obeyed. No people ever lived who were freer from unnecessary legal restraints than you. Human wisdom never devised a political system which bestowed more blessings or imposed lighter burdens than the Government of the United States in its operation upon the Territories.

But being anxious to save the effusion of blood and to avoid the indiscriminate punishment of a whole people for crimes of which it is not probable that all are equally guilty, I offer now a free and full pardon to all who will submit themselves to the just authority of the Federal Government. If you refuse to accept it, let the consequences fall upon your own heads. But I conjure you to pause deliberately and reflect well before you reject this tender of peace and good will.

Now, therefore, I, James Buchanan, President of the United States,

have thought proper to issue this my proclamation enjoining upon all public officers in the Territory of Utah to be diligent and faithful, to the full extent of their power in the execution of the laws commanding all citizens of the United States in said Territory to aid and assist the officers in the performance of their duties; offering to the inhabitants of Utah who shall submit to the laws a free pardon for the seditions and treasons heretofore by them committed; warning those who shall persist, after notice of this proclamation, in the present rebellion against the United States that they must expect no further leniency, but look to be rigorously dealt with according to their deserts; and declaring that the military forces now in Utah and hereafter to be sent there will not be withdrawn until the inhabitants of that Territory shall manifest a proper sense of the duty which they owe to this Government.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed to these presents.

(seal) Done at the city of Washington the sixth day of April, 1858, and of the independence of the United States the eighty-second.

By the President.

JAMES BUCHANAN.

LEWIS CASS, *Secretary of State*.

In a special message of June 10, 1858, he said:

I transmit a copy of a dispatch from Governor Cumming to the Secretary of State, dated at Great Salt Lake City on the second of May and received at the Department of State on yesterday. From this there is reason to believe that our difficulties with the Territory of Utah have terminated and the reign of the Constitution and the laws has been restored. I congratulate you on this auspicious event.

I lose no time in communicating this information and in expressing the opinion that there will now be no occasion to make any appropriation for the purpose of calling into service the two regiments of volunteers authorized by the act of Congress approved on the seventh of April last for the purpose of quelling disturbances in the Territory of Utah, for the protection of supply and emigrant trains, and the suppression of Indian hostilities on the frontier.

I am the more gratified at this satisfactory intelligence from Utah because it will afford some relief to the Treasury at a time demanding from us the strictest economy, and when the question which now arises upon every new appropriation is whether it be of a character so important and urgent as to brook no delay and to justify and require a loan and most probably a tax upon the people to raise the money necessary for its payment.

In Buchanan's second annual message, December 6, 1858, he sums up the situation as follows:

The present condition of the Territory of Utah, when contrasted with what it was one year ago, is a subject for congratulation. It was then in a state of open rebellion, and, cost what it might, the character of

the Government required that this rebellion should be suppressed and the Mormons compelled to yield obedience to the Constitution and the laws. In order to accomplish this object, as I informed you in my last annual message, I appointed a new governor instead of Brigham Young, and other Federal officers to take the place of those, who, consulting their personal safety, had found it necessary to withdraw from the Territory. To protect these civil officers, and to aid them, as a posse comitatus, in the execution of the laws in case of need, I ordered a detachment of the Army to accompany them to Utah. The necessity for adopting these measures is now demonstrated.

On the fifteenth of September, 1857, Governor Young issued his proclamation, in the style of an independent sovereign, announcing his purpose to resist by force of arms the entry of the United States troops into our own Territory of Utah. By this he required all the forces in the territory to "hold themselves in readiness to march at a moment's notice to repel any and all such invasion," and established martial law from its date throughout the Territory. These proved to be no idle threats. Forts Bridger and Supply were vacated and burned down, by the Mormons to deprive our troops of a shelter after their long and fatiguing march. Orders were issued by Daniel H. Wells, styling himself "Lieutenant-General Nauvoo Legion," to stampede the animals of the United States troops on their march, to set fire to their trains, to burn the grass and the whole country before them and on their flanks, to keep them from sleeping by night surprises, and to blockade the road by felling trees and destroying the fords of rivers, etc.

These orders were promptly and effectually obeyed. On October 4, 1857, the Mormons captured and burned on Green River, three of our supply trains, consisting of seventy-five wagons loaded with provisions and tents for the army, and carried away several hundred animals. This diminished the supply of provisions so materially that General Johnston was obliged to reduce the ration, and even with this precaution there was only sufficient left to subsist the troops until the first of June.

Our little army behaved admirably in their encampment at Fort Bridger under these trying privations. In the midst of the mountains, in a dreary, unsettled, and inhospitable region, more than a thousand miles from home, they passed the severe and inclement winter without a murmur. They looked forward with confidence for relief from their country in due season, and in this they were not disappointed.

The Secretary of War employed all his energies to forward them the necessary supplies and to muster and send such a military force to Utah as would render resistance on the part of the Mormons hopeless, and thus terminate the war without the effusion of blood. In his efforts he was efficiently sustained by Congress. They granted appropriations sufficient to cover the deficiency thus necessarily created, and also provided for the raising of two regiments of volunteers, "for the purpose of quelling disturbances in the Territory of Utah, for the protection of supply and emigrant trains, and the suppression of Indian hostilities on

the frontiers." Happily, there was no occasion to call these regiments into service. If there had been, I should have felt serious embarrassment in selecting them, so great was the number of our brave and patriotic citizens anxious to serve their country in this distant and apparently dangerous expedition. Thus has it ever been and thus may it ever be.

The wisdom and economy of sending sufficient reinforcements to Utah are established, not only by the event, but in the opinion of those who from their position and opportunities are the most capable of forming a correct judgment.

General Johnston, the commander of the forces, in addressing the Secretary of War from Fort Bridger under date of October 18, 1857, expresses the opinion that "unless a large force is sent here, from the nature of the country a protracted war on their (the Mormons's) part is inevitable." This he considered necessary to terminate the war "speedily and more economically than if attempted by insufficient means."

In the meantime it was my anxious desire that the Mormons should yield obedience to the Constitution and the laws without rendering it necessary to resort to military force. To aid in accomplishing his object, I deemed it advisable in April last to dispatch two distinguished citizens of the United States, Messrs. Powell and McCulloch, to Utah. They bore with them a proclamation addressed by myself to the inhabitants of Utah, dated on the sixth day of that month warning them of their true condition, and how hopeless it was on their part to persist in rebellion against the United States, and offering all those who should submit to the laws a full pardon for their past seditions and treasons. At the same time I assured those who should persist in rebellion against the United States that they must expect no further lenity, but look to be rigorously dealt with according to their deserts. The instructions to these agents, as well as a copy of the proclamation and their reports, are herewith submitted. It will be seen by their report of the third of July last that they have fully confirmed the opinion expressed by General Johnston in the previous October, as to the necessity of sending reinforcements to Utah. In this they state "that they are firmly impressed with the belief that the presence of the Army here and the large additional force that had been ordered to this Territory were the chief inducements that caused the Mormons to abandon the idea of resisting the authority of the United States. A less decisive policy would probably have resulted in a long, bloody, and expensive war."

These gentlemen conducted themselves to my entire satisfaction and rendered useful services in executing the humane intentions of the Government.

It also affords me great satisfaction to state that Governor Cumming has performed his duty in an able and conciliatory manner and with the happiest effect. I cannot in this connection refrain from mentioning the valuable services of Colonel Thomas L. Kane, who, from motives of pure benevolence and without any official character or pecuniary compen-

sation, visited Utah during the last inclement winter for the purpose of contributing to the pacification of the Territory.

I am happy to inform you that the governor and other civil officers of Utah are now performing their appropriate functions without resistance. The authority of the Constitution and the laws has been fully restored and peace prevails throughout the Territory.

A portion of the troops sent to Utah are now encamped in Cedar Valley, forty-four miles southwest of Salt Lake City, and the remainder have been ordered to Oregon to suppress the Indian hostilities.

The march of the Army to Salt Lake City through the Indian territory has had a powerful effect in restraining the hostile feelings against the United States which existed among the Indians in that region and in securing emigrants to the far West against their depredations. This will also be the means of establishing military posts and promoting settlements along the route.

I recommend that the benefits of our land laws and preemption system be extended to the people of Utah by the establishment of a land office in that Territory.

In President Buchanan's fourth annual message dated December 3, 1860, he gave the situation in this language:

Peace has also been restored within the Territory of Utah, which at the commencement of my administration was in a state of open rebellion. This was the more dangerous, as the people animated by a fanatical spirit and entrenched within their distant mountain fastnesses, might have made a long and formidable resistance. Cost what it might it was necessary to bring them into subjugation to the Constitution and the laws. Sound policy, therefore, as well as humanity, require that this object should if possible be accomplished without the effusion of blood. This could only be effected by sending a military force into the Territory sufficiently strong to convince the people that resistance would be hopeless, and at the same time to offer them a pardon for past offenses on condition of immediate submission to the Government. This policy was pursued with eminent success, and the only cause for regret is the heavy expenditure required to march a large detachment of the Army to that remote region and to furnish it subsistence.

Utah is now comparatively peaceful and quiet, and the military force has been withdrawn, except that portion of it necessary to keep the Indians in check and to protect the emigrant trains on their way to our Pacific possessions.

Representatives of the dominant church in Utah frequently cite as evidence that the Lord is on their side the alleged fact that Albert Sidney Johnston, who was in command of the invading force, cast his fortunes with the Southern Confederacy

and thus was the plot to subjugate the people of Utah rendered abortive.

By the above official documents it will be seen that this is an error, as the Mormons had submitted to Federal control and the trouble was all over before Johnston cast his fortunes with the South.

Johnston completed his work in Utah and was transferred to the Pacific Department in January, 1861, and May, 1861, resigned his national commission and accepted a command in the Confederate Army. President Buchanan reported the Mormon trouble as probably settled as early as June 10, 1858, and the following December in his annual message officially announced that the governor and all civil officers were "performing their appropriate function without resistance."

As further indication that the event was closed we note that there was no further official notice taken of Utah or her people for several years.

Later the agitation was renewed with more especial reference to polygamy.

President Ulysses S. Grant in his third annual message of December 4, 1871, said:

In Utah there still remains a remnant of barbarism, repugnant to civilization, to decency, and to the laws of the United States. Territorial officers, however, have been found who are willing to perform their duty in a spirit of equity and with a due sense of the necessity of sustaining the majesty of the law. Neither polygamy nor any other violation of the existing statute will be permitted within the Territory of the United States. It is not with the religion of the self-styled Saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their consciences but will not be permitted to violate the laws under the cloak of religion.

