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Journal of History

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THE CHURCH IN OMAHA

HISTORY OF THE OMAHA, NEBRASKA, BRANCH OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

COMPILED BY ELDER CARL T. SELF, DISTRICT AND
BRANCH HISTORIAN

WINTER QUARTERS

It was during the troublesome times after the death of Joseph Smith the Prophet and prior to the Civil War that many of the Saints followed Brigham Young to the Winter Quarters of the Mormons at Florence, Nebraska, then a territory of the United States, at which place preparation was made for the perilous journey across the plains to the mountains. This concentration point was as a great harbor before a mighty and dangerous ocean on which the victims of a nefarious and vicious delusion prepared to embark.

However, while there many of these good people were made to realize that they had been deceived and began to look about them for a location. They settled in almost every direction, and the development of eastern Nebraska and western Iowa is due to a considerable extent to the people who left this movement at Winter Quarters.

Some of these people did not forget their religion but remained and waited. Others became disheartened and lost

their faith and joined other movements. Many of the prominent people of eastern Nebraska are descendants of these early settlers.

Then there were a large number who either turned back before reaching Salt Lake or returned after reaching there and came to Omaha and vicinity.

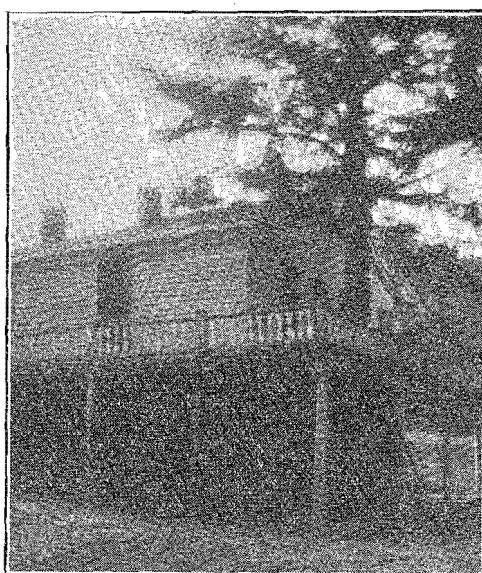
Some of these people went north and settled at DeSoto, east to Council Bluffs, or south as far as Nebraska City. Omaha was later chosen as the eastern terminal of the Union Pacific Railroad and fast became a point of importance in the country, and some of these Saints moved here, then a mere village, to make their future home.

These Saints, the fragments of the old church, began to associate with and locate each other, and, not forgetting the blessings of former days, decided to unite under the banner of the Reorganization when it came. The vicinity of Florence, DeSoto, and Omaha was visited in 1860 by Young Joseph and other elders, and the people made a quick response to the call of the true leader of the church. A large branch was organized at Florence, and many were baptized. But after several years the entire branch moved to western Iowa and settled around Crescent, Logan, and other points, and the only two remaining families, the Hodges family and the Hatt family, came to Omaha. About this same time a branch was organized at DeSoto, which at one time was the largest branch in the church. Branches were also organized at Nebraska City, Fremont, Valley, Platt, and Elkhorn.

LANDMARKS AT FLORENCE

Some of the old landmarks of the days of the Mormon advent still remain in the vicinity of Omaha and Council Bluffs, and more particularly at Florence. At the present time the house which Brigham Young built and lived in at Florence,

while they were preparing for the journey across the plains, still stands. It is a two-story house located just west of the city park and just at the beginning of the rise of the hill to the west. There is a porch extending around the front and south sides, but it has gone into decay and is in need of repairs. On the southeast corner of the porch, a pine tree about twelve



The Brigham Young House, said to be the house in which he lived while in winter camp at Florence, located just west and across the street from the city park, showing the large pine tree which has grown up through the porch.

inches in diameter has grown up through the roof of the porch and appears to stand there as a witness to the age of the building and the times.

There is a small brick building to the northwest of the main building, which appears to have been used as a servant room. Likewise to the southwest of the main building there is another small building about the same size as the one to the

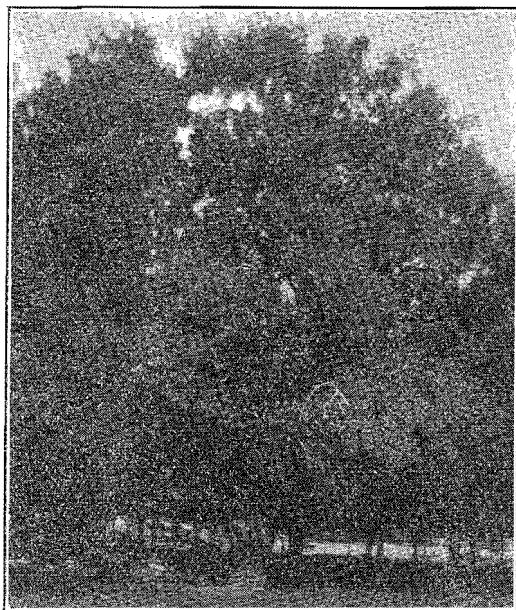
northwest. The purpose of this building has not been ascertained, but it is presumed it was for some such purpose as the one opposite it. These buildings may have been used as council rooms or as a protection for the main building against attacking Indians or the like; although it is said by some of the residents of Florence that Brigham Young kept his wives in those buildings. These buildings are about sixteen by twenty feet, while the main building is approximately thirty feet square.

A short distance to the south of the buildings is a large cave, which is dug back into the hill in a very substantial way. It is said this was used to store and protect their provisions and food preparatory to the start for the West. The main house contains several rooms and is partitioned as an ordinary living house, with the front facing the east, and is surrounded by several large pine trees and inclosed in a picket fence. The plot of ground in the inclosure contains about one acre.

Directly in front of the house and near the center of the next block to the east is a mammoth cottonwood tree. It is said to be the largest in the country, one hundred twenty-five feet across the spread of its large limbs and the trunk is several feet in diameter. Many Sunday school picnics have been held beneath the spread of its branches in the elegant shade which it affords. The legends have it that Brigham Young drove a green cottonwood stake into the ground there to stake out his cow, and the stake took root and grew and finally developed into this large tree. It is known the country over as the Brigham Young tree. It stands almost in the center of the Florence City Park and is directly west of the main street of this suburb of Omaha.

A rather steep hill rises to the west of the park and just back of the Brigham Young house, and it is on the summit of this high hill that the Mormon Cemetery is located. A large

number of the Mormons who came to the Florence Winter Quarters were unable to endure the hardships of the frontier life and were laid to rest on this stately hill. Some of the small headstones still mark the graves, but many were not marked and are still unmarked. During the short stay of the Mormons there, this graveyard was visited almost every day.



The large cottonwood tree in Florence City Park called the "Brigham Young Tree," said to have grown from a cottonwood stake which Young drove in the ground to stake his cow out to grass.

Some of those people had come from the eastern States, from England, Scotland, and other parts of the British Isles, and from Sweden, Norway, Denmark, Holland, and Germany, as well as all parts of the continent and never went farther than the summit of this hill.

The citizens of the village have not maintained it in a

very good state of preservation. But as time adds to the distance since those times of trouble and uncertainty, the interest of the citizens in the old marks of interest increases.

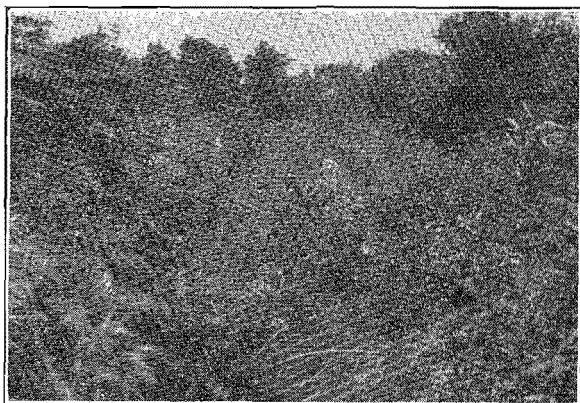
While these old landmarks are merely interesting to some, they stand as monuments of deep disappointment and sorrow to those who came with their souls inspired by the blessed gospel restored by the angel to Joseph Smith in the early thirties but found to their dismay an apostasy that killed their faith. So they would go no farther, and some returned to their former homes with heavy hearts. Some remained and settled about the country and helped to build it up.

BRANCH ORGANIZED

Most prominent among those who remained were the Hodges, Rumel, Hatt, Sylvester, and Nelson families, and others who made the foundation for the organization of the Omaha Branch. Considerable work was done in Omaha and vicinity by Elders L. J. Martin, Hatt, Joseph Gilbert, and George Medlock, assisted by the priesthood of Council Bluffs, and several were baptized. So it was finally decided to start a branch.

Accordingly the Omaha Branch of the Church of Jesus Christ of Latter Day Saints was organized May 20, 1866, by Elder L. J. Martin, choosing Elder Joseph Gilbert as president, Brother George Medlock clerk, George Sylvester priest, and Robert Bridge teacher. The branch was organized with seventeen members, some of which, as shown by the old records, are as follows: Ann Sertman, Mary Ann Sylvester, Hannah Courvousier, Sister Annis B. Johnson, Sister B. Bridge, Henry Morrel, John Larsen, Mercy Gee, Friend Grumand, Sarah Reece, William Hill, Ellen Richardson, Martha J. Bolland, Samuel Sylvester, Niels Nelson, and John Christiansen. The meeting called by Elder Martin was in Beal's Schoolhouse,

which was located on what is now Capitol Avenue, between 15th and 16th Streets, but was then in the country. Meetings were held each Sunday, and preaching services were conducted by the brethren of the priesthood. Four were added to the branch by baptism and were reported to the regular quar-



The Old Mormon Cemetery, at Florence, Nebraska, showing a tombstone in the center and one just to the right. These stones are not erected over any of the graves of the Mormons, however, but are of some of the residents of Florence, who have buried their dead there. There is no association to keep the ground with any kind of care, and it is allowed to grow up in brush and grass.

terly conference held at DeSoto, where there was also a branch of the church. This conference was held August 5 and 6, 1866.

A BRIEF SKETCH OF WINTER QUARTERS

Alfred Sorenson in his history of Omaha, completed in 1923 and now being sold to the public and known as *The Story of Omaha*, devotes chapter three of his work to "The Mormons" and gives some interesting incidents regarding that people. As we have already stated, the Omaha Branch and a number of the missions in eastern Nebraska, then called In-

dian Territory, were composed of those who had left the Mormon caravan either at Council Bluffs or at Winter Quarters, now Florence, Nebraska. For what it is worth we now quote from Mr. Sorenson's book:

The feeling against the Mormons in Illinois, culminating in a bitter warfare, compelled them to leave that State. The charter of their principal city, Nauvoo, which had grown to be a place of over 15,000 population, was repealed in 1845, and thereupon they began seeking for a new location. They naturally turned their eyes westward. Early in 1846 they began crossing the Mississippi River. Brigham Young soon joined the camps of Israel, as the Mormons styled their resting places. Scraping away the snow, they erected their tents upon the frozen ground, and building large fires they made themselves as comfortable as possible under the circumstances. At the first encampment the mercury at one time fell twenty degrees below zero. It would be difficult to realize the suffering of a people just driven from comfortable homes under the rigors of such a climate and protected only by the frail coverings of canvas tents. No time was allowed for disposing of their property, farms, and dwellings, and many of them were compelled to set out on their journey without the means of procuring the necessary provisions to sustain them for even a short distance beyond the settlements.

In the month of September the city of Nauvoo was being besieged and mobbed for three days by the Illinois troops, and the remaining inhabitants were driven out at the point of the bayonet. As soon as the camp of Israel was fully on the march, Brigham Young divided it into companies of hundreds, fifties, and tens, and when moving they marched with the precision of an army of soldiers. When the advance guard had reached Miller's Hill, so called in honor of a Mormon elder—the place later being known as Council Bluffs—they received a request from the United States Government to raise a battalion for the war then pending with Mexico. Although the main body of Mormons was still a hundred and thirty miles east, they responded promptly to the call by forming the famous Mormon battalion. Colonel T. L. Kane, brother of the Arctic explorer, organized these volunteers and became very popular among the Mormons, who, to honor him, gave the name of Kanesville to Miller's Hill, and this name the place retained for several years. In 1852 the citizens of Kanesville sent for Alfred D. Jones, who was a surveyor in his younger days and was then residing at Glenwood, Iowa, to come and survey their town. At Traders' Point, below Kanesville, was a post office called Council Bluffs, and the thousands of emigrants coming to this country at that time would, upon being asked, say they were going to Council Bluffs. After Kanesville had been surveyed, the citizens wanted a new name for the place and decided to make a change. The question then arose as to what it should be. It was finally agreed to adopt the

name of Council Bluffs, on the ground that they ought to have a name that would catch all the mail matter directed to emigrants who were scattered all the way from Sioux City south to Sidney. As nearly all the letters for these emigrants were directed to the Council Bluffs post office at Traders' Point, the suggestion to appropriate that name and add it to the word *City*, was accepted. The place was accordingly called Council Bluffs City for a while, thus securing control of all the mail matter of the rival office, which was finally abandoned. When Council Bluffs City became strong enough, the citizens demanded and obtained a charter, and then the "City" was dropped, the bill being introduced by Hadley D. Johnson, a member of the Iowa Legislature, and who afterwards became a resident of Omaha.

The Mormon battalion proceeded to California but arrived too late to take any active part in the war, as peace had already been declared. The battalion was therefore disbanded, and a few of the men found employment in Captain Sutter's mill race at a point about sixty miles from the present city of Sacramento. While engaged in the work there in the spring of 1848, they discovered gold. General Sherman, then a young lieutenant, tested it and made the first official report of the discovery to the Government. These men afterwards returned to Iowa and Nebraska for their families, bringing with them the first California gold ever seen in this section. . . .

With the departure of the Mormon battalion from Kanesville had vanished the hopes of making any further progress in their march during that season. The Mormons thereupon set to work to locate and build their winter quarters. A council was held at Kanesville with the Potawatami Indians, who welcomed the Mormons with a spirit of sympathy, for they, too, not many years before, had been driven from Illinois. Amicable arrangements were made with the Omahas, and accordingly the winter quarters proper were located a few miles above the present site of Omaha. There, on a slight plateau overlooking the river, near the place where Florence—now a part of Omaha—was afterwards located, the Mormons constructed about one thousand houses. The industry of the people was plainly evidenced by the workshops and mills and factories which sprang up as if by magic.

The location of the headquarters brought the Mormons into peculiar relations with the Omahas. A council was held between the Mormon elders and the Omaha chiefs. Big Elk, principal chief of the tribe, in response to Brigham Young's speech, replied as follows:

"My son, thou hast spoken well. All that thou hast said I have in my heart. I have much to say. We are poor. When we go to hunt game in one place we meet an enemy, and so in another place our enemies kill us. We do not kill them. I hope we shall be friends. You may stay on these lands two years or more. Our young men shall watch your cattle. We would be glad to have you trade with us. We will warn you of danger from other Indians."

After the council had adjourned, the Mormons gave a banquet in honor of the Omahas. The Indians had good reason for being pleased with the presence of the white people. The Mormons harvested and cured their crops of maize, and in spite of their own poverty spared them food enough from time to time to keep them from starving, while their fortified town served as a barrier against the raids of the hostile Sioux upon the Omahas.

The Mormons were careful in all their dealings with the Indians to have the law on their side, and one of their first acts was to obtain the legal title to the lands on which they had settled. Big Elk, Standing Elk, and Little Chief signed an agreement leasing to the Mormons, for the period of five years, the lands which they occupied. In the course of time, however, the Indians complained to their agent that the Mormons were cutting too much timber and killing too much game, and they were accordingly ordered to vacate the land. A large number of them re-crossed the river to Iowa and temporarily settled at Kanesville and in the ravines among the bluffs in the vicinity. An expedition consisting of about a hundred and fifty men and eighty wagons and teams had been sent westward to seek a permanent location. They found no suitable place until they arrived at Salt Lake, where they were charmed with the beauties of the valley and were pleased with its remoteness from their religious persecutors. Having made a settlement there, they sent for the remainder of their people, the most of whom proceeded on their pilgrimage between the years 1853 and 1860. The departure in the spring of 1848 of the first band of emigrants from Winter Quarters, or Florence, and from Kanesville, or Council Bluffs, for the promised land, was celebrated in a song, written by their poet, Eliza R. Snow, to inspire them with new hopes. . . . Year after year, parties of Mormons on their way westward spent the winter at Florence, and in the spring resumed their march. Nearly all the wagon trains for Salt Lake were outfitted and started from Florence, thus making that place a very lively business point. (Foot Notes: It is estimated that the Mormon pilgrimage to Salt Lake included about 16,000 persons. At times there were between 5,000 and 6,000 population at Winter Quarters, by which name the place was called for seven or eight years, when it was changed to Florence. Quite a number of non-polygamous Mormons still reside in Florence, Omaha, and Council Bluffs.)

The winter of 1855-56 is especially memorable for having been unusually severe. Many of the Mormons were smothered to death by the heavy snow crushing their frail tenements and dugouts on both sides of the river in this locality. Provisions became very scarce among those who had taken up their temporary habitation in the vicinity of Old Winter Quarters, and it is said that quite a number of the people actually perished from starvation. To add to the horrors of the situation, the scurvy, caused by a lack of proper food, broke out among them and carried off

many victims. Over five hundred graves on the Florence Bluffs bear witness to the fatal hardships and sufferings of that winter.

Some romantic stories are told of the wonderful cures effected by the prayers of the Mormon elders. "I do not pretend to say," remarked one of the survivors of that early day, "whether it was the power of God that did the work, but it is sufficient for me to know that many a man was healed by my prayers." The North Omaha Creek—long ago converted into a sewer—was the scene of many a Mormon baptism, and we are told of a sick man who, upon being baptized there in the dead of winter, through an opening in the ice, came out of the water entirely cured.

THE REORGANIZATION

While a great many of the Mormons emigrated to Utah, a large number remained in Nebraska and Iowa. Of these latter were many who believed Brigham Young was a usurper, and that Joseph Smith, jr., the son of the originator of the Mormon religion, was the rightful head of the church. The formal promulgation of the doctrine of polygamy in 1852 by the Utah Mormons, who claimed that Joseph Smith had taught the doctrine, made a strong dividing line between the two factions. As early as 1851, the Reorganized Church of Jesus Christ of Latter Day Saints was organized, the principal feature of which was the disavowal of polygamy. Joseph Smith, jr., in 1860 became fully identified with the Reorganized Church, which in 1890 numbered nearly 39,000 members.

In 1858 George Medlock, who was a resident of Omaha, was appointed a missionary to this city by the Reorganized Church. He baptized sixteen persons in Omaha and founded a branch of the church here. At first they held meetings in private houses and subsequently in an old schoolhouse, at the southeast corner of Capitol Avenue and Fifteenth Street. They erected their first church building, a small frame structure, on Cass Street, in 1870. Recently they disposed of this property and now have a very neat little church building in North Omaha.

FIRST BUSINESS MEETING

The first business meeting of the branch was held September 11, 1866, in Beal's Schoolhouse, and considerable attention was given to the needs of the branch, as will be noted by the language of the clerk as follows:

Minutes of the first council meeting September 11, 1866. Met in council to talk over a few things among ourselves and to take into consideration the best ways and means, spiritual and temporal, in visiting the Saints and of doing our duty as far as finances are concerned in defraying the expenses of the schoolhouse which we occupy for preaching.

About this time the record shows \$56.80 was raised for the expenses. The needs of the branch work were early considered, and a very good example was set by them in making their visits each two weeks, and in addition the poor of the branch were looked after that none were allowed to suffer. To this end the following resolution was adopted in September, 1866:

Resolved that we visit the Saints once in two weeks, and that we take up a collection every week if possible to defray the expense of the schoolhouse and also to gather means for the poor.

Brethren George Sylvester, priest, and George Medlock, elder, were designated for this work. Brother Charles Derry did considerable work among the Saints of Omaha, and as an appreciation for his services the Saints raised a fund of \$32.50 toward helping him build his new house. About the same time a mission was opened in Nebraska City, Nebraska, and a fund was raised and sent to Brother R. C. Elvin to assist in the work there. Brother R. C. Elvin was the father of Elder Robert M. Elvin, who spent many years in the services of the church.

SCANDINAVIAN BRANCH

Owing to the large number of Swedish and Danish Saints that were in Omaha who enjoyed services in their own language, a separate branch was organized for them September 28, 1866. Elder Jen Christian was chosen as president and John Larsen as teacher. They met with the English branch, and by mutual agreement they decided to hold their meetings in the same place. This branch was organized by appointment of Brother Charles Derry at Council Bluffs, Iowa. Conference held in October, 1866.

Many of the families of Saints were divided on their opinions and beliefs as to which organization was the true successor of the church, and sometimes trouble ensued as a re-

sult. Among those in Omaha who had trouble in this regard was the Evans family. Brother Evans left his family and went to Utah, and the Saints were compelled to look after the family.

FINANCES

As early as March, 1867, the Saints of Omaha were taught to observe the financial law of the church, and many of them paid their tithing. Among them special mention is made of Brother William Hill, who in this same month paid \$175 tithing. Brother Hill at that time was considered one of the wealthiest men in the village. In addition to paying their tithing, the Saints of Omaha joined in the general call of the church for funds to establish a printing press at Plano, Illinois. A subscription was taken up among the Saints of the branch, and the sum of \$220 was raised. Considering the small number of Saints, the effort was indeed commendable.

In June, 1868, the Saints were still endeavoring to build a new church building, and a council was called by the president, Elder Gilbert, to consider the matter and devise ways and means to raise the money and to make arrangements. Brother Edwards was appointed as sole agent of affairs, and arrangement was made whereby each member was to pay ten cents each week for the fund. Brother Gilbert was chosen as treasurer of the fund, and Brother George Sylvester secretary. Brother William Hill started the fund by contributing \$50.

REORGANIZED

Prior to this time, the church in Omaha had been known as the Church of Jesus Christ of Latter Day Saints. But on Sunday, March 1, 1868, Brethren James Hodges, C. Webb, and George Hatt were sent by a conference of Central Nebraska as a special committee to reorganize the Omaha Branch. The brethren met with the Saints as per arrangements and pro-

ceeded to reorganize the branch. Elder Joseph Gilbert was chosen as the president, Brother George Sylvester, priest, and Brother William Hill was selected as teacher. The selection was made by the unanimous vote of the branch, and the branch was then regularly organized under the Reorganization and ever since has remained so.

November 8, 1868, the branch numbered twenty-two members, including four elders, one priest, and one teacher, and this was the first time a report was made since the branch was organized. The reorganization of the branch gave it new spirit and encouragement, and all of the members united in one effort for its success.

It is interesting to note that the Saints of that time proceeded to bring all their troubles before the assembly, and they were discussed by them after both sides had been heard. After the hearing, the matter was then voted upon, and in this manner their difficulties were disposed of. This manner of handling those matters sometimes resulted in understandings that were hard to adjust.

During this same year, a book agency was established for the purpose of advancing the work among the people of the town, and at the same time Brothers George Medlock and Edward T. Edwards were chosen a committee to arrange affairs for the building of a new church. An immigration fund was started among the Saints, and money was sent back east and to England and Scandinavia to enable the Saints there to come to this country. The Saints in Omaha sent \$129.50 to the general church to be used for tithing and the printing press and for this immigration fund on March 11, 1869. The contributions which the Omaha Saints made to the general church and the needs of the church were considerable considering the branch numbered not more than twenty-five members.

MISSIONARY WORK

Considerable missionary work was done in the village of Omaha and the surrounding country during the years of 1860 to 1869 by Elders George Medlock, Robert Young, W. W. Blair, Howard Smith, Joseph Gilbert, Von B. Smith, and C. Christiansen. We find that Elder George Hatt, who in after years became a very earnest worker for the church and brought many souls to the Master in the eastern part of the State, was baptized November 3, 1861, but the record does not disclose by whom. A little over a year later, on December 16, 1862, Joseph Gilbert was baptized by Elder George Medlock and, on September 22, 1863, Sister Mary Gilbert was baptized by Elder Robert Young in Omaha. Elder Gilbert and his good wife were among those who established the work in Omaha and made many sacrifices for the work's sake.

Sister Ann Hatt, the wife of Elder George Hatt, was baptized by Elder Howard Smith in February, 1864, and on the 14th day of the following March Sister Martha J. Borland was baptized in Omaha by Elder W. W. Blair. Elder Howard Smith did some faithful and consistent work in Omaha during the year 1865, and as a result of his faithful work James Hodges was baptized January 13 by breaking the ice in the Missouri River. Elder Hodges was a valuable gain to the church and afterwards became president of the branch and took a very active part in keeping the gospel banner flying in the city. Elder Smith led James Hodges' wife, Sister Mary Hodges, into the icy waters on February 4, 1865. Two days later he baptized Brother Henry Jones and his wife, Sister Mary A. Jones. He continued to preach and on February 16 baptized Sister Anna Brown.

There was not much missionary work done in Omaha in 1866 until the summer. In August Elder Joseph Gilbert did some preaching and as a result of his work baptized Brother

William Hill and wife, Sister Emma Hill, and Sister Ellen Richardson on the 21st of August, 1866. Brother Hill was one of the wealthiest men in the country and was a great help to the church in a financial way in after years. October 14, 1866, Brother John Christiansen was baptized by Elder Hans Hansen, and on the following November 4 Sisters Alice Bailey and Emma L. Sylvester were baptized by Elder Von B. Smith.

Three more were added to the church in 1867, Sister Hannah Christiansen June 10, and on the 22d Sister Ellen M. Caselton was baptized by Elder Joseph Gilbert. On October 7 Brother Frank S. Borland was baptized by Brother Wilson Sellers. In the following year, 1868, March 26, Elder Joseph Gilbert made another very important addition to the church when he converted Elder John Avondet, who lived for many years in Omaha and was known among all the Saints for his kindness in times of sickness and his effective administrations. May 17 of this year Elder Gilbert baptized Alexander Richardson, who also lived and died in Omaha and for many years was active in the affairs of the branch.

A BRANCH ELECTION

In 1868 Elder George Medlock was elected president of the branch, but history does not disclose when this election was held. Brother James Dutton was chosen as clerk of the branch pro tem. The branch was without a deacon. The matter was discussed as the Saints realized the great need for the services of a deacon. Accordingly on November 1, 1869, Brethren Thomas Knapp and William Beaverey were chosen by the branch and ordained to office.

Six important baptisms occurred this year. May 2, 1869, Sister Marie Avondet, wife of Brother John Avondet, was baptized by Elder James Hodges, and the 30th of the same month Elder Hans Nelson-Trane was baptized by Elder J. An-

derson. Elder Trane became very active in the work in Omaha and for many years was the president of the Scandinavian Branch. June 22 Sister Mary Farley and Elder William Ballenger were baptized by Elder Joseph Gilbert. August 16, 1869, Elder George Sylvester baptized Sister Hannah V. Clark, and on October 24 following, Elder George Medlock baptized Sister Louisa Rumel. Sister Rumel lived many years in Omaha, and was a great help toward the establishing of the gospel work in the city.

THE SUNDAY SCHOOL

The matter of reviving the Sunday school was taken up and discussed by the Saints in their business meetings, for they had a business meeting every month to take up matters of interest to the branch. They desired that the children of the Saints might be taught the true gospel and not be compelled to go to Sunday schools conducted by the various religious denominations of the town. The matter was placed before the congregation, and after considerable discussion it was decided to proceed with the organization. As to who the officers of the school were, the record does not disclose.

At this same meeting (November 14, 1869), Brother John Avondet de Floury was ordained to the office of priest by Elder George Medlock, after being recommended by the branch. Brother Avondet was a native of Genoa, Switzerland, and was very active in all that he undertook, and his activities in church work were so marked throughout his entire life. He was a great help to the branch in the office of priest, as he put new activity into that part of the work.

December 5, 1869, the Saints held a council meeting, and the matter of a church building was again discussed. This was a subject that interested all the Saints, and all of the members expressed themselves as being in favor of taking

some action. After a lengthy discussion of the matter, President George Medlock, William Nicholas Rumel, John Avondet de Flory, and George Sylvester were chosen as a building committee. Brother William Hill was selected as treasurer and Brother George Sylvester as secretary of the committee. At this same meeting the branch voted to ordain Brother William Ballenger an elder, and he was so ordained by Elder E. Edwards.

It is well to note here that Brother John Avondet de Flory, branch priest, reports that most of the Saints had been visited, and he had found them in good spiritual condition and trying to advance to better spiritual condition. Among others present at this meeting were Elder George Medlock, Brother Miller, James Dutton, George Sylvester, Thomas Knapp, and Elder N. Rumel.

COUNCIL MEETINGS

The closing council meeting of the year was held December 19, 1869, at Beal's Schoolhouse. At this meeting the proposition of furnishing a fund to help the poor of the branch was taken up, and Brother George Sylvester was chosen to collect the funds and Brother William Hill was selected as treasurer. It was the desire of the Saints that there should be no suffering among them and that the poor should be looked after. At the same time Elder N. Rumel was chosen to be superintendent of the Sunday school and to look after the needs of that organization. The Sunday school was successfully organized and conducted by Brother Rumel.

January 2, 1870, the Saints met in council meeting in Beal's Schoolhouse, and it was decided to divide the branch into the west division and the east division for the better conducting of the visiting and looking after the needs of the Saints in general. To this end Brother George Sylvester was

selected to prepare a branch directory of all the Saints in the city. The city was now growing very rapidly, and many new people were coming into it every day. It was rapidly growing to the west, and the Saints were spreading out throughout the city.

It will be noted that as far back as these early times the Saints were wide-awake to the needs of advertising the meetings and the Sunday school, and advertisements were placed in the daily papers announcing the meetings and giving such information to the public so as to place the work before them. At the same time Brother Thomas Knapp was selected as book agent, to secure such literature as should be placed before the public and to secure a good sale of the church books to the Saints as well as the nonmembers of the city.

(Continued.)

"True science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen."—Huxley.

AMERICAN COMMUNITIES

There has recently come to our hands a book published in 1878 by the American Socialists entitled American Communities, by William Alfred Hinds. In this book there are brief sketches of the Harmonists, Separatists of Zoar, Bethel Community, Aurora Community, Amana Community, Icarian Community, The Shakers, Oneida Community, and Wallingford Community.

Our interest in this book is greatly increased by the fact that it was presented by R. C. Eldridge, from Niagara Falls Center, Canada, to Joseph Smith, October 21, 1897, and that Joseph Smith has written a number of general comments.

For convenience we print the extracts in small type, using the regular type for marginal notes. These marginal comments are in pencil as a rule and in the handwriting of Joseph Smith.

Richard S. Salyards has verified all of the notations, as he is thoroughly familiar with the writing of Joseph Smith, the late President of the Reorganized Church of Jesus Christ of Latter Day Saints. He is a son-in-law, was associated with his as assistant editor of the *Saints' Herald* for several years, was his private secretary for several years, and also was brought in close association with Joseph Smith because of his work as general church secretary.

After commenting upon the splendid condition in Economy existing about 1828, the second paragraph states:

Many of the houses are now unoccupied; the factories are idle; neither cotton, woolen, nor silk goods are made; the museum was sold long ago; their musical organizations are but reminders of those of yore; and the voices of the singing girls no longer delight the visitor as they delighted the Duke of Saxe-Weimar.—Page 7.

Comment: "This seems to be the inevitable result."

The first impression made upon the visitor at Economy is that both architecture and people are un-American.—Page 8.

Comment: "Is this an argument against its perpetuity?"

Jacob Henrici, as he told me the story of his connection with the society—how he first heard of it in Germany when a young man with a good position and fine prospects—how he prayed to God to know whether he should come to America that he might connect himself with it—how he obtained what seemed to him a clear answer in the affirmative—how, after he had made his preparations for the journey, his friends persuaded him to reconsider his purpose—how he again betook himself to prayer and the counsel of the godly—how he was clearly convinced for the second time of his duty to set out—

Comment: "This course is commended in Jacob Henrici, but in Joseph Smith was bad. Is that just?"

The account continues they proceeded to America where he established his aged parents in a good home, visited the society and pledged himself to join, then returned and labored for years to place his parents above the possibility of want before executing his long-cherished purpose. He concluded his story by saying he had never since doubted that it is possible to get a definite answer to prayer.

Comment: "Good."

In the list of things in the history of the Harmonists deserving of special study may be noted:

Third, their removals: There is nothing in their history which more forcibly illustrates their unity and thorough subordination than these. It is quite an event for a large family to move from one State to another; but here a hundred families sold their all in their first home, and moved off into the wilderness of Indiana, and in ten years built a village, containing over one hundred and fifty houses, covered the hills with vineyards, planted extensive orchards, brought under cultivation three thousand acres of land; and then, at the word of their commander, and at the risk of great pecuniary loss, sold everything the second time and commenced a new home on the Ohio.

Comment: "The removals of the Saints are more remarkable than these, as theirs were inforced by violence. J. S."

The fourth was their adoption of celibacy. The younger members

were led to renounce marriage. "He who is unmarried careth for the things that belong to the Lord, how he may please the Lord." So fully was this carried into effect that men and women lived together in the same house relying upon their religious restraint to keep them from "temptation and a snare."

Comment: "Unnatural. The surety of their final dissolution as a society."

Page 16 (referring to the opinion of Judge Gibson, Watts' Reports, volume 5, pages 360-364): "The legal principles decided by this trial were, 1st, 'that an association by which each surrendered his property into one common stock, for the mutual benefit of all, during their joint lives, with the right of survivorship, reserving to each the privilege to secede at any time during his life, is not prohibited by law, and that right of secession is not transmissible to the personal representative of a party to such agreement, so as to enable him to recover the property of his intestate, so put into the common stock; 2d, that a member of a religious society cannot avoid a contract with it on the basis of its peculiar faith, by setting up the supposed extravagance of its doctrines as a proof that he was entrapped.'

Comment: "This is a case in favor of the L. D. S. in its decision."

In another case "Nachtrieb had signed a paper declaring, 'I have this day withdrawn myself from the Harmony Society and ceased to be a member thereof,' and acknowledged 'the receipt of two hundred dollars as a donation according to contract,' which was regarded by the Supreme Court as conclusive evidence against his alleged expulsion and as a bar to all claims."

Comment: "Good."

The young people on reaching maturity are allowed their choice between becoming full members of the society (provided of course they are of suitable character), or going outside, or remaining and working for wages; and more prefer the latter alternative than the former, though required in such case to conform to the customs of the society even in respect to celibacy; but the greater number take the second alternative, choosing a life of complete independence with all its drawbacks to the restraints of communism.

Comment: "Natural."

Final comment on the Harmonists, page 22: "Its success did not extend beyond the lifetime of its founder, Rapp."

SEPARATISTS

The Separatists of Zoar have three trustees to regulate the business affairs of the community with such subordinates as they think best. They are responsible to a standing committee of five, whom they are to consult on all important matters and to whom they make monthly reports. This standing committee is the central power of the community. To it anyone can appeal from the decisions of the trustees.

Comment: "Secular only."

Incidentally, one trustee is elected each year by one member of the standing committee. Then follows discussion that now each family attends to its own affairs, its cooking, washing, etc., separately. But years ago it was not so. All did their work together.

Comment: "Failure." Evidently referring to trying to cook and eat together as a community instead of families.

This community took charge of children from the time they were three years old, but this rule was abrogated, and the proposition was made that its abrogation was evidently a backward step in the direction of familism.

Comment: "Failed because unnatural."

Evidently President Smith considered the attempt to care for children outside of the family as being necessarily a failure. All communities have tended to the weakening of the family relations. If there is no private property there can be no family in the ordinary sense of the word. Those discussed by Mr. Hinds attempted to meet this difficulty by imposing celibacy. To this Joseph Smith made repeated adverse comment.

Thus on page 33:

Their explanation of the fall of Adam and of the original sin is, that the primal man's imagination was thrown upon earthly things; in other words, he wanted a wife, and hence lost the image of God. Therefore Christ had to come to restore again what Adam lost, and he is for this cause the Savior of the world.

Comment: "The Bible relation shows that woman was especially designed for man. How could he fall desiring her? Bad premise."

The Community of Zoar had few ordinances of definite religious services. The Shakers had daily meetings. If the community is to continue, it must have meetings

. . . to keep that afflatus alive and strong, and to replace its founders, as occasion requires, with men of equal intelligence and earnestness; and to this end ordinances become of great value.

Comment: "Ordinances a source and aid to perpetuity."

AURORA

Concerning the Aurora Community the following statement is made:

The government is very simple. The president and a few assistants selected by himself manage everything.

Comment: "This is like others, destined to live only till its director dies."

AMANA

Discussing the Amana Community and the financial relations, the following comment appears on page 50: "The average of production in the state is said to be \$272. The society reaches only \$250."

They believe that the same God who spoke through the prophets and apostles is still living, and in his Almightiness can reveal his will through the voice of a human being in our present times, as well as formerly.—Page 53.

Comment: "Right!"

But although the Amana Community have no considerable library of the world's books, they have a somewhat extensive literature of their own. They have a printing press, and have used it in printing "Year Books of the True Inspiration Congregations; Witnesses of the Spirit of God, which happened and were spoken in the meetings of the Society through the Instruments." They have printed more than a hundred books, mainly records of their inspirations, which are esteemed by them as containing words of divine wisdom. The utterances of their "instruments" have been carefully recorded from the first.

With exception of the flowers around the houses, there is little indication that a taste for the beautiful in nature or art is cultivated

at Amana. The monotony of the architecture, the entire absence of paint, the rough board fences which border the streets, the untidy sidewalks and other features, render the Amana villages unattractive to the visitor.

The interior of the houses is scarcely more pleasing. There is no ornamentation by paint or paper, carpets or pictures. Everything is plain. Their churches and assembly rooms have only long wooden benches for seats.

Comment: "It would seem that there is a lack of higher aims in this existence."

ICARIA AT NAUVOO

Joseph Smith lived in Nauvoo until 1865. He was, therefore, familiar with the coming of Etienne Cabet and the Icarians; hence there are numerous comments on this community.

Now Icaria is free from material embarrassment. Without being in a very prosperous condition, it stands upon a solid basis. Its fidelity to the great principle of human fraternity has not failed. Now, as well as on the first day of its existence, it believes in and proclaims equality of rights and equality of duties for all the children of nature. It is opposed to every idea of superiority, whether based upon muscular strength, intellect, or wealth. It does not make any distinction between the son of a poor man and the son of a king. In its estimation all are equal, all have a right to receive from the society the entire satisfaction of their wants, all have the duty to produce according to the amount of strength with which they are endowed by nature. Such is Icaria.
—Page 67.

Comment: "This society at Icaria has been dissolved by suit of some of its members. Gone to smash. I lived at Nauvoo from the arrival of Cabet to the end of the society. J. Smith."

It is indeed time that hatreds were forgotten and that all people rallied under a single flag. Shall that flag be Communism? The Icarians will enthusiastically answer, "Yes"; and yet should one inquire whether all hatreds are forgotten in Icaria itself, would the reply be also "Yes"?

Comment: "No; decidedly. The Icarian Community at Icaria was the result of partial hate."

Possibly the "No" refers to the first "Yes" above, as it is written immediately after it and a line drawn under it.

I still see no reason why it may not attain permanent success provided it has sufficient power of agreement.

Comment: "Yes; all that is lacking in any community."

The Icarian Community was not founded upon religion. It was built without the Bible, Christ, or theology. The author makes the comment:

It has been demonstrated that with a strong religious afflatus it is possible to make good mortar. The Icarians are confident that they can make mortar suitable for laying up high walls, with the principles of equality, liberty, and fraternity. *Nous verrons.* We have seen.

Comment: "We have seen it to fail."

Their system is founded on pure democracy, with its unrestricted free discussion. Such discussion may be allowed in a small community, but might it not become unbearable in a large one? And then no community organization should be at the mercy of a majority. If mere numbers carry the day, as is the case in Icaria, it is possible that the most worthy in a community may have the least power. Woe be to the community in that condition. It might have been better had it not been born.

Comment: "The majority broke the society in two at Nauvoo."

Page 76: The text states there was no lack of zeal for communism in Icaria. All are ready to live and die for that. The irreconcilable difference is over a question of community policy.

Comment: "Any such cause is fatal to success. Idealism is frequently so fatal."

A religious afflatus can make hundreds, yea thousands, of "one heart and of one mind"; a capable leader, ruling by truth and love, may do much to secure the desired unity; but it is yet to be proved that pure democracy, with its party antagonisms, can hold a large number of persons together in the close relations of communism.

Comment: "It cannot."

I feel justified in affirming that the harmonious adjustment of the relations of the old and young is one of the most difficult problems which communities have to solve.

Comment: "Curious, very."

General comment over the entire chapter: "I lived in Nauvoo, Illinois, when Mr. E. Cabet came there with the Icarian Community, and was there when the controversy which finally caused the separation took place. A movement was put on foot to change the term of office for the president from four to six years. Cabet framed this, supposing that he would be chosen to the office, he having founded it. It was defeated, however, and at the next election a Mr. Gerard was the choice of the society. This so mortified Mr. Cabet that he took those who adhered to him and went to Saint Louis, Missouri, where he died not long after. There were personal causes which defeated Cabet. He died a disappointed man. The society at Icaria has been dissolved by action of the court."

THE SHAKERS

Marriage is not condemned in its order; but that order is of the earth, earthly, according to the text which reads, "They twain shall be one flesh"—there is no reference to the spirit in the contract. It belongs to the first Adam, not to the second.

Comment: "This was before the fall and hence of the spiritual man."

One must submit his amusements and even his reading to the dictation of superiors, who may also, if they choose, inspect all personal correspondence.

Comment: "Little personal liberty or opportunity for the work of the spirit in the several members. Is that equality?"

But, on the other hand, it has appeared to me that the Shaker system tends to produce two distinctly marked classes; and that while one of them—the governing class, which holds the temporal and spiritual keys—has more than an average amount of shrewd good sense and

thinking capacity, the other—the governed class, composed of the rank and file—does not compare favorably with the first in culture and general intelligence.—Page 101.

Comment: "This result is inevitable where one class dominates the other."

The government of the American Indians in this country is presumed to be benevolent and is paternal to the United States and the Indian Bureau. Its result has been not only the subjection of the Indians but the development of incompetency. Not only their ability, but native shrewdness is weakened by this course.

The easiest way to manage a community is to perfect the machinery of government, and let a few smart persons run it; but it is not the best way to develop the individual members and draw out their enthusiasm.—Page 102.

Comment: "Correct."

We pass over a few comments against the condition of celibacy. On page 107 there appears the comment, "The conditions are unnatural and final failure inevitable. Multiply and replenish was commanded both before and after the fall."

Fifth. That in adopting community of property, persons are but following the example of the apostles and adopting a rule ordained by them.—Page 108.

Comment: "Doubtful."

ONEIDA

This community was associated with Spiritualism.

The following statement is quoted as being made by a member:

Our experience thus far leads us to believe that many of the manifestations are genuine; i. e., that they are the acts of unseen intelligences purporting to be spirits of the dead. But at present these genuine manifestations are so mixed up with trickery and deception that investigations must be made with great caution to avoid being misled.

Comment: "This is my experience."

SUMMATION

They teach that in proportion as a community loses the afflatus of its first leaders and relies upon doctrines and the machinery of government, it tends to death; in other words, a community needs, for its growth and progress in all stages of its career, a living power at its center not inferior to that which it had in the beginning.

Comment: "Good."

Men's characters are determined in a great degree by their dominant aims, and these in the past ages of the world have been, for the most part, of a nature to unfit them for close organization. Personal distinction in one form or another has been and is the leading object of ambition among all classes and peoples. It matters little whether it is sought in war or trade, literature or art; its effect on personal character is essentially the same in all cases. Character thus developed cannot stand the test of communism. It is in its very nature selfish and inorganic. The character demanded by communism contrasts very sharply with that which gains the prizes in this world. It is outlined in the beatitudes of Christ and in Paul's description of charity. Those possessing it will strive neither for leadership nor for individual gain, but for peace, for the happiness of others, for personal improvement—for meekness, love, purity, righteousness.—Page 161.

Comment: "Notwithstanding this there must be a directing force or that which may be known as the lead of mind rather than the care of the body alone."

THE ICARIAN COMMUNITY OF NAUVOO

In connection with Hinds' American Communities and the comments made by Joseph Smith, the late president of the Reorganized Church of Jesus Christ of Latter Day Saints, it may be of interest to reprint from *Harper's Magazine* for December, 1904, the following account of this community, as written by Katharine Holland Brown. This is published by the courtesy of Harper and Brothers, by whom it is copyrighted. (Copyright 1904, by Harper Brothers. All rights reserved.)

"The story of most of the communistic associations which have striven to reorganize society in the United States may be told in exceeding short and simple annals. The Year of Enthusiasm; the Month of Success; the Day of Demolition. Yet their brave failures should win more than the passing line of reference which is their sole epitaph; and among them all none has deserved more and has received less of praise and interest than the little forgotten Republic of Unity and Brotherhood, Icaria.

"Its founder, Etienne Cabet, was born in Dijon, January 1, 1788, son of a cooper. 'A beautiful child, quick and keen at his studies,' he was the pride of all his townspeople. He was educated under the patronage of Jacotot, the famous Revolutionary patriot, and later studied medicine, then law, under Proudhon. By 1825 he was making his mark in Paris as a leader in the democratic movement against the reactionary policy of Charles X. He was equally active in the secret doing of the Carbonari. The revolution of 1830 found him in the front rank; but his views were too radical, and he was made Procureur-General of Corsica. Here his democratic zeal led him into strange paths, and the ministry presently removed him. Thereupon his friends in his birthplace

promptly elected him to serve as deputy in the Lower Chamber, where he might reproach the ministry and scourge the reactionists to his heart's content.

"Thus did he; and after a few months of endurance, the exasperated ministry unseated him, and gave him choice of two years' imprisonment or five years of exile. He chose banishment, and went to England.

"Up to this time Cabet had been a patriot, but by no means a socialist. Study in exile convinced him that only in the equality of communism could happiness be won for all humanity.

"To present his new beliefs in attractive form he first wrote and published that admirable piece of propaganda, *Le Voyage en Icarie*.

"The tale is written in the form of a journal, kept by a young English nobleman, Lord Carisdall, who travels to the ends of the earth to study a marvelous commonwealth, Icaria; a 'New Paradise,' decked with every beauty, free from crime and suffering, advanced beyond all other lands in civilization. This blissful state of affairs is due entirely to the form of government. Equality in all things, class, possessions, labor, forms its basic principle. Icaria is a democratic republic, divided on the ten system into a multitude of tiny self-governing communes. Representatives elected from these communes form an assembly which transacts all legislative and administrative affairs for the nation as a whole. All industrial and social functions are under control of the state. All property is held in common. The family life alone is strictly individualistic. Equality is absolute: therefore comfort prevails.

"The novel met with a great and an immediate success. It came to be the magnet about which all the discontent of the time crystallized.

"Within three years Cabet counted his disciples by tens of thousands. By 1847 four hundred thousand had signed the Social Compact. In May of that year he published a glowing proclamation, calling upon all faithful Icarians to join him and build up a real Icaria, a true Utopia, in America.

"The idea of a migration to America, that Land of Promise, swept France like wildfire. Applications for membership poured in by thousands, and in a few weeks plans for the colony were well under way. For years Cabet had been in close touch with Robert Owen and other communistic leaders in America. Through Owen's advice, Cabet obtained a large tract of land in Texas. And on the 3d of February, 1848, the first avant-garde of sixty-nine chosen men sailed from Havre, to take up the pioneer duties of the settlement.

"Their departure was a dramatic and touching scene. Standing on the pier at Havre, in the presence of thousands of friends, they took the solemn oaths of the Social Compact, declaring their devotion to the cause of humanity, and vowing their eternal allegiance to their potent motto, 'Equality.' As the vessel glided away, amid shouts and cheers, they sang in unison the farewell hymn, '*Partons pour Icarie.*'

"Three weeks later came the revolution of February 24 and the establishment of the Second Republic. Many Icarians saw in the downfall of Louis Philippe a magical opportunity to build up Icaria in France, and thus change France itself by slow steps into an ideal commonwealth. These men, the 'home party,' urged Cabet to recall the avant-garde and to devote himself to communism at home. For a day Cabet hesitated; for we find his name written with those of Cavaignac and Lamartine as a possible candidate for the French presidency. When this glittering chance escaped him he declared himself 'as ever' for the New Icaria; whereat the home party left the ranks. Many disciples remained faithful; but

the cause was hopelessly crippled. The second avant-garde, which was to have been another picked regiment of fifteen hundred, went at the time appointed. But it was a regiment not of fifteen hundred, but of nineteen!

"In the meanwhile the pioneers were in a most forlorn plight. Their lands, so vividly described as fertile fields bordering directly on the Red River, proved to be scattered sections of unbroken prairie, which they reached only after a terrible overland march of two hundred and fifty miles. They were loaded down with absurd and useless baggage; not one of them could speak English; they were artisans and professional men, every soul of them, and knew nothing whatever of farming, still less of pioneer life. Their courage was magnificent: but the odds against them were overwhelming. They toiled like slaves through the cruel summer, but could not even put in a crop. By mid-July half the camp was down with malarial fever. At last they realized the hopelessness of attempting a colony in Texas, and made their way back painfully to New Orleans, aided by the second guard, who reached the settlement barely in time to rescue their exhausted brethren.

"Cabet, early in 1849, reached New Orleans and took command of the united forces of Icaria—a band of five hundred, including many women and children.

"For several months the Icarians huddled together in New Orleans while their agents searched for a location. When the scouts finally returned, bringing a favorable report of Nauvoo, Illinois, there was much dispute. Two hundred members withdrew, taking with them \$5,000, nearly one-third of the community means. The rest held with Cabet; the glory of their dream still blinded them to the hardships which already pressed so heavily upon them. In March, 1849, they started up the Mississippi to their new home.

"Their journey was a fearful one. Cholera broke out aboard the steamer; the Icarians were not allowed to take their sick ashore, and in consequence many died from lack of proper care. When the boat reached Warsaw, twenty miles below Nauvoo, floating ice made the channel impassable and the worn-out voyagers were forced to tramp the rest of the way through knee-deep snow and slush, carrying the children and the sick as best they could. One mighty consolation awaited them. Instead of the wilderness they had dreaded, Nauvoo proved to be a ready-made town, with houses and tilled fields, made ready as by a miracle. Two years before, the Mormons had been driven from the town. The Icarians found the sternest of their pioneer labors already accomplished.

"Yet there were privations enough. The climate was cruel, the water unwholesome, food was costly and wretched in quality. For the first months they lived almost entirely upon beans, sold them at a bargain by a thrifty neighbor. In the words of a charter member: 'Beans are good, madame, yes. But not for the months entire. Also, the grand part of heem is sprout. No man of us has tasted of meat that year. No, nor coffee nor fine bread. We'll be dressed in those clothes, some of silk, some of rags, which we'll bring into the commune; there'll be no money to buy of new. Madame my wife has the robe of lace, but no shawl; I'll have five velvet waistcoats, but no shoes. Happy? Surely, Madame. We'll be making the mos' grand work that the world ever see. Ah, we make of mistakes, yes. And we have failed. But the plan was perfect.'

"Such was the spirit of Icaria. For all its flaws, it held a spark of the divine.

"By slow degrees they put together their little commonwealth, a toy village beside the stately city which they had

gone forth to build, but ruled by the same laws which governed the Icaria of their dreams. The administration was controlled by six directors, elected annually; the laws were made by a General Assembly, including all men over twenty. Cabet was elected president from year to year: but the office was hardly more than a title. The members put every possession, even to books and heirlooms, into the common fund. Furniture and tools were divided, as equally as might be; intricate schedules of hours and tasks were planned, so that actual labor might be shared evenly also. Each household had its cabin apart, however; the family life was held rigidly sacred, uncompromisingly individualistic. At the same time a colony school was opened, where the children were reared in the very nature and admonition of communism, being separated in so far as possible from home and home-making influences.

"Their table was a common one, spread in the great hall of the assembly building; but there was a captivating note of individualism in the rule which provided that their scanty supply of milk should be poured into the great pots of coffee served at the women's table. For all their vows of equal right and share, there was an occasional touch of nature in their rulings.

"By 1855 the community was fairly prosperous. They had built mills and workshops; their farms flourished; their school had won the interest and praise of educators throughout the country. By careful purchase they had acquired a library of six thousand standard volumes—their greatest pride. Scenes from *Andromaque* and *Le Cid* were acted with spirit and understanding in the little commune theater. Their orchestra was the marvel of their pioneer neighbors. The colony published a weekly magazine in three languages, which was read widely in France as well as at home. Madame Cabet,

who had remained in Paris, opened a bureau there, through which money and recruits were sent to America from time to time. The personnel of its membership, too, was steadily improving. Most of the avant-garde had been of what one writer calls "the thinking artisan" class. But now it enrolled many men and women of gentle birth and brilliant talent. There were several musicians; two painters of wide reputation; a famous civil engineer; a physician who had stood at the head of his profession in Vienna; Dadant, the authority on bee culture; Piquenard, afterwards architect of the capitol buildings of Illinois and Iowa, famous on two continents; Vallet, the sociologist; von Gauvain, nobleman, officer, and teacher, one of the gentlest as well as one of the ablest of men. Icaria's prospects were surely bright. But this period of success was rudely broken.

"Late in 1855 Cabet grew tired of his lofty but narrow office of president, and commanded the assembly to do away with the board of directors and place the administration in his hands. Moreover, he announced that the constitution was to be revised, so as to lengthen the president's term to four years, and to give him power to name and remove all other officials without limitation.

"The commune was utterly astonished. In 1848, when the members signed the Social Compact, they had agreed to give Cabet dictatorial powers for ten years. But within a year Cabet had concluded that these powers contradicted the very principles that he had gone forth to teach; and of his own free will he gave up his office, and called upon the people to form a constitution which should give equal rights to all. He was, of course, elected to what was practically a perpetual presidency, but the real control lay in the hands of the governing committee.

"For all their bewilderment, the colonists rose at once

to the issue. Every man took sides, and within a week the town was split into two hostile camps, the majority opposing this amazing and lawless demand. In a few weeks came the presidential election. The majority thereupon made real their disapproval by choosing a new president, J. B. Gerard, over Cabet's head. Cabet, surprised in his turn, withdrew his demands, in the midst of a dramatic scene; and the colony, thus placated, joined hands and gave him the presidency once more, by a unanimous vote.

"There was peace for a short time, but it was only a surface calm. In August, 1856, came a directory election. The majority put in their anti-Cabet candidates; the old officials, at Cabet's order, refused to give up their places to their lawful successors. This was the spark or revolt. The new directors were put in by force, whereupon the Cabetists promptly dropped their tools and stopped all work. Both parties were pitifully vindictive. They would not speak to each other; they turned aside when they met in the streets. The majority placed their tables in the assembly hall so that they would not face Cabet at mealtimes. The children in the school took opposite benches, and glared across at each other with all the hatred bred of the angry talk heard at home.

"The Assembly met and tried to make peace; but neither side would concede enough to save the dignity of the other. At last, after weeks of idleness, the new directory seized the storehouses, and declared that those who did not work should not eat. The Cabetists were given a week in which to reflect upon the error of their ways before rations were cut off.

"On the seventh day the directory weakened. It was too unfair to let the women and children suffer for the stubbornness of the fathers. It was announced that a share for each family would be doled out at the Assembly steps at noon each day.

"The majority held the keys; so the minority sullenly acceded. But the plan was too humiliating. The Cabetists, urged by need, stalked in line to the Phalanstery steps that first morning and took their dole in silence. As they turned away, one of them, angered by a whispered taunt, threw his bread upon the ground and trampled upon it. That was the signal for a scene at once absurd and pitiable. The minority followed him to a man. They turned on the majority with curses and abuse; they destroyed the food to the last crumb. Luckily the majority kept itself in hand, and the riot was checked without bloodshed. But after such an outbreak reconciliation was impossible.

"That night the bolder spirits of the majority met secretly and burned their copies of Cabet's Icarie which had served them as a creed. This superstitious performance seemed to break the last link of their reverence for him. Immediately they set about a legal division of the community; and in October the committee brought a series of formal charges against Cabet, which resulted in his expulsion from the commune.

"The faithful minority declared themselves expelled also. Early in November Cabet left Nauvoo for Saint Louis, accompanied by the one hundred and eighty disciples who held with him—a forlorn handful against the eight hundred who remained.

"He planned to set up a new Icaria near Saint Louis, but a week after reaching Saint Louis he was smitten with apoplexy and died within the hour.

"His disciples bought an estate called Cheltenham, six miles from Saint Louis, and there built up a new community. For a few years it prospered; but the inevitable rift came on the question of administration, and finally dissolution ensued.

"The majority who stayed in Nauvoo in 1855 were crip-

pled by the loss of the Cabetists; but they still owned some little property, besides unbroken lands in Iowa, where Cabet had planned to build the final transcendent Icaria. But their migration to Iowa was slow and painful. It was nearly two years before they could settle the litigation which followed Cabet's death and feel themselves free.

"The story of the Iowa commune is one of splendid effort, but of utter failure. For ten years they toiled with heart and soul, learning the trade of the pioneer through every weary experience. The life was a gray round of drudgery. Even the books and music which had fed their souls must be put aside. At last, in 1875, they found themselves fairly comfortable. For a year or so the colony bid fair to make real its founder's dream. Their life was harsh and plain; yet it was lived graciously and generously. Save for the strictness of family ties, the old motto of each for all and all for each still guided. The rule, "from each, according to his powers; to each, according to his needs," was carried out to the end of the letter. Alas that one cannot say as much for the spirit!

"Through the early seventies swept a revival of the great socialist movement of 1848. The younger men of the commune felt its stir; more keenly than ever before, they realized the meaning of their commune life, and set themselves to further its purposes with eager zeal. They urged new rules, which should restrict the rights of the individual even more severely than did the old Social Compact. They demanded that every hoarded treasure be brought out and thrown into the treasury, no matter how valuable the article might be from a money standpoint, no matter how priceless in association. They even accused the elder members of bad faith in holding the "little gardens," those tiny plots allowed each family for the handful of vegetables and the yard of grape trellis, the one pitiful bit of selfish pleasure they had

ever allowed themselves. Above all, they besought the older men to open the commune to all who might choose to sign the commune pledges, regardless of what their earlier records might reveal.

"The older members protested. Their zeal was tempered with caution; their enthusiasm knew the harsh curb of experience. The younger party—for in a week's time came the inevitable schism—demanded; the elder flatly refused. Once more the colony was rent asunder; and after a long and bitter struggle two new villages were formed, the Old and the Young Icaria.

"The tale of the divided associations hardly needs to be told; it can so readily be imagined. Within a few months New Icaria had lost half her members. A small group went to California and there set up 'Icaria-Speranza'—last flickering attempt at communism; but a short time sufficed for its demolition, and of the new community not a rack remained.

"The old party took a very different path. It contented itself with what it already had. It did not refuse would-be members, but it offered no inducements. It did not try to increase its holdings: Icaria was not a commercial enterprise. Its real mission was to uplift and to enlighten the minds within its bounds. The music was taken up again in half-hearted fashion: there were so few young voices to help along. Classes for study were formed, then dropped for lack of interest. One by one the younger men slipped out and took up farms of their own, or drifted away to the cities. The older families stayed on—a peaceful, narrowing circle. There was little if any dissension among them. The flame of their mighty purpose had burned itself out. They had no cause left to champion.

"So perished in 1895 the last vestige of the great Icarian movement. Perhaps no other reform has so stirred a continent at its beginning, only to sink without a ripple at its end."

FURTHER COMMENTS

Hinds intimates that one strong cause of decline was the lack of religion as it was established without Christ, religion, or the Bible. Religion appears to have played a very important part in the success of the various communities both in America and in the Old World. The two that existed the longest, that of the Hebrews in Palestine and of the Monasteries of the Middle Ages, were founded directly upon religion.

Mr. Hinds also intimates in his book that democracy was a contributing cause of decline, and Joseph Smith comments upon the revolt of the majority, but it will be noted according to this account by Katharine Brown that the instigation of the revolt was Cabet's demand for dictatorial powers and that the board of directors should be dispensed with. It is of interest to note that eight hundred remained with the majority, and only one hundred and eighty followed Cabet.

On this question of equality a pamphlet printed about that time gives quite a different idea of Cabet's real rule, as the following extract illustrates:

"Myself and family came alone; my father and mother could not bear the idea to wait any longer to establish paradise on earth. We reached Nauvoo, Illinois, on March 17th, 1850. While in Saint Louis (where we had to remain a couple of days, as the river was too full of ice, and boats were not running any farther north), we met the father and one of the secretaries trying in vain to borrow money. My father having \$500 was welcome. The father asked my father to remit those \$500 immediately. My father, though very enthusiastic, found the request very daring, having never seen Cabet before, not being on the place, yet refused to remit all,

but condescended to remit half. Cabet bought the necessary articles he needed, started back to Nauvoo, paid cabin fare for him and his assistant with our money, and told us to stay and take the next boat and come on deck. Such little incidents, little nothings, have more important consequences than they are credited with. While at sea my father made the acquaintance of a man, also on his way to Nauvoo. He had not the required amount of money to be admitted but intended to work at New Orleans (where he had some friends), until he realized enough money to pay his way and admission fee. The man was married. His wife, not indorsing his communistic views, refused to follow him. He left her and started. My father, convinced of the good moral and physical qualifications of the man, offered to furnish him the money, and he consented to come along. When at Nauvoo we made our application for membership; so did our companion. Cabet opposed his admission on the ground that he had left his wife in France. One of the members present at the meeting remarked that E. Cabet himself was in the same condition, that he had not only left his wife, but his children. Nevertheless the man was not admitted. Cabet knew that the man had no money of his own. He did not care to have any more members, but money, and, knowing that he could get all the money my father had without admitting the man, he opposed him and urged my father to try to recover the money advanced by him to pay the fare from New Orleans to Nauvoo for that man. My father refused to do so, saying it was not a loan but a gift."—Communism, by Emile Vallet.

THE ENDOWMENT

Among the great principles of the church of Jesus Christ of Latter Day Saints discussed in the history of its past is the endowment. Just what is meant by this term has sometimes been under dispute. Jesus commanded his disciples before he was taken up to remain in Jerusalem until they were endowed with the power from on high. (Luke 24:49.) The record of that endowment is in the outpouring of the Holy Spirit upon them on the day of Pentecost. (Acts 2:1-21.) Peter continued then to preach Jesus Christ and him crucified, and as a result those who heard were pricked in their hearts and said unto Peter and the rest of the apostles, "What shall we do?" The record is then continued from the 38th to 42d verses, and the requirement made of repentance, baptism, and the promise of the reception of the Holy Ghost.

Thus men under the influence of the endowment were enlightened and had a better understanding of the principles of the gospel. They were able to preach to each man in his own tongue, and that which they preached was the gospel of Jesus Christ. The endowment appears to have taken place in the open, where thousands gathered around. It was not in any sense a secret ritual, nor is there any evidence of there being any secret ritual or special ceremony. It was an endowment or gift of a larger measure of the Spirit of God.

Still we find in the history of the ancient church that for a short time ceremony was substituted for truth, form for substance, and ritual for spiritual powers.

So when the gospel was restored in this age and a temple built, there was again an endowment. Later, in Utah, an endowment house was erected, and many writers discuss the ritualism and ceremonies which there took place and which are now presented in the temple. From the accounts given

by various persons who have gone through either the endowment house or one of the Mormon Temples of the Utah Church, what was and still is called an endowment there is a formality or ritualism or corruption of Free Masonry. This is also confirmed in part by discussion in some Masonic journals, as well as by oral statements by some residing in Utah. Among some of the books discussing the form of the endowment in Utah, the following may be noted: "The Builder, Testimony in Reed Smoot Case, Tyler Keystone, Rocky Mountain Saints, page 698, Mormons' Own Book by T. W. P. Taylder, pages 139 to 147.

From the known fact of the ritualism offered by the church of Utah, some have supposed that this was a natural continuation of the endowment in Kirtland Temple; but even from the account published by them in the History of Joseph Smith in the *Millennial Star*, this would appear clearly not to be the case. Most of their church history is taken from the fifteen volumes of the *Millennial Star* published in Liverpool, England, in 1853. The extracts are also repeated in the *Saints' Advocate* published in Plano, Illinois, with W. W. Blair as editor, in 1878-79. The *Millennial Star* was not accepted always as being of full validity because of known changes which were made in the history of Joseph Smith in that publication. It has been in charge, and still is, of the Utah Church. Its publication prior to the death of Joseph Smith of course belongs to the record of the old church, nor have we attempted to set a definite date when it ceased to be authentic. The same test would apply here that applied to other publications. Anything published after the death of Joseph Smith which purports to represent him certainly is not published subject to his perusal and corruption. At the same time, this record may be taken of considerable validity because of the fact that it is against the interests of those

who are publishing. It clearly indicates a difference in the endowment in Kirtland from that later adopted by the Utah Church, and even from the notifications made after the death of Joseph Smith in the unfinished temple at Nauvoo. It also contains the distinct statement by Joseph Smith that they had been given all that was necessary for salvation.

The fact that changes were made after the death of Joseph Smith at Nauvoo and great changes were made in Utah is indicated in the statement of Brigham Young in the *Journal of Discourses*, volume 2, pages 31 and 32:

"The second house of the Lord, that we have any published record of on earth [Kirtland Temple] was so far completed as to be dedicated. And those first elders who helped to build it received a part of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment. The preparatory ordinances there administered, though accomplished by the ministration of angels and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the house of the Lord in their fullness; yet many, through the instigation of the Devil, thought they had received all, and knew as much as God; they have apostatized and gone to hell. Be assured, brethren, there are few, very few, of the elders of Israel now on earth who know the meaning of the word *endowment*. . . .

"Let me give you the definition in brief. Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. . . . But what of the temple

in Nauvoo? By the aid of the sword in one hand, and trowel and hammer in the other, with fire arms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fullness."

To this may be added the statement of Orson Pratt in a sermon published in the *Journal of Discourses*, volume 19, page 19:

"He gave the pattern of these things in Kirtland, Ohio, as the beginning; but there were not rooms for the washings, no rooms such as we have now, and such as were prepared in the Nauvoo Temple; and in other respects there was something added to the Nauvoo Temple. Why? Because we had greater experience and were prepared for greater things. There was no font in the basement story of the Kirtland Temple for baptismal purposes in behalf of the dead? Why not? Because that principle was not revealed. But in the Nauvoo Temple this font was prepared, which was something in advance of the Kirtland Temple. We have, of late, constructed a temple at Saint George. Blessings have been administered in that temple that were totally unknown to the two former temples, namely, endowments for the dead."

Joseph Smith also made a similar statement so far as his knowledge went with regard to the temple of Nauvoo, but his is only hearsay; that is, he had heard that such changes were made.

A search of church records of the time shows clearly that the endowments at Kirtland were not only simpler so far as ritual was concerned but were of very much greater significance. The endowments there received were entirely spiritual

in character. They were not a secret ritual but were an outpouring of the Spirit of God. It is interesting to note the position of the church; first, the Spirit of God and of Jesus "which lighteth every man that cometh into the world." The first chapter of the gospel according to Saint John. Also Doctrine and Covenants, section 85, first and second verses. Second, there is the gift of the Holy Ghost received by the laying on of hands. (See Acts 8: 14-19; Acts 19: 1-6; Hebrews 6: 1, 2.) But there is also provision for a greater measure of the Spirit than that which the disciples had when with Jesus, as is shown from the 14th to 16th chapters of the gospel of Saint John, and the command that they should remain in Jerusalem until endowed with power from on high. (See Acts 1: 4; Luke 24: 49.)

The character of the endowment received at Kirtland and the ideas held by the church from 1830 to 1844 are quite clearly indicated by reference to the *Times and Seasons* and early *Millennial Star*, and in the following articles from the *Saints' Advocate* for November, 1878:

"The fact that the Lord promised an 'endowment' to his people, and especially to his 'elders,' in these last days, and the further fact that 'endowment' is made a prerequisite to the gathering to Zion and building it up unto the Lord (Doctrine and Covenants 102:3) makes the subject one of vast and thrilling import to the church.

"We have seen in former numbers of the *Advocate* that, according to prophecy, a terrible apostasy was to mark the history of the Latter Day Saints, and that it was to be effected both by 'seducing spirits,' 'hypocrites, and teachers,' and that it would be accomplished by such cunning, craft, and brazen-facedness as to well-nigh deceive 'the very elect.' In view of these things, may we not expect that Satan and his human emissaries will seek to use this very matter of an 'endowment'

as one of the principal means by which to entrap, mislead, and corrupt the Saints?

"There have been, in various factions of the Saints, divers and strange institutions called *endowments*. Of these we may have occasion to speak at some length by and by, but it is our present purpose to furnish the reader with the leading facts, prophetic and historical, in respect to the Lord's endowments, in their *methods*, and in their constituent parts. By doing this we furnish 'the pattern' by which all things claiming that honored title may be weighed and measured, tested and tried.

"It is well for us in starting out to know definitely what the word *endowment* means. For, showing just what it signifies will enable us to judge between the true and the false in everything that claims to be an 'endowment.'