It may be advisable, for Congress to consider what, in the execution of the laws against polygamy, is to be the status of plural wives and their offspring. The propriety of Congress passing an enabling act authorizing the Territorial Legislature of Utah to legitimize all children born prior to a time fixed in the act, might be justified by its humanity to these innocent children. This is a suggestion only and not a recommendation.

In his fourth annual message, dated December 2, 1872, he treats the subject as follows:

Affairs in the Territories are generally satisfactory. The energy and business capacity of the pioneers who are settling up the vast domains not yet incorporated into States are keeping pace in internal improvements and civil government with older communities. In but one of them (Utah) is the condition of affairs unsatisfactory, except so far as the quiet of the citizen may be disturbed by real or imaginary danger of Indian hostilities. It has seemed to be the policy of the legislature of Utah to evade all responsibility to the Government of the United States, and even to hold a position in hostility to it.

I recommend a careful revision of the present laws of the Territory by Congress, and the enactment of such a law (the one proposed in Congress at its last session, for instance, or something similar to it) as will secure peace, the equality of all citizens before the law, and the ultimate extinguishment of polygamy.

Then considering it of sufficient importance to justify it he issued a special message February 14, 1873. This is the special message:

I consider it my duty to call the attention of Congress to the condition of affairs in the Territory of Utah, and to the dangers likely to arise if it continues during the coming recess, from a threatened conflict between the Federal and territorial authorities.

No discussion is necessary in regard to the general policy of Congress respecting the Territories of the United States, and I only wish now to refer to so much of that policy as concerns their judicial affairs and the enforcement of law within their borders.

No material differences are found in respect to these matters in the organic acts of the Territories, but an examination of them will show that it has been the invariable policy of Congress to place and keep their civil and criminal jurisdiction, with certain limited exceptions, in the hands of persons nominated by the President and confirmed by the Senate, and that the general administration of justice should be as prescribed by Congressional enactment. Sometimes the power given to the territorial legislatures has been somewhat larger and sometimes somewhat smaller than the powers generally conferred. Never, however, have powers been given to a territorial legislature inconsistent with the idea that the general judicature of the Territory was to be under the direct supervision of the National Government.

Accordingly the organic law creating the Territory of Utah, passed September 9, 1850, provided for the appointment of a supreme Court, the judges of which are judges of the district courts, a clerk, marshal, and an attorney, and to these federal officers is confided jurisdiction in all important matters; but, as decided recently by the Supreme Court, the

act requires jurors to serve in these courts to be selected in such a manner as the territorial legislative sees fit to prescribe. It has undoubtedly been the desire of Congress so far as the same might be compatible with the supervisory control of the territorial government, to leave the minor details connected with the administration of law to regulation by local authority; but such a desire ought not to govern when the effects will be owing to the peculiar circumstances of the case, to produce a conflict between the Federal and territorial authorities to impede the enforcement of the law, or in any way to endanger the peace and good order of the Territory.

Evidently it was never intended to intrust the territorial legislature with power which would enable it, by creating judicatures of its own or increasing the jurisdiction of courts appointed by territorial authority, although recognized by Congress, to take the administration of the law out of hands of the judges appointed by the President or to interfere with their action.

Several years of unhappy experience make it apparent that in both of these respects the Territory of Utah requires special legislation by Congress.

Public opinion in that Territory, produced by circumstances too notorious to require further notice, makes it necessary, in my opinion, in order to prevent the miscarriage of justice and to maintain the supremacy of the laws of the United States and of the Federal Government, to provide that the selection of grand and petit jurors for the district courts, if not put under the control of Federal officers, shall be placed in the hands of persons entirely independent of those who are determined not to enforce any act of Congress, obnoxious to them, and also to pass some act which shall deprive the probate courts, or any court created by the territorial legislature, of any power to interfere with or impede the action of the courts held by the United States judges.

I am convinced that so long as Congress leaves the selection of jurors to the local authorities, it will be futile to make any effort to enforce laws which are not acceptable to a majority of the people of the Territory, or which interfere with the local prejudices, or provide for the punishment of polygamy or any of its affiliated vices or crimes.

I presume that Congress in passing upon the subject, will provide all reasonable and proper safeguards to secure honest and impartial jurors whose verdicts will command confidence and be a guarantee of equal protection to all good and law-abiding citizens, and at the same time make it understood that crime cannot be committed with impunity.

I have before said that while the laws creating the several Territories have generally contained uniform provisions in respect to the judiciary, yet Congress has occasionally varied these provisions in minor details, as the circumstances of the Territory affected seemed to demand; and in creating the Territory of Utah Congress evidently thought that circumstances there might require judicial remedies not necessary in other Territories, for by section nine of the act creating that Territory it is

provided that a writ of error may be brought from the decision of any judge of the supreme or district court of the Territory to the Supreme Court of the United States upon any writ of habeas corpus involving the question of personal freedom—a provision never inserted in any other territorial act except that creating the Territory of New Mexico.

This extraordinary provision shows that Congress intended to mold the organic law to the peculiar necessities of the Territory, and the legislation which I now recommend is in full harmony with the precedent thus established.

I am advised that the United States courts in Utah have been greatly embarrassed by the action of the territorial legislature in conferring criminal jurisdiction and the power to issue writs of habeas corpus on the probate courts in the Territory, and by their consequent interference with the administration of justice. Manifestly the legislature of the Territory cannot give to any court whatever the power to discharge by habeas corpus persons held by or under process from the courts created by Congress, but complaint is made that persons so held have been discharged in that way by the probate courts. I cannot doubt that Congress will agree with me that such a state of things ought not longer to be tolerated, and that no class of persons anywhere should be allowed to treat the laws of the United States with open defiance and contempt.

Apprehensions are entertained that if Congress adjourns without any action upon this subject turbulence and disorder will follow, rendering military interference necessary—a result I should greatly deprecate; and in view of this and other obvious considerations, I earnestly recommend that Congress, at the present session, pass some act which will enable the district courts of Utah to proceed with independence and efficiency in the administration of law and justice.

In his fifth annual message December 1, 1873, President Grant comments on the situation as follows:

Affairs in Utah require your early and special attention. The Supreme Court of the United States, in the case of *Clinton versus Englebrecht*, decided that the United States Marshal of that Territory could not lawfully summon jurors for the district courts; and those courts hold that the territorial marshal cannot lawfully perform that duty, because he is elected by the legislative assembly, and not appointed as provided in the act organizing the Territory. All proceedings at law are practically abolished by these decisions, and there have been but few or no jury trials in the district courts of that Territory since the last session of Congress. Property is left without protection by the courts, and crimes go unpunished. To prevent anarchy there, it is absolutely necessary that Congress provide the courts with some mode of obtaining jurors, and I recommend legislation to that end, and also that the probate courts of the Territory, now assuming to issue writs of injunction

and habeas corpus and to try criminal cases and questions as to land titles, be denied all jurisdiction not possessed ordinarily by courts of that description.

President Grant in his seventh annual message dated December 7, 1875, speaks of the subject in this language:

In nearly every annual message that I have had the honor of transmitting to Congress I have called attention to the anomalous, not to say scandalous condition of affairs existing in the Territory of Utah, and have asked for definite legislation, to correct it. That polygamy should exist in a free, enlightened, and Christian country, without the power to punish so flagrant a crime against decency and morality, seems preposterous. True, there is no law to sustain this unnatural vice; but what is needed is a law to punish it as a crime, and at the same time to fix the status of the innocent children, the offspring of this system, and of the possibly innocent plural wives. But as an institution polygamy should be banished from the land. . . .

As this will be the last annual message which I shall have the honor of submitting to Congress before my successor is chosen I will repeat or recapitulate the questions which I deem of vital importance which may be legislated upon and settled at this session. . . .

Fourth. Drive out licensed immorality, such as polygamy and the importation of women for illegitimate purposes. To recur again to the centennial year, it would seem as though now, as we were about to begin the second century of our national existence, would be a most fitting time for these reforms.

President Rutherford B. Hayes in his third annual message December 1, 1879, makes this presentation:

The continued deliberate violation by a large number of the prominent and influential citizens of the Territory of Utah of the laws of the United States for the prosecution and punishment of polygamy demands the attention of every department of the Government. This Territory has a population sufficient to entitle it to admission as a State, and the general interests of the Nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah in very considerable number uphold a practice which is condemned as a crime by the laws of all civilized communities throughout the world.

The law for the suppression of this offense was enacted with great unanimity by Congress more than seventeen years ago, but has remained until recently a dead letter in the Territory of Utah, because of the peculiar difficulties attending its enforcement. The opinion widely prevailed among the citizens of Utah that the law was in contravention of the constitutional guaranty of religious freedom. This objection is now re-

moved. The Supreme Court of the United States has decided the law to be within the legislative power of Congress and binding as a rule of action for all who reside within the Territories. There is no longer any reason for delay or hesitation in its enforcement. It should be firmly and effectually executed. If not sufficiently stringent in its provisions, it should be amended; and in aid of the purpose in view I recommend that more comprehensive and more searching methods of preventing as well as punishing this crime be provided. If necessary to secure obedience to the law, the enjoyment and exercise of the rights and privileges of citizenship in the Territories of the United States may be withheld or withdrawn from those who violate or oppose the enforcement of the law on this subject.

In President Hayes's fourth annual message he recommends the following radical measures:

It is the recognized duty and purpose of the people of United States to suppress polygamy where it now exists in our Territories, and to prevent its extension. Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the laws against it. Experience has shown that the legislation upon this subject, to be effective, requires extensive modification and amendment. The longer action is delayed the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the Territory. By its control of the grand and petit jurors it possesses large influence over the administration of justice. Exercising, as the heads of this sect do, the local political power of the Territory, they are able to make effective their hostility to the law of Congress on the subject of polygamy and in fact, to prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it.

The power of Congress to enact suitable laws to protect the Territories is ample. It is not a case for halfway measures. The political power of the Mormon sect is increasing. It controls now one of our wealthiest and most populous Territories. It is extending steadily into other Territories. Wherever it goes it establishes polygamy and sectarian political power. The sanctity of marriage and the family relation are the corner stone of our American society and civilization. Religious liberty and the separation of church and state are among the elementary ideas of free institutions. To reestablish the interests and principles which polygamy and Mormonism have imperiled, and to fully reopen to intelligent and virtuous immigrants of all creeds that part of our domain which has been in a great degree closed to general migration by intolerant and im-

moral institutions, it is recommended that the government of the Territory of Utah be reorganized.

I recommend that Congress provide for the government of Utah by a governor and judges, or commissioners, appointed by the President and confirmed by the Senate—a government analogous to the provisional government established for the territory northwest of the Ohio by the ordinance of 1787. If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office, and sit on juries in the Territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted it is believed that within a few years the evils which now afflict Utah will be eradicated and this Territory will in good time become one of the most prosperous and attractive of the new States of the Union.