"We are thus particular from the fact that in no other way have vile teachers and evil 'spirits' had greater success in deceiving the unwary and unskilled than by *perverting the meaning of words*. In this way 'baptism' is made to mean immerse, sprinkle, or pour! In this way 'consecrating' is made to mean *stealing!* And in this way thousands of other words are clothed with false significations, and become the instruments of error and evil.

"The word *endowment*, in the connection in which it is used in the revelations in the Doctrine and Covenants, may be said to mean, 'that which is given or bestowed on the person or mind by the Creator'; and that to be 'endowed,' is to be furnished, supplied, or enriched with any gift or quality, or faculty. Another fact to be borne in mind is, that the Lord reveals his will to man according to man's language, that man may get knowledge and understanding. (Doctrine and Covenants 1:5.) With these facts before us, we may

safely proceed to examine the promises of God relative to the matter in hand.

"The Saints were told, in a revelation given through Joseph the Seer, January, 1831 (Doctrine and Covenants 38: 7) :

" 'And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment. (37: 2), that ye should go to the Ohio; and there I will give unto you my law (found in section 42 (13)); and there you shall be *endowed with power from on high.*'

"In this the giving of the 'law' for the church is promised, the objects for which it was to be given are stated, and the promise made that the Saints should 'be endowed with power from on high.' None need err as to the source from whence this endowment was to come; nor need they err as to the specific character of it; it was to be one of divine 'power,' directly 'from on high.'

"This promised 'endowment' is alluded to, evidently, in a revelation given February, 1831, Doctrine and Covenants 43 (14) : 4. It reads:

" 'Hearken ye elders of my church whom I have appointed; ye are not sent forth to be taught but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be *taught from on high.* Sanctify yourselves and ye shall be *endowed with power* that ye may give [teach, minister] even as I have spoken.'

"Here the endowment from on high which is promised, and the condition upon which the elders might look for it; namely, that they 'sanctify' themselves. Of course, if they did not 'sanctify' themselves, they had no right to expect it.

"In June, 1834, the elders had not yet received this

promised 'endowment,' but they were assured that inasmuch as they should prove 'faithful' 'and *continue* in humility before' the Lord, they should receive it. And they were also told that the knowledge, experience, teaching, and special preparation prerequisite to 'the redemption of Zion . . . cannot be brought to pass until mine elders are *endowed with power, from on high*: for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me.' (Doctrine and Covenants 102: 3.)

"In fulfillment of these promises an endowment was had at Kirtland, Ohio, in March, 1836, yet it was not full and perfect, only with a few, and possibly not even with them. The cause for this lay in the unfitness and unpreparedness of some of the elders and members. Nevertheless 'the pattern,' and a large measure of the 'power,' were given to a considerable number of persons.

"Joseph foresaw the evil, January 1, 1836, and writes of it thus: 'The adversary is bringing into requisition all his subtlety, to prevent the Saints from being endowed, by causing a division among the Twelve, also among the Seventy, and bickerings and jealousies among the elders and official members of the church; and so the leaven of iniquity ferments and spreads among the members of the church. But I am determined that nothing on my part shall be lacking to adjust, and amicably dispose of, and settle, all family difficulties on this day, that the ensuing year and years, be they few or many, may be spent in righteousness before God. And I know that the cloud will burst, and Satan's kingdom be laid in ruins, with all his black designs; and the Saints come forth like gold tried seven times in the fire, being made perfect through sufferings and temptations, and the blessings of heaven and earth be multiplied upon our heads, which may

God grant for Christ's sake. Amen.'—*Millennial Star*, vol. 15, p. 551.

"Of the events preparatory to, and of the endowment, Joseph writes as follows:

"Wednesday, January 13. At ten o'clock I met in council with the presidency of Kirtland and Zion, namely, Joseph Smith, senior, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, and W. W. Phelps; also the twelve apostles, the high council of Zion, and the high council of Kirtland, the bishops of Zion and Kirtland, the presidency of the seventies, and many more of the elders. Some of the counselors, both of Zion and Kirtland, were absent.

"The council came to order, sung Adam-on-di-Ahman, and opened by prayer offered up by Joseph Smith, senior; when I made some remarks, in my introductory lecture before the authority of the church, in general terms laying before them the business of the day, which was to supply some deficiencies in the bishops' council in this place, also in the high council.

"The newly elected counselors were then called forward in order, as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, junior, and Hyrum Smith, to the high priesthood, and counselors in this stake of Zion. Many great and glorious blessings were pronounced upon the heads of these counselors by President Rigdon, who was spokesman on the occasion.

"Presidents Joseph Smith, junior, Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith, were appointed to draft rules and regulations to govern the House of the Lord.

"By the unanimous voice of the whole assembly, motioned, seconded, and carried unanimously, that no whispering shall be allowed in our counsels or assemblies, nor anyone allowed (except he is called upon, or asks permission) to

speak aloud, upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place; and every man shall be allowed to speak in his turn.

"President S. Rigdon requested to have some of the Presidency lay their hands upon him and rebuke a severe affliction in the face, which troubles him most at night. Elders H. Smith and D. Whitmer, by my request, laid hands upon him and prayed for him, and rebuked his disease in the name of the Lord Jesus Christ. The whole assembly responded, Amen.

"Elder D. W. Patten requested our prayers in behalf of his wife, that she might be healed. I offered up a prayer for her recovery, and the assembly responded, Amen.

"President Rigdon arose and made some very appropriate remarks touching the endowment and dismissed the assembly by prayer.

"This has been one of the best days that I ever spent; there has been an entire union of feeling expressed in all our proceedings this day; and the Spirit of God of Israel has rested upon us in mighty power, and it has been good for us to be here in this heavenly place in Christ Jesus; and although much fatigued with the labors of the day, yet my spiritual reward has been very great indeed. Spent the evening at home.

"I then returned to the council room in the printing office, to meet my colleagues who were appointed with myself to draft rules and regulations to be observed in the 'House of the Lord,' in Kirtland, built by the church of the Latter Day Saints, in the year of our Lord, 1834, which are as follows—

"I. It is according to the rules and regulations of all regular and legally organized bodies, to have a president to keep order.

" 'II. The body thus organized are under obligation to be in subjection to that authority.

" 'III. When a congregation assembles in this house, they shall submit to the following rules, that due respect may be paid to the order of worship, viz—

" '1st. No man shall be interrupted who is appointed to speak by the Presidency of the church, by any disorderly person or persons in the congregation, by whispering, by laughing, by talking, by menacing gestures, by getting up and running out in a disorderly manner, or by offering indignity to the manner of worship, or the religion, or to any officer of said church while officiating in his office, in anywise whatsoever, by any display of ill manners, or ill breeding, from old or young, rich or poor, male or female, bond or free, black or white, believer or unbeliever. And if any of the above insults are offered, such measures will be taken as are lawful, to punish the aggressor, or aggressors, and eject them out of the house.

" '2d. An insult offered to the presiding elder of said church, shall be considered an insult to the whole body. Also, an insult offered to any of the officers of said church, while officiating, shall be considered an insult to the whole body.

" '3d. All persons are prohibited from going up the stairs in times of worship.

" '4th. All persons are prohibited from exploring the house, except waited upon by a person appointed for that purpose.

" '5th. All persons are prohibited from going into the several pulpits, except the officers who are appointed to officiate in the same.

" '6th. All persons are prohibited from cutting, marking, or marring the inside or outside of the house with a knife,

pencil, or any other instrument whatever, under pain of such penalty as the law shall inflict.

“7th. All children are prohibited from assembling in the house, above or below, or any part of it, to play, or for recreation, at any time; and all parents, guardians, or masters, shall be amenable for all damage that shall accrue in consequence of their children’s misconduct.

“8th. All persons, whether believers or unbelievers, shall be treated with due respect by the authorities of the church.

“9th. No imposition shall be practiced upon any member of the church by depriving them of their rights in the house”—*Millennial Star*, vol. 15, pp. 581 to 583.

“Friday, 15th, 9 a. m. Met in council, agreeable to adjournment, at the council room in the temple, and organized the authorities of the church, agreeable to their respective offices. I then made some observations respecting the order of the day, and the great responsibility we were under, to transact all our business in righteousness before God, inasmuch as our decisions will have a bearing upon all mankind and upon all generations to come.

“Council opened in usual form and proceeded to business by reading the rules and regulations to govern the house of the Lord, three times.

“The vote of the Presidency was then called upon these rules, followed by the high council of Kirtland, the high council of Zion, the Twelve, the Seventy, the bishops of Zion and Kirtland, with their counselors, each in their turn; and after a few queries, answers, and debates, the above rules passed the several quorums, in their order, by the unanimous voice of the whole, and are therefore received and established as a law to govern the House of the Lord in Kirtland.

“In the investigation of this subject, I found that many

who had deliberated upon this subject were darkened in their minds, which drew forth some remarks from me respecting the privileges of the authorities of the church, that each should speak in his turn, and in his place, and in his time and season, that there may be perfect order in all things; and that every man, before he makes an objection to any item that is thrown before them for their consideration, should be sure that he can throw light upon the subject rather than spread darkness; and that his objection be founded in righteousness; which may be done by applying ourselves closely to study the mind and will of the Lord, whose Spirit always makes manifest, and demonstrates to the understanding of all who are in possession of his Spirit.

"I also stated to the Twelve that I did not countenance the harsh language of President Cowdery to them, neither in myself or any other man, although I have sometimes spoken too harshly from the impulse of the moment, and inasmuch as I have wounded your feelings, brethren, I ask your forgiveness, for I love you, and will hold you up with all my heart in all righteousness, before the Lord and before all men; for be assured, brethren, I am willing to stem the torrent of all opposition, in storms and in tempests, in thunders and in lightnings, by sea and by land, in the wilderness, or among false brethren, or mobs, or wherever God in his providence may call us. And I am determined that neither heights nor depths, principalities nor powers, things present or things to come, or any other creature, shall separate me from you. And I will now covenant with you before God, that I will not listen to nor credit any derogatory report against any of you, nor condemn you upon any testimony beneath the heavens, short of that testimony which is infallible, until I can see you face to face, and know of a surety; and I do place unremitting confidence in your work, for I believe you to be men of truth.

And I ask the same of you, when I tell you anything, that you place equal confidence in my word, for I will not tell you I knowing anything which I do not know. But I have already consumed more time than I intended when I commenced, and I will now give way to my colleagues.

"President Rigdon arose next and acquiesced in what I had said, and acknowledged to the Twelve that he had not done as he ought, in not citing Doctor Cowdery to trial on the charges that were put into his hands by the Twelve; that he had neglected his duty in this thing, for which he asked their forgiveness, and now attend to it, if they desired him to do so; and President Rigdon also observed to the Twelve, if he had spoken or reproved too harshly at any time, and had injured their feelings by so doing, he asked their forgiveness.

"The president of the Twelve then called a vote of that body to know whether they were perfectly satisfied with the explanation which we had given them, and whether they would enter into the covenant we had proposed to them, which was most readily manifested in the affirmative, by raising their hands to heaven in testimony of their willingness and desire to enter into this covenant, and their entire satisfaction with our explanation upon all the difficulties that were on their minds. We then took each other by the hand in confirmation of our covenant, and there was a perfect union of feeling on this occasion, and our hearts overflowed with blessings, which we pronounced on each other's heads as the Spirit gave us utterance.

"My scribe is included in this covenant, and these blessings with us, for I love him for the truth and integrity that dwell in him. And may God enable us all to perform our vows and covenants with each other, in all fidelity and righteousness before him, that our influence may be felt among the

nations of the earth, in mighty power, even to rend the kingdoms of darkness asunder, and triumph over priesthood and spiritual wickedness in high places, and break in pieces all kingdoms that are opposed to the kingdom of Christ, and spread the light and truth of the everlasting gospel from the rivers to the ends of the earth.

"Elder Beeman came in for counsel, to know whether it was best for him to return before the solemn assembly or not. After consideration, the council advised him to tarry.

"Council dismissed by singing and prayer. W. Parrish, scribe.

"Sunday morning, 17th. Attended meeting at the school-house at the usual hour; a large congregation assembled.

"I proceeded to organize the several quorums present, first the Presidency, then the Twelve, and the Seventy, also the counselors of Kirtland and Zion.

"President Rigdon then arose and observed that, instead of preaching, the time would be occupied by the Presidency and Twelve, in speaking each in their turn, until they had all spoken. The Lord poured out his Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God.

"In the afternoon I joined three couples in matrimony in the public congregation, viz, William F. Cahoon and Maranda Gibbs, Harvey Stanley and Larona Cahoon, Tunis Rapley and Louisa Cutler. We then administered the sacrament and dismissed the congregation, which was so dense that it was very unpleasant for all. We were then invited to a feast at Elder Cahoon's, which was prepared for the occasion, and had a good time while partaking of the rich repast; and I

verily realized that it was good for brethren to dwell together in unity, like the dew upon the mountains of Israel, where the Lord commanded blessings, even life forevermore. Spent the evening at home.

"Monday, 18th. Attended the Hebrew school. This day the elders' school was removed into the temple in the room adjoining ours.

"Tuesday, 19th. Spent the day at school. The Lord blessed us in our studies. This day we commenced reading in our Hebrew Bibles with much success. It seems as if the Lord opens our minds in a marvelous manner to understand his word in the original language; and my prayer is that God will speedily endue us with a knowledge of all languages and tongues, that his servants may go forth for the last time to bind up the law and seal up the testimony.

"**FORM OF MARRIAGE CERTIFICATE**

"I hereby certify, that, agreeable to the rules and regulations of the Church of Jesus Christ of Latter Day Saints, on matrimony, were joined in marriage, Mr. William F. Cahoone and Miss Nancy M. Gibbs, both of this place, on Sabbath, the 17th instant.

"JOSEPH SMITH, JUNIOR,

"*Presiding Elder of said Church.*

"KIRTLAND, OHIO, January 19, 1836.

"Wednesday morning, 20th. Attended school at the usual hour and spent the day in reading and lecturing, and made some advances in our studies.

"At evening I attended on a matrimonial occasion with my family, at Mr. John Johnson's, having been invited to join President John F. Boynton and Miss Susan Lowell in marriage. A large and respectable company assembled and were seated by Elders O. Hyde and W. Parrish in the following

order: The Presidency and their companions in the first seats, the Twelve Apostles in the second, the Seventy in the third, and the remainder of the congregation seated with their companions. Elder Boynton and lady, with their attendants, came in and were seated in front of the Presidency.

"A hymn was sung, after which I addressed the throne of grace. I then arose and read aloud a license (according to the law of the land), granting any minister of the gospel the privilege of solemnizing the rights of matrimony, and after calling for objection, if any there were, against the anticipated alliance between Elder Boynton and Miss Lowell, and waiting sufficient time, I observed that all forever after this must hold their peace. I then invited them to join hands. I pronounced the ceremony according to the rules and regulations of the Church of the Latter Day Saints, in the name of God and in the name of Jesus Christ; I pronounced upon them the blessings of Abraham, Isaac, and Jacob, and such other blessings as the Lord put into my heart; and being much under the influence of a cold, I then gave way, and President Rigdon arose and delivered a very forcible address, suited to the occasion, and closed the services of the evening by prayer.

"Elders Orson Hyde, Luke Johnson, and Warren Par-
rish then presented the Presidency with three servers of
glasses filled with wine to bless. And it fell to my lot to at-
tend to this duty, which I cheerfully discharged. It was then
passed round in order, then the cake in the same order; and
suffice it to say, our hearts were made glad while partaking
of the bounty of earth which was presented, until we had
taken our fill; and joy filled every bosom, and the countenances
of old and young seemed to bloom alike with cheerfulness and
smiles of youth; and an entire unison of feeling seemed to
pervade the congregation, and indeed I doubt whether the
pages of history can boast of a more splendid and innocent

wedding and feast than this, for it was conducted after the order of heaven, which has a time for all things; and this being a time of rejoicing, we heartily embraced it, and conducted ourselves accordingly. Took leave of the company, and returned home.

"At early candlelight I met with the Presidency at the west schoolroom, in the temple, to attend to the ordinance of anointing our heads with holy oil; also the councils of Kirtland and Zion met in the two adjoining rooms, who waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil and consecrated it in the name of Jesus Christ.

"We then laid our hands upon our aged Father Smith and invoked the blessings of heaven. I then anointed his head with the consecrated oil and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him and pronounced such blessings upon his head as the Lord put into their hearts, all blessing him to be our patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations.

"The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of the kingdom will enter; which was like unto circling flames of fire; also the blazing throne of God, whereon were seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marveled how it was he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

"Thus came the voice of the Lord unto me, saying:

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

"And I also beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, together in a circle, much fatigued, with their clothes tattered and feet swollen, and with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept.

"I also beheld Elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to

them, and a lame man standing before him supported by his crutches. He threw them down at his word and leaped as an hart by the mighty power of God. Also Elder Brigham Young, standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

"Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as myself, and the power of the Highest rested upon us. The house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. My scribe also received his anointing with us and saw in vision the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

"The bishop of Kirtland with his counselors, and the Bishop of Zion with his counselors, were present with us and received their anointings under the hands of Father Smith and were confirmed by the Presidency, and the glories of heaven were unfolded to them also.

"We then invited the counselors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the president of the counselors in Kirtland, and President David Whitmer the head of the president of the Counselors of Zion.

"The president of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the eldest.

"The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered

unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannahs, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in my vision all the Presidency in the celestial kingdom of God, and many others that were present. Our meeting was opened by singing, and prayer offered up by the head of each quorum; and closed by singing and invoking the benediction of heaven, with uplifted hands; and retired between one and two o'clock in the morning.

"Friday morning, 22d. Attended at the schoolroom at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.

"At evening we met at the same place, with the council of the Twelve, and the presidency of the Seventy, who were to receive this ordinance. The high councils of Kirtland and Zion were present also.

"After calling to order and organizing, the Presidency proceeded to consecrate the oil.

"We then laid our hands upon Elder Thomas B. Marsh, who is president of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head in the name of Jesus Christ and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the eldest. He then anointed and blessed his brethren from the eldest to the youngest. I also laid my hands upon them and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

"The Twelve then proceeded to anoint and bless the

presidency of the Seventy and seal upon their heads power and authority to anoint their brethren.

"The heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, "The horsemen of Israel and the chariots thereof."

"Brother Don C. Smith was also anointed and blessed to preside over the high priesthood.

"President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour.

"I then observed to the brethren that it was time to retire. We accordingly closed our interview and returned home at about two o'clock in the morning, and the Spirit and visions of God attended me through the night.

"Sunday, 24th. Met the several quorums in the room under the printing office, and after organizing and opening by prayer, called upon the high council of Kirtland to proceed and confess their sins as they might be directed by the Spirit, and they occupied the first part of the day and confessed and exhorted as the Spirit led.

"Afternoon, attended again and saw the bread and wine administered to the quorums and brethren who were present.

"In the evening met the Presidency in the room over the printing room, and counseled on the subject of endowment, and the preparation for the solemn assembly, which is to be called when the house of the Lord is finished."—*Millennial Star*, vol. 15, pp. 621, 622.

"Thursday, 28th. Attended school at the regular hour.

"In the evening, met the Quorum of High Priests in the

west room of the upper loft of the Lord's house, and, in company with my council of the Presidency, consecrated and anointed the counselors of the president of the high priesthood, and having instructed them and set the quorum in order, I left them to perform the holy anointing and went to the Quorum of Elders at the other end of the room. I assisted in anointing the counselors of the president of the elders, and gave the instruction necessary for the occasion, and left the president and his council to anoint the elders while I should go to the adjoining room and attend to the organizing and instructing of the Quorum of the Seventy.

"I found the Twelve Apostles assembled with this quorum, and I proceeded, with the Quorum of the Presidency, to instruct them, and also the seven presidents of the seventy elders, to call upon God with uplifted hands to seal the blessings which had been promised to them by the holy anointing. As I organized this quorum, with the Presidency in this room, President Sylvester Smith saw a pillar of fire rest down and abide upon the heads of the quorum as we stood in the midst of the Twelve.

"When the Twelve and the seven were through with their sealing prayer, I called upon President S. Rigdon to seal them with uplifted hands; and when he had done this, and cried hosannah, that all the congregation should join him and shout hosannah to God and the Lamb and glory to God in the highest. It was done so, and Elder Roger Orton saw a mighty angel, riding upon a horse of fire, with a flaming sword in his hand, followed by five others, encircle the house, and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits which were striving to disturb the Saints.

"President William Smith, one of the Twelve, saw the

heavens opened and the Lord's host protecting the Lord's anointed.

"President Zebedee Coltrin, one of the seven, saw the Savior extended before him, as upon the cross, and a little after, crowned, with glory upon his head, above the brightness of the sun.

"After these things were over, and a glorious vision which I saw had passed, I instructed the seven presidents to proceed and anoint the Seventy, and I returned to the room of the high priests and elders and attended to the sealing of what they had done, with uplifted hands.

"The Lord had assisted my brother Carlos, the president of the high priests, to go forward with the anointing of the high priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to thank God, with a loud hosannah, for his goodness to me and my father's family, and to all the children of men. Praise the Lord, all ye his Saints; praise his holy name.

"After these quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried Hosannah to God and the Lamb through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto me, and his glory was round about me. Praise the Lord.

"In the evening of Saturday, 30th, went to the upper rooms of the Lord's house and set the different quorums in order. Instructed the presidents of the Seventy concerning the order of their anointing and requested them to proceed and anoint the Seventy. Having set all the quorums in order, I returned to my house, being weary with continual anxiety and labor in putting all the authorities in order and in try-

ing to purify them for the solemn assembly, according to the commandment of the Lord.

"Sunday, 31st. Attended divine service in the school-house, organized the several quorums of the authorities of the church, appointed doorkeepers to keep order about the door because of the crowd and to prevent the house being excessively crowded. The high council of Zion occupied the first part of the day in speaking as they were led, and relating experiences, trials, etc.

"Afternoon. House came to order as usual, and President Sidney Rigdon delivered a short discourse, and we attended to the breaking of bread.

"In the evening of Monday, February 1, attended to the organizing of the Quorums of High Priests, Elders, Seventy, and Bishops, in the upper rooms of the house of the Lord, and after blessing each quorum in the name of the Lord I returned home. Had another interview with Mr. Seixas, our Hebrew teacher, and related to him some of the dealings of God to me, and gave him some of the evidence of the work of the latter days. He listened cordially and did not oppose.

"Tuesday, 2d. Attended school as usual, and various duties.

"Went to the schoolhouse in the evening and heard an animated discourse delivered by President Rigdon. He touched the outlines of our faith, showed the scattering and gathering of Israel, from the Scriptures, and the stick of Joseph in the hands of Ephraim, aside from that of Moses. It was an interesting meeting; the Spirit bore record that the Lord was well pleased." —*Millennial Star*, vol. 15, pp. 631-633.

"Saturday, 6th. Called the anointed together to receive the seal of their blessings. The High Priests and Elders in the council room as usual, the Seventy with the Twelve in

the second room, and the Bishops in the third. I labored with each of these quorums for some time to bring them to the order which God had shown to me, which is as follows—the first part to be spent in solemn prayer before God, without any talking or confusion; and the conclusion with a sealing prayer by President Rigdon, when all the quorums were to shout with one accord a solemn hosannah to God and the Lamb, with an Amen, Amen, and Amen; and then all take seats and lift up their hearts in silent prayer to God, and if any obtain a prophecy or vision, to rise and speak that all might be edified and rejoice together.

"I had considerable trouble to get all the quorums united in this order. I went from room to room repeatedly and charged each separately, assuring them that it was according to the mind of God; yet, notwithstanding all my labor, while I was in the east room with the Bishops' Quorum I felt by the Spirit that something was wrong in the Quorum of Elders in the west room, and I immediately requested President O. Cowdery and Hyrum Smith to go in and see what was the matter. The Quorum of Elders had not observed the order which I had given them and were reminded of it by President Don Carlos Smith, and mildly requested to preserve order and continue in prayer. Some of them replied they had a teacher of their own and did not wish to be troubled by others. This caused the Spirit of the Lord to withdraw; this interrupted the meeting, and this quorum lost their blessing in a great measure.

"The other quorums were more careful, and the Quorum of the Seventy enjoyed a great flow of the Holy Spirit. Many arose and spoke, testifying that they were filled with the Holy Ghost, which was like fire in their bones, so that they could not hold their peace, but were constrained to cry hosannah to God and the Lamb, and glory in the highest.

"President William Smith, one of the Twelve, saw a vision of Twelve and Seven in council together in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of his people.

"President Zebedee Coltrin, one of the Seven, saw a vision of the Lord's host. And others were filled with the Spirit, and spoke with tongues and prophesied. This was a time of rejoicing long to be remembered. Praise the Lord.

"At evening, met with the Presidency in the loft of the printing office, in company with the Presidency of the Seventy, to choose other seventy also. Blessed one of the Zion brethren. Dismissed and retired.

"Friday, 12th. Spent the day in reading Hebrew, and attended to the duties of my family and the duties of the church.

"I met in company with the several quorums, in the schoolroom in the temple at evening, to take into consideration the subject of ordination. I made some remarks upon the subject of our meeting, which were as follows—that many are desiring to be ordained to the ministry, who are not called; consequently the Lord is displeased. Secondly, many already have been ordained, who ought not to hold official stations in the church, because they dishonor themselves and the church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge. I requested the quorums to take some measures to regulate the same.

"Wednesday, 17th. Attended the school and read and translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages until I shall become master of them, if I am permitted to live long enough. At any rate, so long as I do live I am determined to make this my

object; and with the blessing of God, I shall succeed to my satisfaction.

"Sunday, 21st. Spent the day at home in reading, meditation, and prayer. I reviewed my lesson in Hebrew. Some three or four persons were baptized, and the powers of darkness seem to be giving way on all sides. Many who have been enemies to the work of the Lord are beginning to inquire into the faith of the Latter Day Saints and are friendly.

"Monday, 22d. Translated Hebrew with the first class in the morning. Returned home and made out my returns to the county clerk on eleven marriages which I had solemnized within three months—eight by license from the clerk of the court of common pleas in Geauga County, Ohio, and three by publishment. Sent them to Chardon by Elijah Fuller. I baptized John O. Waterman.

"Monday, 29th. Spent the day in studying as usual. A man called to see the house of the Lord, in company with another gentleman. On entering the door, they were politely invited by the gentleman who had charge of the house to take off their hats. One of them complied with the request unhesitatingly, while the other observed that he would not take off his hat nor bow to "Jo Smith," but that he had made "Jo" bow to him at a certain time. He was immediately informed by Elder George Morey, the keeper of the house, that his first business was to leave, for when a man imposed upon me he was imposed upon himself. The man manifested much anger but left the house. For this independence and resolution of Elder Morey, I respect him, and for the love he manifested towards me. And may Israel's God bless him and give him an ascendancy over all his enemies."—*Millennial Star*, pp. 643-647.

"Sunday, March 20th. Attended the house of worship. The Quorum of High Priests delivered short addresses to the

congregation in a very feeling and impressive manner. One individual was baptized at intermission.

"In the afternoon, administered the Lord's supper, as we are wont to do on every Sabbath, and the Lord blessed our souls with the outpouring of his Spirit, and we were made to rejoice in his goodness.

"Saturday, 26th. At home, attending to my domestic concerns in the morning. After breakfast, met with the Presidency to make arrangements for the solemn assembly, which occupied the remainder of the day."—*Millennial Star*, p. 708.

The above is confirmed by the following article in the same publication for December, 1879:

"Brother W. W. Blair: In reply to your letter of inquiry as to the teachings of my brother, Joseph Smith, on the subject of the 'Endowment,' to your first question, Did Joseph the Seer teach or give an endowment at Nauvoo, or elsewhere, the same or similar to that given by the Brighamites? I answer, He did not. Joseph Smith gave no such an endowment, nor did he give a similar one.

"That there was an endowment promised is true; but the order of that endowment was to be revealed to the church after the temple (spoken of in the revelation of 1841) should be completed.

"No such an order for the endowment as the administration of ordinances, or the administration of oaths and covenants was ever talked of by the prophet, to my knowledge.

"The understanding had, and the only thing talked of and taught by my brother Joseph, was that of a Solemn Assembly, and the purifying of the heart by prayer, and by this means effect a greater spiritual union in the church, both with the ministry and members of the church, and that the church might enjoy more of the Spirit's power, in the gifts of the

Spirit, to the edification and the increase of the faith of the Saints.

"What may be drawn from these statements is all that anyone can say in truth concerning the promised endowment as taught by Joseph Smith."

Individualism, on that side of it on which it represents the inviolable personality of the man or the woman, righteously rebelled against human interests being subordinated to property interests. Property is a means to an end, the end being the development of personality, and to sacrifice the end to the means is preposterous. But the individual is only one of the factors to be considered in the ethical relation, the other is the group with its interests. And individualism to-day raises its head and towers into the clouds, because the group ends which have been proposed no longer command respect—neither the political organization nor the social order as it exists.—*Hibbert's Journal*, October, 1923.

GENERAL SUNDAY SCHOOL ASSOCIATION

BY MISS NELLIE ANDERSON

(Continued from volume 17, page 411.)

1904

The thirteenth annual convention met at Kirtland, Ohio, April 4, 1904, in the temple.

FIRST PRIMARY LESSONS

The committee on first primary lessons reported the first lessons were published in October, 1903. They were published with the second primary lessons. The committee suggested the advisability of preparing six quarters of lessons, and then publish them in quarterly form, giving the teachers lessons for a year and a half, which, reviewed, will cover three years' work in the first primary grade.

The convention approved of this plan.

SPECIAL DAY PROGRAMS

The preparation and introduction of special day programs, such as Children's Day, Parents' Day, Christmas, Easter, and Rally Day, to be provided by the executive officers of the General Sunday School Association, were ordered and their use recommended to all schools as far as practical to observe at least two special days with appropriate programs during the year.

SUNSHINE BAND

The work of the Sunshine Band was introduced at this convention, being presented in the form of a petition from the Saint Louis District. The General Convention adopted the resolution, and the matter was referred to a committee of three to report at next General Convention.

NORMAL TRAINING COURSE

J. A. Gunsolley and Sisters Louise Palfrey and D. A. Anderson were chosen as a committee to prepare some plans for this work and report at next General Convention.

GENERAL OFFICERS

The only change in officers resulting from the election was that of second assistant superintendent. Brother E. H. Fisher was elected to that office.

**MERGING OF THE ZION'S RELIGIO-LITERARY SOCIETY AND THE
GENERAL SUNDAY SCHOOL ASSOCIATION**

The Zion's Religio-Literary Society asked that a committee be appointed from the General Sunday School Association to confer with a committee from Zion's Religio-Literary Society to consider the advisability of uniting the two organizations into one, and let all the work be carried on under one head. The request was granted, and Superintendent T. A. Hougas, Anna Salyards, and F. M. Sheehy were selected from the Sunday school to act with J. F. Mintun, Charles Fry, J. A. Gunsolley, Louise Palfrey, and Floralice Miller, of the Religio.

The Sunday school committee was instructed to report and have published this report six months previous to next convention.

CIRCULATING LIBRARY

The work of the circulating library, started by Sister L. Etzenhouser, was indorsed by the association.

INVITATION TO BRITISH ISLES MISSION

An invitation to the school of the British Isles Mission was ordered sent to them, inviting them to join the General Sunday School Association.

SONGBOOK

The use of the songbook, as published by the association, was recommended throughout the association.

STATISTICAL REPORTS

It was ordered that hereafter all statistical reports shall be published in leaflet form and ready to act upon at the annual convention, thereby doing away with the reading of such reports at the convention.

1905

The fourteenth General Convention met at Lamoni, Iowa, April 4, 1905.

THE "SUNDAY SCHOOL DEPARTMENT" IN THE "HERALD"

During the convention year, arrangements were made with the Board of Publication and the editor of the *Herald* for added space for the "Sunday School Department" in the *Herald*. The services of the quarterly editor were secured to prepare from week to week helps on the study of the Sunday school lesson.

HOME DEPARTMENT

Sister T. A. Hougas was appointed home department superintendent, and the work has flourished under her direction.

PARENTS' DAY PROGRAMS

Parents' Day programs were prepared for district conventions and also for local schools.

SUNSHINE BAND

The convention voted to look with favor upon the work done by the Zion's Hope Sunshine Band, of Saint Louis, Missouri.

ENLARGEMENT OF "HOPE"

Eveline Burgess, Fannie I. Morrison, and M. Walker were appointed a committee to try to arrange with the Board of Publication to increase the number of pages to eight instead of four, as at present in *Zion's Hope*.

MERGER COMMITTEE

Report of merger committee, as published in *Saints' Herald* of November 9, 1904, was approved and recommendations adopted.

The committee recommended the proposition be laid upon the table.

Action was taken ordering the publication of a teachers' quarterly, its nature to be determined by the executive committee and quarterly editor.

1906

The fifteenth annual convention convened at Independence, Missouri, April 4, 1906.

"THE SUNDAY SCHOOL EXPONENT"

The teachers' quarterly, ordered published at the 1905 convention, resulted in the publication of a monthly Sunday school paper, by name *The Sunday School Exponent*. The *Exponent* was made the official paper of the Sunday School Association, and the executive committee was authorized to provide for its editing and publication.

The editors of this periodical were: T. A. Hougas, editor in chief, assisted by department editors as follows: J. A. Gun-solley, "Normal Department"; Christiana Salyards, "The Lessons"; Mrs. E. Etzenhouser, "Library"; Mrs. T. A. Hougas, "Home Department"; D. J. Krahl, "Business Affairs of the Sunday School."

THE JUBILEE OFFERING

Sister M. Walker was instrumental in the effort of making a special effort to raise seven thousand dollars for a Christmas offering for the year 1905, with the idea of calling it a "Jubilee" offering. Districts and schools helped to swell the amount, and the sum of five thousand, seven hundred and forty-two dollars was raised, almost double what it had ever been before.

NAUVOO REUNION

The General Sunday School and Religio Associations together arranged for a reunion to be held at Nauvoo, Illinois, July 28 to August 5, 1906, inclusive.

The preaching services of this reunion were under the general care of the missionary in charge, Elder Heman C. Smith, the Sunday school work in charge of the general superintendent, and the Religio work in charge of the president of the society, the three acting jointly in the preparation for the reunion.

ELECTION OF OFFICERS

Superintendent, T. A. Hougas; first assistant superintendent, M. H. Siegfried; second assistant superintendent, A. F. McLean; secretary, D. J. Krahel; treasurer, John Smith; librarian, Sister L. Etzenhouser.

1907

The convention of 1907 was held at Lamoni, Iowa.