President James A. Garfield in his inaugural address March 4, 1881, says:

The Constitution guarantees absolute religious freedom. Congress is prohibited from making any law respecting an establishment of religion or prohibiting the free exercise thereof. The Territories of the United States are subject to the direct legislative authority of Congress, and hence the general Government is responsible for any violation of the Constitution in any of them. It is therefore a reproach to the Government that in the most populous of the Territories the constitutional guaranty is not enjoyed by the people and the authority of Congress is set at naught. The Mormon Church not only offends the moral sense of manhood by sanctioning polygamy, but prevents the administration of justice through ordinary instrumentalities of law.

In my judgment it is the duty of Congress, while respecting to the uttermost the conscientious convictions and religious scruples of every citizen, to prohibit within its jurisdiction all criminal practices, especially of that class which destroy the family relations and endanger social order. Nor can any ecclesiastical organization be safely permitted to usurp in the smallest degree the functions and powers of the National Government.

President Arthur in his first annual message presents the case as follows:

For many years the Executive, in his annual message to Congress, has urged the necessity of stringent legislation for the suppression of polygamy in the Territories, and especially in the Territory of Utah. The existing statute for the punishment of this odious crime, so revolting to the moral and religious sense of Christendom, has been persistently and contemptuously violated ever since its enactment. Indeed, in spite of commendable efforts on the part of the authorities who represent the United States in that Territory, the law has in very rare instances been enforced, and for a cause to which reference will presently be made, is practically a dead letter.

The fact that adherents of the Mormon church, which rests upon polygamy as its corner stone, have recently been peopling in large numbers Idaho, Arizona, and other of our western Territories is well calculated to excite the liveliest interest and apprehension. It imposes upon Congress and the Executive the duty of arraying against this barbarous system all the power which under the Constitution and the law they can wield for its destruction.

Reference has already been made to the obstacles which the United States officers have encountered in their efforts to punish violations of law. Prominent among these obstacles is the difficulty of procuring legal evidence sufficient to warrant the conviction even in the case of the most notorious offenders.

Your attention is called to a recent opinion of the Supreme Court of the United States, explaining its judgment of reversal in the case of Miles, who had been convicted of bigamy in Utah. The court refers to the fact that the secrecy attending the celebration of marriages in that Territory makes the proof of polygamy very difficult, and the propriety is suggested of modifying the law of evidence which now makes a wife incompetent to testify against her husband.

This suggestion is approved. I recommend also the passage of an act providing that in the Territories of the United States the fact that a woman has been married to a person charged with bigamy shall not disqualify her as a witness upon his trial for that offense. I further recommend legislation by which any person solemnizing a marriage in any of the Territories shall be required, under stringent penalties for neglect or refusal, to file a certificate of such marriage in the supreme court of the Territory.

Doubtless Congress may devise other practical measures for obviating the difficulties which have hitherto attended the efforts to suppress this iniquity. I assure you of my determined purpose to cooperate with you in any lawful and discreet measures which may be proposed to that end.

In his second annual message under date of December 4, 1882, President Arthur wrote:

The results that have thus far attended the enforcement of the recent statute for the suppression of polygamy in the Territories are supported by the Secretary of the Interior. It is not probable that any additional legislation in this regard will be deemed desirable until the effect of existing laws shall be more closely observed and studied.

I congratulate you that the commissioners under whose supervision those laws have been put in operation are encouraged to believe that the evil at which they are aimed may be suppressed without resort to such radical measures as in some quarters have been thought indispensable for success.

The close relation of the General Government to the Territories preparing to be great States may well engage your special attention. It is

there that the Indian disturbances mainly occur and that polygamy has found room for its growth. I cannot doubt that a careful survey of Territorial legislation would be of the highest utility. Life and property would become more secure. The liability of outbreaks between Indians and Whites would be lessened. The public domain would be more securely guarded and better progress be made in the instruction of the young.

In his third annual message, December 4, 1883, President Arthur expressed himself in this way:

The Utah commission has submitted to the Secretary of the Interior its second annual report. As a result of its labors in supervising the recent election in that Territory, pursuant to the act of March 22, 1882, it appears that persons by that act disqualified to the number of about 12,000 were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear that it is far from indicating any real and substantial progress towards the extirpation of polygamy. All the members elect of the legislature are Mormons. There is grave reason to believe that they are in sympathy with the practices that this Government is seeking to suppress, and that its efforts in that regard will be more likely to encounter their opposition than to relieve their encouragement and support. Even if this view should happily be erroneous, the law under which the commissioners have been acting should be made more effective by the incorporation of some such stringent amendments as they recommend and as were included in bill No. 2238 on the calendar of the Senate in its last session.

I am convinced however that polygamy has become so strongly entrenched in the Territory of Utah that it is profitless to attack it with any but the stoutest weapons which constitutional legislation can fashion. I favor, therefore, the repeal of the act upon which the existing government depends, the assumption by the national legislature of the entire political control of the Territory, and the establishment of a commission with such powers and duties as shall be delegated it by law.

In his fourth annual message December 4, 1884, the following is contained:

The report of the Utah commission will be read with interest.

It discloses the results of recent legislation looking to the prevention of and punishment of polygamy in that Territory. I still believe that if that abominable practice can be suppressed by law it can only be by the most radical legislation consistent with the restraints of the Constitution.

I again recommend, therefore, that Congress assume absolute political control of the Territory of Utah and provide for the appointment of commissioners with such governmental powers as in its judgment may be justly and wisely put into their hands.

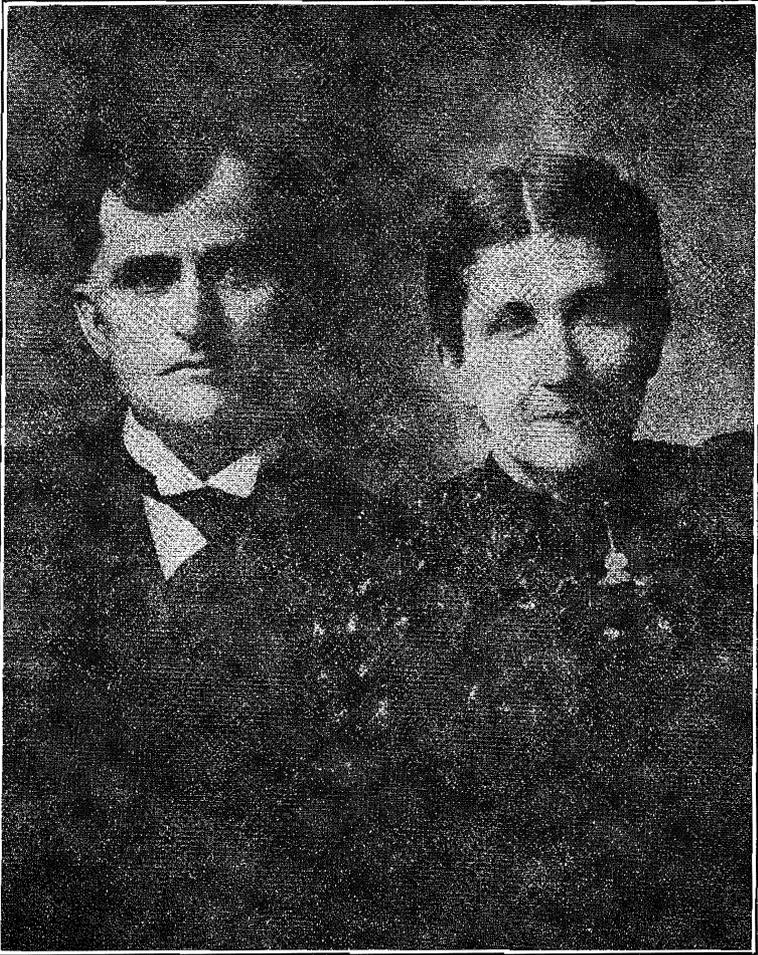
(To be continued.)

PRESIDENTS OF SEVENTY

(Continued from page 311.)

AUTOBIOGRAPHY OF ELDER ROMANAN WIGHT, BY MABEL WIGHT,
WIFE OF PAUL P. WIGHT

Elder Romanan Wight, son of Lyman Wight, was born at
Fredericksburg, Gillespie County, Texas, January 13, 1851,



ROMANAN WIGHT AND WIFE.

but spent the greater part of his life at Gallands Grove, Shelby County, Iowa, to which place he was brought by a remnant of the Lyman Wight company some time in August, 1860. His mother died when he was but a babe, but he fondly cherishes in memory his foster mother, Mary Ann Jenkins (better known as Grandma Jenkins), who was all an own mother could possibly have been.

Gallands Grove was at the time of his young manhood one of the largest settlements of the Reorganized Church, under which environment he has been since his earliest recollection. He there met and married Bertha Adele Holcomb, January 11, 1877, and to this union three children were born, two sons and one daughter, the daughter having passed away several years ago. The sons are Arch J. of Dow City, Iowa, and Paul P. of Council Bluffs, Iowa.

In the fall of 1900 father and family moved from Gallands Grove to Dow City, Iowa, where they still reside.

He was baptized into the church when but a child, at the age of eleven, by John A. McIntosh at Gallands Grove, Iowa.

About the first prominent part he took in church work was when he was elected superintendent of Gallands Grove Sunday school and his son, Paul, in speaking of this says, "I shall always remember the remark father made when mother asked him what he thought of being superintendent, he replied, "What man has done man can do," and putting this motto into practice he made a good superintendent. He was afterwards superintendent of the Gallands Grove District Sunday School Association for a number of years.

He was a good Christian man, always on hand and on time, ready to do what he could for the cause he loved. The only bad habit he was ever known to have was the use of tobacco and it has now been over thirty years since he stopped that.

In October, 1892, he was ordained to the office of priest,

working in the capacity of this office until October, 1897, when he was ordained to office of elder. During this time he was locally engaged in branch and district work and was appointed by the General Conference to labor in Gallands Grove for several years.

He was given the office of seventy in April, 1901, and was chosen one of the seven presidents in the year, 1902.

During the years he spent in the ministry he labored in the States of Iowa, Nebraska, South Dakota, and Texas, at which places he left large numbers of friends who always inquire about his welfare. While he was in Texas he was very sick and had to return home after only a few months' absence, from which time he never fully regained health. About the year 1905 began the awful affliction (a form of paralysis) which has since confined him to his home until at present he is unable to help himself in any way. For the passed twelve years we have watched this disease gradually creep over him, making him more helpless than a babe.

We must not forget to mention here the faithful companion who has untiringly watched over and cared for him during these years of affliction, and we feel that our heavenly Father will reward her generously.

Father does not lose faith nor seem to become discouraged, but often asks for the elders and is anxious to receive relief one way or another, and while no remarkable results are ever noticed in his condition, yet once, while eight of the elders were assembled at his home in administering to him one brother spoke to him through the Spirit and told him "to be of good cheer for he was in the Lord's hands and he was well pleased with him and that in his own time he would take him home to him." These are not the exact words but similar. This was very encouraging and a great comfort to us all.

For some time father has been unable to talk, and as he kept

no diary it was impossible for us to get any of the particulars of his labors and experiences while in the ministry but have done our best with our limited knowledge of his life to write this brief sketch.

He was chosen a president of seventy in 1902 and in 1909 he resigned on account of his affliction.

AUTOBIOGRAPHICAL SKETCH OF THE LIFE OF THOMAS C. KELLEY

I was born on my Father's homestead in the "hill country" of southern Illinois, which also is called "Egypt," near the present site of the village of Tunnel Hill, and about fifty miles from the city of Cairo, May 15, 1857.

At the place of my birth childhood's happy days were passed and young manhood was reached without my being outside of my native county [Johnson]. During this period of my life nothing of particular importance occurred. Mine were the ordinary experiences of boys raised in the "backwoods" except I was given a better opportunity to obtain a common school education than most poor boys of the locality and times; my father being far more interested in providing for the intellectual training of his children than the majority of his neighbors. My schooling was limited, however, to the common country schools. I succeeded in mastering the branches taught in these sufficiently well to secure a certificate to teach while in my twenty-first year, and I followed teaching for a few years.

Of moral training in my early life there was no paucity, but of religious teaching as distinguished from morality I received none whatever. My father had accepted the gospel message in the days of Joseph the Martyr, being baptized by Elder Levi Stewart; but after the departure under Brigham Young, he held aloof from all leaders, and all religions, so much so that I never knew that he had ever belonged to the church

until I was fifteen or sixteen years of age, when he united with the Reorganized Church.



THOMAS C. KELLEY.

My mother in early life united with the Methodists, but it had so little influence upon her that I never found it out until

she had joined the Reorganized Church, about the same time as my father. I shall ever be proud of the moral standard kept up by my parents in the home. Its benefits to me were incalculable. I am glad, too, that no doctrine, tenet, form, ordinance, or practice contrary to the gospel was ever bound on my conscience, by them or others, during the impressionable age of childhood.

It was, as I now remember it, in the month of August, 1875, that I was baptized and confirmed by Elder George H. Hilliard. This, my "new birth," occurred near the same place as my first birth. Here, too, in 1880, I was ordained to the eldership, under the hands of Brother Elisha Webb, my mother's brother, who at that time was presiding over the Tunnell Hill Branch.

In the spring of 1876 I moved with my father to southwestern Iowa, and in the fall of the same year to southwestern Missouri, settling near Mount Vernon, Lawrence County. My father remained here till the fall of 1878, when he returned to southern Illinois with all the family except myself and one brother. Missouri seemed to have more attractions for me than for any of the rest of the family, so I lingered and lingered and finally was left alone so far as family relations were concerned. Adjacent to the town of Mount Vernon there was a rocky hill, and on the hill there stood a cottage of primitive style.

'Twas built of logs, that cottage was,
The outside poor and mean;
But all inside that little cot
Was tasty, neat and clean.

In that cottage dwelt a maiden of nineteen summers, the embodiment of virtue, modesty and honor, and with it all, to my eyes, was very fair to look upon. Her name was Jane Hickman, familiarly called "Jennie," by most everyone. This is not a continued story. On the seventh day of July, 1880, we were married. I am still glad. We went on a kind of bridal

trip to the old home in Illinois, where and when I was ordained an elder, as before related.

According to the rule held to by most of the Saints—and the rule is laid down in the Book of Doctrine and Covenants, section 3, paragraph 1, I was “weak in the faith.” My wife was not a member of the church, and we were married by Doctor C. G. Kelley, a cousin of the writer, and a preacher of the faith of that blustering band of self-styled “Christians,” or “Disciples,” styled by some others, “Campbellites.” Well, “weak in the faith” I may have been, but I was ordained to preach the faith and did so as best I could with my limited ability, my inherited timidity, and poor circumstances, for the space of about two years, when I had the pleasure of baptizing my wife, her mother, and sister, Emily Davis. These were the first to be baptized by me. Sister Davis some years ago departed “to be with Christ,” and I am assured she now enjoys a rich reward, dying as she lived, strong in the faith. The other two are still alive and seeking by an ever increasing faith to wear a crown of life. A “weak” faith is better than none.

I continued to labor locally for some time, but being possessed with a desire to engage in the missionary work of the church and receiving some encouragement from one of the Twelve to enter the field, I offered my services, and in 1890 was “referred to missionary in charge and Bishopric.” Having considerable secular labor on hands at the time, I labored the “conference year” “as circumstances permit.”

In 1891 I was appointed to labor in southern Illinois and Kentucky. In the month of July I crossed over the Ohio River at Cairo, and for the first time was out of my home State “on a mission.” I stopped with Brother Henry Griffin, near Fulton, Kentucky, about one hundred miles from home, but felt like I was one thousand or more, and began operations with

Brother Griffin as chief director, he being acquainted. We persisted for ten days, and held perhaps a half dozen services. The time dragged heavily, not for want of friends, but for want of home. With that experience I can understand in a way the scripture which says, "each day for a year."

A letter from home informed me that my daughter was sick. I took train that night and was at home next morning. It was an awful long time to be away from home. I have been away from home most of the time since, at one time remaining away a year and three days, several times eight to eleven months, but I have never suffered worse from that indescribable and incurable disease, homesickness.

April 13, 1893, I was ordained to the office of seventy at Lamoni, Iowa, by William H. Kelley, Edmund C. Briggs, Alexander H. Smith and Columbus Scott. That year I labored in Tennessee and Kentucky, under Martin M. Turpen.

In 1894 I was appointed as assistant missionary in charge of the two States above mentioned, by Elder Heman C. Smith.

At the general conference of 1895 I was appointed minister in charge of the Southeastern Mission, and was continued in that appointment for three years.

In 1897 at Escatawpa, Mississippi, I had an experience with a band of mobbers, headed by a Methodist preacher, and a Baptist "professor," teacher in the public schools of that place, and composed principally of the "Knights of Honor" (save the mark). If they were knights of *honor*, I trust I shall never meet the knights of *dishonor*. No serious bodily injury was done to me, but the experience taught me how to sympathize more deeply with those who have suffered at the hands of ruthless and lawless mobs.

For the years 1898 and 1899 I was assigned to the State of Maine, and labored as assistant minister in charge under William H. Kelley and Joseph Luff.

The next year I was returned to the Southeastern Mission, and the next three years I was assigned to Minnesota. From 1904 to 1910 I labored in the old familiar field; viz, the Southeastern Mission, and since that time have been laboring in the Spokane District, eastern Washington, and northern Idaho.

On April 18, 1906, I was ordained one of the presidents of the seventy at Independence, Missouri, under the hands of Heman C. Smith, William H. Kelley and Ulysses W. Greene.

Fear of making this sketch too long prevents me from relating some remarkable instances of healing, and other spiritual manifestations that have occurred during my ministerial life. Suffice to say for the present, that I have abundant reason to thank God for his blessings in this way. The number and character of these blessings are such as to confirm one in the faith and I am happy to know that it can be truthfully written of God's ministers in these last days as well as in former days: "and they went forth and preached everywhere, the Lord working with them and confirming the work with signs following."

I am at this writing, January 23, 1910, striving to magnify this calling, and hope to prove faithful and efficient.

[From the above until now Elder Kelley has continued an efficient and faithful laborer, and has been constantly in the field. In April, 1916, he was selected as senior president of the presidency of seventy, and ordained to that office on April 16 under the hands of Francis M. Sheehy, and Ulysses W. Greene.—EDITORS.]

If you ask me in what way you could best become a missionary for Christ, I should unhesitatingly answer, by example. It is in this way that the most eloquent sermons have been preached, and are being, and will be preached. A good example has saved thousands from evil; a bad example has driven thousands to evil. The effort of some of the most powerful sermons has been destroyed by the daily life of the sermonizer, or some one of his followers; as Solomon says, one sinner destroyeth much good.—Elder H. O. Smith.

LOCAL HISTORIANS

1891

BY DUNCAN CAMPBELL

(Continued from page 367.)

In the *Saints' Herald*, January 17, Samuel M. Campbell, of Burrell, Iowa, said, "I am preaching every two weeks. God is blessing with signs following the believer. The work is true."

The following reference to the Lambert-Watkins discussion appeared in the *Saints' Herald* for January 24:

The discussion between Brother Joseph R. Lambert, of the Reorganized Church, and Elder F. C. Watkins of the Advent Christian Church, held at Leon, the county seat of Decatur County, Iowa, closed on the night of Saturday, the 10th instant. Brother Lambert seems to be in good spirits over the affair, and from reports of different ones we think the result will be good.

An account of the debate will be found on page four of the history of Leon Branch. Under date of January 27, Elder Lambert wrote of it to the *Herald* as follows:

Elder Waterman of this place has been in Leon some time, mingling freely among the people. In a recent letter to me he states briefly what I think may be relied upon as correct. The statement is as follows: "I find the impression left on the people here, by your debate, was good; and with wise and continued effort will bring forth fruit—good fruit. Some grudgingly allow that you were victorious, others gladly say that your efforts were commendable."

So far as I am concerned, I have felt the peace and quiet of God's Spirit, concerning the matter, at many times since the close of the conflict. I am strengthened in the conviction that that which we have received as divine, as contained in the Book of Mormon and the book of Doctrine and Covenants, is in complete harmony with the Old and New Testament Scriptures including the doctrine of the immortality of the spirit, or soul, and its consciousness between death and the resurrection.

The debate passed off very pleasantly, with but little exception. The attendance was good, and the order, as a rule, excellent. Elder Watkins, my opponent, is a ready talker and well versed in their position. He was not personal, nor did he seek to abuse our people. I have naught but friendly feelings toward him. But ah! how flimsy indeed are the grounds upon which error builds superstructure!

With you, dear Saints, I rejoice in the truth, and in the Spirit of truth which God gives to his people. My prospect for field labor is

poor, but I shall strive to do all within my power for the advancement of the good work.

It is my intention, if the Lord will, to write up a little work on the nature and destiny of man, with a view to supply a long-felt need. I cannot, however, work rapidly at any thing till things are different from what they are; and if any are not satisfied with this, let them come to me and I will gladly explain.