HERALD PUBLISHING HOUSE FIRE

On January 5, 1907, the Herald Publishing House was destroyed by fire. The Sunday School Association suffered some loss through this fire. All quarterlies on hand were destroyed. All constitutions and by-laws and home department supplies

were destroyed. The cuts from which were made the illustrations for primary lessons were also destroyed.

NORMAL WORK

The executive board was instructed to confer with the committee appointed by the Religio to examine into the practicability of normal work and act.

Brethren W. N. Robinson and Walter W. Smith were appointed superintendent and associate respectively, they to have the work of preparation and conducting this line of study throughout the year.

SUNDAY SCHOOL INSTITUTES

The holding of Sunday school institutes was ordered, and the executive committee authorized to provide therefor.

ELECTION OF OFFICERS

The officers elected were: Superintendent, T. A. Hougas; first assistant, W. N. Robinson; second assistant, E. H. Fisher; secretary, D. J. Krahl; treasurer, John Smith; librarian, Sister E. Etzenhouser; home department superintendent, Sister T. A. Hougas.

LIBRARY WORK

Sister E. Etzenhouser, W. N. Robinson, and D. J. Krahl were appointed to confer with a similar committee of the church and of the Religio to consider the library question and have full power to consider the library work in all its phases, with power to take needed action.

CLASS BOOKS AND RECORDS

The executive officers were instructed to take such action as is deemed advisable in the preparation of class books and record books.

DONATIONS

One thousand dollars was donated toward the construction of the church sanitarium.

Also one thousand dollars was donated toward the equipment of a manual training department for Graceland College.

NORMAL WORK

The course of study as outlined by the committee on normal work.

The Elementary Course consists of:

1. A course in the Bible; (a) its structure; (b) its history; (c) its geography; (d) its biography; (e) its institutions; (f) its evidences; (g) its literature, etc.
2. A course in Sunday school organization, management, etc.
3. A course in elementary psychology.
4. A course in Sunday school pedagogy.

The textbook adopted by the joint committee is Hurlbut's Revised Normal Lessons.

Course Number Two:

The Book of Mormon taken up by topics, and the Doctrine and Covenants and the Bible used as collateral study.

Examinations are given on the work taken, and when students have successfully completed the course they will, upon the payment of a graduation fee of twenty-five cents, receive a diploma signed by the president and secretary of the General Religio, the superintendent and secretary of the General Sunday School Association, and the superintendent and associate superintendent of the normal department.

Post-graduate work may be done by those who have completed the elementary course under the direction of the superintendent of the department, for which appropriate seals indicating the work done will be awarded the student, these to be attached to the diploma.

1908

The seventeenth session of the General Sunday School Association met April 3, 1908, at Independence, Missouri.

THE FUTURE LESSONS

The general superintendent in his annual report recommended the establishing of a permanent lessons committee, whose duty it shall be to determine the course of lessons and select the Bible texts therefor. A petition from the Clinton, Missouri, District asked for the same. A communication from the Colorado District asked for the adoption of the International Lesson Texts and the supplying of lesson leaflets.

Southern Michigan and Northern Indiana District asked for shorter lessons.

The Independence Stake association asked for a provision for supplementary work for the second primary grades.

The editor of gospel quarterlies in her report recommended a repeal of the order requiring a uniform text for the three regular grades of the quarterly, expecting in time to establish graded lessons for the primary and intermediate grades. All these communications or petitions were submitted to a committee of five consisting of Sister Anna Salyards and Brethren J. A. Gunsolley, Walter W. Smith, T. W. Williams, and T. A. Hougas. The report of the committee was adopted, namely, the uniformity of texts continued for a time in the preparation of the lessons, and preparation of permanent graded supplementary work recommended. Lesson leaves to be provided if found practicable. Shorter lessons recommended, and a permanent lessons committee recommended.

This committee selected was: J. A. Gunsolley, one-year term; Duncan Campbell, two-year term; Heman C. Smith, three-year term; the general superintendent and the editor of quarterlies to be ex officio members of the committee.

CONSTITUTIONAL AMENDMENTS

Amendments to the constitution and by-laws were adopted, which in effect leaves any district free to vote for officers in any way the convention may elect.

Amendments were adopted concerning library commission for the care of library work in the several localities.

NORMAL DEPARTMENT

The normal department reported considerable progress.

GRADUATING EXERCISES

The first graduation exercises of the Religio-Sunday-School Normal Department were held.

ELECTION OF OFFICERS

The election of officers resulted in the reelection of the same officers as served during the previous year.

1909

The eighteenth convention convened April 3, 1909, at Lamoni, Iowa.

ELECTION OF OFFICERS

The election of officers resulted in but two changes. The former superintendent, T. A. Hougas, was sustained for another year. E. H. Fisher was elected first assistant superintendent; Daniel Macgregor, second assistant superintendent; D. J. Krahl, secretary; John Smith, treasurer; Mrs. T. A. Hougas, home department superintendent; E. H. Fisher, member of library commission.

LESSONS COMMITTEE

The first meeting of the lessons committee was held at Lamoni, Iowa, November 13 and 14, 1908. T. A. Hougas was chosen chairman and J. A. Gunsolley secretary of the committee. Lessons were arranged for until June, 1910.

LESSON LEAFLETS

A test for the leaflet proposition had its beginning in January, 1909. Only the senior grade was finished in leaflet form, consisting of a four-page leaflet, with one Sunday's lesson and map, at a price of ten cents per dozen leaflets.

SUPPLEMENTARY WORK

The supplementary lessons for Sunday school classes to be used in connection with the regular lessons of the quarterly, as provided for at the General Convention of 1908, was referred to the lessons committee, and they appointed a subcommittee to do the work of preparing the lessons. This committee appointed was J. A. Gunsolley, Mrs. B. C. Smith, and Mrs. D. H. Blair. They met during the holidays at Independence, Missouri, and prepared such course, extending from the cradle roll to the eighteen-year-old seniors, which course was approved by the lessons committee and then published.

FIRST PRIMARY QUARTERLIES

A part of the plates and cuts of the first primary quarterly were destroyed by the Herald Office fire. Sisters Anna Salyards and Callie B. Stebbins were appointed to revise these lessons and secure, as far as possible, suitable illustrations for the lessons.

ADVANCED COURSE

A measure was introduced looking to the issuing of an advanced course of Sunday school lessons upon the "Apostasy, Reformation, and Restoration" and "Latter-day events." The matter was not discussed at this convention but was left to be considered during the year by the districts, which should instruct their delegates how to vote.

FIELD WORK

Arrangements for field work for the year, in part, were as follows: Canadian field, under direct care of Daniel Macgregor; eastern portion of the United States, under E. H. Fisher.

Other field work, reunions, institutes, and conventions to be provided for as might be possible and advisable.

FREE QUARTERLIES AND EXPONENTS

It has been the custom for the General Sunday School Association to furnish the senior quarterly and *Sunday School Exponent* free to all General Conference appointees.

RELIGIO-SUNDAY-SCHOOL NORMAL DEPARTMENT

The graduating exercises of the Religio-Sunday-School Normal Department were held during the evening session of April 3. Following this session, the graduates and members of the class of 1908 met in the primary rooms of the church and organized an alumni association, its object being to advance the normal work, and its membership to consist of those who have finished the normal course.

The officers elected were: President, D. A. Anderson; vice president, S. A. Burgess; secretary, Eunice W. Smith; treasurer, Nellie Anderson.

CREDENTIALS REPORT

At this convention a resolution was adopted providing for trying, as an experiment at next convention, to have the names of delegates and ex officios printed and ready for distribution at the beginning of convention, replacing the present system of having the names read.

SUNDAY SCHOOL HISTORY

The executive committee of the General Sunday School Association has arranged for the compilation of historical

matter pertaining to the Sunday school movement in the church. To have all sections of the country properly represented, the territory has been assigned as follows: Canada, in charge of Brother Daniel Macgregor; Eastern Mission, in charge of Brother E. H. Fisher; south of the Ohio River and east of the Mississippi, in charge of Sister D. E. Tucker; Missouri, Kansas, Arkansas, Louisiana, Oklahoma, Texas, Western Slope, Australia, British Isles, Society Islands, and Hawaii Territory in charge of Brother D. J. Krahel. The remainder of the United States in charge of Brother T. A. Hougas.

To properly collect the historical data will require the assistance of all. Please see to it that all records, both of districts and schools, are placed in the hands of a custodian for preservation.

This will be of great assistance to the historian, and reliable information will be in readiness, avoiding unnecessary delay.—*Sunday School Exponent*, vol. 4, No. 9.

1910

The nineteenth General Sunday School Convention met at Independence, Missouri, April 4, 1910.

STANDARD OF EXCELLENCE

At the convention of 1909 the following "Standard of Excellence" was adopted and has been introduced into active service throughout various districts during the year.

1. District fully organized.
2. Convention held at least annually.
3. District represented at General Convention by delegates with credentials.
4. Session of institute work held annually.
5. Statistics reported to general secretary annually.
6. Library work in harmony with plan outlined by the library commission.

7. Fifty per cent of schools represented at district conventions.
8. Fifty per cent of schools having cradle rolls.
9. Fifty per cent of schools having home classes.
10. Fifty per cent of schools having normal classes.

A Third Grade District

Is one that has qualified on five points of the standard, including point 5.

A Second Grade District

Is one that has qualified on eight points of the standard, including point 5.

A First Grade District

Is one that has qualified on ten points of the standard.

—*Sunday School Exponent*, vol. 5, p. 107.

ANNUAL GRADUATION EXERCISES

The annual graduation exercises of the Religio-Sunday school were held on the evening of April 4. At the close of the graduation exercises, the Normal Alumni Association held its annual business session and reunion.

The constitution and by-laws were adopted, and the following officers were elected: Mr. Samuel A. Burgess, president; Mr. J. A. Gunsolley, vice president; Mrs. Walter W. Smith, secretary; Miss Nellie M. Anderson, treasurer.

CONSTITUTION

Article I. Name.—This association shall be called the Religio-Sunday School Normal Alumni Association.

Article II. Object.—Its objects are to cultivate and maintain better acquaintance among its members and encourage advance study and work along normal lines.

Article III. Membership.—(1) The graduates of the Religio-Sunday School Normal Departments shall be eligible to membership in this association. (2) And may be enrolled upon application to the secretary.

Article IV. Officers.—The officers shall consist of president, vice president, secretary, and treasurer, who shall perform the usual duties of these offices. They shall constitute the executive board and shall be elected at the annual meeting and hold office until their successors are qualified.

Article V. Annual Meeting.—The annual meeting and reunion shall be held during the General Convention and Conference in April, the exact time being left to the executive board. The program and light re-

freshments shall be provided under the direction of the executive board.
Article VI. Dues.—Dues shall consist of voluntary donations.

Article VII. Local Association.—(a) Local Associations may be formed under the direction and with the advice of the executive board.
(b) They may elect their own officers and arrange suitable meetings.

Article VIII. Executive Board.—The executive board shall conduct the affairs of this association and make all necessary provisions.

Article IX. Parliamentary Authority.—The church book of rules, Rules of Order and Debate, shall be the parliamentary authority of the association.

Article X. Amendments.—This constitution may be amended at any annual meeting by a two-thirds vote, provided a copy of amendments has been submitted to the executive board not later than March 1.

Adopted at Independence, Missouri, April 4, 1910.

WORLD'S SUNDAY SCHOOL CONVENTION

Fifty-one nations were represented in an assembly at Washington, District of Columbia, May 19, 1910, for the World's Sunday School Convention.

Sister Anna Salyards and Brother Daniel Macgregor were sent as delegates to this convention.

Sister Anna Salyards was the only one of the General Sunday School Association workers who obtained a seat at the Washington convention. She was credentialed by the Iowa State delegation.

SUNDAY SCHOOL HISTORIAN

Pursuant to instructions from the convention, the executive committee, advising with the church historian, appointed Brother W. N. Robinson the historian for the General Sunday School Association.

ELECTION OF OFFICERS

The officers elected were: Daniel Macgregor, superintendent; W. N. Robinson, first assistant superintendent; G. R. Wells, second assistant; D. J. Krahl, secretary; Maggie Macgregor, home department superintendent; John Smith, treasurer; E. H. Fisher, library commissioner.

DONATIONS

One hundred fifty dollars was appropriated toward the publication of a juvenile history of the church.

Twenty-five dollars was appropriated to pay for Books of Mormon to donate to the Indians in Oklahoma.

INTERNATIONAL TEXT

A resolution pertaining to the adopting of the international text to be treated from our viewpoint was referred to the lessons committee.

1911

The twentieth convention was held at Lamoni, Iowa, April 4 and 5, 1911.

DONATIONS

Two hundred dollars was donated to Graceland College library.

The annual graduation exercises of the normal department occurred April 4, at a quarter of eight in the evening.

ELECTION OF OFFICERS

Superintendent, Daniel Macgregor; first assistant, Gomer R. Wells; second assistant, A. H. Parsons; secretary, D. J. Krahl; treasurer, John Smith; home department superintendent, Sister Florence McNichols; library commissioner, E. H. Fisher.

PRINTED CREDENTIALS

At this convention was ordered, as a standing rule, that the list of delegates be printed before the convention.

By recommendation of the general superintendent, the convention ordered that a committee be appointed to expedite the business of the convention. It was voted that the superintendency constitute this committee.

AUXILIARY PAPER

At a joint meeting of the executive committees of Relgio and Sunday school, a resolution was passed to the effect that they look with favor on the merging of departments and official organs of the auxiliaries in order to form one strong joint auxiliary paper.

1912

The twenty-first General Sunday School Convention was held at Independence, Missouri, April 4 and 5, 1912.

On recommendation of the Sunday school executive board, three new committees were granted: a resolutions, a nominating, and an appropriations committee.

SUNDAY SCHOOL HISTORIAN

Brother W. N. Robinson tendered his resignation as general Sunday school historian.

APPROPRIATIONS

Eight hundred dollars was appropriated for the Hawaiian Chinese mission house; \$100 for library commission; \$750 for contingent expenses; \$50 for work of social purity board; \$100 for *Sandhedens Banner*.

GRADED LESSONS

The matter of graded lessons, which was referred to the districts and schools for their action, resulted in the adoption of graded lessons.

UNIFORMITY OF TEXTS

The convention ordered that the rule requiring uniformity of lesson texts be repealed and that a graded system of lessons be provided.

ELECTION OF OFFICERS

The following officers were elected: Superintendent, Daniel Macgregor; first assistant superintendent, Gomer R. Wells; second assistant, Sister Annie Reynolds; secretary, David J. Krahl; treasurer, John Smith; member of library commission, E. H. Fisher; revising committee, R. S. Salyards, John Smith, and A. Carmichael; member lessons committee, John F. Garver; home department superintendent, Florence McNichols.

SUNDAY SCHOOL HISTORIAN

The matter of choosing a Sunday school historian was referred to the executive committee and the church historian.

NORMAL BIBLE LESSONS

Sisters Louise Palfrey Sheldon and Lucy L. Ressegue were appointed to act with the committee appointed by the Religio (Anna Salyards, J. W. Peterson, and S. A. Burgess) with a view to providing a course of lessons in normal Bible study.

SOCIAL PURITY BOARD

R. W. Farrell was elected a member of the social purity board to act with one elected from Religio and one from the General Conference.

WORLD'S SUNDAY SCHOOL CONVENTION

The executive committee were authorized to appoint one or more delegates to the World's Sunday School Convention to be held at Zurich, Switzerland, during May, 1913, and to ask the general church secretary to authenticate such appointment.

GRADING SCHOOLS

Schools were instructed to grade pupils as closely as possible upon the basis of age, capability, and work done.

Five quarterlies to be provided: Beginners (first primary), for ages about three to six years; Primary, six to nine years; Junior, nine to twelve; Intermediate, twelve to fifteen; Senior, fifteen to eighteen.

Separate editors appointed for each quarterly.

According to the course of study ordered by the lessons committee, the new graded lessons would begin with the first quarter of 1913.

"EXPONENT"

Beginning July 1, 1912, the *Exponent* was published quarterly.

MEETING OF THE LESSONS COMMITTEE

At the call of the general superintendent, the lessons committee of the association met at Lamoni, Iowa, July 5 to 8, 1912.

There were present: Daniel Macgregor, general superintendent; Christiana Salyards, editor of senior quarterly; Lucie H. Sears, editor of intermediate quarterly; Margaret Macgregor, editor of junior quarterly; Anna Zimmermann, editor of primary quarterly; Hattie R. Griffiths, editor of beginner quarterly; J. A. Gunsolley, Heman C. Smith, and John F. Garver of lessons committee.

G. R. Wells, editor of *Exponent*, was invited to sit with the committee, and given privilege of voice in their deliberations.

PRICE OF QUARTERLIES

Senior grade; six cents per quarter; twenty cents per year.

Intermediate grade; four cents each per quarter; twelve cents per year.

Junior grade; four cents per quarter; twelve cents per year.

Primary grade; four cents per quarter; twelve cents per year.

Beginner grade; five cents per quarter; fifteen cents per year.

GRADED LESSONS IN DETAIL

Beginner's Course; for Ages 2, 4, and 5

Aim of the Course: To teach the little child of God, as a heavenly Father; to help him to know that the heavenly Father loves, cares for, and protects him; simple truths taught in words the child understands; parental love a means of explaining the heavenly Father's love.

Themes of Lessons

First Year: The heavenly Father's care; thanksgiving for care; thanksgiving for God's best gift; love shown through care; the loving care of Jesus; God's care of life; our part in the care of flowers and birds; duty of obedience; love shown by prayer and praise; love shown by kindness in the family; love shown by kindness outside the family.

Second Year: The heavenly Father's protection; thanksgiving for protection; thanksgiving for God's best gift; our heavenly Father's protection in nature; our Father's protection in caring for his children; Jesus teaching how to pray; Jesus the helper; God's gift of life; God's gift of sun, wind, and rain; children helping; friendly helpers.

Third Year: Giving; the baby Jesus; the boy Jesus; the man Jesus; home life; reverence; repentance; forgiveness; prayer; kindness.

(These themes may not be taken up in the exact rotation as here given.)

Primary Course; for Ages 6, 7, and 8

Aim of the Course: To teach faith and obedience by telling stories from the Bible, Book of Mormon, and Church History.

Themes of the Lessons

First Year: Prayer; stories showing the efficacy of prayer; faith; repentance; the new life; the springtime in nature; baptism and the resurrection; laying on of hands; confirmation; blessing of children; healing of the sick; obedience, missionary work, as shown by stories from the Old Testament and stories of our day; God's gifts in all ages, physical, material, and spiritual; giving thanks for God's gifts, leading to Thanksgiving time; giving the tenth to the Lord; God's best gift, leading to Christmas.

Second Year; aim: To illustrate the first principles of the gospel with stories from the New Testament. Themes of the lessons, same as those of the first year.

Third Year; aim: To illustrate the first principles of the gospel with stories from the Old and New Testaments, the Book of Mormon, and Church History, with special emphasis on obedience. Themes of the lessons: Same topics, the stories and illustrations differing from the preceding two years; in addition also the presentation of the gospel in all ages—Adam, Moses, Jesus, and in our day; endowment of the Spirit at Pentecost and at the dedication of the Kirtland Temple.

Junior Course; for Ages 9, 10, and 11

Aim of the Course: To give an outline of God's dealings with man as given in the successive chapters of the Bible, revealing gospel principles, graces, and gifts as they appear in the Bible characters and descriptive visions of the word.

Themes of the Lessons

The first two years are taken from the Old Testament, with references to the Book of Mormon, as they historically occur in the prophecy of Joseph, the scattering of Babel, and at the time of the captivity.

The third year: the themes are taken from the New Testament, with two or three lessons on latter-day events, and conclude with the story of the resurrection, second coming of Christ, millennium, the new earth, and the holy city.

Intermediate Course; for Ages 12, 13, and 14

Aim of the course: To aid in character building, by presenting religious and moral truths, with a historical background; and to teach the child his duty in everyday life.

(In preceding grades, the lessons have been taught in story form. The children of this grade will study from the scriptural text.)

Themes of the Lessons

First Year: A year with the Old Testament; Bible geography; Bible history, chronologically arranged; biography; Book of Mormon used in connection with Old Testament history.

Second Year: A year with the New Testament; the New Testament church; organization; practice and teachings; biographies; downfall of the church; correlate the rise and fall of the church in America.

Third Year: Restoration of the gospel; the latter-day gospel; principles; method and manner of founding the church; officers.

Senior Course; for Ages 15, 16, 17, and Up

Outline of the course; first year: The Hebrew prophets, with contemporaneous Jewish history.

Second Year: The apostles and their writings.

Third Year: Jewish history from the fall of Jerusalem to modern times, briefly sketched, for one quarter; the Christian church, same period, one quarter; the Christian church, its restoration and development (Latter Day Saint), two quarters.

1913

The twenty-second convention of the General Sunday School Association was held at Lamoni, Iowa, April 4 and 5, 1913.

AMALGAMATION COMMITTEE

T. A. Hougas, Daniel Macgregor, and D. J. Krahl were selected as a committee to act with the committee appointed by the Religio organization to consider the question of combining the Sunday School Association and Religio Society. This committee to report to the convention of 1914.

BEGINNER QUARTERLY

The convention ordered that the beginner quarterly be prepared for the teachers' use only, with such helps and suggestions as may be necessary for their work, and that a small leaflet containing a lesson story be published to be given to the pupil on the day when the lesson story is presented in the school. It should also contain the golden text for the following Sunday, to be memorized at home.

RESOLUTION OF APPRECIATION

A resolution of appreciation of the work of Sister Anna Salyards for her efficient, faithful, and consecrated devotion to the arduous tasks imposed upon her during the last twenty years, was unanimously adopted.

ELECTION OF OFFICERS

Officers elected were: Superintendent, Daniel Macgregor; first assistant, Gomer R. Wells; second assistant, Sister M. A. Etzenhouser; secretary, W. N. Robinson; home department superintendent, Sister E. S. McNichols; treasurer, John Smith; member of library commission, E. H. Fisher; member social purity board, Ralph W. Farrell; J. A. Gunsolley was re-elected member of lessons committee.

APPROPRIATIONS

An appropriation of five hundred dollars was ordered to be expended under direction of the trustees of Graceland Col-

lege for the purpose of aiding young men and women to secure an education at Graceland College.

The amount furnished any student not to exceed sixty dollars for the year.

The amount to be considered as loaned without interest to the recipient to be returned by the student as soon after leaving school as practicable.

Said money when returned to be loaned again to some needy student returnable as before, thus making a permanent aid fund.

One hundred dollars allowed for library work; \$50 for social purity work; \$750 for contingent expenses.

1914

The twenty-third convention was held at Independence, Missouri, April 4 and 5, 1914.

The total membership of the association now numbers 33,062.

MERGING COMMITTEE

The committee appointed to consider the matter of merging the Religio Society and the Sunday School Association reported: "We do not favor a merging of the two societies at the present time only as they both shall merge into the general church by a closer affiliation therewith through the presiding and governing councils of the church." The report was adopted.

NOMINATING COMMITTEE

A resolution, relative to the power to nominate the general superintendent being lodged with the joint council of the Presidency and Twelve together with a committee of three appointed from the association, was adopted.

D. J. Krahl, Walter W. Smith, and J. A. Tanner were the committee appointed.

The convention voted to appropriate \$125 for supplies for the Jerusalem, Palestine, Sunday school.

BIBLE NORMAL BOOK

The matter of a new Bible normal book was referred to the General Conference.

ELECTION OF OFFICERS

The joint council of Presidency and Twelve presented the name of Brother Wallace N. Robinson as a desirable candidate for the office of general superintendent.

W. N. Robinson was elected general superintendent; G. R. Wells, first assistant; E. D. Moore, secretary; John Smith, treasurer; Sister E. S. McNichols, home department superintendent; Sister T. J. Sheldon, member library commission; R. W. Farrell, member of social purity board.

6. That the following be selected to compose the consulting board: S. A. Burgess, Floyd M. McDowell of Lamoni, and Mrs. W. W. Smith, of Independence, Missouri.

(Signed)

G. R. WELLS,
S. A. BURGESS,
E. D. MOORE, *Committee.*

By motion it was ordered that the employment of Sister Salyards begin not later than November 1, 1919, and that in the opinion of this council the work should be completed by the middle of 1920.

The report of the committee as a whole was adopted.

M. H. Siegfried was appointed to confer with Sister Salyards on finances and was authorized to make such arrangements as he deemed necessary, not exceeding \$75 per month.

It was voted that the principal work of Sister Salyards shall be revising and coordinating.

The report on object lessons for little children was as follows:

Your committee on object lessons for little children report:

1. That we favor the preparation of a one-year course of object lessons for little ones three to four years of age as a preschool course.
2. That we authorize Sister Tessie Smith to prepare one quarter's lessons, to be submitted to the consulting board, for examination and approval, and if approved she is authorized to finish the year's course.
3. That we are willing to reimburse her for all necessary expense.

(Signed)

G. R. WELLS,
S. A. BURGESS,
M. H. SIEGFRIED,
A. L. SANFORD, Committee.

The London District Sunday School Association recommended that the General Sunday School Association design a Sunday school pin similar to one now in use by the Religio. This was referred to the executive council to act.

1920

The Gospel Literature Department was abolished.

There will be no more names of those giving Christmas offerings in the *Blue Stepping Stones*. Instead, the name of the school will be given showing the amount given by the school.

Adult quarterlies were authorized edited and published.

A teacher's quarterly was authorized and a Sunday school manual was authorized published.

Proposal concerning a periodical for the Sunday school and Religio was authorized by conference but not directed to be done.

During the summer of 1920 the First Presidency appointed W. W. Smith to have charge of the library work. This released the office of member library board from the Sunday School Department.

The home department of Religio and Sunday school and the cradle roll department were given to the Women's Department for their care and supervision.

JANUARY 25, 1920

The following report of the consulting board was brought before the executive council:

LAMONI, IOWA, January 8, 1920.

*To the Executive Council of the General Sunday School Association;
Greeting:*

1. Three sessions were held by your committee appointed to act as an advisory board, and the editor in chief at Lamoni, Iowa, January 2 and 3. Upon invitation of the committee, your superintendent, G. R. Wells, and the superintendent of the Lamoni Sunday school, A. Max Carmichael, were present.

2. Much of the time was taken in going over the lessons for the last one and a half years of the present course, at the request of the editor in chief, to consider various amendments which she considered advisable. But our greatest interest was undoubtedly in the work to be handled from January, 1922, to December, 1924.

3. It is clear to us that the work should be in shape so that when our quarterlies are printed they can be plated and preserved without the necessity for correction. It is also plain to us, to do the necessary work, the work cannot be completed by July, 1920. The consulting board respectfully request that you extend the time to at least January 1, 1924.

4. It is our opinion that to "coordinate" the quarterlies in educational aspects means that the work should be so arranged as best to meet the need of the children in each grade and be best adapted for teaching at that age and grade.

5. A tremendous amount of research work has been done in recent years in child psychology at various ages. Some excellent works have been prepared on Bible schools in connection with this modern research work. We are not as familiar as we should be with this literature. One problem is to acquaint ourselves immediately with the best methods used by others, and the results of this research work, and of the arrangements of the best Bible schools, and then *adapt* the principles involved to *our* needs. This should be given immediate consideration, and is being given such attention by us. The committee were unanimously of the opinion that we know of no work that we can *adopt* as it stands, without revision and adaptation to our needs.

6. We are undertaking immediate examination to determine the essential principles in a way to see that they are all considered within the course, with repetition of the most important principles where needed at different ages, and an elimination of that which is not essential or important but in an effort to see that all the essential principles are fully covered. The word *essential* must have very broad treatment.

7. In addition, we are undertaking a research to determine the results of past Sunday school work.

JOURNAL OF HISTORY

8. In addition to this we are undertaking an immediate research by two subcommittees, Sister Eunice Winn Smith, Sister Tessie Smith, and Sister Ruby Williamson, for the ages three to nine years; F. M. McDowell, A. M. Carmichael, and G. R. Wells, for the ages of nine to seventeen and twenty-five, if practicable, both committees to determine by original research those questions which children spontaneously ask at different ages, their habits, attitude, their interest, skills, and inclinations.

9. We feel that it is essential that such a review be made and that we determine on the broadest possible plan the best methods of approach, before attempting finally to coordinate the lessons.

10. However, we have requested the editor in chief to proceed to outline the fundamental and essential principles and to carry on her work energetically, with a view to the best written work we can at present secure. We have also requested that she make a survey of the Saint Joseph Library, to ascertain what books are there, on hand or accessible.

11. As we view the work, it is of the most vital importance to the church, and means much for future citizenship, in the church and in Zion, and it all means that this work should be well done, and that it should be done thoroughly and carefully before we attempt to put it in permanent form. It represents missionary work on the broadest possible principles, and would be justified if we had to request from the church and the Presiding Bishopric several thousand dollars for its accomplishment. But we hope and believe that no such sum will be necessary. We do, however, request that at this time you make an appropriation of not less than \$100 to meet necessary expenses of research work. We desire to push this work aggressively and immediately.

12. We are agreed that the present lessons should be used so far as possible and on all questions of doubt should be given preference. But we are also agreed that the present lessons should not deter us from doing the work in the most thorough manner possible.

13. We approach the problem with much humility, realizing its stress and its great importance to the church, yet with great hope that with the direction of our heavenly Father and through his Holy Spirit, we may be able to do it in a manner acceptable to him and to the best interest of his work.

All of which is most respectfully submitted. (Signed)
S. A. BURGESS, *Chairman.*

(To be continued.)

LOCAL HISTORY

(Continued from volume 17, page 485.)

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL APRIL 16, 1916, TO MARCH, 1917

THE LAMONI BRANCH

On December 14 the Sunday school reelected George W. Blair as its superintendent. He has served in this capacity for eight years. Few changes were made in the personnel of the officers. The Religio elected Paul N. Craig for its president the coming year, and as his associates Frank McDonald and Alonzo Jones.

On Friday, January 5, 1917, the Patronesses elected the following officers for the coming year: Flora Scott, president; Ursula Grenawalt, vice president; Nellie Anderson, secretary; Annie Midgorden, corresponding secretary; Nellie Prall, treasurer. The greater part of the membership of this society reside in Lamoni and work exclusively for Graceland College. The financial report for the past year follows:

Balance, January 7, 1916, \$40.95; receipts, \$368.41; expenditures, \$242.41; balance January 5, 1917, \$166.95. Two scholarships for the year 1916-17, \$90; donated \$25 to wireless station. Supplied dormitories with 28 tablecloths, 60 sheets, 62 pillowslips, 54 dish towels, 3 dozen pie plates, 3 dozen sauce dishes, 3 water pitchers, 8 vegetable dishes, 12 vegetable spoons, 1 food chopper, 1 mirror, 4 mattresses, 3 springs, 1 picture frame.

HEALTH SUPERVISOR

(From the Lamoni *Chronicle*, September 14, 1916.)

Miss Ethel Kelley has been chosen by the Presidency of the Latter Day Saint Church as health supervisor of the church institutions situated in Lamoni, and of the missionaries' families and the poor and needy of the church. Miss Kelley is health advisor of Graceland College and has the boys' and girls' dormitories under her supervision.

One of the duties of the Health Department is to see that the institutions are run in a hygienic and sanitary manner, that the inmates of

the Homes have proper care when sick, and that proper precautions are taken to protect the other inmates and the community.

In connection with her other work, Miss Kelley assists Doctor Mather in a free dental clinic for the Children's Home and by proper recommendations free dental advice will be given to any needy child unable to pay for same. It is hoped that a free medical clinic can be arranged for soon.

This community is very fortunate in having Miss Kelley, who is a trained nurse, at the head of this work. She gave up a lucrative position in Kansas City to take charge of the work and should have the hearty cooperation of every resident of Lamoni.

The Lamoni Branch membership is now 1,763, about 500 of them being on the scattered list. The Christmas offering has been increased to \$560.19.

LAMONI CHOIR "ON THE JOB"

Just because Lamoni very seldom appears in the Staff is no sign that we are not active and doing our share to help along the good work of the general choir movement. We are believers in the idea that "actions speak louder than words," and if you will come to General Conference next month we will endeavor to show you that we are very much alive and up to the minute.

Brother Craig is of course more than busy working with the singers on the "Messiah" choruses and also the regular conference anthems, having two practices a week, and, needless to say, all are quite enthusiastic and working hard to have things in shape. And we must not forget the orchestra. They are going to have something interesting too.

In addition to the regular conference music, glee clubs are working up a very pleasing musical comedy ("Pinafore") to be given at the Coliseum. But this is not all, either, there being more good things in store for you, so we would suggest and urge that you all come to conference and join us, for it is easier to show you than to tell you.

H. C. BURGESS, *Reporter, Lamoni Choir.*

—*Saints' Herald* for March 14, 1917.

THE BLOOMINGTON BRANCH

There are one hundred members in this branch. A. L. Keen is president; I. A. Monroe, priest; J. H. Martin, teacher; E. R. Outhouse, deacon. The reporter says:

I think the branch is in good condition spiritually, yet there is room for improvement of course. The Wednesday night prayer meetings have been unusually well attended until the past few weeks when the cold weather and la grippe have thinned the ranks. "The poor we

have always with us," which gives the others a chance to impart of their goods and so become more unselfish. Altogether I think I can report Bloomington Branch in good condition.

The Sunday school has a membership of one hundred four. Joseph Hoffman is superintendent; R. A. Ballantyne, assistant; Alvin Ballantyne, secretary; Mary Ballantyne, treasurer.

The Religio has an average attendance of thirty to thirty-five. A. L. Keen is president; John Mann, vice president; Joseph Outhouse, secretary. William Martin, treasurer.

Our aid society joined the Woman's Auxiliary last August 21. Have not done anything extra (but have paid our dues). Expect to take up something along educational lines soon. Have twenty-two members. The officers are: Lillie Thomas, president; Agnes Outhouse, vice president; Ida Monroe, secretary; Lora Ballantyne, treasurer.

We paid for electric lights for the church in October, \$137.40. Are now saving for an addition to the church—or basement and furnace.

THE HITEMAN BRANCH

The officers for 1916: William Wilson, president; Samuel Rowley, priest; Thomas Williams, associate priest; C. E. Burke, teacher; John Watkins, associate teacher; John Jenkins, deacon; Frank White, associate; Tessie Morgan, secretary; Blanche Adamson, pianist; E. J. Giles, chorister; Frank White, member library board; Andrew Dooms, financial secretary; John Jenkins, treasurer.

June 25, 1916, the Sunday school elected the following officers: Alex Miller, superintendent; John Jenkins, first associate; John Wilkinson, second associate; Alice Booker, secretary; Raymond Griffiths, treasurer; Tessie Morgan, pianist; Jessie Watkins, chorister; Iona Clancey, cradle roll superintendent; Anna Dooms, home department superintendent; Clarence Terrell, librarian.