Under date of January 27, Elder Robert M. Elvin wrote the following letter to the *Herald*:

I will ask for a little space to address those whom it may concern. Some two years ago, while holding meetings at Davis City, Iowa, I met one Elder Mathew Larson, of the Seventh-Day Adventist Church, and, like a wild Irishman, he was spoiling for a fight, and to provoke which he assaulted the character of the dead prophet, Joseph Smith, the Inspired Translation of the Scriptures, Book of Mormon, and Doctrine and Covenants. He and Brother Joseph R. Lambert had had some correspondence in relation to a public debate and he was boasting that the Saints dare not meet him in debate.

At two p. m. Sabbath, April 28, 1889, the said Larson made a review of our faith in the Saints' Church at Davis City. My journal notes are that he was "wild, harsh, bitter and untruthful." I felt that our cause demanded that he should be met, so I challenged him to meet me in discussion, with the specific statement, "We to furnish a free house. The two churches to meet the expenses equally. The discussion was to be printed." He agreed to this in the presence of fully a hundred and fifty people, and requested a public meeting at which to complete the arrangements for a debate. His request was granted, but a total failure to agree on propositions, notwithstanding I offered and still offer to affirm the following:

1st. "That the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament, in doctrine, practice and organization."

2d. "That man as a conscious being preexisted, and that between death and the resurrection exists as an intelligent entity."

3d. "That the Book of Mormon is of Divine origin."

4th. "That Joseph Smith was a prophet of God."

Elder Larson utterly refused to negate any of the above, but wanted me to follow him on the following:

"That Joseph Smith, the so-called prophet and originator of the Church of Latter Day Saints was an impostor and his work an imposition."

I refused to follow his vile dirt-slinging, for the reason that the proposition was an affirmative one written in a negative form, which is unfair.

Reverend L. T. Townsend, D. D., says: "Definition should not be negative when it can be affirmative."—The Art of Speech, p. 180.

I claim that it is but right, fair, and honorable that each disputant should write his own propositions. Mr. Larson has circulated the falsehood that I backed down at Davis City. Here is a sample of his talk:

Mr. A. Beaver, New Market, Iowa.

"Dear Sir: Your letter of the 14th instant is at hand, from which I learn that you have written to Elder Elvin in regard to my account of his backing down, etc., at Davis City, after challenging for a debate, and that he denies it. Now he need do no such thing. If you do not feel like taking my word for it, you can write to parties at Davis City who do not belong to either church, but were present at the time referred to, and they will tell you whether they did not so understand. There is Elder Eaton, Baptist minister, I presume he is there yet; and Mr. Craig, Esq. I might cite you to a dozen men in high standing outside of our church who were present at the time, all of whom will corroborate my statements; and when after two hours parleying on the part of Mr. Elvin it became evident that he did not want to debate with me, I told the Saints that my propositions stood open for their acceptance so long as I remained in this part of the State and that whenever they would bring forward a man in whom they had confidence, and whom they believe able to properly defend their cause, to let me know and I would arrange to meet him. It is not my business to challenge. Our people do not believe in courting debate, but whenever we are called upon to defend our positions in this way, by some one else challenging us, we do not hesitate in defining and defending ourselves."

Here follows his propositions and rules for debate, and then he writes:

These were to be the rules, together with such other regulations in regard to proper decorum, etc., as is usual in such discussions. Upon these conditions I am willing to meet Elder Elvin or any other man of the Latter Day Saints' Church who is held as able to successfully or properly represent their views, in an investigation of the within propositions. The place of discussion to be at Lamoni or at Davis City. I am fully satisfied they will never accept this. It has now been before them as a standing acceptance on my part of their challenge for a discussion at Davis City, nearly two years ago."

The above from Larson will be refreshing reading to the people of Davis City. Only a few days ago he made like statements to the people in the vicinity of Weston, so writes Brother Hans N. Hansen. Once for all, let me state when Larsen and I could not agree upon propositions, and he kept on asserting his great anxiety to debate, that I published in the *Fact*, a paper printed at the county seat of this county, May 27th, 1889, the following:

"I still stand ready to meet Larson, or a gentleman of the same church in debate upon fair propositions that shall affect each church alike, or I will agree to let five men, residents of Davis City, write up the propositions; these men not to be members of either church, each side to

name two of said committee and they to select the fifth man. These men can tell what questions the people wish to hear debated, much better than either Larson or I."

Suffice it to say Larson failed to comply with this proposition. Had Mr. Larson preached his own faith and not assailed the doctrine of this church, no one would have challenged him for a discussion.

In conclusion, it would only be duty, and to save those who might be deceived by his false and adroit methods, that would induce me to meet Mr. Larson in debate; and when such an exigency shall arise, I solemnly promise not to show the "white feather."

Under date of January 24, John Johnston, of Lone Rock, Missouri, wrote to the *Herald* as follows:

By invitation I left home the 13th for Union County, Iowa, twenty-eight miles north, and commenced a series of meetings in the Lamb Schoolhouse. The people were strangers to us and the gospel, but we never had more respect shown us, and better attention could not be asked for. I preached eight discourses in all.

The conference of the district met at Lamoni, February 21, 22, with Henry A. Stebbins presiding and Salida D. Shippy, clerk. There were present six high priests, three seventies, twenty-five elders, fourteen priests, six teachers, and four deacons. The branches reported as follows: Lamoni 718, 6 baptized; Lucas 211, 4 baptized; Little River 109; Davis City 70; Greenville 30; Centerville 24; Leon (organized November 22, 1890,) 22, and 3 baptized; Lone Rock 64; Allendale 93, 5 baptized. The spiritual condition of the branches was reported,—Lamoni by Asa S. Cochran, Davis City by James McDiffit, Little River by Samuel V. Bailey, Wirt by Orlin B. Thomas, Centerville by Russell Archibald, Greenville by Nephi Lovell, Leon by William W. Post, Lone Rock by Charles H. Jones, Lucas by James R. Allen. Henry A. Stebbins reported his labors as district president with the condition of the work and the prospects.

Reports were made by Elders James Whitehead, John Landers, William Anderson, Isaac N. Roberts, Alfred W. Moffett, Abram W. Reese, John Shippy, Mathew Pruyn, Horace Bartlett, William Waterman, Hudson R. Harder, Edwin Stafford,

Samuel Ackerly, Edward L. Page, Joseph S. Snively, Hugh N. Snively, James P. Dillen, John Johnston, Ebenezer Keeler, Ekin Lovell, Hyrum Haskins, Levi Atkinson, Louis Gaulter, Amos B. Moore, William N. Ray, John Denio, and Duncan Campbell, Robert M. Elvin, Thomas Wellington, James W. Johnson, by letter; Priests Salida D. Shippy, Daniel F. Crane, Samuel M. Campbell, John Wahlstrom, John Traxler, and James Vinnard. The report of David Dancer, bishop's agent, was offered and a summary of it read. The report was referred to an auditing committee consisting of Daniel F. Crane, Edward L. Page, Hudson R. Harder, with instructions to report at the June conference.

The district Sunday school association reported as follows: Met at Lamoni, Iowa, Friday, February 20; a goodly number in attendance. All the schools in the district were represented; viz: Lucas, Lamoni, Pleasanton, Davis City, Allendale, Andover, Leon and Centerville. All reported as being in good condition and in the line of progression. The interest seems to be increasing. There are eight schools now in the district with a membership of about 725. Have held 155 sessions since last report. The following were chosen delegates to General Conference to represent the Sunday school cause: Sisters Marietta Walker, and Minnie Anderson. Brethren Richard S. Salyards, Henry A. Stebbins, Asa S. Cochran and William Anderson. Resolved: That we instruct our delegates to the General Association at Kirtland to do all in their power to establish the Compendium, Intermediate and Primary Question Books as the standard helps of the General Association to the study of the Bible, Book of Mormon and Doctrine and Covenants. The various schools were authorized to choose delegates, if opportunity presents, to act in harmony with those chosen by the district in convention. The election resulted in sustaining Brother Jeremiah A. Gunsolley as district superintendent and

Brother Amos M. Chase as assistant. Brother Frank E. Cochran was chosen secretary and treasurer. Training classes were organized in the afternoon. The evening was devoted to addresses participated in by Brethren Salyards, Reese, Chase, and Gunsolley. Adjourned to meet at Pleasanton, Iowa, August 15 and 16, 1891. Jeremiah A. Gunsolley, district superintendent, Wilson Hudson, secretary and treasurer.

Henry A. Stebbins, Asa S. Cochran, David Dancer, Richard S. Salyards, William Anderson, Robert Johnston, and Minnie Anderson were appointed delegates to General Conference at Kirtland with instructions to vote against selling the temple. Resolved that it is the opinion of this body that presidents of branches have the right and are justified in laboring in any of the duties that are incumbent upon any of the branch officers whenever it is deemed necessary by them. David Dancer, William Anderson, and Samuel V. Bailey were appointed a committee to take into consideration the advisability of getting a tent for district use. Resolved that at the June conference we consider the question of branch delegation to the conferences of the district. Preaching on Saturday evening by William Waterman assisted by James McDiffit; on Sunday morning by Isaac N. Roberts, assisted by Ebenezer Keeler; on Sunday evening by Orlin B. Thomas, assisted by William Anderson. The afternoon prayer meeting was in charge of the president. Isaac N. W. Cooper was ordained an elder under the hands of James Whitehead, Asa S. Cochran and Louis Gaulter. Adjourned to meet with the Allendale Branch in June.

Elder Ebenezer Robinson died at Davis City, Iowa, March 11. He became identified with the church at Kirtland, Ohio. Being a printer by trade he was connected with the first efforts of printing made by the church at Nauvoo and was the publisher of the third edition of the Book of Mormon. He united with the Reorganization in 1863, near Pleasanton, Decatur

County, Iowa, and was ordained a high priest in 1866. In 1888 he cast his lot with the movement of David Whitmer and at the time of his death was conducting a paper called *The Return*, in its interest.

The district was entitled to 56 votes at the General Conference in April. It reported 10 branches, 1,404 members; 109 baptized; 55 received; 70 removed, 1 expelled, 13 died, 80 net gain; Henry A. Stebbins president, Salida D. Shippy, clerk. Two branches organized the past year, an additional church house has been dedicated and the building of two others is in contemplation. There has been a spiritual advancement and an evident growth in faith of many, also in knowledge, and in efforts for personal righteousness. Various brethren of the seventy, the elders and the priests, have done effective work, and in most cases the branch officers have stood by their responsibilities, as also the presiding elder has tried to be faithful in his watchcare over the district. The minister in charge, Joseph R. Lambert, held one debate, and it was of benefit to many hearers.