The Religio elected Andrew Dooms president in place of John Jenkins resigned. All other officers were sustained in

harmony with the rule adopted by the general body that the officers be elected for one year instead of six months.

THE OLAND BRANCH

Under date of April 20, 1916, the branch historian writes:

I have not much to report; at the Sunday school election I think the only officer changed was organist, who is now Fern Braby.

The choir held their semiannual election the last of March, but reelected their old officers. The choir now consists of twenty-seven members, eight new members being recently admitted.

I think it was during this last quarter a junior choir was organized under the general direction of the senior choir officers. They occupy for the Sunday school and when called upon by the branch chorister.

He writes again under date of November 6, 1916:

At our annual business meeting held October 2, the date of our annual business meetings was changed from the first Monday in October to the first Tuesday after the first Monday in January. This action was taken at the suggestion of the stake presidency. The present officers continue their office until the January election. We desire reports from the various auxiliary organizations under the branch to report to the branch at their annual meeting.

By way of entertainment the Religio held a Halloween social and program Friday night, October 27, which everyone seemed to enjoy.

Although several of our young people are away at school and teaching school, our interest and attendance is very good, and our prayer meetings are getting better, more young people taking part.

THE LUCAS BRANCH

The changes in the branch since last report have been two removals and one death. The officers for 1916 were: J. R. Evans, president; James Wilkinson, priest; J. A. Evans, teacher; C. C. Hawkins, deacon; J. W. Talbot, secretary; Thomas Hopkins, chorister; Hazel Heidman, organist; Lillie Hawkins, member library board.

The Sunday school superintendent was Thomas Hopkins, with J. W. Talbot as assistant; Edna Blackstock, secretary; Lola Woods, treasurer; Thomas Hopkins, chorister; Lola

Woods, organist; Lillie Hawkins, home class superintendent; Florence Talbot, member library board.

J. A. Evans was president of the Religio for the first six months of 1916; Lillie Hawkins, vice president; Hazel Heidman, secretary and organist; J. D. Patterson, treasurer; Rose Evans, chorister; Albert Baker, member library board. The society was reorganized in October with Thomas Hopkins president and chorister; D. T. Evans, vice president; Florence Talbot, secretary; Albert Baker, treasurer; Charlotte Phillips, organist; Albert Baker, member library board.

The branch officers elected for 1917 were: Thomas Hopkins, president and chorister; J. W. Talbot, priest and secretary; C. C. Hawkins, teacher; Albert Baker, deacon; J. D. Patterson, financial secretary; Charlotte Phillips, organist; Lillie Hawkins, member library board.

The Sunday school and Religio reelected the same officers for 1917.

A business meeting of the branch was held Sunday, January 14, 1917, with E. J. Giles of the stake presidency presiding. A communication from the stake presidency recommended the release of J. R. Evans as branch president and the election of Thomas Hopkins; also the ordination of Albert Baker to the office of deacon and of C. C. Hawkins to that of teacher. These brethren accepted and were ordained at the evening service. Thomas Hopkins was elected at this meeting and the rest of the officers were elected Monday evening.

John Smith and Joseph Roberts visited us December 12, 1915. J. A. Gillen, J. F. Garver, E. J. Giles, and R. J. Lambert visited us September 29 and 30, 1916, Elder Gillen being the speaker. C. Scott also arrived about that time and stayed until October 13, preaching every night with but fair interest. M. M. Turpen and E. J. Giles were here from November 25 until December 10; interest only fair.

THE ANDOVER BRANCH

The meeting for the election of branch officers for the year 1917 was held December 31, 1916, and resulted as follows: D. C. White, president; William Stoll, priest; Frank Kaestner, teacher; Samuel Bierlein, deacon; Jane E. Stanley, secretary; Nettie Hill, chorister; Nettie Stoll, organist; Clara Bergman, librarian.

The Sunday school officers are: Frank Kaestner, superintendent; Arthur Heide, assistant; Gertrude Stoll, secretary; Jane E. Stanley, treasurer; Clara Bergman, charister; Nettie Stoll, organist; Clara Kaestner, home department superintendent; Bertha Stoll, librarian; Joseph Thorp, janitor.

Of the Religio, John H. Thomas is president; Samuel Bierlein, vice president; Joseph Thorp, secretary; Leona Bierlein, librarian; Jane E. Stanley, chorister; Nettie Stoll, organist; Clara Kaestner, home department superintendent; K. B. Bierlein, temperance superintendent; Jane E. Stanley, good literature superintendent.

The Woman's Auxiliary has K. B. Bierlein for president; Mary Stoll, vice president; Jane E. Stanley, secretary; Malissa Woods, treasurer; Violet Thomas, historian.

THE GREENVILLE BRANCH

The Sunday school officers for the year 1917 were elected the last Sunday in December, 1916, as follows: Alma Lovell, superintendent; Sister Charles Sprague, assistant; Freda Weable, secretary; Elva Jones, treasurer; Birda Chandler, home department superintendent.

The branch officers for the year were elected January 4, 1917, as follows: A. E. Stoft, of Lamoni, president; A. E. Lovell, priest; D. Wood, treasurer; Willard Lovell, janitor; Birda Chandler, secretary.

There is no Religio, Mite Society, or Woman's Auxiliary.
The reporter for the branch writes:

There is friendly good will prevailing; no troubles to mention at all. In the fall—I do not remember the date—Brother Salyards and Brother Eli Hayer held meetings. The weather man sent bad weather, and the meetings were closed. We had reasonably good crowds, and splendid order prevailed.

A lady in the neighborhood passed away who was a nonmember. Brother Salyards preached the funeral sermon. A number, some outsiders, were favorably impressed with our views in regard to death.

While there is not as much accomplished as we would love to see, we are still trying, and God blesses us from time to time with his Spirit.

We hold Sunday school at a quarter of ten and preaching at half past seven each Sunday. Prayer meeting the second Sunday of each month at the close of Sunday school.

THE EVERGREEN BRANCH

The officers of this branch for 1917 are: William Johnson, president; James J. Johnson, priest; Thomas G. Scott, teacher; George E. Snively, deacon and chorister; Ethel M. Snively, organist; Joseph E. Garland, member library board; Joshua C. Scott, member auditing board. The finance committee is composed of the deacon, Ethel Snively, and Mary Green.

The correspondent writes:

We expect to do some improving around the church to make the church look more attractive. We have preaching each Sunday at eleven o'clock and half past seven, except the first Sunday of each month when we have sacrament service at eleven. Prayer meeting on Wednesday evenings. We started to have a week's meetings, but the weather got bad and cold and the effort was discontinued. I think the spiritual condition of the Saints, generally speaking, is better than it was a year ago. Thomas G. Scott is a priest acting as a teacher.

The Sunday school officers are for 1917: Thomas G. Scott, superintendent; Clarence B. Young, assistant; Joshua C. Scott, secretary; Jacob I. Hicks, treasurer; Ethel M. Snively, home department superintendent; Sister Thomas G. Scott, cradle roll superintendent; Emma Steckel, chorister; Minnie Rew, organist; Dora Bradley, member library board; Joseph E. Garland, member auditing board. Time of meeting is a quarter of ten.

The Religio was discontinued last spring on account of the lack of interest of a sufficient number to carry the work on properly.

The Ladies' Aid Society is officered by Sister O. M. Rew, president; Dora Bradley, vice president and secretary; Mrs. L. Jamison, treasurer; Edna Bradley, chorister; Minnie Rew, organist.

THE CHARITON BRANCH

The president writes:

This finds us moving along as usual in the church work. We have a membership of one hundred twenty-five and about ten that have not brought letters yet, so we are getting toward the one hundred fifty mark. We have a lot paid for three blocks from the public square, and hope to erect a building soon. We have done considerable outside work in the way of preaching at near-by points.

The branch officers are L. W. Moffet, president; John A. Evans, priest; John Watkins, teacher; Grif Thomas, deacon and treasurer; John T. Evans, clerk and chorister; R. D. Williams, financial clerk; Howell Jones, organist. We have a large number of the priesthood here, and they are in the main part doing good work in their offices.

The Sunday school officers are: John Watkins, superintendent; John Jervis, assistant; Sister John Watkins, secretary; Ernest Watts, treasurer; Robert Zimmerman, chorister; Ruth Williams, organist; Edmund Batten, librarian; Hattie Robinson, home department superintendent; Rose Evans, cradle roll superintendent.

The Religio officers: James Robinson, president; Robert Zimmerman, vice president; Edith Robinson, secretary; May Thomas, treasurer; Sister Robert McNulty, librarian; Howell Jones, chorister; Jennie Cochrane, organist; Hattie Robinson, home department superintendent.

THE PLEASANTON BRANCH

Branch officers for 1917: M. M. Turpen, president; C. E. Morey, priest; Walter Morey, teacher; S. L. Vandel, deacon and treasurer; Phoebe C. Vandel, clerk; Mollie Keown, chorister; Clara McNeil, organist; Mary Shakespeare, librarian; L. M. McNeil, auditor.

The indebtedness on a piano purchased in 1916 for \$200 was entirely wiped out by March 1, 1917. The branch is now contemplating some outside improvements. S. M. Reiste, of

the Seventy, assisted in a series of meetings of three weeks' duration, February-March, 1917, and Lulu Plye, Ethel Snethen, Veva Vandel, and Nellie Fenton were baptized. The Mite Society and young folks have been able to contribute over \$30 toward church expenses.

The Religio officers for 1917 are: J. R. Keown, president; Harry Shakespeare, vice president; Mary Shakespeare, secretary; Leo Pyle, treasurer; Clara McNeil, organist; Mollie Keown, chorister; Martin Turpen, jr., librarian.

Sunday school officers for 1917: S. L. Vandel, superintendent; W. L. Morey, assistant; Mary Shakespeare, secretary; Harry Shakespeare, treasurer; Clara McNeil, organist; Mollie Keown, chorister; Isabelle Snethen, librarian. Isabelle Snethen moving to Leon in February, 1917, Nita Vandel was elected to office of librarian. After many years of faithful service, S. L. Alden was compelled to resign her work as teacher because of her mother's rapidly failing condition.

THOMPSON, IOWA

The interest at the Thompson schoolhouse, about five miles west of Lamoni, is in charge of R. A. Ballantyne of the Bloomington Branch. Preaching and Sunday school are maintained every week, and the sacrament is administered in its time at the house of one of the members.

The officers of the Latter Day Saint Sunday school who were recently elected are: Superintendent, B. J. Stevenson; assistant superintendent, Elmer Green; secretary, Eunice McKee; assistant secretary, Towner Bohn; treasurer, Mrs. B. J. Stevenson; organist, Minnie Bohn; assistant organist, Leha Hiscock; librarian, Frank Bohn; superintendent of cradle roll, Mrs. Elmer Green.

Sacrament services were held at the Stevenson home Sunday afternoon, with an attendance of thirty-two. Elder Dexter preached a highly interesting sermon at the schoolhouse Sunday evening. His theme was "The difference between the Latter Day Saints and the outside world."

MCFALL, MISSOURI

Eli Hayer held meetings at this place November 10 to 21, with good attendance and attention. Prospects are bright for

a good work there in the near future. There are eight members of the church there.

THE HITEMAN BRANCH

William Wilson is president and Bishop's agent; Alex Miller, priest and member of library board; Samuel Rowley, assistant priest; C. E. Burk, teacher; Fred A. Wilkinson, associate teacher; John Jenkins, deacon and treasurer; Tessie Morgan, clerk and pianist; Andrew Dooms, financial secretary; John Wilkinson, chorister.

Alex Miller is superintendent of the Sunday school; John Jenkins, first assistant; John F. Wilkinson, second assistant; Olive Barker, secretary; Annie Morgan, assistant; James Wilson, treasurer; Clarence Teller, member library board; Elizabeth Terrell, cradle roll superintendent; Mary Jane Wilkinson, chorister; Tessie Morgan, pianist; Nell Smith, home department superintendent; Mary Miller, tithing secretary.

John Wilkinson is president of the Religio; Tessie Morgan, vice president; Olive Williams, secretary; William Burk, treasurer; John Wilkinson, chorister; Mary Jane Wilkinson, pianist; Handel Morgan, member library board; Nell Smith, home department superintendent; John Jenkins, temperance superintendent.

Mrs. Nellie Morgan is president of the ladies' aid society; Mrs. Ellen White, vice president; Mrs. Elizabeth Griffiths, secretary; Mrs. Myrtle White, treasurer.

April 1, 1916, Mine No. 5 closed, and the majority of the men of our branch were thrown out of work. A great many went away, but a few stayed and obtained work from the new company.

All through May, June, and part of July the meetings seemed dull and lonesome, owing to the fact that so many familiar faces were missing. We were downcast and somewhat discouraged because things were not as they had been the winter before.

In July a great many from Hiteman attended the Lamoni Stake conventions in Chariton. When we came back, we seemed to have more life.

August 6 Brethren M. M. Turpen and E. J. Giles began a series of meetings. Brother Turpen had the gift of tongues and interpretation, encouraging Saints to go on, as the work was not done in this place.

August 13 Brother Turpen spoke through the Spirit, warning the Saints to be more energetic in social services.

August 15 Brother Giles baptized twelve.

This series of meetings and the encouraging messages delivered through Brother Turpen gave things a brighter look, and it seemed as though a great many took the burden and strted to do their share of the work. The spiritual condition seemed to be about the same through September, October, November, and December. We had some very good prayer meetings; no spiritual gifts were made manifest, but the Spirit was with us in testimony and prayer. All seemed to realize their duty and tried to perform the same.

In December Brethren J. F. Garver and Albert Carmichael were here for three days. Brother Carmichael gave us some valuable information concerning the church financial conditions.

In January Brethren Turpen and Giles again held a series of meetings, but owing to the cold weather the meetings were not so well attended. Through February, March, and April conditions have remained the same.

A few of the old Saints have moved back. The attendance at the meetings seems to be gradually increasing.

The Sunday school went down but is again building up. The Relgio went down to a very few, but now our numbers are increasing.

Yours in gospel bonds,

April 29, 1917.

TESSIE MORGAN.

FORTY-SIXTH STAKE CONFERENCE

The forty-sixth stake conference met at Lamoni, Iowa, February 3, 1917. Fourteen dollars was appropriated to the library board. On recommendation from reunion committee, dates for coming reunion were set for August 15 to 26. On recommendation from stake presidency, Charles F. Graham was ordained high priest and member of stake high council. A resolution was adopted asking State senator and representative to work for passage of a law to censor motion pictures. Provision was made for a stake conference to be held in June, exact time and place left to stake presidency. Thirty-two delegates and fifteen alternates were elected for General Confer-

ence. The stake presidency was made a permanent committee to nominate delegates to the General Conference. All stake officers were sustained. C. I. Carpenter, secretary.

SUNDAY SCHOOL AND RELIGIO CONVENTION

Joint Sunday school and Religio convention met at La-moni, Iowa, February 2, 1917. Ten dollars was appropriated by the Sunday school for the stake library board. The officers selected by the Sunday school for the year: A. L. Keen, su-perintendent; F. J. Sharp, assistant; R. C. Scott, secretary; L. W. Moffett, treasurer; Alonzo Jones, superintendent home department; Callie B. Stebbins, superintendent cradle roll; E. D. Moore, member library board; C. I. Carpenter, member auditing committee. Stake superintendent with general su-perintendent were authorized to appoint stake normal super-intendent. Seventy-four delegates were appointed to General Convention. R. C. Scott, secretary.

Six dollars was appropriated by the Religio to the stake library board. Religio officers elected for the year: C. I. Car-penter, president; F. J. Sharp, vice president; Blanche Car-penter, secretary; L. W. Moffet, treasurer; Vida E. Smith, member library board; V. W. Gunsoley, superintendent tem-perance department; Alonzo Jones, superintendent home de-partment; A. L. Keen, superintendent gospel literature bu-reau; Frank McDonald, member joint auditing board of stake. Appointment of stake normal superintendent was left to a committee consisting of A. L. Keen, G. R. Wells, and C. I. Carpenter. Action on proposed amendments to Religio con-stitution was deferred one year. Seventy-eight delegates were appointed to the General Convention. One institute session was held. Blanche Carpenter, secretary.

DEATHS

Jasper M. Holloway died in Harrison County, Missouri, March 6, 1916. Baptized April 21, 1883; L. G., a son, is one of the Seventy. Aged 63.

Ellen Williams died at Albia, Iowa, March 16, 1916, aged 61 years, 8 months, 24 days. Wife of Thomas R. Williams, to whom she was married in December, 1872, in Indiana.

Daniel Jones, born at Llanelly, Monmouthshire, England, October 7, 1843, died at Chicago, Illinois, March 21, 1916. Came to America with his parents in 1856; married Fannie Roberts in 1876; baptized September 15, 1878; lived many years at Lamoni; buried there March 23, 1916.

Bert L. Fetty died in Clay Township, Harrison County, Missouri, aged 33 years, 2 months, and 27 days. Married February 14, 1914.

Ellen Weedmark died at Kansas City, Kansas, April 14, 1916, aged 73 years lacking 23 days. Married William Cook in 1861; they were baptized at Blenheim, Ontario, in 1863; they had 9 children; husband died in 1896; married Nathan Weedmark in 1899; lived many years at Lamoni, and was buried there in Rosehill Cemetery; sermon by H. A. Stebbins.

Rillie May Crooks, born July 23, 1880, Lucas County, Iowa; married William Baker November 18, 1896; had 2 daughters; moved to Lamoni 1912; died there April 26, 1916; buried at Graceland Cemetery, Lucas County, Iowa.

Vincent J. Strickland, born at Strange, Nebraska, January 11, 1897; baptized at Lamoni, Iowa, April 23, 1911; died at East Vaughn, New Mexico, June 11, 1916; body expressed to Lamoni and buried in Rosehill.

Sarah Hunt, born at Sandusky, Ohio, 1830; married John A. Hunt in Indiana in 1849; removed to near Amboy, Illinois, 1852, to Allendale, Missouri, 1865; baptized there 1887; husband, a probate judge, died 1910; she died at Grant City, Missouri, June 25, 1916; burial at Allendale.

Stella A., daughter of Martin J. and Julia M. Danielson, born in Miller Township, La Salle County, Illinois, March 9, 1884; married Arthur M. Smith at Lamoni, Iowa, June 15, 1904; had 5 sons, 1 daughter; died at the Sanitarium, Independence, Missouri, June 23, 1916; buried in Rosehill.

John B. DeVries, born in Holland September 10, 1853; came to America when 27; married Ella Vanderflute April 2, 1886; they were baptized August 28, 1894; he died June 29, 1916, five miles north of Lamoni; interment at Rosehill Cemetery; left nine children, and two had died in childhood.

Joseph Roberts, born January 23, 1873, at Thurman, Iowa; baptized March 11, 1894; married Clara Badham December 25, 1898; had two sons Forest and Byron, two daughters, Christine and Melba; came to Lamoni in 1908; ordained counselor to Bishop William Anderson June 20, 1909; ordained high priest and bishop April 16, 1911, and became bishop of

Lamoni Stake in which office he served with faithfulness until his death July 14, 1916; served on the school board, on the board of control, on homes for the aged, and as trustee and treasurer of Children's Home.

Isaac P. Baggerly, born in Clark County, Indiana, December 21, 1840; married Frances Parton March 15, 1863; had nine children; baptized May 28, 1870, and ordained an elder next day; ordained a seventy in 1892; served as general missionary many years; died at his home in Lamoni, Iowa, July 16, 1916, and was interred at Lone Rock, Missouri.

Edward Willetts died at the home of his daughter and son-in-law, Samuel Shakespeare and wife, near Pleasanton, Iowa, September 23, 1916, at the age of 85 years, 6 months, and 25 days. His wife died in 1914. He left nine children and over one hundred grandchildren and great-grandchildren. He had been baptized in 1897. Buried in Rosehill.

Marie J. Dewees Spray, born February 22, 1837, at Enterprise, Spencer County, Indiana. Married Elisha Carter at the age of 20; losing her husband she later moved to Iowa and was married to Richard Spray, and here she was baptized. She died at Lucas, Iowa, October 2, 1916, and was buried there. The mother of four children, two of whom survived her.

Thomas Evans, born at Keb, Iowa, September 1, 1891; baptized in early youth; married Estella Enslee, of Ward, Iowa, December 24, 1912; had two daughters; died in hospital, Albia, Iowa, October 3, 1916; funeral at Chariton, Iowa.

Elizabeth Trowl, born in Meadville, Pennsylvania, 1834; was married twice; both husbands died before her, and all her children but one, Benjamin, of Sioux City, Iowa; was baptized some years ago; died at the age of 82 years and 16 days at Lamoni, Iowa; buried in Rosehill.

Della Foreman, wife of John Foreman, was born in Pennsylvania in 1844; married Samuel Kirkland in 1866; he died in 1887; married John Foreman in 1905; died at Lamoni, October 9, 1916. Of three children by her first husband, William Kirkland and Edith C. Spillman, of Woodland Park, Colorado, survive their mother.

Almira Morse died at Lamoni, Iowa, December 11, 1916, aged 95 years, 1 month, and 11 days; married George Cochran in Ohio in 1840; he died in 1863; she married Justus Morse in Michigan in 1873; came to Decatur County, Iowa, the same year; he died in 1887; she was baptized in Michigan in 1867; of four children three grew to maturity; her son, Asa, with whom she lived her last years, died a few hours after her the same day.

Asa S. Cochran died at Lamoni, Iowa, December 11, 1916, aged 73 years, 10 months, and 17 days; his health seemed about as usual, and he helped care for his mother until she breathed her last at 9.45 a. m. At 12.30 (noon) he had an apoplectic stroke, became unconscious, and at 6.30 p. m. his life went out. He was well known to the church, having been a member of the Standing High Council for twenty-six years; book-keeper and cashier in the Herald Office for many years; presiding priest

of Lamoni Branch from 1876 to 1885, and president for a number of years; married Mable E. Church in Michigan in 1866; was baptized in 1867; with his family came to Lamoni, Iowa, in 1875; of nine children born four are living; Frank E. and Wilbur, Clara, wife of President Elbert A. Smith, and Cora, wife of Ralph Grenawalt; the funeral of mother and son was held December 14, 1916, and burial was in Rosehill.

Ebenezer V. Cummings, born December 31, 1880, near Derby, Indiana; died December 27, 1916, near Hatfield, Missouri; baptized November 16, 1910; married Anna M. Thompson September 4, 1907; wife and two children survive; burial at Lone Rock Cemetery.

Marie Bradfield passed away at Lamoni, Iowa, December 28, 1916, at the age of 78 years, 2 months, and 28 days; born in Berkshire, England, 1838; married Charles Bradfield in 1859; they came to America in 1861; came to Council Bluffs in 1871; united with Reorganization; later came to Lamoni; the husband died in 1915; son, Frank, and daughter, May Bergerson, are living.

George Ryan Outhouse was born August 28, 1831, at Avanton, Illinois; married Nancy Shaw in 1861; had one child, Alma; wife died four or five years later; married Mary Hunter in 1866; they had six boys and two girls; baptized at Nauvoo, Illinois, when eight years old; baptized into the Reorganization March 1, 1860; ordained elder June 2 same year; died at the Saints' Home, Lamoni, Iowa, December 31, 1916; left seven children; wife died before him; interment at Rosehill.

Elijah Sparks (William Elijah Sparks) was born November 24, 1830, at Billingford, Norfolk, England; married Mary Anna Clements December 28, 1855; they had seven children, of whom two sons survive with the mother; came from England to London, Canada; later to Decatur County, Iowa; lived last ten years at Lamoni, where he died January 8, 1917; buried in Rosehill. He was baptized in 1871 in London, England; ordained priest, 1872.

James Anderson was born in Glasgow, Scotland, February 10, 1834; died at Lamoni, Iowa, January 9, 1917; came to America with his parents in 1855; united with the Reorganized Church in 1864; ordained bishop of Saint Louis District in 1864; went to Pleasanton, Iowa, in 1882, thence to Kansas City, Kansas; from there to Lamoni; married twice; of ten children one is alive. Interment in Rosehill.

Alma P. (Billings) Abbott was born at Bethel, Windsor County, Vermont, April 3, 1835; married W. N. Abbott July 20, 1858; had five children; husband and one son survive; baptized October 9, 1882; funeral service January 13, 1917; interment in Rosehill.

George W. Weld passed away January 22, 1917, at Lamoni, Iowa, aged 82 years, 6 months, and 29 days; was born in Cattaraugus County, New York, in 1834; moved to Illinois when a young man; married Mary Olsen January 7, 1858; baptized in 1861; wife and four children are still living.

Tunis M. Walters was born August 1, 1853, at Lancaster, Ohio; married Elizabeth Webster November 27, 1897; baptized February 18, 1887; died at Sweeney, South Dakota, January 19, 1917; his body was brought to his former home, Davis City, Iowa, for burial; the wife and five of the six children survive.

Christiana Snethen died at Lamoni, Iowa, February 3, 1917, at the age of 84 years, 11 months, and 12 days. Was married twice and was the mother of eleven children; raised two others. Four sons, three daughters, fifty-eight grandchildren, forty-three great-grandchildren, and three great-great-grandchildren survive. Baptized July 29, 1877, at Davis City, Iowa.

Aminda Morrill, wife of John Morrill, died at Lamoni, Iowa, February 18, 1917, aged 51 years, 3 months, and 28 days. She was born near Springfield, Illinois, in 1865, and was baptized in her youth. Her first husband was Hiram Daniels; she is survived by one daughter living at Pekin, Illinois. Funeral from Saints' Home where she died.

Frank M. Harrington died at Lamoni, Iowa, February 9, 1917, aged 70 years, 5 months, and 21 days. He was born in Chemung County, New York, in 1846; married Clara Foreman at Lawrence, Michigan, in 1871; came to Decatur County, Iowa, in 1878; his wife, four sons, and two daughters survive him; was baptized in 1862 at Galien, Michigan.

Andy M. Turnbull, born April 30, 1858, Des Moines, Iowa; baptized February 25, 1899, Algoma, Idaho; ordained teacher; came to Lamoni in 1906; married Margaret Baguley, May 16, 1906; died at Lamoni, February 26, 1917.

Barbara (Dayton) Musser, born October 20, 1843; married H. H. Musser August 24, 1865; baptized May, 1894; came to Davis City, Iowa, 1895; died March 7, 1917; buried at Lone Rock, Missouri; leaves a son and daughter.

John R. Evans was born in Wales December 11, 1836; married Lucy Williams at Aberdaire, Wales, in 1855. To this union were born five sons and four daughters. There are fifty grandchildren, thirty-four great-grandchildren, and one great-great-grandchild. He brought his family to the United States in 1863, settling at Malad, Idaho. In August, 1876, they located at Lucas, Iowa. He was baptized by William Jones at Malad, Idaho, September 24, 1866. Ordained an elder February, 1867, at Malad, a seventy at Independence, April 14, 1892, a high priest at Keb, Iowa, June 5, 1898. At the organization of the Lamoni Stake High Council he was chosen a member and continued till released at his own request in 1916. Died at Lucas, Iowa, March 5, 1917.

Hyrum Nyswonger was born at Jefferson, Ohio, August 6, 1838. Died at Lacona, Iowa, March 8, 1917. Married Elizabeth Pitsenberger in Ohio, September 18, 1862. To them were born six sons and two daughters. He removed to Iowa in 1865 where he resided, save one year in Kansas, until his death. He with his wife were baptized at Runnells, Iowa, October 11, 1897, by J. S. Roth.

Sister Harriet Sandage died in the Lone Rock Branch, Harrison County, Missouri, April 15, 1917, aged 62 years, 3 months, and 15 days. Married Jacob Sandage in 1871 in Indiana. They were baptized in 1875 by Columbus Scott. Moved to Missouri in 1882. Of ten children, five sons and two daughters survive their mother.

Robert M. Elvin was born January 6, 1846, in Glasgow, Scotland. He was blessed at the same place April 22, 1859, by William M. Koachie, D. Drummond, and John Gray. Baptized April 15, 1866, at Nebraska City, Nebraska, by George M. Rush. Ordained elder at the same place October 21, 1866, by William A. Litz. In 1887 he removed to Lamoni and has been a member of that branch since February 11, 1888. He went on his first mission in 1868 and continued as appointed until 1914, at which time he was honorably released on account of increasing bodily infirmity. Ordained a high priest April 15, 1890, by John H. Lake and Charles Derry. At the same time he was made a member of the standing high council under the hands of W. W. Blair, which latter position he held until April, 1916, when he was released on account of failing physical powers. He married Miss Emaline A. Hartwell February 13, 1870. Of their six children, three were taken away in childhood. Sister Elvin was taken July 26, 1898, since which time he has lived with his daughter, Sister Vida Morgan. Brother Elvin was secretary of his quorum from April 7, 1903, to the present year. For a number of years he was secretary of the high council and for several terms a trustee of Graceland College. He was also active as mayor and justice of the peace in his home town. He died at Independence, Missouri, April 20, 1917, aged 71 years, 3 months, and 14 days.

Sister Catherine Herrick, daughter of James and Elizabeth Burrows, was born in Manchester, England, May 22, 1825. They came to America in 1842, locating first in Saint Louis, but soon afterwards removed to Keokuk, Iowa. Mrs. Herrick continued to live in Keokuk most of the time until 1901, when she decided to come to the Saints' Home and stay the rest of her life, which came to a close there April 25, 1917. She was married twice; both husbands died many years ago, and her only child, a daughter, died in 1896 and was buried at Centerville, Iowa, where they lived for a time. She and her parents received and obeyed the gospel of Christ while in England in 1839, and she was faithful in his truth and hope to the end, accepting the Reorganized Church in 1866 as being the legal and divine continuation of the original organization of 1830. The funeral service was held at the Home; sermon by H. A. Stebbins, assisted by H. N. Snively. According to her desire the body was taken to Centerville and buried beside her daughter.

Hattie Clarice Knapp was born in Columbus, Ohio, March 7, 1839, and died in Lamoni, Iowa, March 27, 1917, aged 78 years and 20 days. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1860, and has remained faithful to the end. She was buried in Rosehill; funeral sermon by F. A. Smith.

Rose Avalee, daughter of George W. and Mary C. Bunker, was born near Ellston, Iowa, April 17, 1884, and died April 9, 1917, at Lewiston, Idaho. During this time she was baptized into the Christian Church. She came to Lamoni in 1904 and married Ether C. Krucker, February 25, 1910. Most of their married life was spent in Lamoni. They lived a short time in Shenandoah and also Ellston, moving to Washington in November, 1916, where her mother resides.

[This completes the history prepared by Elder Duncan Campbell. His death prevented further writing. The later history of this stake has not yet been written.—EDITOR.]

Philosophers, who by stress of conditions lead gloomy lives themselves, know the value of the other condition.

There was Carlyle, for instance. He was certainly a very dismal, disagreeable, and altogether unpleasant party. And yet he never wrote with greater sincerity, than when he said: "Wonderful is the strength of cheerfulness, altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright."

NOTES AND QUERIES

THE DANES IN IOWA

Q. 1. When did the Reorganized Latter Day Saints send their first missionaries to Denmark?

Q. 2. When were the first Danish converts made?

Q. 3. Who were some of the first Danes in your church in Iowa?

Q. 4. Where are there Danes of your church, in Iowa, now?

Q. 5. Do they use Danish in their church services?

Q. 6. Does your church cooperate with the Latter Day Saints in Utah in missionary work?

These questions are naturally of considerable interest and may take some time to answer fully. The first record we have of missionaries being sent by the Reorganized Church of Jesus Christ of Latter Day Saints to Denmark is found in the minutes of the conference of April 4, 1867, when Elders Kanute Johnson and Frederick Hanson were appointed on a mission to that country. It appears, however, from a later reference in 1869, that they did not at that time succeed in going. Frederick Hanson went as far as England and there awaited his companion. He received, however, a strong letter from Denmark for them to come over there.

The origin of this work was probably in the early missions of the church, about 1840, when some went to Denmark and first introduced the work. After the apostasy demand arose for the Reorganization, especially through those who had learned the truth in America.

Those of whom we first have record came to this country and went to Utah before returning to Iowa. Frederick Hanson, the father of Paul M. Hanson, who is at present a member

of the Quorum of Twelve, or an apostle, was there converted and returned to Weston, Iowa. Also Magnus A. Fyrando, H. N. Hansen, Frederick Hanson, and others.

In 1875 Elders Magnus A. Fyrando and H. N. Hansen arrived in Copenhagen. They had been appointed to Denmark by the General Conference. These men had already been converted and ordained as elders. H. N. Hansen was the father of Elder John A. Hansen, at present president of the Pottawattomie, Iowa, District. All of these men came from western Iowa. Magnus A. Fyrando's son, Alma N. Fyrando, has resided for many years in Harrison County, Iowa, and still does, and has been reelected locally for nearly thirty years as the secretary of the Historical Society in Harrison County, which holds an old settlers' reunion at Magnolia each summer. The descendants of all three of these men still reside in western Iowa, in Harrison, Pottawattomie, and Fremont Counties.

As to the last question, a most emphatic answer can be given that the Reorganized Church of Jesus Christ of Latter Day Saints does not cooperate with the Utah Church in missionary work or in any other way.

Further, letters of inquiry have brought the following reply from Elder John A. Hansen:

I have counted forty-five members who have come from Denmark, and they hold membership in Council Bluffs and Hazel Dell Branches with one family in the Boomer Branch.

Among the first Danes uniting with the Reorganization were my father, Hans N. Hansen, and his parents in Utah, in 1867.

The first missionary of the Reorganization to Denmark was, I believe, Peter N. Brix.

My father and Brother Fyrando went, as you say, to Denmark and Sweden in 1874, my father going from this (Pottawattamie) district and Brother Fyrando, I think, went from the Little Sioux District.

The most of the Danes have been baptized since coming to this country. They had heard of the work in their native land, but many of them did not obey until coming here. The Hazel Dell Branch, when first organized was called the Weston Scandinavian Branch. It was exclusively a Danish branch, and they held meetings in their own lan-

guage. The membership of the Hazel Dell Branch, at the present time, is largely descendants of Danes.

Among the Danes who came to this district was the late Apostle Peter Anderson. He heard indirectly the preaching of my father when he was in Denmark in 1874, and came to this country shortly after and made an investigation of the faith, and was baptized in the Hazel Dell Branch.

Frederick Hanson is not a relative. He was the son of Hans Hanson, who was an early elder in the North Star Branch. I think they, too, united with the Reorganization in Utah.

Alma M. Fyrando, of Magnolia, Iowa, also sent us for perusal the original letter of appointment to his father bearing the seal of the church and the signature of Joseph Smith. He states that his father remained in Denmark two years, and H. N. Hansen remained about six months. Some of these men converted in 1875 and 1876 came to America in 1877 from Aalborg, Denmark, and most of them settled in Pottawattamie County, near Kanesville, or near Crescent.

PLANO, KENDALL COUNTY, ILLINOIS, April 15, 1875.

TO THE AMERICAN CONSUL AT STOCKHOLM, SWEDEN,

Dear Sir: He herewith beg leave to introduce the bearers, Elder Magnus Fyrando, and his companion, Elder Hans N. Hanson, naturalized citizens of the United States of America, under appointment as ministers of the gospel to their native land, and missionaries to Denmark, Sweden, and Norway from the Reorganized Church of Jesus Christ of Latter Day Saints, having been so authorized and confirmed by a General Conference of said church held at Plano, Illinois, April 6 to 11, 1875. They are ordained and sent to preach and administer the ordinances of the gospel of Christ in those countries as the Spirit of the divine Master may lead and direct them.

We, therefore, do commend them to you as the representative of our country, certifying to their character and standing as worthy of your care and protection, and of such other courtesies as you may be able to extend to them, or by your influence gain for them. In token of which we do affix our names as president and secretary of said church, and also affix hereunto the corporate seal of said church as authorized by the law of the land, and remain

Respectfully yours,

(Seal)

(Signed)

JOSEPH SMITH,

President of Church.

HENRY A. STEBBINS,

Secretary of the Church.

It will be noted that the first Danes were converted in this country to the Reorganization, and these men were ordained and then sent on a mission to Denmark.

Peter N. Brix was born in Norup, Denmark, April 8, 1836, but was not baptized into the Reorganized Church until April 12, 1874. He was baptized in Montana and on April 12, 1876, was ordained an elder at Plano, Illinois, and on the 12th of June, 1881, was ordained a seventy. In June, 1881, he stopped in Plano en route to Denmark. In 1876 he was appointed to labor in Scandinavia under the presidency of Alma M. Fyrando. It is apparent, therefore, that he was not the first missionary to Denmark, though he was among the first. In April, 1877, he was appointed directly to the Danish mission and was reappointed there at each semiannual conference and in April, 1880, was placed in charge of the Danish Mission. In June, 1881, the notation is made that he stopped at Plano en route to Denmark, where he arrived at Aalborg on July 7, and found the little band of Saints all well. Evidently he returned for the April, 1881, conference and was ordained a seventy. He then returned to Denmark.

September 1, 1882, he wrote the *Saints' Herald* from Aalborg, Denmark, concerning the needs of their mission, particularly the translation of the Book of Mormon and Doctrine and Covenants into the Danish language. He had previously submitted a hymn book in Danish which was approved by the conference in the fall of 1879. Finally the conference in April, 1885, released him from the Danish Mission, but March 1, 1886, the following year, he died at Aalborg, Denmark.

It is not surprising, therefore, that the impression should have been formed that he was the first missionary to Denmark, as he devoted his life to that work immediately upon his ordination as an elder and died at his post, "greatly missed by the Saints of Denmark who loved him as a faithful worker in the

Master's vineyard." Though others had preceded him, because of his long continued and devoted service he deserved to be long remembered.

WHO OWNS HILL CUMORAH?

We recently received an inquiry asking who owned the Hill Cumorah, the hill in which the Book of Mormon plates were found. Shortly afterwards there came to our hands the following clipping which may prove of interest to readers of the JOURNAL OF HISTORY:

"P. T. SEXTON, AGED PALMYRA BANKER, DIES
"MILLIONNAIRE WAS CHANCELLOR EMERITUS OF NEW YORK
STATE BOARD OF REGENTS

"PALMYRA, September 5.—Pliny Titus Sexton, aged eighty-four years, died at his home in Palmyra at 9.20 o'clock to-night after a lingering illness. In addition to being Wayne County's leading philanthropist, Mr. Sexton had gained prominence throughout New York State.

"Mr. Sexton, styled the 'Perfect Millionnaire' because of his kindly interest in Palmyra's recreations and charities, was chancellor emeritus of the Board of Regents of the State of New York. He was president of the First National Bank of Palmyra and owned thousands of dollars worth of property in that region.

"ALWAYS LIVED IN PALMYRA

"He was the son of the late Pliny Sexton. Both men were born and brought up in Palmyra. The original Sexton home in Main Street was a station in the underground railway sys-

tem from the South to Canada before the Civil War. As many as forty slaves are known to have been harbored there at one time.

"Mr. Sexton was born June 12, 1840, and received his early education in Palmyra. He was graduated from Rensselaer Polytechnic Institute with an LL. D. degree, attended State and National Law School at Poughkeepsie, and received an LL. D. at Union University. In 1860 he married Miss Harriet Hyde of Palmyra. The following year he was admitted to the bar.

"He was president of the village of Palmyra from 1879 to 1883 and of the Board of Education from 1883 to 1889. He was Republican candidate for treasurer of New York State in 1883. He was in turn regent, vice chancellor and chancellor emeritus of the University of the State of New York. He was honorary chancellor of Union University and procured appropriation and authority for university extension work by the University of the State of New York and drew up the first legislation on that subject in this country.

"Mr. Sexton was a member of A. L. A., New York State Historical Association, American Bar Association, and New York City Bar Association.

"Mr. Sexton owned Mormon Hill, south of Palmyra, where Joseph Smith claimed to have dug up the golden plates, from which he was supposed to have formed the Mormon religion. Utah Mormons, backed with their millions, spent years of futile effort endeavoring to persuade Mr. Sexton to sell them the hill, but to no avail. One of Mr. Sexton's eccentricities was his unwillingness to part with any property he owned.

"Mr. Sexton's wife, an invalid, died some time ago. He leaves one daughter, Mrs. Margaret Sexton Rigg's of Palmyra; four grandchildren, Mrs. Russell Tarbox of New York City,

and Mrs. Richard Bloom, Mrs. Frederick W. Griffith, and Mrs. Pliny Sexton Riggs, all of Palmyra; an adopted daughter, Mrs. Hans Giese of Palmyra, and several nieces, grandnieces, and grandchildren."

IOWA'S FIRST SCHOOLHOUSE

In 1830 Barryman Jennings came to Galland in Lee County at the invitation of Doctor Isaac Galland and opened the first school. As the result of Keokuk Dam, the former site of this school is now covered by the waters of Lake Keokuk. In 1839, it appears, the first schoolhouse was erected in that place. F. S. Harrington, lock master at the Keokuk lock, has deeded, therefore, to the State of Iowa a plot two or five acres in area on which a boulder has been placed on the hillside overlooking the actual site and on part of the grounds which surrounded the pioneer schoolhouse. This first log cabin schoolhouse was on the premises of Doctor Galland, and among its first students were Doctor Galland's children.

According to items published in the Iowa *Register* but which have been partly confirmed by publications of the Iowa Historical Department and the Annals of Iowa, Barryman Jennings not only taught school but also studied medicine. In 1847 he traveled overland to Oregon where he built a steamer and engaged in trade between San Francisco and the Columbia River. He died in 1888, but shortly prior to that, in 1884, wrote the following description of this first schoolhouse to Theodore S. Parvin:

"It was built of round logs or poles notched close and mudded for comfort, logs cut out for doors and windows and also for fireplaces. The jamb back of the fireplace was of

packed dry dirt and the chimney topped with sticks and mud. This cabin was covered with clapboards to economize time and nails which were scarce. There were no stoves in those days, and the fireplace was used for cooking as well as comfort."

This is of interest to the church because Mr. Jennings in his letter wrote that he visited Nauvoo in 1830, which he states at that time was only a very small settlement. Of course at that time the name "Nauvoo" had not yet come into being. The settlement was known as "Commerce." Joseph Smith came to Nauvoo in 1839. He bought the White farm and also a farm from Doctor Galland. It would appear also from some accounts that he bought a considerable tract in Iowa also from Doctor Galland.

Doctor Galland wrote to Governor Robert Lewis early in 1839 concerning their settling in the State of Iowa, and Governor Lewis returned a very favorable reply. He said that he knew but little of them, though he knew that they were in the northern part of Ohio for several years where he was at one time governor. He stated that all citizens of the United States are entitled to the same political rights and legal protection as other citizens. Governor Lewis also gave to President Sidney Rigdon a letter of introduction to President Van Buren and General Shannon of Ohio.

Doctor Galland was baptized by Joseph Smith on the 3d of June, 1839, at Nauvoo, and later served, together with R. B. Thompson, Sidney Rigdon, and D. H. Wells, on a committee to draw up resolutions concerning the Missouri difficulty. It appears according to affidavit published in the *Times and Seasons*, volume 1, page 141, that certain persons were kidnapped and carried to Missouri. The resolutions accuse citizens of Missouri of kidnapping, and also of concealing goods in Nauvoo in order to raise a charge of stealing against the citizens. Appeal was made to Governor Carlan of Illinois.

NAUVOO TEMPLE

J. C. Crabb wrote for information to the mayor of Nauvoo and received the following statement concerning this edifice. The item was published in the *Nauvoo Hustler*.

“THE MORMON TEMPLE AT NAUVOO, ILLINOIS.

“NAUVOO, ILLINOIS, March 27, 1924.

“J. C. CRABB, LITTLE SIOUX, IOWA.

“*Dear Sir:* In reply to your letter of the 15th inst. will say:

“The Latter Day Saints of Jesus Christ, commonly called Mormons, built a temple in Nauvoo costing one million dollars. It was built of light-gray limestone and was very large. It was the best building in its day west of Philadelphia. It was burned October 11, 1848. The walls which remained were blown down by a tornado in 1854. The stones were afterwards used in the building of many houses and arched cellars. One building is now used as a Catholic rectory and a Catholic school. Many of the carved stones representing the sun and moon have been bought up by several parties. Two are at the capitol at Springfield, Illinois. There were thirty of these, each costing \$3,000. There are many old Mormon relics still remaining.

Respectfully,

“HERMAN BERGER, JR., *Mayor of Nauvoo.*”

BLACK HAWK WAR OF 1832

In the *Indiana Magazine of History* for September, 1924, there appears an interesting article, "Ripples of the Black Hawk War in Indiana," by Ella Lonn.

This article is of interest as showing conditions between Ohio and western Missouri in the 30's. As late as November 3, 1804, the Sauk and Fox Indians signed a treaty signing fifty million acres of land to the Government for \$1,000 a year annuity. This included the eastern third of Missouri and land between the Wisconsin, Fox, Illinois, and Mississippi Rivers. It permitted the Indians' remaining upon this land until transferred by the Government to Indian settlements. It was not until 1830 that surveyors and settlers began to flock in and affect the situation. It was in 1832 that the Black Hawk War took place in Illinois. They retreated twice across the Mississippi and spent the winter near the mouth of the Des Moines River. The settlers were warned as far east as Chicago. Forts were erected in northern Indiana, and immigration for that year was greatly curtailed because of the Indian scare.

In fact, the visual effects of the war in northern Indiana were slight; yet it led to the early removal of the Potawatami from this State. They were removed in 1838 with some hardship to them, but lingering bands remained until 1840.

This emphasizes what has been pointed out before, that many Indians were living in the vicinity of Chicago as late as 1840, and many Indian tribes were in Illinois until about that time, though about that time an effort was made to secure their removal west of the Mississippi.

THE BOOK OF MORMON MANUSCRIPT

A recent letter asked concerning the Book of Mormon manuscript, "Where is it?" and its care.

This manuscript is in the archives of the Reorganized Church of Jesus Christ of Latter Day Saints. Its history has been stated many times and may here be restated for the benefit of our readers.

Joseph Smith received the plates September 23, 1827. He did some translating with the help of Martin Harris and others, but the real work appears to have been done after the coming of Oliver Cowdery in 1829. The original manuscript was written principally by Oliver Cowdery with some help from Emma Smith and John and David Whitmer. After this manuscript was completed and the plates had been seen by the witnesses, they were evidently returned to the angel. There remained, however, twelve witnesses.

It is of passing interest to note that a revelation to Oliver Cowdery, Martin Harris, and David Whitmer promised that they should also see the breastplate, sword of Laban, and Urim and Thummim. Their signed testimony, however, was to the plates, since that was by far the most important element.

Oliver Cowdery then proceeded to make a second copy for the use of the printer, and this copy was carried back and forth from the printer during publication.

After the Book of Mormon was published, these two copies of the manuscript were held for a considerable time. With the building of the Nauvoo House, part of the original and part of the copy used by the printer were placed in the corner stone, while the remaining complete manuscript, about two thirds of the original and one third of the printer's copy, was left in the hands of Oliver Cowdery for safe keeping.

Shortly prior to his death, Oliver Cowdery turned this manuscript over to David Whitmer. This was about 1850.

David Whitmer retained it during his lifetime, but after his death in 1888 it was finally turned over by his heirs to the Reorganized Church of Jesus Christ of Latter Day Saints and has since been retained by them. That this is the original manuscript is shown by the handwriting and also by the fact of the printer's marks and takes.

When the Nauvoo House was remodeled, Major Bidamon removed the other sheets and found them practically ruined, but sent a few sheets to our late President Joseph Smith and also a few sheets to the Utah Church. Those in the hands of Joseph Smith soon fell apart. We are informed that the Utah Church has preserved one sheet and has it framed. But this does not change the fact that the complete manuscript is in the archives of the Reorganized Church.

In 1922 E. H. Tordoff, of Berkeley, California, received permission to take this manuscript home with him, where he produced photographic copies of the original. He also prepared a container in which the original manuscript could be more adequately cared for.

In the fall of 1923 he returned the original manuscript to the archives of the church, but still retained at least one of the photographic facsimile copies. This facsimile copy means that every page has been reproduced by photography, then the pages split and pasted back to back so as to correspond to the original manuscript and be equal to it in size. This is an expensive process, it is true, but should serve to protect the original manuscript from excessive handling.

It is interesting to add that, despite their separation from the church, all of these witnesses have remained true to their testimony and reaffirmed it to their dying day in each case. A special effort was made to secure a denial from David Whitmer, but his dying words were to reaffirm his testimony to the truth of the book and the existence of the plates.

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YOUNG PEOPLE'S ORGANIZATIONS

BY SAMUEL A. BURGESS

(This brief review is based on reports of General Conventions, 1893 to 1900.)

As far back as we can go in history or tradition, we find special ceremonies at the age of puberty. These ceremonies were usually for both boys and girls but of quite distinctive character. The ceremonies for girls initiated them into womanhood; the ceremonies for boys gave recognition of their attaining manhood and initiation into the tribe. These ceremonies are different from one primitive people to another, and are still to be found among savage and semibarbarous people, and even with civilized people in western Europe. They were to be found in Mexico, India, and in Greece. They are found to-day in Australia and in Africa. They were found in Rome as well as in Babylon. The remembrance remains at least in Europe and even western Europe to-day. They were found among the American Indians.

These ceremonies often took the form of tests of arms. They were athletic in nature, to use a modern term. They were tests of endurance; often contests in imitation of war. Often they were very severe in character. Sometimes they were found allied to the sacred mysteries and admission into the first of these mysteries.

Psychologists of to-day note the decisive intellectual and

moral change which takes place in early adolescence. It is the period of "*Sturm und Drang*"; of storm and stress. Students of religious psychology declare that this period is the period of conversion, and of the second breath, and of the beginning of spiritual experiences.

It may be noted that the first Joseph Smith was in this period of life when he received his first great vision. On the other hand, the baptisms into the church are greatest between eight and ten years of age to-day. This is largely accounted for by the provision of baptism after reaching eight years of age.

Among the remnants of these rites in western Europe and even in America is to be noted the Maypole dance as well as other European ceremonies. On this phase volumes may be written, and have been written. It is significant and noteworthy that in ancient times and even in the Middle Ages the great teachers were entirely those of the church. It is only within the past two hundred years, and perhaps one hundred and fifty years, that secular education has predominated, and then only in western Europe and the United States. The pioneer teachers in America were the priests, for the teachers throughout Europe were also the priests.

This theme belongs probably to the discussion of the work of religious education of the Sunday school, but it is significant to note that Greek education emphasized the period of adolescence by entrance to the gymnasium. In medieval Europe, in feudal times, ceremonies were instituted more or less akin to the earlier ceremonies, in the promotion of boys to being a page, a squire, and eventually a knight. The choir boys of the medieval cathedral were another recognition of youth or adolescence.

But in nearly every instance, if not in every instance without exception, from the most ancient times until very re-

cent years, this recognition of youth is of the boy's first entrance at the door of manhood, and of the girl, that she "stands with reluctant feet, where brook and river meet." It is not a distinct and separate experience, but is merely the first admission to the tribe; recognition of standing in the family; recognition of approaching manhood and womanhood.

The placing of the youth above the adult is a matter of very recent years. The history and tradition of the past recognize the energy and enthusiasm, the spiritual power, the idealism of youth, but recognize it as preparation for the approaching work of manhood and womanhood, not an end of itself, a thing to be set apart and deified.

The Methodist Church established the Epworth League for her young people in 1889. It is a union of some forms of organization which had existed previously. The Baptist Church followed with her Young People's Union in 1891. Most of the Protestant churches have recognized youth as a distinctive period between infancy or childhood and the full responsibility of the adult, and have formed an organization as an assistance to the church. The Catholic Church likewise recognizes its young people, but that church takes the child from infancy on and attempts to provide suitable mental training. The Hebrew people also recognized the age of adolescence and set aside the boy as an apprentice to the work of his father, and particularly in the work of the church.

When the gospel was restored, the first vision came to a boy of fourteen in early adolescence; the second and succeeding visions until he received the plates, a youth of from seventeen to twenty-one. He received the plates before his twenty-second birthday. The men whom he gathered around him were mostly young in years, though not exclusively so. Oliver Cowdery was twenty-three and one half years. David Whitmer was twenty-five when the church was organized. Joseph

Smith himself was but twenty-four years and four months of age.

When the first quorum of twelve was organized, their average age was about twenty-nine. Among the younger members we note that William B. Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson were all between twenty-three and twenty-four years of age. Luke S. Johnson and Parley P. Pratt were twenty-seven.

Jason W. Briggs, who was active in the Reorganization, was thirty-three years of age when ordained to the Twelve in 1853. R. W. Newkirk was thirty-one. When Joseph Smith accepted the leadership of the church in 1860, he was twenty-seven years and five months of age. David H. Smith was called to the presidency in 1873. He was then about twenty-eight or twenty-nine years of age. The Quorum of Twelve chosen in 1873 included J. R. Lambert, twenty-eight, and Zenos H. Gurley, thirty-one. These men were not adolescents by any means. They were men able to undertake their own responsibility.

As the church became better established, older men were from time to time called to council and placed in positions of greater responsibility. Thus Joseph Smith, the late President of the Reorganized Church of Jesus Christ of Latter Day Saints, had associated with him in 1863, William Marks, who was then seventy-one years of age. W. W. Blair when he was ordained in 1873 was forty-five years of age.

SCHOOL WORK

When the church was restored to earth and organized in 1830, command was soon given that lessons should be prepared for the children. This was particularly given to Oliver Cowdery and W. W. Phelps—sections 51 and 52. It appears they failed to do this special work. In section 90 Joseph Smith,

Sidney Rigdon, Edward Partridge, and others were rebuked for failure to properly instruct their children. The church was prompt in its recognition of the value of education. A school of the elders was organized at an early date in Kirtland; the first public school in Kansas City was established by the Saints from Colesville. The school work was pushed in Far West and other places as soon as the establishment was made, and at Nauvoo provision was made not only for public schools but for secondary schools leading up to and including the university.

There appears in the history no reference to the establishment of a Sunday school and very little reference to the organization of young people. Joseph Smith himself was a comparatively young man, only thirty-eight years and seven months old, when he was assassinated. The church in the early days moved too rapidly to permit of complete organization being carried out. The movement was made to Kirtland in January, 1831, but already a movement had been made to Missouri, and the next few years was busy in traveling back and forth and with the difficulties in Missouri. After that they were but a short time in Caldwell County before again there was trouble. The history is filled with their troubles, and the causes of their difficulties, and communications sent as appeals for justice, and resolutions adopted pro and con.

YOUNG MEN AND LADIES' SOCIETY

But when they were settled in Nauvoo in 1840, very shortly afterwards, President Joseph Smith took an active part in bringing about the organization of the Young Gentlemen's and Ladies' Relief Society in Nauvoo. This society had for its aim the correction of the follies of youth, to guard against temptations to which they were exposed, and to aid in charitable enterprises. This work was perfected in the winter of 1842-43.

EARLY REORGANIZATION

In the Reorganization a number of special efforts were made on behalf of the young people locally. Thus in Saint Louis a Theological and Philosophical Institute was organized about 1867 for the purpose of mutual study and improvement. It was a serious organization but, unfortunately, did not last long. A few, however, continued their study.

In Lamoni in the 80's a Students' Society was organized, for which Sister Marietta Walker gave as a motto, "Get thy spindle and thy distaff ready, and the Lord will send thee flax." Practically everyone in that society has had active work in the church. Among the more prominent would be President Elbert A. Smith.

There were no doubt other local societies, but the beginning of the present young people's organization is to be found in the Young People's Mutual Improvement Society in Saint Joseph. Young people who belonged to that society moved to Saint Louis and there also organized a Young People's Mutual Improvement Society. There may have been other of these societies in other places. There is strongly implied inference that there were other young people's societies by the action taken by the executive committee of the general Religio when it was organized.

ZION'S RELIGIO-LITERARY SOCIETY

It appears that it was the request from this society in Saint Joseph that first brought about General Conference action, in 1892, the conference referring the petition back to the young people as a committee to consider or carry into effect. The General Sunday School Association had just been formed, in 1891. J. A. Gunsolley, Gilbert J. Whitehead, and C. R. Duncan were appointed a committee in Independence April 11, 1892, to provide plan for organization.

They met in Lamoni at J. A. Gunsolley's home to draft a

constitution and by-laws. This meeting was held in February, 1893. A call for a constitution had been presented in the *Autumn Leaves* for June, 1892. At the meeting in February, C. R. Duncan was not present, according to Gilbert J. Whitehead, so Frank J. Cochran was substituted to act in his stead. The work of this committee was the first constitution of the society. The committee did not suggest a name, but submitted the proposed constitution to a convention held during the General Conference April 14-17, 1893.

The convention was held in the evening so as not to interfere with other business. Francis M. Sheehy was chosen as chairman; J. F. Mintun, as secretary. The report of the committee on constitution and by-laws appointed at Independence April 11, 1892, was presented, taken up section by section, a few amendments made, and then adopted as a whole.

Several different names were suggested, "Young People's Mutual Improvement Society," "Zion's Educational Society," and "Zion's Religio-Literary Society." The last name, proposed by Francis M. Sheehy, was the one unanimously adopted. This name shows the purpose, to be both religious and literary, and also social, these three elements working together to the establishment of Zion. At this meeting for general organization, E. Etzenhouser was elected president; Fannie Jones, first vice president; Amy Collins, second vice president; J. C. Hitchcock, secretary; Mae Cooper, treasurer. Some ninety names were listed as charter members:

Charles S. Kennedy, Logan, Iowa; Dell White and Viola White, Clinton, Missouri; Maggie Barrows and Theresa Riedall, Saint Joseph, Missouri; Amy D. James and Bertha Mills, Independence, Missouri; B. Alma Whitehouse and Emma Higginson, Kewanee, Illinois; Frank Criley, Pittsburgh, Pennsylvania; Ida L. Shank, Shenandoah, Iowa; Mary Liddy, Detroit, Michigan; J. Cole Moxon, Coleman, Michigan; C. O. Leeka,

Thurman, Iowa; V. W. Gunsolley, Des Moines, Iowa; C. R. Duncan, Blue Rapids, Kansas; Lizzie Elvin, Nebraska City, Nebraska; Nellie Rudd, Dow City, Iowa; Hiram A. Harder, Wirt, Iowa; J. W. Gilbert, Randall, Kansas; Adam J. Koch, Sugar Grove, Illinois; Allie Thorburn, Higbee, Missouri; E. A. Blakeslee, Gulliver, Michigan; Emily D. Bute, Council Bluffs, Iowa; Ruth Cobb, Little Sioux, Iowa; from Lamoni, Iowa, Vida Elvin, Audie Hansen, Elsie Broliar, Ida Marks, Clara Cockran, C. E. France, Eva M. Bailey, Mrs. D. H. Blair, W. W. Kearney, Oscar Anderson, Pearl Hazelton, Nellie Waterman, Zenie Hansen, David Anderson, Nora Gillen, W. B. Kelley, Katie Judson, Jennie Barrows, Annie Allen, Peter Hinds, Lucy L. Lyons, L. M. Prudence, Lizzie Sumption, Stella Gunsolley, Viola Blair, Ruby Steadman, Ida C. Hunter, and Netta Williams; and Myrtle Carlile, N. A. Liddell, and H. E. Jarvis, addresses unknown.

Then, on June 10 and 11, 1893, the general officers met at Saint Joseph, Missouri, for the transaction of business; namely, E. Etzenhouser, Amy Collins, J. C. Hitchcock, and Gilbert Whitehead (who does not appear among the general officers). Fannie Jones, first vice president, and Mae Cooper appear not to have been present at the meeting. On account of misunderstanding as to the manner of uniting with Zion's Religio-Literary Society, the following resolutions were adopted:

Resolved, that the secretary shall prepare a charter to be issued to all societies forming under the articles of the general organization, and record thereon the names of all who shall unite themselves with said society within four weeks from the date of the commission, entering only such names as are accompanied with a five-cent fee.

Resolved, that all local societies wishing to come under the general organization must disorganize. Where there are members of the general organization, they may be the nucleus for forming a new society. Where there are no such members, a commission shall be issued to some one of good standing in the church who may unite with himself others to form such nucleus as charter members.

From this it would appear that there were a sufficient number of local societies not yet affiliated to warrant taking general action. But the total number of members of these local societies must have been relatively small.

Provision was also made for the printing of a monthly to contain four programs each issue, and other items of general interest. In addition to this, the society had a column in the *Ensign*, and also a department was allowed the society by the Board of Publication in the *Autumn Leaves*. The program was not to compete with either of these.

A letter from Mrs. Fannie Jones throws additional light on some of the conditions leading to the organization. She states that Sister Marietta Walker in the *Herald* and she in the *Ensign* had urged for several years a general organization of the young people. Her letter is also of interest showing that in that early period there were those who wished to favor the young people by an extension of social and recreational activities. A careful study of the history of the times will show that in the early years the society was strongly recreational. Many picnics and socials were held for the young people in addition to the weekly study hour. Pertinent extracts from the letter of Mrs. Fannie Jones are as follows:

I will give a few items from memory which may be of assistance to you in regard to Religio. It may not be entirely accurate, but the main facts will be there. Several years ago when Eli Etzenhouser was editor of the *Ensign*, I was editor of a page for young people and also had a column for Sunday school work. At that time there was not a general organization for the benefit of the young people indorsed by the church. There was a local society in Saint Joseph, also one in Lamoni, that the young people were interested in.

Sister Walker, whom you all know and who has brought so many noble and good enterprises into the church, and I, a worker in the W. C. T. U., saw the need of a general society for the young people, also one for the mothers of Zion, and often talked over the matter and planned together for societies of this kind where the young people could be taught social purity and become interested in literary and musical work, and where the mothers could be brought together and discuss subjects.

This, I believe, was the leaven that started Zion Religio and Daughters of Zion. Sister Walker and I agreed to work together to that end. We kept it constantly before the church in *Herald* and *Ensign* and enlisted in the work a band of faithful and true workers. Among them were David Krahl, John Hitchcock, Russell Archibald, Gilbert Whitehead, Frank Sheehy, Eli Etzenhouser, Grace Gardner, Pearl Krahl, Ruby Steadman, May Cooper (wife of Doctor Mather of Independence), and many others, whose names I have forgotten.

So when conference was held in Lamoni, we were all prepared to work, but when the subject was mentioned we were greatly surprised at the opposition we met from some of the leaders, who claimed there was not any need of these auxiliaries, as the Doctrine and Covenants did not speak of any such societies. All was comprised in the gospel, and it would hurt the Sunday school work.

With all these dark clouds hanging over us, a brave band of a dozen or more met one cold, rainy morning, at about eight o'clock, in the basement of the Brick Church at Lamoni and organized Zion Religio Society. Our programs were printed to take in a month's work. Our subjects were on social purity, temperance, and literary. The society made remarkable progress the first year, considering the opposition we met, and we were all united in our work. This meeting of a dozen or more elected their officers the day they met in the basement of the church and then adjourned.

The next year they met and had a convention the day before the Sunday school convention. The growth it made astonished many, and now that it was on its feet many were eager to tell how to run it and to gain control.

The object of the society was to get those young people interested that were not interested in other church work—a sort of salvation army to draw them in and make better men and women of them. In a short time the elders began to make it more religious, and of a heavy nature, and introduced the study of the Book of Mormon. (The study was right, but belonged in the Sunday school.) What the society was for was not to study questions of a thousand years or more ago, but the vital, living questions of the day. How much better to prepare the young people of the church to meet the questions of the day than to have them go out in the world and fall.

Since coming to Chicago I have heard Jane Addams, Mrs. Bowen, Maude Ballington Booth, and Ella Flagg Young lecture. I believe they are on the right road, and the churches have not caught up with them. The queer part of it is, their plans are almost the same as were those of that little band in the basement of the Brick Church, formed many years ago; and what surprises me is that the settlement work which the churches have found to be the life of the church is almost the same that this band worked out to be in the Religio.

I believe God was in that meeting and guided them, and if the work had been left alone as first started it would have been a power among all classes of young. I believe if the church would be more lenient with the young people and not judge as old people, but as those who once had youth, there would not be such a craze for theaters and card playing until it is a nuisance; but the Religio could have filled what was needed for them. I am not opposed to a good play once in a while. The settlement workers believe in amusements indoors and out, also lectures, shows, etc., in their clubs, with light lunch, having matrons to watch them.

I have written this in a hurry and have not had time to correct it, so take it please as it is, if any part of it is of use to you, and if not, throw it into the waste basket. Look over some of the files of *Ensign* in the office, and you will find where I agitated forming a society.

Yours truly, FANNIE JONES.

This letter is not dated, but it would appear from the context to have been written probably about 1914. It was, in part, the experience of the author at that later date, but those whose memory is good will recall that there was such a disposition as this letter sets forth to make the Religio a matter primarily of social appeal, and probably secondly of educational and spiritual appeal.

LITERARY EXCHANGE

A small leaflet shows that on September 20, 1893, some ten young people of Lamoni undertook the distribution and circulation of church literature and other standard reading matter. They assumed the title of The Latter Day Saint Literary Exchange. During the year they collected thirty volumes of *Heralds*, twenty volumes of *Hopes*, and thirteen volumes of other publications, besides a few leaflets, tracts, and pamphlets. Of these they distributed eighteen volumes, besides supplying with the current numbers twenty-five people with the *Herald*, nine with the *Hope*, five with the *Ensign*, and nine with the *Autumn Leaves*. A. B. Hanson, J. A. Gussolley, W. W. Kearney, and Peter N. Hines are named among the officers.

On April 2, 3, and 4, 1894, the convention met at Lamoni with Fannie Jones in the chair. Thirty societies were then affiliated with the general organization, with a total membership of about one thousand. R. Etzenhouser, R. C. Evans, Anna Steadman, R. S. Salyards, Dora Young, Etta Izatt, and J. F. McDowell gave short lectures while waiting for reports. A new constitution was reported, taken up for consideration, and with some amendments adopted. H. E. Jarvis was elected president; J. A. Gunsolley, vice president; J. C. Hitchcock, secretary; R. Archibald, treasurer. H. E. Jarvis, because of sickness in his family, resigned in January or February, 1895, and the vice president went into office. J. A. Gunsolley was elected president at the following convention, in April, 1895, and continued as president until April, 1917.

The convention of 1895 reported fifty societies and a membership of 1,410, with 934 copies of the program mailed out. The first year naturally was easier, because there were a number of societies ready to be taken over and new societies organized at the most promising places. The second year saw the work extended to smaller branches and to places where societies had not previously existed. In fact, the officers plainly state that those of the branches who came in the first year were mostly branches already having a society.

In July, 1894, the first commission was issued to organize a body of young people in a foreign land, to Gomer R. Wells, who had succeeded in organizing a society in New South Wales, Australia. During the year the program was modified to provide four senior classes and four junior classes.

The *Program* of 1893 consisted of eight pages, four of them taken up with four leagues of the "Religious Department," Gilbert J. Whitehead superintendent; "Missionary Department," superintendent not stated; "Temperance Department," George H. Gates; "Literary Department," Francis

Walker Davis. The other pages were given over to how to organize the Religio Literary Society and points of general interest.

The fifth issue, however, in November, 1893, gives Etta M. Izatt as superintendent of the missionary department. It will be noted above that the executive committee had provided at the meeting in June, 1893, for the preparation of a program. This program was to start with its first issue in July, 1893, with a subscription price of twenty-five cents.

In 1894 the eight leaves were completely taken with the senior and junior programs. That for September and October, 1894, "Senior Religious Department," J. F. McDowell, superintendent; "Junior Religious Department," David J. Krahl; "Senior Historical Department," F. M. Sheehy, superintendent; "Junior Historical Department," Etta M. Izatt, superintendent; "Senior Temperance Department," G. H. Gates, superintendent; "Junior Temperance Department," R. B. Trowbridge, superintendent; "Senior Literary Department," Dora Young, superintendent; "Junior Literary Department," Jessie Cave, superintendent.

These programs, therefore, provided for eight evenings, or nearly two months. The only change indicated in the programs in our hands up to June, 1895, is the name of Etta M. Izatt, to Etta M. Hitchcock, through her marriage to John C. Hitchcock, January 9, 1895. The convention in Independence in 1894 voted to continue the programs and double their size. A movement was also made to appoint a committee to confer with the General Sunday School Association in an effort to arrange their annual convention so as to occupy one day each.

J. A. Gunsolley was elected as president; vice president, F. E. Cochran; treasurer, Russell Archibald; secretary, J. C. Hitchcock, who continued until his death in 1900, when he was

succeeded by his wife. Russell Archibald also continued as treasurer until his resignation in the fall of 1898 or 1899.

There had been some criticism of the earlier program as being too advanced for many of the young people. The change to senior and junior programs had met this opposition and proved satisfactory. No convention was held in 1896. In 1897 conditions were reported as not so satisfactory. Gain for the two years was only 340, less than for the one second year. This could be partly accounted for by the fact that the earlier societies were evidently organized where most appreciated. President Gunsolley at this time reported.