Joseph R. Lambert was continued in charge of the mission. Henry A. Stebbins, John Johnston and Edward E. Marshall were appointed to labor in the district.

BRADEN-KELLEY DEBATE

This debate between Clark Braden of the Christian Church and Bishop Edmund L. Kelley of the Reorganization, began at Lamoni, Iowa, May 5, according to the following agreement published in the *Herald* for March 28:

The undersigned, by these presents, undertake that they will enter upon a public discussion of the propositions herein named, at Lamoni, Iowa, beginning at 7:30 o'clock p. m. May 5, 1891, and continuing according to the terms of the same, until the said propositions are thoroughly discussed.

PROPOSITIONS:

1. "All that Joseph Smith gave to the world, purporting to be revelations from God, were entirely of human origin, and frauds, and Joseph Smith was an impostor." Clark Braden will affirm.

2. "All that Joseph Smith gave to the world, as revelations from God, were true revelations from God; and Joseph Smith was a true prophet of God." Edmund L. Kelley will affirm.

RULES

1. Rules suggested by Mr. Braden, as rules to govern the discussion, and agreed to by both parties:

(a) All questions presented in writing to either disputant, by his opponent that the moderators decide to be pertinent to the issue, must be read and answered as presented, and without evasion.

(b) Speeches shall be thirty minutes each, the affirmative opening and the negative closing the debate on each proposition; provided that in the final negative of each proposition no new matter can be introduced.

(c) The debate shall be controlled by the rules of order laid down in Hedge's Logic.

(d) Other rules may be added by mutual agreement.

2. Rules suggested by Mr. Kelley and accepted by both parties as rules to control the debate:

(e) The Bible shall be the standard of authority upon all matters of controversy in which it is the proper authority, but either party may bring evidence or argument from whatever source he may deem proper, within the rules adopted to govern the discussion, subject to the criticism of his opponent.

(f) Tales and slanderous stories circulated by enemies of any party are not proper matters of evidence or pertinent to the discussion of any proposition, and either party using such in the discussion shall be ruled out of order by the moderators.

(g) At the conclusion of the second proposition—the one which Mr. Kelley affirms—Mr. Braden shall have the privilege of affirming the following proposition, which Mr. Kelley will deny: "Joseph Smith in his personal character was in fact bad; and he believed in and practised polygamy."

Witness our hands, this 22d day of December, 1890, Lamoni, Iowa.

EDMUND L. KELLEY.

CLARK BRADEN.

Considerable correspondence with reference to the indorsement of Elder Braden by his brethren of the Christian Church is published in the *Herald* for March 28.

The following concerning the discussion is from the *Herald* of May 16:

At present writing, May 7, the discussion between Elder Clark Braden of the Disciples and Brother Edmund L. Kelley is in progress, having begun on the evening of the 5th.

There are several ministers of the Disciple Church in attendance, and quite a sprinkle of the elders of the Reorganized Church.

Elder McClure, of near Thurman, Iowa, is moderator for Elder Braden, Robert M. Elvin, of Lamoni, appears for Brother Kelley, and Mr. Stephen Crawford, a merchant of Lamoni, and not a member of any church, is chairman.

Another item says, "The audiences in attendance at the discussion are large, the house being quite fairly filled each night. Nearly everybody in town, and those living near by are on hand to hear the disputation."

Mr. Braden did not avail himself of the privilege of discussing the third proposition, and the discussion closed Friday night, May 15. The attendance was large all through; the auditorium of the brick church being comfortably filled each session. At the close of the debate Mr. Braden announced that he would review two famous books in the Methodist Church; so on Saturday night he paid his respects to the Book of Mormon, and reviewing the Book of Doctrine and Covenants on Monday night. No effort was made to interfere with his review as it was plain to everybody that his action in seeking the shelter of a neighboring church for his review when he could have all the time he needed during the debate for representing his views where reply could have been made, was in itself a confession of conscious weakness and defeat. Nothing specially new or original was presented in the review, and the faith of the Saints did not seem to be at all disturbed by his arguments during either the debate or the review. Three were baptized the Sunday after into the church.

The elders who attended the debate at Lamoni between Clark Braden and Elder Edmund L. Kelley all, with not an exception, went to their homes and fields with their confidence in the work renewed, and very much encouraged for further service in the field of the Master.—*The Saints' Herald*, June 6, 1891.

Children's day was observed in Lamoni, Sunday, June 14, un-

der the auspices of the Sunday school. Addresses by Delos F. Nicholson, Jerremiah A. Gunsolley and Marce Sorenson were interspersed with suitable musical selections. Abundant floral decorations enhanced the pleasure of the happy-hearted hundreds of old and young who partook of the spirit of joyous good cheer and love that prevailed.

In a letter to the *Herald* from Lone Rock, Missouri, dated June 14, John Johnston says:

The debate at Lamoni, between Braden and Kelley, and the work done by Mr. Braden in Harrison County, Missouri, last fall has made us many friends in the Disciple Church. I think he is helping us in this way. The people want to hear the other side and are more willing to examine our claims than before. The brother tells of his labors and experiences at the Lamb Schoolhouse, Grand River, Union County, Iowa, at Hopeville, at Lacelle, Clarke County, and at Osceola. He had been the recipient of much favor and kindness from the people at these places.

The summer conference was held with the branch at Allendale June 20, 21, Henry A. Stebbins in charge and Orlin B. Thomas, clerk. The branches reporting were: Lamoni 734, 4 baptized; Little River 117, 4 baptized; Davis City 73, 3 baptized; Leon 36, 13 baptized; Wirt 36, 1 baptized; Greenville 32, Centerville 18; Lucas referred back to branch for correction; Lone Rock 65, 1 baptized; Allendale 88, 5 baptized; Brethren Keeler, Vinnerd and Birk reported the progress and condition of the Allendale Branch. Orlin B. Thomas reported Wirt, David D. Young reported Lamoni, Price McPeak reported Lone Rock and Elijah Sparks reported Davis City. Henry A. Stebbins gave account of the general condition of the work in the district. Elders Orlin B. Thomas, Ebenezer Keeler, John Shippy, John Johnston, Milton H. Gregg, reported in person; Joseph R. Lambert, Richard S. Salyards, Isaac N. W. Cooper by letter, Priest James Vinnerd and Elijah Sparks reported.

The committee appointed at the February session to audit the accounts of the bishop's agent reported that they had

found them correct. The committee appointed to consider the matter of purchasing a tent for the district sent no report and they were released. Ebenezer Keeler, John Shippy and Samuel Ackerly were appointed to examine an appeal by Lloyd W. Wells. Resolved that it is the opinion of this body that the calling of a teacher to preside over a branch does not deprive him of his right under his calling, to act as a teacher. A resolution touching delegate representation was postponed until next conference. Preaching during the session by John Shippy, John Johnston, Henry A. Stebbins and Orlin B. Thomas; social meeting Sunday afternoon in charge of Henry A. Stebbins and Ebenezer Keeler.

The Sunday school work in the district received the following mention in an editorial item in the *Herald* for July 4:

Our district and local Sunday school workers are alive. Brethren Jeremiah A. Gunsolley, Amos M. Chase and Frank E. Cochran of the Decatur District Association visited and assisted a number of the Sunday schools; the first named going to Allendale, Missouri; the others to Davis City and Pleasanton, Iowa, on Sunday the 14th ult. These brethren also make appointments for preaching which are filled by different brethren at various schoolhouses, etc., thus the work of the Sunday school goes hand in hand with, indeed as a part of the work of the general church. The schools of the district are flourishing.

The church work in Lamoni is thus mentioned in the same *Herald*:

Baptisms have been of weekly occurrence in Lamoni of late. Thirteen have been so added to the church here in the past few weeks and others have given their names therefor. The branch now numbers 749. Thirty-one persons have been baptized in the church in Decatur county since the late discussion.

An item in *Herald* of July 25, says:

We learn, of six additional baptisms during the last ten days at and near Lamoni, Brethren Stebbins and Joseph Snively officiating. A number were also received into Lamoni Branch by letter.

The *Herald* of August 1, says:

Seven more baptisms are reported from points southwest of Lamoni, Brethren Stebbins and Joseph Snively again administering. Reports

from the brethren everywhere indicate that the word is being made effective in accomplishing the purpose for which it is preached.

The aged Elder John Landers and his wife are thus noticed in *Herald* of August 8:

Father and Mother Landers, our aged brother and sister of Lamoni, have of late returned from a several months visit to Blue Rapids, Kansas, and vicinity. Brother Landers, although bowed down with the weight and age of ninety-seven years, preached once, and frequently twice, each Sunday during his absence.

The *Herald* of August 15, says:

Elder John Shippy gave the Saints at Redding, Iowa, a call, and did good work. He will return there after laboring elsewhere. The labors of the traveling ministry are desired.

An item in *Herald* for September 12, says:

Meeting houses at Pleasanton, and Leon, county seat of Decatur county, are in course of erection. Brother William Waterman is actively engaged at Leon. Brethren at Pleasanton are hopeful of success.

Elder Waterman wrote under date of September 14, from Lamoni, as follows:

On May 4, 1890, myself and several brethren started for Leon to fill an appointment at the Christian church. Rain, patience and perseverance continued with us until we arrived at our destination, where glad smiles and warm-hearted greetings made us feel that it was good to be a Saint in latter days.

After replenishing the inner man with some of the blessed fruits of "Joseph's land" we proceeded to the Christian church, where kindness and attention were paid us in delivering what we believed to be the word of life. We had the aid of the blessed Spirit. We were cheered by words of Saints and friends after closing the service. At night we spoke to Saints and a few friends in the Post House.

The following two weeks were spent at home on the sick list with sore throat (quinsy), but we had the cheering promise by the Spirit that we should address the people on the appointed day. Friday morning my throat was entirely closed. I wrote a note to Brother Joseph Smith asking him to come and administer to me, but before I could send it the soreness in my throat had entirely left me. The following Sunday I was in much weakness, addressing the people on the restored gospel. I spoke three times that day and felt stronger after getting through than when I began.

We were not allowed to speak in the Christian church again; the reasons were, I was told at Kellerton by one of their Leon members, after preaching in the Christian church at that place, that they were afraid we were going to convert some of their members. Regular ser-

vices have been held in Leon from that time to this in the courthouse park and in a hired hall.

In November, 1890, a branch was organized with twenty-five members; it now numbers about forty. Since then a Sunday-school has been organized; it now numbers about forty pupils. A Mite Society is also doing splendid work, and there is also a Student's Society numbering about fifteen.