It is thought by some that we have drifted away in great part from the work originally intended to be done—that instead of confining our efforts more to heart work and that which has to do with the real life of the individual, we have directed our energies all toward the head, or to the development of the literary and intellectual faculties and tastes. It would seem that this thought is worthy of our attention.

Again, it is claimed that our work is too scattering in its field, and as a result a great lack of concentration. For instance, we have in fact four distinct departments and eight distinct programs. It does not matter what the intention was in creating the two grades of programs for each department, it is the effect that we have to deal with now. Not only have we had eight programs each month, but each succeeding program in the same department has been entirely different and apart from the rest, in many instances, instead of following out consecutively any regular line of work. This has made diversity more diversified.

He continues that the superintendents were not to blame for this diversion, but rather the plan made by the society was responsible. By the decline, subscriptions had been reduced to nearly one half.

The argument has been urged, and not without some degree of propriety, that our work is too widely separated from the gospel work; or rather it does not partake enough of the peculiar features of the latter-day work; that instead of trying to please those outside of the church we should try to educate those inside of the church: in other words, we should not try to make converts, but to train those converted; being but supplementary to the Sunday school and filling an apparent gap between the church proper and the Sunday school. As a result of this wide separation from the spirit and genius of the latter-day work, many of our

young members are not attracted by it and are not brought into the society work at all.

Having said this much about points wherein our present plan seems to fail to meet the demands, there are others but of less importance. We will notice briefly some suggestions for remedying these defects:

It is urged by some that we ought to take up the White Cross work in connection with our plan—that we need to get more directly at the social purity work among our members—that this is a part of the heart work needed.

Another would like to see more of the relief work done, such as helping the poor and needy, the sick and afflicted.

Still another would have the members get out among the people and distribute tracts and put reading matter into their hands and thus create an interest in the latter-day work.

Others would have our entire plan changed, so that, as they believe, to get more closely in touch with the real gospel work. These would have us consecrate our efforts more upon church work, drawing in largely our scattered forces by providing but one main line of work instead of four, or eight, as now. They would have us take up as the object of our study the church books, having the work outlined by a committee, this outline to be published in *Autumn Leaves*, thus dispensing with the *Program* and the heavy expense of printing it, at the same time giving to the magazine a stronger support. It is urged by the supporters of this plan that it will meet nearly all the demands as they seem now to exist—that by a close study of the gospel work the heart is reached more directly than can be done in any other way, and that when once reached the doing of "service" will be a natural result.

Briefly sketched, this is the work of the convention. And what an important work it is! This is the crisis period of our existence as a society, for by the measures adopted by this convention is our future success or failure assured, "for by our works we stand or fall." If we shall succeed in meeting the present exigency with the help of our heavenly Father, our possibilities are without measure, while on the other hand if we fail our end is sure and not far off. If we shall have the aid of the Spirit of God in what we do, the Religio, with the Sunday school ought to be training young men for the active work of carrying on the gospel to the nations, and the young women for the equally great work of raising up a people which shall serve the Lord in righteousness—both working together for the establishing of Zion the pure in heart. There is no greater work than this—there is nothing can be compared with it.

The question is, Shall we be able to rise up to the needs of the hour? If it be the Lord's good pleasure to work with us, and we shall put ourselves in condition to work with him, we shall. Now the thing for each one to do is to put himself in proper frame of mind to receive the light of the spirit of truth. If we have come to this convention with

a determination to have our way prevail, we shall be a clog in the way of progress instead of a help. We must be willing to let the best light have sway although it may run contrary to our own wise conclusions in the matter. If each one shall be willing to give up his plans for something better, if such should be presented, we are not likely to make a mistake.

There is no room for selfishness or jealousy in the work of the Lord, for just so sure as one entertains this spirit, the Spirit of God will take its flight, for it cannot keep company with selfishness and jealousy. When the time comes that some other's services or plans will serve the cause better, it is to our interest as well as for the interest of the work at large that we should give way; and we ought to willingly do so without the least feeling of injury or malice. In honor we ought to prefer one another.

Because some one or some plan has done good service is no reason why they should be continued when we are satisfied that a change would be better. We must have no favorites in persons or pet theories which we are not willing to give up if we see there is something better for the cause. Anyone who is not willing to step down and out of the way when the time comes where he can no longer serve to the very best interests of the work he represents is not worthy to be trusted, either in his own services or in any plan he may propose.

The true philosophy of our work consists in conforming to the direction of the Spirit of light—in seeking to do those things which our Master did, who is our perfect example. May the spirit of grace, mercy, and truth inspire us to humility and meekness that we may be led into the sunshine of God's favor, to emerge at last upon that condition of celestial joy and bliss, is the prayer of your collaborer,

LAMONI, IOWA, April 1, 1897.

J. A. GUNSOLEY.

This report gives an excellent review of the situation at the time, and the suggestions made by various persons who were then active in the work.

The secretary reported that persistent efforts had been made to get some one sufficiently interested in the English mission to start the work there but up to that time had not been successful, despite frequent correspondence. A second society had been formed in Australia, and considerable interest was manifested in Canada, though not as much as was hoped for. The difficulty of meeting in bad weather and the busy farm season were detriments to the work.

A committee was appointed at the conference of 1897 of five members to consider the future of the society. They made a temporary report advising that the program be published in the *Autumn Leaves*, and that if the locals desired them they might meet the expense of duplicate copies; also that a copy of the *Autumn Leaves* be furnished free to the locals that were unable to pay for them. A superintendent was to be appointed in each department subject to the advice of the executive committee, the superintendent to outline a course of study. The committee recommended, however, that it should be continued and report the following year, and this was approved by the convention. This committee on improvement continued to function until 1902.

The fourth annual convention was held March 31, 1898, and continued April 1 and 2. The first two days were given to lectures including the holding of a model Religio; also to hold an institute. On the evening of April 1 the convention organized a credential committee. An important motion was that all missionaries under General Conference appointment be privileged voice and vote in the deliberations of this convention provided they present a confession to the credential committee to this effect. The committee of five reported recommending amendments to the constitution. As usual, amendments were offered and the constitution as amended finally adopted. Particular provision was made for expulsion provided that the lookout committee labor with the offender, and providing a court of inquiry of four local witnesses with three others chosen by the society. Appeal was allowed to the officers of the district association and from them to the officers of the executive committee of the general society. This provision for trying members was discussed at two or three general conventions about this time. So far as we are informed, the power was very rarely utilized, and no appeals were ever taken to the

general executive committee. It however caused a difficulty in the South Sea Islands, where the society was established, as it caused contention between the work of the church officers and the work of the local society in trying and disciplining members. Evidently the action of the society would only affect members of the Religio and their standing in Zion's Religio-Literary Society.

BOOK OF MORMON STUDY

A very important motion was presented at this time, providing for one continuous course of study and that they study the Book of Mormon and archaeology for the coming year. The report of the president was decidedly encouraging, as he believed the tendency was toward more serious study. Many who a year before had advocated the entertainment plan had now gone over strongly to the other side. There was a difference of opinion as to how preparation for service could best be accomplished, as is shown by the following extract from the president's report:

The main question before this convention, as it appears to your president, is the course of study. It is a question upon which hinges largely the success of our future work. To answer this question wisely, we must take into consideration another; namely, What is our proper relation to the church—to Zion? This problem solved correctly, the other may be settled without mistake. First, then, we are living in the "dispensation of the fullness of times." What is to be the leading feature of this dispensation? Is it not the fulfilling of the prophecies of all the holy prophets since the world began concerning the latter days? Is it not the restoration of the gospel, the bringing in of the Gentile fullness, the gathering out from all nations under heaven the honest in heart, and planting them upon the land of Zion, to build a city where peace shall reign in the midst of a world of trouble and commotion, a city wherein the pure in heart shall dwell, whose government shall be the government of God and Christ, a city which shall be caught up in the air to meet the Zion from above? How is this city to become pure except by keeping the commandments given in connection with the restoration of the gospel, keeping it as individuals? Who is to bear the burden of the work of building up Zion and establishing the pure in heart? Certainly not those whose heads are already silvered over with the frosts of many winters.

If not these, then who? My dear Religians, can you answer? Will you answer? How will you answer? Shall not your work in this convention and in the subsequent year be such as will best qualify you for this important work? Any work which will not fit you for this work directly should scarcely commend itself to us as worthy of our favorable consideration. In the injunction, "Search these commandments, for they are true and faithful, and the prophecies and promises in them shall all be fulfilled," is clearly pointed out the manner in which this work is to be accomplished, namely, by a fulfillment of the prophecies and promises contained in the commandments. How can these be fulfilled except by an intelligent obedience to them by the people of God? And this cannot be until they are first understood; and to be understood they must be studied. For the people of God to put off making a study of them is to defer making preparation for the part they might take in the work of which it has been spoken; and to defer making preparation is either to put off the time when the work shall be done or else to permit the Lord to call others and commit to them the work which it is his will that we should do. As individuals can we afford to put it off at the risk of letting others do the work we might do? As a society, can we afford to make this mistake? Shall we not rather plan our work so as to make provision for that which will contribute most to the development of our young people in the direction of their most important work?

RELATION TO SUNDAY SCHOOL

He also pointed closer alliance with both the Sunday school and the church:

There is another very hopeful sign which may be seen by any careful observer, and that is the tendency toward a closer alliance with the Sunday school and the church. Yes, the two sisters, daughters of the same parent, have found that they can join hands in their work and, without jealousy or hindrance to either, cooperate in the humble part they may bear in the great work of the Restoration; and the manifest desire of both the sisters to be simply helpers in the great work is one which must commend them to the favorable consideration of all.

When at Woodbine last September, the Sunday school, through its superintendent, said to the Religio, by its president, "Do you people not wish to occupy two of our periods?" It was the older sister saying to the younger, Come, we will share with you the privilege which has been granted us by the reunion committee. And would not it have been manifest ingratitude if we had declined? Not only so, but there and then was ushered into active life a relationship between the sisters which was planted by the Father's hand, and which will add to the usefulness of each. This closer acquaintance was so pleasant to us that in preparing for the winter institute the older sister felt she could not go on beyond a certain point until she had extended an invitation to the younger sis-

ter to join her. Shall we say that this was only the result of chance, or the mere outgrowth of courtesy, or from a fellow feeling between individuals? Ah, no! Let us rather credit the common Father for being like himself in honoring, and condescending to direct those who are trying in humility to honor him. It is my conviction that this reunion work and institute work has come to stay, and that this convention should recognize the work thus far done and encourage a continuation of it by adopting some plan for its perpetuation, if nothing more than to authorize the executive committee to make such provision as they may be able to do consistent with our financial ability.

FIRST DISTRICT ASSOCIATION

Also the Northeast Illinois District had organized a district association, the first in the society. This action also received the approval of the convention, and before the next General Convention a number of district organizations were formed.

From the above we can see that from the very first the work of this society was presented as a preparation for the work of the church, and its close relationship to both the Sunday school and the church was always recognized.

F. M. Sheehy spoke on the young people's place in the church. He emphasized especially the need of religious experience. Duty to God should be first; seek to establish righteousness in the church; with prayer meeting and Sabbath school. The general secretary, J. C. Hitchcock, also spoke and said he was for the church first. He considered the Sunday school and Relgio only as helpers, all working to the same great end, the establishment of the kingdom of God.

This was indeed one of the most important conventions in the history of the society. There was serious consideration of making the society more definitely social and emphasizing more the social features. The movement which prevented was probably from the young people and from within for the serious study of the Book of Mormon. The vice president, however, was soon placed in charge of the social committee and definite

provision made for programs so far as the general organization was concerned. Those who favored the thoughtful, serious, studious effort by the young people felt a victory was secured. Gain during this one year was more than for the two previous years, namely, 415; total 2,065.

Pursuant to the action of the General Convention, provision was immediately made for the publication of the Religio quarterly, the study being based on the Book of Mormon. Louise Palfrey was made the editor of the quarterly and also of the Arena, a department of the *Autumn Leaves*.

There was no General Conference or Convention for two years. During this interval the general treasurer, Russell Archibald, resigned, and Samuel A. Burgess of Saint Louis was appointed by the executive committee to fill the vacancy until next General Convention.

The first study of the Book of Mormon was taken in rather large installments. A review of the book was first undertaken. Sometimes the reading would be as much as sixty pages for a single lesson. However, this general review of the book was followed by study in chronological order. During the following years it was taken up twice chronologically and then considered topically. These various classes engaged the serious attention of the society for the next ten years and over. Along with the study of the Book of Mormon, the study of American archaeology based upon the report of the archaeological committee of the church was also pursued. As a result of her research, Louise Palfrey prepared the manuscript for a small book, *The Book of Mormon Proven by Archaeology*. This, however, belongs to later years.

Along with the serious study, provision was made at every session for an equal time to be given up to a literary and musical program. An effort was made to have every member respond in some way, to read a paper, deliver an address, take

part in a debate, or to assist in musical lines, whether vocal or instrumental. These programs offered a large scope; general historical questions, religious questions, philosophy and biography, as well as various scientific topics were taken up and discussed. This plan of one half to three quarters of an hour devoted to serious study and equal time to a program continued from 1898 for about twenty years.

At the General Convention of April 3 and 4, 1900, which was held at Lamoni, the committee of five again reported. The recommendations for improvements were:

1. Upon the subject of the management of the *Autumn Leaves*, we recommend that the executive committee consult with the Board of Publication and make such arrangements to secure the management of the *Autumn Leaves* by the Religio Association as they in their judgment may deem advisable.

2. We conclude that suitable provision was made for determining the course of study and revision of programs by the constitution and by-laws, page 5, section 5.

3. In regard to the home department, we conclude that a demand exists for home class work, and fully indorse the movement of the executive committee in issuing Leaflet No. 2 upon this subject, and recommend that the locals and districts seek to carry out the suggestions contained therein.

4. We feel that an urgent demand exists for a special missionary effort in the interests of the Religio; hence we advise that the president of the Religio Association, associated with the general superintendent of the Sunday School Association, counsel with the Quorum of Twelve in reference to the appointment of a missionary, having for his special work the building up of the Religio and Sunday school; and that the above-named officials urge the Twelve to consider the interests of the above-named departments of the church in the appointment of the missionaries to foreign lands.

Each of these was taken up in turn, given careful and deliberate attention, and adopted. The committee was continued. Among other matters, President Gunsolley reported:

Our work has not only been a widening process but one of settling as well. The once prevalent spirit of sensationalism and entertainment has largely given way to a far healthier one of study and investigation of the word of God. One by one the locals have fallen into line until it

is now the rare exception to find societies devoting their time, or any considerable portion of it, to simply entertaining the people. And while this change in many places resulted at first in a loss of membership, in most places the membership is larger and interest better now than formerly.

At our last convention we took a long step in advance when we provided for district organizations; and when we published the revision of the constitution and by-laws, a new era in Religio work dawned upon us. At this convention also began the improved plans of taking care of our membership, providing means whereby they might and should receive closer attention. It was there, too, that we settled down to a course of work involving the special study of the church books, and we selected the Book of Mormon as the first one we would take up. So it is that with the revision and publication of the constitution and by-laws in 1898 our work took on a forward impetus which has worked much for our cause.

He also reported that the society paid the editor of the Arena and received no remuneration after the adjournment of the convention.

The courtesies of the floor were again extended to all general missionaries of the church. The officers were reelected, namely: President, J. A. Gunsolley; vice president, Ammon White; secretary, John C. Hitchcock; treasurer, S. A. Burgess. The secretary reported to this convention that forty-seven new societies had been formed in two years. The membership had increased from over two thousand to three thousand ninety-four. Seven districts had been organized, and a home class department also was organized. This movement also originated in the Northeastern Illinois District and proved so successful that it was also adopted by the Sunday school later as a method of reaching and caring for the scattered members and still later was taken up by the Department of Women.

JOHN C. HITCHCOCK PASSES

On September 21, 1900, John C. Hitchcock passed away at his home in Saint Louis. He had been general secretary from the opening of the organization. His death was a pro-

found shock and loss to the society, as he had energetically sacrificed himself to put it on a firm basis. The executive committee elected his wife, Etta M. Hitchcock, to act as secretary until the next General Convention, which met in Independence in 1901, just prior to the General Conference, at which time she was elected as general secretary and served in that capacity until her resignation to the convention of 1906.

Reference was made at this convention to the good literature work, and amendment in the report blank to provide for the distribution of literature. Marie H. Clark of Chicago was the first to have general and active charge of this department. The secretary reported the organization of between fifteen and twenty new societies since October, and reported that there were over one hundred and forty societies with a membership of over four thousand; a gain of about one thousand for the year.

President Gunsolley reported summer work at reunions while at Clinton, Far West, Saint Louis, and Independence District in Missouri; Woodbine, Iowa; Oklahoma, and Massachusetts. In fact, President Gunsolley then was largely taken with his work at Graceland College during the nine months of the year, but he spent a large part of each summer in visiting the reunions and presenting the work of this department.

The 1902 General Convention met in Lamoni on April 3 and 4. President Gunsolley reported the development of the home class department, the gospel literature bureau, and the work of the improvement committee. The improvement committee was evidently intended to act for one year but had continued from year to year from 1897 until 1902; upon the recommendation of the president, it was at this time released. He reported at this convention that the book presented by Sister Palfrey would soon be ready for printing. He also called attention to the need of a pronouncing vocabulary. The finances

were in better condition than ever before, as all debts were paid and a balance on hand sufficient to put out the work on archæology by Sister Palfrey.

FINANCES

In the early days of the society, finances were raised by an assessment made pro rata according to the number of members in each local. Some thought this should be made as a tax and should be collected pro rata from each society. The plan pursued, however, was that the assessment was an assessment based on the extent of the needs of the general society. Some were not able to pay their portion and were as fully accepted as members in the society as those who could pay their share and more. Some contributed more largely, so the balance was preserved.

In the publication of quarterlies, however, the society undertook a business venture. The church had been unable to undertake the publication, however, of the Sunday school and Religio quarterly. The publication of the quarterly had proved profitable to the Sunday school as well as to the Religio. All expenses for editing, printing, and mailing had been met, and a sufficient balance left that the method of assessment was discontinued. It was about this time that the societies reached the point where the income from the quarterlies took care of all general expenses and began to provide a surplus to be applied to special church work.

The president also reported at the 1902 convention that it would take about another year to complete the chronological study of the Book of Mormon, and presented the question as to whether the study should be continued as at present, on the suggestion of topical plan, or more in detail, like the Sunday school quarterlies. Would it be best to dispense with the break which comes each month by having a prayer meeting on the first meeting day? From the early days of the society, one day

had been given to prayer meeting, and this had been continued until the diverse study had been abolished and one regular course undertaken. At this meeting the prayer service was changed, so it would not interfere with the regular study week by week of the Book of Mormon. Under the heading, "A dangerous tendency," the president presented the following points:

SOME WANT ENTERTAINMENT

I would not fail to mention a dangerous tendency—as it seems to me—which is encroaching upon our safety. Briefly stated, it is this: There is a tendency in some localities to pander to the demand for wholly entertainment programs—more sensational and less serious. I have been called upon to answer the question whether a society could set aside the study of the Book of Mormon and have only literary programs and still be considered members of the general society. They argued that they could not hold the interest of some of their young people and that they would go off to other places of amusement. This is the same kind of spirit that almost brought shipwreck at one time in our history. We must guard this point well or it will again lead us into trouble. Don't let us be too exacting and try to put the young people in leading strings; neither let us be too lax and thus cultivate a disposition to treat sacred things too lightly; let us be serious, even in our amusement and entertainment, and so order it, that it will lead to better things and be uplifting in character.

The secretary reported that in the past the office had been busy urging and pleading for the establishment of locals, but that had now passed, for the demand for charters was so great as to keep all his time fully occupied, and these requests came from all over the world.

On November 15, 1901, a society was organized by Gomer T. Griffiths at Manchester, England. Societies had also been organized in the South Sea Islands. Forty-three new societies had been formed during the year; a gain of over 726 in membership. (About 4,710 total membership.)

The home class work, under the direction of Dora Young, had spread to several of the States: Iowa, Missouri, Illinois, Wisconsin, Michigan, and also Canada. Louise Palfrey still

continued as editor of the Arena. (Evidently the change had not yet been made at the request of the Religio but had only been taken under consideration.) Sister Palfrey urged that a quarterly should be started, but so far apparently the quarterlies had not been started. The only change in the election of officers was the election of W. J. Mather as treasurer following the resignation of S. A. Burgess. A committee was appointed on revision to revise the constitution and by-laws.

A FEW ADDED NOTES

The *Program* issued in 1895 showed the following editors: J. F. McDowell, senior Religio; D. J. Krahl, junior Religio; to November, 1895. Louise Palfrey, junior Religio, to December, 1895. F. M. Sheehy, senior historical; Etta M. Hitchcock, junior historical; George H. Gates, senior temperance; R. B. Trowbridge, junior temperance; Dora Young, senior literary; Jessie Cave, junior literary.

Up to 1895 the plan provided for the use of these eight programs in order. After April, 1895, the junior and senior programs were used on the same date, by different classes in the larger societies, or by selection in the smaller societies.

The good literature bureau was suggested through the efforts of John M. Terry in establishing a tract fund in Chicago in 1900.

The Boston, Massachusetts, local provided junior classes, out of which grew the suggestion for the junior quarterlies.

By 1903 locals had been organized in England, Scotland, Australia, Hawaii, and Canada; total membership 6,028, representing a result of ten years' activity. The first edition of the quarterly was published in October, 1898, and for the first time the work became self-supporting. This course of study in the Book of Mormon continued until 1911, when Ralph W. Farrell was made editor of the quarterly and presented present-day revelation and church history. It was in 1912 that the

junior quarterly was started, with biographies of prominent men and women of the church. R. W. Farrell was the first editor, from 1912 to 1914, and was succeeded by C. B. Woodstock in 1914.

Louise Palfrey was editor of the department in the *Autumn Leaves* in 1897, when the name was changed to Religio Arena. In May, 1904, Elbert A. Smith was chosen as editor of the Arena, and chose for his assistant, Estella Wight. He was also editor of the *Autumn Leaves*. He continued to serve until 1917 as editor of the Arena, continuing as editor of the *Autumn Leaves* for several years longer. Sister Wight gave up her special work in 1918, and E. D. Moore became assistant editor of the *Autumn Leaves*.

S. A. Burgess and Alice M. Burgess became joint editors of the Arena department in 1917 and were succeeded by Vida E. Smith in 1919.

The manuscript of *The Book of Mormon Proven by Archaeology* was presented in 1904 and published.

At the convention of 1903, the quarterly had been in use for six months. President Gunsolley reported that the society was out of debt, with a good working balance in the treasury, and this without the necessity of an assessment. He also reported that the quarterly had exceeded the fondest hopes of the committee. Two thousand copies were printed of the first number, but two subsequent editions were found necessary, so that 3,500 were printed of each of the first three numbers. This provided a good working capital sufficient to pay cost of publication, mailing, editing, and general expenses.

The home department also showed progress, and provision was made for revision of the leaflet. During this year the work was established in Scotland by Sister Allie Thorburn, and a revival took place in Australia, where there was a district organization.

The programs had been arranged so as to emphasize the doing phase of the work; something of the project method. The effort was made to have everyone appointed to some one of the numerous committees, with considerable freedom in their activities. In order to avoid a monthly break, the prayer meeting was substituted in the place of the ordinary weekly program, and the lesson study continued as usual. Duncan Campbell acted as editor of the prayer meeting program but resigned during the year 1902-03.

The Religio joined with the Sunday school in a special effort around Thanksgiving, 1903, in behalf of Graceland College and succeeded in raising \$800.

The chapters of the book, *The Book of Mormon Proven by Archaeology*, were run into the Arena columns and *Autumn Leaves* of 1903, 1904. The type was then lifted and stereotyped, so that when the press was ready the type was ready. The book was published in 1904. Sister Palfrey donated her work to the Religio, so that the publication was made on behalf of this society of the young people.

The secretary reported an increase of membership from four thousand in 1901 to six thousand twenty-eight in 1903. Favorable reports were received from many different foreign fields, with twenty district organizations and two state organizations. The home class reported nearly five hundred members, and the organization of two locals from former home classes.

The good literature bureau reported 40,083 pieces of literature distributed during the previous year. Of these, nearly 10,000 were tracts, over 8,000 *Heralds* and *Ensigns*, and 6,000 *Gospel Standards*.

The constitution was again taken up and thoroughly revised. This was done on behalf of the committee previously appointed. The Religio had increased from the four general

officers, president, vice president, secretary, and treasurer, and at this time had added the office of librarian. Provision was then made for appointing home class superintendent, editor, and gospel literature supervisor, but in later years these officers also became elective. The general officers were all to be elected.

COMMITTEES

The early constitution of 1894 provided for only three committees; lookout, program, and good literature. To this was added shortly afterwards a calling committee. The constitution of 1904 provided, however, for a program committee under the chairmanship of the president of the local society, a social committee under the direction of the vice president, making education the matter of first importance, then study work and program of the society, and of second importance the social and recreational features. The secretary having charge of the list of members was chairman of the lookout committee, and the treasurer chairman of the relief committee. The librarian was chairman of the good literature committee. This matter does not appear to have been a part of the constitution as early as 1904, though it had become a matter of practice.

Of other committees which were optional, provision was made for a temperance committee, a calling committee to visit the indifferent, a music committee under the direction of the chorister, a missionary committee, a flower committee, and a Sunday school committee. The purpose of this last-named was to bring into the Sunday school those coming under the observation of the committee, who did not already attend Sunday school, and to cooperate with officers of the Sunday school.

(To be continued.)

THE ENDOWMENTS

It is well to remember in reading these extracts from the *Saints' Advocate* that they are copied from the *Millennial Star*. There appears to have been no adequate complete record published at the time. John Whitmer, who was the church historian, makes only a very brief reference to the Kirtland Temple and the endowment. Joseph Smith in 1838, after the withdrawal of John Whitmer, began to write. But this history was not published until many years after his death, and then it had been revised and corrected under the supervision of Brigham Young. It is quite possible, therefore, that some considerable changes were made in the original record. Yet it would seem that the substance of it has probably been retained. This was verified by W. W. Blair, then editor of the *Saints' Advocate*, by the testimony of people who were living at the time of the publication in the *Saints' Advocate*, and who also were in Kirtland at the time of the dedication of that temple and were present when the spiritual endowment was received.

This record even after being supervised and revised by the Utah Church very plainly indicates the difference in character of the endowment in Kirtland and those attempted in Nauvoo after the death of Joseph Smith, to say nothing of those afterwards practiced in Utah. The endowment in Kirtland was entirely spiritual and from on high, as the following extracts from the *Saints' Advocate* and *Millennial Star* clearly show.

The article from which quotation was made in the previous number of the JOURNAL OF HISTORY was completed in the *Saints' Advocate* for December, 1878. But we are substituting the account of the dedication of the Temple at Kirtland as published in the *Messenger and Advocate* at the time, in place

of the account as published in 1853 in the *Millennial Star*. The two accounts agree in most details.

"Kirtland, Ohio, March 27, 1836. Previous notice having been given, the Church of the Latter Day Saints met this day in the house of the Lord to dedicate it to him. The congregation began to assemble before eight o'clock a. m. and thronged the doors until nine, when the Presidents of the church, who assisted in seating the congregation, were reluctantly compelled to order the doorkeepers to close the doors; every seat and aisle was crowded. One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President S. Rigdon began the services of the day by reading the ninety-sixth and twenty-fourth Psalms. An excellent choir of singers, led by M. C. Davis, sung the following hymn:

"Tune: Sterling. 'Ere long the vail will rend in twain.'

President Rigdon then, in an able, devout, and appropriate manner, addressed the throne of grace. The following hymn was then sung:

"Tune: Weymouth. 'O happy souls who pray.'

"The speaker (S. Rigdon) selected the eighth chapter of Matthew, the eighteenth, nineteenth, and twentieth verses, from which he proposed to address the congregation, confining himself more closely to the twentieth verse. He spoke two hours and a half in his usual forcible and logical manner. At one time in the course of his remarks he was rather pathetic than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations, and anxieties of those who had labored upon the walls of the house to erect them. And added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven to protect them and stay the unhallowed hands of ruthless spoilers, who had ut-

tered a prophecy when the foundation was laid that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

"Here it may not be improper to give a synopsis of the discourse for the satisfaction of our readers who were not privileged as we were with hearing it. The speaker assumed as a postulate, what we presume no one was disposed to deny; viz: that in the days of the Savior there were synagogues, where the Jews worshiped God, and, in addition to them, the splendid temple at Jerusalem. Yet, when on a certain occasion one proposed to follow him whithersoever he went, he, though heir of all things, cried out like one in bitterness of his soul in abject poverty, 'The foxes have holes,' etc. This, said the speaker, was evidence to his mind that the Most High did not put his name there, and that he did not accept the worship of those who paid their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying, 'Away with him! Crucify him! Crucify him!' It was therefore abundantly evident that his Spirit did not dwell in them. They were the degenerate sons of noble sires; but they had long since slain the prophets and seers through whom the Lord revealed himself to the children of men. They were not led by revelation. This, said the speaker, was the grand difficulty among them—their unbelief in present revelation. He further remarked that their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshipers, but their worship was not required of them, nor was it acceptable to God. The Redeemer himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, there being Pharisees, Sadducees, Herodians, and Essenes, and all differing from each other, that they were led by the pre-

cepts and commandments of men. Each had something peculiar to himself, but all agreed in one point; viz: to oppose the Redeemer. So that we discover he could with the utmost propriety exclaim, notwithstanding their synagogue and temple worship, 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.' He took occasion here to remark that such diversity of sentiment ever had and ever would obtain when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation with those who were coeval with the Savior. He admitted there were many houses, many sufficiently great, built for the worship of God; but not one except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him, 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.'

"Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive, seemed almost to vie with each other for utterance. Indeed, there was no sophistry in his reasoning, no plausible hypothesis on which the whole rested, but on the contrary, plain scripture facts. Therefore his deductions and inferences were logical and conclusive.

"The comparison drawn between the different religious sects of ancient and modern times was perfectly natural and simple, yet it was done in that confident, masterly manner, accompanied with those incontrovertible proofs of his position, that was directly calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the

sectarian world upon him; and we have no doubt, had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned, as was that of the ancient apostle in the Athenian temple, when his auditors cried incessantly for about two hours, 'Great is Diana of the Ephesians.'

"But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can, from reading, form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers; and to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor and did very well, would be detracting from his real merit; and to say that he did exceeding well, would be only halting praise.

"After closing his discourse he presented Joseph Smith, jr., to the church as a prophet and seer. The Presidents of the church, then all in their seats, acknowledged him as such by rising. The vote was unanimous in the affirmative.

"The question was then put and carried, without manifest dissenting sentiment, to each of the different grades or quorums of church officers respectively and then to the congregation.

"The following hymn was then sung:

"Tune: Hosanna. 'Now let us rejoice in the day of salvation.'

"Services closed for the forenoon.

"Intermission was about fifteen minutes, during which none left their seats except a few females, who from having left their infants with their friends were compelled to do so to take care of them. The p. m. services commenced by singing the following hymn :

"Tune: Adam-ondi-Ahman. 'This earth was once a garden place.'

"President J. Smith, jr., then arose, and after a few preliminary remarks presented the several Presidents of the church, then present, to the several quorums respectively, and then to the church as being equal with himself, acknowledging them to be prophets and seers. The vote was unanimous in the affirmative in every instance. Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations, without a manifest dissenting sentiment.

"President J. Smith, jr., then addressed the congregation in a manner calculated to instruct the understanding rather than please the ear, and at or about the close of his remarks he prophesied to all that inasmuch as they would uphold these men in their several stations, alluding to the different quorums in the church, the Lord would bless them; yea, in the name of Christ, the blessings of heaven shall be yours. And when the Lord's appointed go forth to proclaim the word, bearing testimony to this generation, if they receive it, they shall be blessed; but if not, the judgments of God will follow close upon them, until that city or that house that rejects them shall be left desolate. The following hymn was then sung:

"Tune: Dalston. 'How pleased and blest was I.'

"He then offered the dedication prayer, which was as follows:

PRAYER

"Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts; thou who hast commanded thy servants to build a house to thy name

in this place [Kirtland]. And now thou beholdest, O Lord, that as thy servants have done according to thy commandment, and now we ask thee, Holy Father, in the name of Jesus Christ, the son of thy bosom, in whose name alone salvation can be administered to the children of men; we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance, to build a house to thy name, that the Son of man might have a place to manifest himself to his people.

“And as thou hast said in a revelation, given to us, calling us thy friends, saying, “Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.

“Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.”

“And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance, and in a manner that we may be found worthy, in thy sight, to secure a fulfillment of the promises which thou hast made unto us thy people, in the revelations given unto us; that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be

continually in this house; and that all people who shall enter upon the threshold of the Lord's house, may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness.

"And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning, even by study, and also by faith; as thou hast said; and that they may grow up in thee, and receive a fullness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory, and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; and all their outgoings from this house may be in the name of the Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it.

"And when thy people transgress, any of them, they may speedily repent, and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in thy house.

"And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and that thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceeding great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfill that which thou hast spoken by the mouths of the prophets, concerning the last days.

"We ask thee, Holy Father, to establish the people that shall worship, and honorably hold a name and standing in this thy house to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people, upon whom thy name shall be put in this house; and if any people shall rise against this people, that thine anger be kindled against them; and if they shall smite this people—thou wilt smite them, thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hand of all their enemies.

"We ask thee, Holy Father, to confound, and astonish, and bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant, or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears; and that all their works may be brought to naught, and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee for a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work!

"O Jehovah! have mercy upon this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them, as upon those on the day of Pentecost; let the gift of tongues be poured out upon thy people, even

cloven tongues as a fire, and the interpretation thereof, and let thy house be filled as with a rushing, mighty wind, with thy glory.

“Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy Saints for all those judgments thou are about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions, that thy people may not faint in the day of trouble.

“And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her Stakes, the places of thine appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon that city.

“And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow men! Their souls are precious before thee; but thy word must be fulfilled. Help thy servants to say, with thy grace assisting them, “Thy will be done, O Lord, and not ours.”

“We know that thou hast spoken by the mouth of thy prophets terrible things concerning the wicked, in the last days—that thou wilt pour out thy judgments, without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning.

"We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson County, Missouri) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them.

"Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out with sorrow, because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood come up in testimony before thee, and not make a display of thy power in their behalf?

"Have mercy, O Lord, upon that wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people!

"And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and wilt turn away thy wrath, when thou lookest upon the face of thine anointed.

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land. May those principles which were so honorably and nobly defended, viz, the Constitution of our land, by our fathers, be established forever; remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy peo-

ple my obtain favor in the sight of all, that all the ends of the earth may know that we, thy servants, have heard thy voice, and that thou hast sent us, that from among all these, thy servants the sons of Jacob may gather out the righteous to build a holy city to thy name, as thou hast commanded them.