I have baptized eighteen, three have been healed in the water, one of rheumatism, one of la grippe, one of asthma. Brethren Joseph Smith, Joseph R. Lambert, Father Whitehead, Henry Stebbins and others have administered the word at different times, and all borne record of the blessing of the Spirit in preaching the word at Leon.

Since the organization of the branch we decided to build a house of worship. An appeal has been made to the Saints and friends for assistance; the result has been that we have a lot and are now rearing a house for the worship of the God of Jacob.

The following is from the pen of Joseph R. Lambert, dated September 17:

Last Sunday was spent in Leon, our county seat. The little branch in that town is alive, and all things considered, doing well. I felt well in presenting the word at 11 a. m. and 7.30 p. m. At night the little hall was well filled. The attention given to the word spoken was excellent. The prayer and sacrament meeting of the afternoon was good. A calm and peaceful spirit prevailed. The Leon Saints are building a church house, a thing which is greatly needed in that place. Last Saturday the frame of the building was up except the rafters, and a large portion of it was sided. They are few in numbers and financially poor. So far, with the assistance of Brother William Waterman, they have done their own work, and they expect to complete the work mostly within themselves, with what has been donated by others. But they are greatly in need of about \$250 in money. Will the Saints of Lamoni and vicinity prayerfully consider the importance of the work being properly established in Leon, and then do what they consistently can? About \$250 have been subscribed, and it is thought that about \$500 in all will enable them to complete the house.

Through the *Herald* of September 26, Henry A. Stebbins, president of the district, notified the Saints that the meeting of the fall conference was postponed, from October 10 to October 17, that it might not interfere with the attendance of those who wished to attend the Logan reunion.

An item in *Herald* of October 3, says:

Brother Orlin B. Thomas and Elder Glendenning of the Christian Advent Brethren are discussing at the Christian Advent meeting house,

two and a half miles northwest of Lamoni, at date, September 24, upon the proposition that the spirit of man is conscious between death and the resurrection. This Elder Glendenning denies, Brother Thomas affirms.

The fall conference was held at Redding, Ringgold County, Iowa, October 17, 18, Henry A. Stebbins presiding, and Hudson R. Harder clerk pro tem. The branch reports offered were: Little River 119, 2 baptized; Greenville 38, 6 baptized; Leon 38; Davis City 77, 1 baptized; Allendale 92, 7 baptized; Lone Rock 71, 6 baptized; Centerville 18; Lucas 200; Lamoni 772, 24 baptized; no report from Wirt. Priest Vinnerd and Teacher Birk reported the spiritual condition of the Allendale Branch, Teacher Andrew K. Anderson that of Lamoni. There were ministry reports as follows: Joseph R. Lambert, minister in charge of Iowa, reported his labors and gave some good counsel and instruction. Henry A. Stebbins, district president, report having labored in nine out of the ten branches during the past four months, preaching, baptizing, and doing other work. William Anderson, Charles H. Jones, John Shippy, John Johnston, Mathew Pruyn, Horace Bartlett, Charles Williams, Hudson R. Harder, and John W. Johnson reported in person. Asa S. Cochran, James M. Brown also reported as presidents of the Lamoni and Leon Branches. Priests James Vinnerd and Elijah Sparks reported in person; Edward E. Marshall by letter.

The committee appointed at the June conference upon the case in the Wirt Branch reported; the report was received and the committee discharged. The resolution deferred from the June session concerning the branches sending delegates to the conferences was again deferred until the next session. After considerable discussion the annual election of officers was deferred until the February meeting. Salida D. Shippy was sustained as clerk for the same time.

The following brethren preached during the conference: Hudson R. Harder on Saturday evening assisted by Charles

Williams; John Shippy at 11 o'clock Sunday morning assisted by John Johnston; Joseph R. Lambert on Sunday afternoon assisted by Elijah Sparks; Charles H. Jones on Sunday evening assisted by Henry A. Stebbins. The prayer meeting on Sunday morning was in charge of William Anderson and Horace Bartlett.

Father John Landers died at his residence in Lamoni, Iowa, January 22, 1892, aged ninety-seven years, five months, and two days, having been born August 20, 1794. He was baptized and ordained an elder in Canada, October 7, 1836, was ordained a high priest in 1837. He united with the Reorganized Church in 1860, and was reordained a high priest, in Amboy, Illinois, April 8, 1864. From the time he united with the church he was active and unremitting in his labors in word and doctrine, and in all good works. He was instrumental in bringing many to a knowledge of salvation in Canada, Nova Scotia, the Western States, and some of the islands of the sea.

Six weeks before his death, in the social meeting, Sunday afternoon, he bore a notable testimony to the truth of the restored gospel, and with great spiritual power and grace exhorted all to be true and faithful to God and his Christ. In the social meeting two weeks later he edified those who heard him with words of warning, cheer and counsel; and on the Sunday before his death he joyfully testified to those at his bedside that he knew the gospel to be true and that in it there is rest and peace and salvation.

Edward E. Marshall wrote from Lone Rock, Missouri, January 17:

On Saturday, November 21, 1891, I went to Allendale, Missouri, to fill appointments, speaking nine discourses while there. I returned again December 26, and held forth from Saturday till over Sunday night, returning home the twenty-eighth. Brother John Johnson and I returned and held services from the thirtieth until January 4, Brother Johnson doing the preaching. On the fifth, we went seven miles north to a place known as Lott's Grove schoolhouse, and opened up the work there, con-

tinuing for four evenings with good liberty and fair congregations, Brother Johnson doing the preaching. If rightly informed there has been none of our people in that locality before.

Mrs. Sarah Cunningham, a member of the Davis City branch, died January 9, aged sixty-nine years and eleven months.

An item in *Herald*, of February 6, says:

Hudson R. Harder reports that he attended the Glendenning-Thomas debate, at Knowlton, Iowa, four evenings, and that our brother Thomas did finely and won friends for the truth. He had heard that the debate closed favorably to Elder Thomas and the cause he advocated.

FOR OTHERS

“Lord help me live from day to day
In such a self forgetful way,
That even when I kneel and pray
My prayer shall be for others.

“Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.

“Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for others.

“And when my work on earth is done
And my new work in heaven’s begun,
May I forget the crown I’ve won
While thinking still of others.

“Others, Lord, yes, others;
Let this my motto be.
Help me to live for others,
That I may live like thee.”

—Selected:

CURRENT EVENTS

BY E. REBECCA WELD

April 24, 1917. The French mission to the United States, headed by ex-Premier Viviani and Marshal Joffre, arrive at Hampton Roads.

April 28, 1917. Both branches pass bills for raising an army of 500,000 men by selective conscription—the Senate by vote of 81 to 8, the House by vote of 397 to 24.

April 30, 1917. The Senate adopts a resolution authorizing the Government to take title to German ships in the harbors of the United States.

May 1, 1917. The Senate is addressed by ex-Premier Viviani of France, who is accompanied by Marshal Joffre and other members of the French mission.

May 1, 1917. Venustiano Carranza takes the oath of office as President of Mexico, the first constitutional executive in four years.

May 5, 1917. The House is addressed by the Right Honorable Arthur James Balfour, British Secretary of State for Foreign Affairs and principal member of the British mission to the United States.

May 7, 1917. Jose Nestor Gutierrez—political economist, banker, and minister of war—is elected President of Bolivia.

May 8, 1917. The Senate is addressed by Mr. Balfour in debate on the Espionage bill, a provision is adopted, conferring upon the President power to lay an embargo on exports to neutral countries engaged in trade with an enemy of the United States.

May 14, 1917. Joseph Hodges Choate, the eminent lawyer and former Ambassador to Great Britain, dies, aged 85.

May 22, 1917. Ex-Premier Viviani and Marshal Joffre arrive in France, having secretly left the United States on May 15.

May 23, 1917. The Italian War mission to the United States

headed by the Prince of Udine, William Marconi, and the Minister of Transportation is welcomed at Washington.

May 23, 1917. The House, by vote of 329 to 76 passes the War Taxation bill, estimated to yield \$1,857,000,000 annually in additional revenue.

May 31, 1917. The Senate adopts a drastic provision against the hoarding of food and other necessities, embodying it as an amendment to the Food Survey bill.

June 9, 1917. Wheeling District was organized at Wheeling, West Virginia, by Gomer T. Griffiths, Okey J. Tary, President; Oscar L. Martin and William Richards, vice-presidents; Jasper N. Dobbs, secretary; Lewis A. Serig, treasurer; William Richards, bishop's agent; and Okey J. Tary, historian.

June 9, 1917. Major-General Pershing and his staff on their way to France, are received by King George, who declares that it has been the dream of his life to see the two great English-speaking nations more closely united.

June 10, 1917. Des Moines District quorum of elders organized at Perry, Iowa, by Apostles James A. Gillen, William Aylor, Henry Castings, president, and Henry H. Hand, secretary.

June 13, 1917. General Pershing and his staff arrive in Paris to study new war conditions and to prepare the way for the first expedition of American troops.

June 17, 1917. J. August Koehler was ordained counselor to President of the Independence Stake at Independence, Missouri.

June 21, 1917. New York City welcomes the Italian War mission.

June 21, 1917. Rear-Admiral William P. Potter, United States Navy, retired, dies aged 67.

June 22, 1917. The total amount subscribed to the Liberty

Loan as announced by Secretary McAdoo is \$3,035,226,850. More than 4,000,000 persons participated.

June 24, 1917. The Latter Day Saint church at Lansdowne, East Saint Louis, Illinois, was dedicated by Bishop Benjamin R. McGuire.

June 24, 1917. Rear-Admiral Bartlett Jefferson Cromwell, United States Navy, retired, dies, 77.

June 24, 1917. William Holland Samson, of New York, author and editor of historical works, dies, 57.

July 2, 1917. William Henry Moody, who had held office as Secretary of the Navy, Attorney-General and Associate Justice of the Supreme Court, dies, 63.

July 7, 1917. The Senate, after many days of debate on the prohibition section of the Food Administration bill, adopts an amendment (by vote of 45 to 37) prohibiting the manufacture and importation of whisky during the war and directing the seizure of whisky in bond at cost plus 10 per cent profit for the owner.

July 14, 1917. The Kaiser appoints Doctor George Michaelis Prussian Under-Secretary of Finance and Food Commissioner, to succeed von Bethmann-Hollweg as Imperial Chancellor.

July 16, 1917. Rear-Admiral Conway Hillyer Arnold, United States Navy, dies, 68.

July 17, 1917. King George announces the new name of the royal house of England to be the House of Windsor, instead of the House of Saxe-Coburg Gotha.

July 20, 1917. Draft day in the United States results in the registry of 9,700,000 young men for service in the first army of conscription to be sent to the front in Europe.

July 25, 1917. A San Francisco jury acquits Mrs. Rena Mooney, accused of murder in connection with the bomb-explosion by which ten persons were killed last July.

August 1, 1917. The Senate (by vote of 65 to 20) adopts a

resolution for submitting an amendment to the federal Constitution prohibiting the manufacture, sale, transportation, importation, or exportation of intoxicating liquors.

August 5, 1917. The National Guard (approximately 300,000 men) passes into the federal service.

August 6, 1917. The Texas House of Representatives, sitting as a committee of the whole, begins an investigation of alleged improper acts by Governor James E. Ferguson.

August 15, 1917. A peace appeal to the belligerents by Pope Benedict is made public at London (dated August 1).

August 17, 1917. Ex-United States Senator John W. Kern of Indiana, dies at Asheville, North Carolina, 68 years.

August 18, 1917. George L. Rives, assistant secretary of State under President Cleveland, and a leader in New York City legal and educational affairs, dies, 68.

CONFERENCES

April 7, 1917. The annual conference of the Manchester (England) District was held in Manchester, with the district presidency, high priests, John W. Taylor, George W. Leggott, and Elder John Bailey in charge.

May 26, 1917. The Kansas City Stake met in conference at the Central Church, Ninth and Lydia Avenue, Kansas City, Missouri. Stake presidency, Joseph A. Tanner and Seth S. Sandy, elected presidency of the conference.

May 26, 1917. Western Maine District conference convened at Stonington, Maine, with Ulysses W. Greene in charge, assisted by District President George H. Knowlton.

June 2, 1917. Northeastern Illinois conference convened with Mission Branch. Jasper O. Dutton chosen chairman, assisted by Robert N. Burwell.

June 2, 1917. Kentucky and Tennessee District conference convened with Foundry Hill Branch, with district president in chair.

June 2, 1917. Fremont District met in conference at Thurman, Iowa, with district president in charge.

June 2, 1917. Alabama District conference convened at Lone Star, James R. Harper and Frederick A. Rowe chosen to preside.

June 2, 1917. Mobile District met in conference at Escatawpa, Mississippi. District president chosen to preside.

June 2, 1917. Clinton District convened at Coal Hill, Missouri, Hiram E. Moler chosen to preside, assisted by William H. Lowe and John Davis.

June 2, 1917. London, England, District conference convened at 58 Ickburg Road, Upper Clapton, Elder John A. Judd, president, Elders John W. Worth and Dover E. Judd, associate presidents, associated with Bishop R. May, presided.

June 9, 1917. Southern Michigan and Northern Indiana, District conference convened at Clear Lake, Indiana, with President George A. Smith in charge.

June 9, 1917. Gallands Grove District met in conference at Cherokee, Iowa, in charge of District President James L. Butterworth.

June 9, 1917. Des Moines District conference convened at Perry, Iowa. District President Orman Salisbury presiding, associated with James A. Gillen and William M. Aylor.

June 9, 1917. Little Sioux District conference met at Pisgah, Iowa; with district presidency, Amos Berve, Joseph W. Lane, and William R. Adams in charge.

June 9, 1917. New York District conference convened at Niagara Falls, with Albert E. Stone, presiding, assisted by William Landes and Frank C. Mesle.

June 9, 1917. The Kewanee District conference convened at Dahinda, Illinois, with Warren E. Peak and James F. Curtis in charge.

June 16, 1917. Southern Wisconsin District conference con-

vened with Buckwheat Ridge. District President Bertie C. Flint and Lester O. Wildermuth in charge.

June 16, 1917. Conference of the Holden Stake was held at Warrensburg, Missouri.

June 16, 1917. The Nauvoo District conference convened at Fort Madison, Iowa.

June 23, 1917. The Northeastern Missouri District met in conference at Higbee, Missouri, with Apostle Peter Anderson and District President William B. Richards presiding.

June 23, 1917. Michigan District conference convened at Port Huron, Michigan.

June 24, 1917. The Eastern Iowa District met at Muscatine in conference.

June 30, 1917. Spokane District conference convened at Palouse, Washington. Florence D. Omans and Lewis P. Summers presiding.

July 3, 1917. The North Dakota District met in conference at Logan with James A. Gillen in charge.

July 7, 1917. The Saskatchewan District conference convened at Viceroy with district presidency and James A. Gillen presiding.

July 14, 1917. Nova Scotia District conference convened, with Frank J. Ebeling presiding.

July 28, 1917. Eastern Oklahoma District conference convened at Manchester, Texas, with district president in charge.

REUNIONS

July 27, 1917. The Chatham, Ontario, District reunion convened at Erie Beach.

August 3, 1917. The Seattle and British Columbia District reunion convened at Bellingham, Washington.

August 5, 1917. The Alabama District reunion was held at the usual place, Pleasant Hill, near McKenzie, Alabama. Francis M. Slover chosen to preside.

August 8, 1917. Lamoni Stake reunion convened at Lamoni with Stake Presidency in charge.

August 10, 1917. The Des Moines District reunion convened at Boone, Iowa.

August 10, 1917. Holden Stake reunion convened at Holden, Missouri, with David J. Krahl and Frederick A. McWethy in charge.

August 17, 1917. The Northwestern Missouri district convened in reunion at Stewartsville, Missouri.

August 17, 1917. Little Sioux District reunion convened at Logan, Iowa, with unusually good attendance.

August 24, 1917. The Nauvoo District reunion convened at Montrose, Iowa; with David J. Williams and James McKiernan presiding.

“SO MUCH TO DO”

There is so much to do—so much to right;
 So many paths to smooth for other feet;
 So many corners dark that cry for light;
 So many bitter things to change to sweet—
 That none of us should idle here and tell
 A world in need of help that all is well.

There is so much to do—so many foes
 Of truth and justice to be overthrown;
 So many here oppressed by cares and woes
 That need the help that we, perchance, may own—
 That none of us can stand and truly say,
 “There is no task that calls for me to-day.”

There is so much to do—so many tares
 That thrive and flourish where the grain should grow;
 So many rough miles where the toiler fares,
 For us to smooth before our time to go,
 That none of us should idle in the sun,
 For at the best, we leave so much undone!

—Edgar A. Guest.

“JOURNAL OF HISTORY” INDEX, VOLUME 10.

ARTICLES

Anderson, James, Necrology of, 254.
Autobiographic Statement of Elizabeth Johnson Blair, 350.
Autobiography of James F. Mintun, 211.
Autobiography of Warren E. Peak, 288.
Autobiography of Hyrum O. Smith, 83.
Battle of Crooked River, 455.
Biography of Francis M. Sheehy, 75.
Cochran, Asa S., Necrology of, 254.
Current Events, 125, 245, 370, 504.
Day and Night, 384.
Document No. 189, 440.
Elvin, Robert M., Necrology of, 383.
Evans, John R., Necrology of, 255.
Exodus of 1846, 59.
Freemasonry in Nauvoo, 368, 408.
Gaulter, Louis, Statement of, 326.
General Conference of 1917, 257
James Emmitt Company, 39.
Kelley, James E., Necrology of, 384.
Knockers Have Value, 17.
Lamoni, 130.
Lamoni Stake, 109.
Lyman Wight Colony, 47.
Local Historians, 109, 232, 356, 488.
Massachusetts, 275.
Maximus, 349.
Men of Note, 262.
Miller, George, Letters of, 18.
Mormons, The, 2.
Necrology of Scarcliff, 128, 254, 255, 383, 384.
Pioneers' Trials Across Iowa, 39.
Rocked in the Cradle of the Deep, 355.
Robinson on Reorganized Church, 367.
Seventy, Presidents of, 75, 203, 288, 479.

Seventy in Wales, 312.
Voices and Visions of the Yesterdays, 142, 386.
With the Church in Wales, 315.

AUTHORS

Blair, Elizabeth Johnson, 350.
Campbell, Duncan, 109, 232, 356, 488.
Carlyle, 384.
Gaulter, Louis, 326.
Gibbs, John R., 315.
Guest, Edgar A., 17.
Majors, Alexander, 2.
Marcombe, Joseph E., 368, 408.
Mintun, James F., 75, 211, 312.
Peak, Warren E., 288.
Proctor, Adelaide, 349.
Robinson, Ebenezer, 367.
Sinclair, William A., 275.
Smith, Heman C., 39, 130, 257, 262, 440, 455.
Smith, Hyrum O., 83.
Smith, Vida E., 142, 386.
Weld, E. Rebecca, 125, 245, 370, 504.
White, Isaac N., 203.

ILLUSTRATIONS

Ancestral Home, Built 1690, 390.
Battle Ground of Crooked River; the Hill, 457.
Battle Ground of Crooked River, the Ford, 458.
Boundary Lines, 133.
Children's Home, 140.
Congressional Library, 145.
Capitol, The, 144.
Gibbs, John R., 315.
Grant, Mary Helen, 169.
Graceland College, 138.
Harper's Ferry, 142.
Hill Cumorah, 407.
Hills near Birthplace of Joseph Smith, 401.
Home of Louise May Alcott, 166.
House of Seven Gables, 396.

- | | |
|--------------------------------|--------------------------------|
| Ipswich River and Bridge, 388. | Scott, Buford J., 260. |
| Kelley, Thomas C., 483. | Sheehy, Francis M., 76. |
| Kirtland Temple, 405. | Smith, Frederick M., 258. |
| Lamoni Church, 130. | Smith, Hyrum O., 84. |
| Masonic Temple, Nauvoo, 414. | South Royalton, 400. |
| Mintun, James F., 213. | Street in Plymouth, 164. |
| Blair, Mrs. W. W., 351. | Street Scene, 389. |
| On the Hudson, 156. | The Old Well, 402. |
| Peak, Warren E., 289. | Where the Declaration of Inde- |
| Pediment of the Capitol, 147. | pendence Was Signed, 149. |
| Salyards, Richard S., 259. | White River Valley, 398. |

GOD HOLDS THE KEY

God holds the key of all unknown,
 And I am glad;
 If other hands should hold the key,
 Or if he trusted it to me,
 I might be sad.

What if to-morrow's cares were here
 Without his rest?
 I'd rather he'd unlock the day,
 And as the hours swing, hear him say,
 "My will is best."

The very dimness of my sight
 Makes me secure;
 For, groping in my misty way,
 I feel his hand and hear him say,
 "My help is sure."

I cannot read his future plans,
 But this I know:
 I have the smiling of his face
 And all the refuge of his grace,
 While here below.

Enough; this covers all my want!
 And so I rest;
 For what I cannot he can see,
 And in his care I'll surely be
 Forever blest.

—Treasures of Poetry.