"We ask thee to appoint unto Zion other Stakes, besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.

"Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles. But thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day.

"We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father; and cause that the remnants of Jacob, who have been cursed and smitten, because of their transgression, be converted from their wild and savage condition, to the fullness of the everlasting gospel, that they may lay down their weapons of bloodshed, and cease their rebellions. And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

"O Lord, remember thy servant, Joseph Smith, jr., and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he

hath sincerely striven to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence, and preserved by thy fostering hand. Have mercy upon all their immediate connections, that their prejudices may be broken up, and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God.

"Remember, O Lord, the Presidents, even all the Presidents of thy church, that thy right hand may exalt them, with all their families, and their immediate connections, that their names may be perpetuated, and had in everlasting remembrance, from generation to generation.

"Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hast set up without hands may become a great mountain and fill the whole earth; that thy church may come forth out of the wilderness of darkness and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for the day when thou shalt unveil the heavens, and cause the mountains to fall down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth, that when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings. O Lord God Almighty, hear us in these our petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fullness, from everlasting to everlasting.

"Oh hear, oh hear, oh hear us, oh Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name; and also this church, to put upon it thy name; and help us by the power of thy Spirit, that we may mingle our voices with those bright, shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb: and let these, thine anointed ones, be clothed with salvation, and thy Saints shout aloud for joy. Amen and amen."

"The choir then sung a hymn.

"Tune, Hosanna. 'The Spirit of God like a fire is burning.'

"President Smith then asked the several quorums separately, and then the congregation, if they accepted the prayer. The vote as in every instance unanimous in the affirmative.

"The eucharist was administered. D. C. Smith blessed the bread and wine and they were distributed by several elders present, to the church.

"President J. Smith, jr., then arose and bore record of his mission. D. C. Smith bore record of the truth of the work of the Lord in which we were engaged.

"President O. Cowdery spoke and testified of the truth of the Book of Mormon and of the work of the Lord in these last days.

"President F. G. Williams bore record that a holy angel of God came and sat between him and J. Smith, sr., while the house was being dedicated.

"President Hyrum Smith (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privation, and thy Saints shout aloud for joy. Amen and amen." commandment, and he would bless them.

"President S. Rigdon then made a few appropriate clos-

ing remarks, and a short prayer, which was ended with loud acclamations of Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen, and Amen! three times. Elder B. Young, one of the Twelve, gave a short address in tongues; Elder D. W. Patten interpreted and gave a short exhortation in tongues himself; after which, President J. Smith, jr., blessed the congregation in the name of the Lord, and at a little past four p. m. the whole exercise closed and the congregation dispersed.

"We further add that we should do violence to our own feelings and injustice to the real merit of our brethren and friends who attended the meeting, were we here to withhold a meed praise, which we think is their just due, not only for their quiet demeanor during the whole exercise, which lasted more than eight hours, but for their great liberality in contributing of their earthly substance for the relief of the building committee, who were yet somewhat involved. As this was to be a day of sacrifice, as well as of fasting, there was a man placed at each door in the morning to receive the voluntary donations of those who entered. On counting the collection it amounted to nine hundred and sixty-three dollars."—*Messenger and Advocate*, vol. 2, pp. 274-281.

The account is then continued in the *Millennial Star*:

"I met the quorums in the evening and instructed them respecting the ordinance of washing of feet, which they were to attend to on Wednesday following; and gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak, and not to fear to prophesy good concerning the Saints, for if you prophesy the falling of these hills, and the rising of the valleys, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the spirit of prophecy.

"Brother G. A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple; and all the congregation simultaneously arose, being moved upon by invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within and seeing a bright light like a pillar of fire resting upon the temple) and were astonished at what was transpiring.

"The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion.

"This continued until the meeting closed at eleven p. m.

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"Tuesday, 29th. Attended school, which was the last day of our course of lectures in Hebrew, by Professor Seixas.

"At eleven o'clock a. m., Presidents Joseph Smith, jr., Frederick G. Williams, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery met in the most holy place in the Lord's house and sought for a revelation from him concerning our going to Zion, and other important matters. After uniting in prayer, the voice of the Spirit was, that we should come into this place three times and also call the other Presidents, the two Bishops, and their councils, each to stand in his place and fast through the day and also the night, and that during this, if we would humble ourselves, we should receive further communications from him. After this word was received, we immediately sent for the other brethren, who came.

"The Presidency proceeded to ordain George Boosinger to the high priesthood, and anoint him. This was in consequence of his having administered unto us in temporal things

in our distress, and also because he left the place just previous to the dedication of the Lord's house, to bring us the temporal means, previously named. Soon after this, the word of the Lord came to us, through President Joseph Smith, jr., that those who had entered the holy place must not leave the house until morning, but send for such things as were necessary, and, also, during our stay, we must *cleanse our feet* and *partake of the sacrament* that we might be *made holy* before him, and therefore be qualified to officiate in our calling, upon the morrow, in washing the feet of the elders.

"Accordingly we proceeded to cleanse our faces and our feet, and then proceeded to wash each other's feet. President Sidney Rigdon first washed President Joseph Smith, jr.'s feet, and then, in turn, was washed by him; after which President Rigdon washed Presidents Joseph Smith, sr., and Hyrum Smith. President Joseph Smith, jr., washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their counselors were then washed, after we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's house all night, prophesying, and giving glory to God.

"Wednesday morning, 30th. At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Councils, the Bishops and their entire quorums, the elders, and all the official members in this Stake of Zion, amounting to about three hundred, met in the temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit and remarked to the congregation that we had passed through many trials and afflictions since the organization of

this church, and that this was a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round and took up a liberal contribution, and messengers were dispatched for bread and wine.

"Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of presidents of the several quorums. The brethren began to prophesy upon each other's heads, and continued prophesying, and blessing, and sealing them with hosanna and amen, until nearly seven o'clock p. m.

"The bread and wine were then brought in, and I observed that we had fasted all the day, and least we faint, as the Savior did, so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude. While waiting, I made the following remarks—that the time that we were required to tarry in Kirtland to be endued, would be fulfilled in a few days, and then the elders would go forth and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and amen. Also that the Seventies are not called to serve tables, or preside over churches to settle difficulties, but

to preach the gospel and build them up, and set others, who do not belong to these quorums, to preside over them, who are High Priests. The Twelve also are not to serve tables but to bear the keys of the kingdom to all nations, and unlock them, and call upon the Seventies to follow after them and assist them. The Twelve are at liberty to go wheresoever they will, and if anyone shall say, I wish to go to such a place, let all the rest say amen.

"The Seventies are at liberty to go to Zion if they please, or go wheresoever they will, and preach the gospel; and let the redemption of Zion be our object, and strive to effect it by sending up all the strength of the Lord's house, wherever we find them.

"I then observed to the quorums that I had now completed the organization of the church, and we had passed through all the necessary ceremonies, that I had given them all the instructions they needed, and that they now were at liberty, after obtaining their licenses, to go forth and build up the kingdom of God, and that it was expedient for me and the Presidency to retire, having spent the night previous in waiting upon the Lord in his temple, and having to attend another dedication on the morrow, or conclude the one commenced on the last Sabbath, for the benefit of those of my brethren and sisters who could not get into the house on a former occasion, but that it was expedient for the brethren to tarry all night and worship before the Lord in his house.

"I left the meeting in charge of the Twelve and retired about nine o'clock in the evening. The brethren continued exhorting, prophesying, and speaking in tongues until five o'clock in the morning. The Savior made his appearance to some, while angels ministered to others, and it was a Pentecost and an enduement indeed, long to be remembered, for the sound shall go forth from this place into all the world,

and the occurrences of this day shall be handed down upon the pages of sacred history, to all generations; as the day of Pentecost, so shall this day be numbered and celebrated as a year of jubilee, and time of rejoicing to the Saints of the Most High God.

"Thursday, morning, eight o'clock. This day being set apart to perform again the ceremonies of the dedication, for the benefit of those who could not get into the house on the preceding Sabbath, I repaired to the temple at eight a. m., in company with the Presidency, and arranged our doorkeepers and stewards as on the former occasion. We then opened the doors, and a large congregation entered the house and were comfortably seated. The authorities of the church were seated in their respective order, and the services of the day were commenced, prosecuted, and terminated, in the same manner as at the former dedication, and the Spirit of God rested upon the congregation, and great solemnity prevailed.

"Sunday, 3d. Attended meeting in the Lord's house and assisted the other presidents of the church in seating the congregation, and then became an attentive listener to the preaching from the stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons. In the afternoon, I assisted the other Presidents in distributing the elements of the Lord's supper to the church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the vails being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us:

"The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon

the breastwork of the pulpit before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“I am the first and the last; I am he who liveth; I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house; yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house, yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.”—*Millennial Star*, vol. 15, pp. 723-729.

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

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

“After this vision had closed, another great and glorious

vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

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

"Monday, the 4th. The elders began to spread abroad in all parts of the land, preaching the word."—*Millennial Star*, vol. 15, p. 739.

W. W. BLAIR'S COMMENT

On the above, the following editorial comment is doubtless made by W. W. Blair, one of the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints:

"In the foregoing we have seen the true order, the true pattern, of the endowment given of God (and also the divine pattern of marriage). There were no secracies in the endowment, no penal oaths and covenants; no secret grips, no secret passwords, no grotesque and mawkish robings, no bewildering scenic exhibitions, no theatrical twaddle, and no promises to follow 'file leaders,' or to blindly obey the dictates of the priesthood; but all was open, plain, pure, devotional, enlightening, elevating, sanctifying, joyful, and spiritual; while the sweet peace of God, and the power of his Holy Spirit manifest in tongues, interpretations, prophecy, visions, healings and other marvelous things, testified that the endowment was genuine and of heavenly origin.

"This endowment was given under the direction of Joseph the Martyr, and there are hundreds of living witnesses who testify to the plain, orderly, and humble manner of preparing

for it, and to the loving, peaceful, and Holy Spirit which pervaded all hearts who faithfully received it, and of the mighty power of God which attended it, which was displayed to, and experienced by many hundreds, and probably by all whose hearts were right in the sight of God.

"How basely contemptible do those endowments appear which have been palmed upon the confiding Saints since that time! At Voree, Wisconsin, in the winter of 1846-7, a large body of Saints, led away from Christ by J. J. Strang, J. C. Bennett, and others, were promised a great 'endowment' from God; and when some were initiated, they found it a system of oaths, covenants, grips, passwords, and pompous declamation, ending with a phosphorus illumination! Such is the testimony of living witnesses who passed through it.

"At Nauvoo, about the same time, two years after the death of Joseph and Hyrum, a somewhat similar 'endowment' is said to have been given, excepting the phosphorous illumination. Many living witnesses testify that it consisted in washings, anointings, robings, scenic displays, theatrical declamation, penal oaths and covenants, promises to yield unquestioning obedience to their 'file leaders,' with a covenant to avenge the blood of Joseph and Hyrum upon this generation.

"This is anti-Christian and utterly opposed to the letter and spirit of Christianity as taught in the New Testament, Book of Mormon, and Doctrine and Covenants, those books which teach the true faith and doctrine of the true Latter Day Saints and by which they are finally to be judged.

"The covenant to avenge the blood of Joseph and Hyrum has been gotten up, evidently, since the assassination of those men! And if this part has, is it not possible, and very likely, that the whole scheme has; especially when we remember the

altogether different endowment given under the administration of Joseph the Seer at Kirtland.

"The endowment at Kirtland being of God, the others mentioned certainly are not. There is no more likeness between the former and the latter, than between good and evil, or light and darkness.

"That Joseph the Seer was not the author of the endowment given either at Voree, Nauvoo, or in Utah, may be further seen by the following questions by the writer in July last, and their answers by W. B. Smith, the only surviving brother of the Seer, and one of the Quorum of the Twelve at his death.

W. B. SMITH'S STATEMENT

"Question—Did Joseph the Seer teach or give an endowment at Nauvoo, or elsewhere, the same or similar to that given by the Brighamites?

"Answer—My answer is, he did not.

"Q.—Did Joseph the Seer teach or sanction, in church affairs, the giving of secret oaths, covenants, signs, grips, passwords, etc?

"A.—My answer is, he did not.

"Q.—Did Joseph the Seer teach that the Twelve, or any one of them, should lead the church after his death?

"A.—My answer is, he did not.

"Q.—Did Joseph the Seer teach that the priesthood was superior to the law of the church and the revealed word of God?

"A.—My answer is, he did not.

"Joseph's teaching always was that the law was the supreme rule of the church and that all other powers were in subjection to the law and the books.

"Q.—Did Joseph the Seer teach that polygamy was essential to salvation and a fullness of glory?

"A.—My answer is, Joseph taught no polygamy—not to my knowledge.

"Q.—Did Joseph the Seer teach that, by the will of God, the Saints would be gathered to the Rocky Mountains?

"A.—My answer is, he did not. For at the last General Conference held in Nauvoo, in the spring of 1844, Joseph's teaching was that the next great work to be accomplished after the completion of the temple, would be to divide the United States into districts [in which to build up the church], charging the ministry with special care to this work.

"This testimony, it is seen, is a direct denial of the claims made for the Brighamite endowment, and matters connected with it, and is given by one who should know of what he testifies to.

"In conclusion we may say that all persons with whom the writer has conversed who passed through the endowment at Kirtland, in 1836, Brother George Morey, the temple keeper; Ebenezer Robinson (editor *Times and Seasons*) and wife; John E. Page, one of the Twelve at the time of Joseph's death; Ebenezer Page; William B. Smith, the Seer's brother; and others—all join in testifying to the plain and significant ceremonies that were connected with the endowment; to the purity of heart and life essential to receive it; and to the wonderful and glorious manifestations of the Spirit and power of God that attended all such as were prepared and faithful before the Lord."

The subject was one of considerable interest. Another editorial article appears in the *Saints' Advocate* for December, 1879, beginning with the following letter:

"*Brother W. W. Blair:* In reply to your letter of inquiry as to the teachings of my brother, Joseph Smith, on the subject of the 'endowment' to your first question, Did Joseph the Seer teach or give an endowment at Nauvoo, or elsewhere,

the same or similar to that given by the Brighamites? I answer, He did not. Joseph Smith gave no such an endowment, nor did he give a similar one.

"That there was an endowment promised, is true; but the order of that endowment was to be revealed to the church after the temple (spoken of in the revelation of 1841) should be completed.

"No such an order for the endowment as the administration of ordinances, or the administration of oaths and covenants was ever talked of by the prophet, to my knowledge.

"The understanding had, and the only thing talked of and taught by my brother Joseph, was that of a solemn assembly, and the purifying of the heart by prayer, and by this means effect a greater spiritual union in the church, both with the ministry and members of the church, and that the church might enjoy more of the Spirit's power, in the gifts of the Spirit, to the edification and the increase of the faith of the Saints.

"What may be drawn from these statements is all that anyone can say in truth concerning the promised endowment as taught by Joseph Smith.

"As for similarity in teaching and doctrine on the endowment, Brigham Young bore no resemblance whatever to Joseph Smith.

"The Brigham apostasy may teach many things found in the gospel of Christ, and teach them for a covering; but Joseph Smith taught the fullness of the gospel. The latter taught no 'blood atonement,' no adultery, and no secret oaths and covenants.

"Brigham Young, H. C. Kimball, O. Hyde, Willard Richards, and others, were the sole authors of 'the endowment,' administered by the Brighamites. And the whole thing gotten up by them is not only sacrilegious, but is a most infamous

libel upon the name and character of Joseph Smith. (Signed) William B. Smith."

W. W. BLAIR AGAIN COMMENTS

On the above the following comment was made:

"The above is very direct testimony, and from one who ought to know as much about the matter of which he speaks as any of the twelve apostles living at the time of Joseph's death. He was then a member of that quorum and, being a brother of the Prophet, should have had superior opportunities for knowing what the teachings of the Prophet were.

"From the revelations given in the Book of Doctrine and Covenants, January, 1831, paragraph 8, 'When men are endowed with power from on high and sent forth'; February, 1831, paragraph 4, 'Sanctify yourselves and ye shall be endowed with power'; June 22, 1834, paragraph 3, 'It is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands, and this cannot be brought to pass until mine elders are *endowed with power from on high*, for behold I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me; from these testimonies it is seen the church expected an endowment of spiritual power, and not one of robings, scenic display, covenants, oaths, grips, passwords," etc.

The editor then discusses secret covenants and secret signs, and shows they are contrary to the teachings of the Bible, Book of Mormon, and Doctrine and Covenants, and the editor quotes a letter from Joseph Smith and others warning against oaths, penalties, and secrecy. As this is not pertinent to the present theme it is omitted.

THE REORGANIZATION

As showing the position of the Reorganized Church, this same subject under the same heading is adequately discussed in the *Saints' Advocate* for May, 1885, as follows:

ENDOWMENTS

"It is strange, indeed, that Latter Day Saints of experience, those acquainted with the church at Kirtland, or with its written history in the *Evening and Morning Star*, *Messenger and Advocate*, *Times and Seasons*, or *Millennial Star*, could have ever been induced to accept the Brighamite 'endowment,' consisting as it does of washings, robings, secret oaths, and covenants, grips and passwords, as that given of God. It is strange indeed that those who have read of the endowment of Moses and the seventy, or that on Pentecost, or that of the Nephites, could have been induced to believe in that taught by Brigham Young and his fellows; for they are as different as is light from darkness. Those written of in the sacred books of the church, and in the church, and in the church papers prior to 1844, were spiritual, done without robings, oaths, grips, passwords, and secracies. That administered by Brigham and his fellows was done in 'secret chambers,' of which 'mystery' the Saints were warned as early as January, 1831 (*Doctrine and Covenants* 38: 4), and informed that it was designed to bring to pass their 'destruction in process of time.' And, that the Saints 'might escape the power of the enemy' and be gathered unto God 'a righteous people, without spot and blameless' (paragraph 7), the Lord gave the great law to the church, February 9, 1831 (*Doctrine and Covenants* 42). And had that law been strictly obeyed by priest and people there could have been no such thing in the church as secret oathbound endowment, nor its fellow evil, polygamy, and their like.

"The Lord promised to endow his ministry 'with power from on high,' if they proved faithful to him, and at Kirtland this was realized in part, as may be seen by reading the *Messenger and Advocate*, also the 15th volume of *Millennial Star*, from which we extract the following relative to the order of anointing, and the spiritual manifestations which attended."

Then follows some brief extracts from the fifteenth volume of the *Millennial Star*, which has already been quoted. The article then continues:

"In the above we see the order and ordinances of the endowment administered and indorsed by Joseph the Seer, at Kirtland, in 1836; and we also see the character and degree of spiritual manifestations attending it, and that, too, in the presence of hundreds of the Saints. It will be seen also that the Seer claimed that he, at that time, had 'completed the organization of the church,' and said they 'had passed through all the necessary ceremonies.' Inasmuch as these things are true, what must we think of the secret oath-bound endowment given by Brigham Young and his fellows, and of their organizations and church ceremonies unknown to the church in 1836 or later?

"The endowment administered under the direction of the Seer was approved of God and sealed by the Holy Spirit, as many now living can testify who were present on that memorable occasion. And inasmuch as that given by Brigham and his fellows lacks both in form, ordinances, and spiritual power, we may know it is not of God, and those ensnared by it should repudiate and abandon it at once and forever. Many of the chief errors and evils of Utah Mormonism are easily traced to their irrational and unscriptural endowment. It is a leading cause in forcing the Utah Saints into conflict with the institutions and laws of our Nation, and to it may be attributed much of the bitterness and shame and reproach

and suffering that has fallen upon those called to be Saints. Now is the time when they should reject everything which is contrary to what is indorsed in the sacred records of the church up to 1844."

The position of the Reorganized Church is again indicated. This position is also discussed in the *Saints' Herald*. The quotation given is rather lengthy as showing the services in the temple, and the attitude taken toward the services, the effort made by Joseph Smith for a true brotherly love and the manifestations on his own part, of a willingness to forgive and seek humbly for the forgiveness of his brother. There was a sincere effort made for several days to prepare themselves for this coming before the Lord. The endowment was entirely spiritual and from above, not a matter of secret grips and passwords or ritual.

"We do not need more nation development, we need more spiritual development; we do not need more intellectual power, we need more spiritual power; we do not need more knowledge, we need more character; we do not need more law, we need more religion; we do not need more of the things that are seen, we need more of the things that are unseen."

GENERAL SUNDAY SCHOOL ASSOCIATION

BY MISS NELLIE ANDERSON

(Continued from page 95, paragraph numbered 6. The balance of article in last issue is repeated in this issue in its proper sequence.)

1915

The twenty-fourth convention was held at Lamoni, Iowa.

• "EXPOSER"

The executive committee suspended publication of the official organ of the association during the year. Lack of support was the reason for this step.

GENERAL SUPERINTENDENT RESIGNED

In July, 1914, W. N. Robinson resigned as superintendent of the association and asked that provision be made for carrying on the work of the office for the remainder of the year. He gave as reasons for his resignation that serious and unlooked-for business complication had arisen which demanded his entire time.

The executive committee met and on July 20, 1914, with Brother Elbert A. Smith of the First Presidency, and J. W. Rushton of the Twelve, selected Gomer R. Wells to fill out the unexpired term and D. J. Krahl to act as first assistant.

RESOLUTIONS OF RESPECT TO THE MEMORY OF THE LATE PRESIDENT JOSEPH SMITH

LAMONI, IOWA, April 5, 1915.

Whereas, in the departure of our beloved brother, President Joseph Smith, we recognize that one of earth's noblemen has passed from our midst:

The Sunday school has lost a most loyal friend—one whose broadmindedness and great charity we will sorely miss.

Therefore, we the General Sunday School Association in convention assembled, desire to join with the host of personal friends and fellow laborers in expressing our sorrow and great loss, and to those who mourn for him in closer relation of home and family ties, we extend our sympathy and pray that the consoling influence of God's peace may be theirs to enjoy.

F. G. PITTS, LUCY L. RESSEGUE, E. H. FISHER, Committee.

The above was received and unanimously approved.

APPROPRIATIONS

Three hundred dollars appropriated to Graceland College to be used as a loan to needy students—not to exceed \$50 to any one student, in one college year; \$50 appropriated to the work of the social purity board; \$200 for library work.

THE SUNDAY SCHOOL PAPER

The matter concerning publication of a Sunday school paper was referred to the executive council, requesting them to cooperate with the executive board of Zion's Religio-Literary Society in an effort to revive the *Exponent* and make it a joint organ of both societies, the council to have full power to act. If this cooperative plan is found impracticable, the council is instructed to arrange for the publication of the Sunday school department through some of the church publications.

ELECTION OF OFFICERS

Nominees for general superintendent presented by the joint council of First Presidency and Quorum of Twelve were G. R. Wells and Daniel Macgregor. G. R. Wells was elected.

Daniel Macgregor, first assistant superintendent; T. J. Elliott, second assistant superintendent; secretary, E. D. Moore; home department superintendent, Mrs. E. S. McNichols; treasurer, John Smith; librarian, E. H. Fisher; member lessons committee, Heman C. Smith; Oscar Anderson reelected

for three years as member of auditing committee. Revising committee, R. S. Salyards, John Smith, and Albert Carmichael. Member social purity board, R. W. Farrell.

1916

The twenty-fifth convention was held at Independence, Missouri, April 4 and 5, 1916.

CHRISTMAS OFFERING

The general superintendent reported that ten years ago when the association numbered 20,459, we made a "jubilee offering" of \$5,742.06, or an average of 28 cents a member. Since then we have nearly doubled our number and also in exact ratio we have doubled our annual offering. The last offering was \$1,095.24 for a membership of 38,938, showing the same average of 28 cents a member.

SUNDAY SCHOOL PAPER

The executive council reported the subcommittee had found:

We can secure sixteen pages in *Autumn Leaves* (added space), to be edited under direction of the association, monthly, on condition that the association will secure 1,000 new subscriptions to that journal; or we can have eight extra pages, monthly, for six hundred new subscriptions. For the present we are favorable to the last proposition and present it to you as a basis for action.

The recommendation was adopted, providing for the raising of six hundred subscriptions—receiving in return the eight pages in the *Autumn Leaves*.

MANCHESTER DISTRICT JOINS ASSOCIATION

By recent communications, it has been ascertained the Manchester District will hereafter hold their membership in the General Association through the new British Isles Mission Association.

ORGANIZED CLASSES

Action was taken regarding the organized class movement. It was referred to the executive council with instructions to conduct an active campaign in its favor.

SUNDAY SCHOOL DEPARTMENT

The Saints' Herald furnished space for the Sunday School Department for the past year.

ADDITIONAL QUARTERLY

The question of the source of quotations, the printing of full texts from the standard books of the church, and the issuing of an additional quarterly based solely on the Authorized Version of the Bible was referred to the lessons committee with power to act. And also it was ordered to add to the lessons committee, one from the Quorum of Twelve, one from Quorum of High Priests, and one from each of the First, Second, and Third Quorums of Seventy and also the entire Sunday school executive council.

ELECTION OF OFFICERS

Superintendent, G. R. Wells; first assistant, Daniel Macgregor; second assistant, T. J. Elliott; secretary, E. D. Moore; home department superintendent, Mrs. E. S. McNichols; treasurer, John Smith; member library commission, E. H. Fisher; member lessons committee, J. A. Gunsolley, reelected; member auditing committee, Annie Midgorden, reelected; revising committee, reelected; member social purity board, R. W. Farrell; cradle roll superintendent, Mrs. H. B. Roberts.

By communication from the Quorum of Twelve, it was ascertained that Brother G. R. Wells would be free to act for the Sunday school and would be released from other missionary appointment for the year.

The constitution was amended to provide for general, dis-

trict, and local cradle roll superintendents. All elective and members of respective executive committees.

1917

The twenty-sixth annual convention was held at Lamoni, Iowa, April 4 and 5, 1917.

SUNDAY SCHOOL HISTORIAN

During the year Nellie M. Anderson was appointed historian for the General Sunday School Association. Progress of her work was reported to this convention.

SUNDAY SCHOOL SURPLUS

A committee was appointed to confer with the joint council of First Presidency, Quorum of Twelve, and Presiding Bishopric to inquire as to whether this association has a stewardship. This committee was requested to report its conclusions to this convention, if possible; if not, to report its progress.

W. W. Smith, G. R. Wells, and J. A. Tanner were elected to this committee.

STARS AND STRIPES UNFURLED

It was moved that in this time of national stress we show our loyalty to our Government by displaying "our Flag" in this auditorium. Carried.

A large flag was immediately unfurled, and the audience greeted it with applause.

LESSONS COMMITTEE

The following recommendations of the lessons committee were adopted: That the editors of all grades of quarterlies be instructed to base their lessons upon the King James Version and that all other translations and books of reference be used only as corroborative authority.

Action of last year on this subject was rescinded.

ELECTION OF OFFICERS

Superintendent, G. R. Wells; first assistant, Daniel Macgregor; second assistant, A. W. Smith; secretary, E. D. Moore; home department superintendent, F. F. Wipper; cradle roll superintendent, Mrs. H. B. Roberts; member library commission, S. A. Burgess; member lessons committee, J. F. Garver; revising committee, G. N. Briggs, J. W. Wight, and A. Carmichael; member social purity board, R. W. Farrell.

STEWARSHIP COMMITTEE

In order to put into active operation this stewardship, the executive council is authorized and directed to file with the Presiding Bishop a copy of the financial report of the association and prepare and submit on March 1, of each year, for the approval of the Presiding Bishopric, a statement of the probable receipts and disbursements necessary to properly carry on the work for which the stewardship was created;

That all moneys received by the association be deposited with the Presiding Bishop to be paid out upon proper requisition as provided by article V, section 6, of the constitution and by-laws:

That all funds on hand over and above six hundred dollars on December 31, 1917, and annually thereafter, having first supplied all the just needs of the association, shall be paid to the Presiding Bishopric, as the law provides.

The motion adopted was carried unanimously. Bishop Mark H. Siegfried was elected treasurer of the association, under the new arrangements. R. W. Farrell was elected member of the gospel literature commission.

COORDINATING COMMITTEE

Daniel Macgregor was elected to represent the Sunday school, to act with one from the Religio, to consider how work of the auxiliaries and church may be made more efficient.

APRIL, 1917

Prices of gospel quarterlies: Senior, 10 cents each; 30 cents a year. Intermediate, 7 cents each; 20 cents a year. Junior, 7 cents each; 20 cents a year. Primary, 7 cents each; 20 cents a year. Beginner, 8 cents each; 25 cents a year.

APRIL 7, 1918

At a joint session of Religio and Sunday school workers, L. F. P. Curry was elected as normal superintendent; Edward F. Yerrington, assistant. T. W. Williams was elected as organized class superintendent, to care for joint interests of Sunday school and Religio and given power to choose such assistants as necessary.

APRIL 10, 1918

The present editors were sustained at the same allowance. They are: Christiana Salyards, senior grade; Lucie H. Sears, intermediate grade; Mrs. Daniel Macgregor, junior grade; Ruby Williamson, primary grade; Eunice W. Smith, beginner. Allowance has been \$15 a month, each.

APRIL 11, 1918

The following tentative budget was set aside for the department: Editors, \$900; revising committee, \$60; superintendent's office expense, \$100; cradle roll department, \$25; library commission, \$50; social purity board, \$50; gospel literature commission, \$50; home department, \$100; home department supplies, \$75; home department extension superintendent, \$25; secretary office expense, \$100; secretary, supplies, etc., \$25; first assistant superintendent, \$25; second assistant superintendent, \$50; contingent fund, \$200; development of teacher's helps, \$25.

Christmas offering campaign was left to second assistant superintendent.

The hiring of professional help for the production and

improvement of lesson helps was left to the superintendent and first assistant, and \$25 was voted for that work.

JUNE 7, 1919

G. R. Wells, M. H. Siegfried, A. L. Sanford, and S. A. Burgess were appointed a committee to investigate concerning a definite outline of a course of object lessons for small children and report for consideration.

JUNE 8, 1919

G. R. Wells, E. D. Moore, and S. A. Burgess were appointed a committee to look for an editor in chief for quarterly lessons and report to executive council on or before September 1, 1919.

SEPTEMBER 1, 1919

G. R. Wells was reappointed editor of Sunday school department in *Autumn Leaves*.

SEPTEMBER 14, 1919

Report from committee on editor in chief:

Your committee on considering the matter of editor in chief for quarterlies report that after canvassing the field we find the most available person in Christiana Salyards, of Saint Joseph, Missouri, present editor of the senior grade.

We recommend:

1. That Sister Salyards be appointed editor of all five quarterlies at an advance in salary sufficient to provide for household help which she thinks may be \$10 a week, approximately.

2. That the present editors be asked to furnish lessons for only one more installment covering April-June, 1920 (due November 1, 1919).

3. That the new editor be instructed to clip all lessons for the five grades as soon as she can, covering the balance of the present course, that is, the last half of 1920 and all of 1921, without reediting.

4. The new editor is instructed then to begin editorial work on the three years course to be published January, 1922, and that her instructions be as follows:

(a) In general, to coordinate the five grades in doctrinal and educational aspects.

(b) Eliminate all gaps or overlapping in matter between the grades and rewrite accordingly, using present text as far as possible.

5. That a consulting board be chosen to whom the editor may look for expert assistance concerning the lessons as a whole, or on special points therein, and that proper credit be given therefor in the finished work.

6. That the following be selected to compose the consulting board:
S. A. Burgess, Floyd M. McDowell of Lamoni, and Mrs. W. W. Smith,
of Independence, Missouri. (Signed)

G. R. WELLS,
S. A. BURGESS,
E. D. MOORE, Committee.

By motion it was ordered that the employment of Sister Salyards begin not later than November 1, 1919, and that in the opinion of this council the work should be completed by the middle of 1920.

The report of the committee as a whole was adopted.

M. H. Siegfried was appointed to confer with Sister Salyards on finances and was authorized to make such arrangements as he deemed necessary, not exceeding \$75 per month.

It was voted that the principal work of Sister Salyards shall be revising and coordinating.

The report on object lessons for little children was as follows:

Your committee on object lessons for little children report:

1. That we favor the preparation of a one-year course of object lessons for little ones three to four years of age as a preschool course.

2. That we authorize Sister Tessie Smith to prepare one quarter's lessons, to be submitted to the consulting board, for examination and approval, and if approved she is authorized to finish the year's course.

3. That we are willing to reimburse her for all necessary expense.

(Signed)

G. R. WELLS,
S. A. BURGESS,
M. H. SIEGFRIED,
A. L. SANFORD, Committee.

The London District Sunday School Association recommended that the General Sunday School Association design a Sunday school pin similar to one now in use by the Religio. This was referred to the executive council to act.

1920

The gospel literature department was abolished.

There will be no more names of those giving Christmas offerings in the *Blue Stepping Stones*. Instead, the name of the school will be given showing the amount given by the school.

Adult quarterlies were authorized edited and published.

A teacher's quarterly was authorized and a Sunday school manual was authorized published.

Proposal concerning a periodical for the Sunday school and Religio was authorized by conference but not directed to be done.

During the summer of 1920, the First Presidency appointed W. W. Smith to have charge of the library work. This released the office of member library board from the Sunday School Department.

The home department of Religio and Sunday school and the cradle roll department were given to the Women's Department for their care and supervision.

JANUARY 25, 1920

The following report of the consulting board was brought before the executive council:

LAMONI, IOWA, January 8, 1920.

To the Executive Council of the General Sunday School Association;
Greeting:

1. Three sessions were held by your committee appointed to act as an advisory board, and the editor in chief at Lamoni, Iowa, January 2 and 3. Upon invitation of the committee, your superintendent, G. R. Wells, and the superintendent of the Lamoni Sunday school, A. Max Carmichael, were present.

2. Much of the time was taken in going over the lessons for the last one and a half years of the present course, at the request of the editor in chief, to consider various amendments which she considered advisable. But our greatest interest was undoubtedly in the work to be handled from January, 1922, to December, 1924.

3. It is clear to us that the work should be in shape so that when

our quarterlies are printed they can be plated and preserved without the necessity for correction. It is also plain to us, to do the necessary work, the work cannot be completed by July, 1920. The consulting board respectfully request that you extend the time to at least January 1, 1924.

4. It is our opinion that to "coordinate" the quarterlies in educational aspects means that the work should be so arranged as best to meet the need of the children in each grade and be best adapted for teaching at that age and grade.

5. A tremendous amount of research work has been done in recent years in child psychology at various ages. Some excellent works have been prepared on Bible schools in connection with this modern research work. We are not as familiar as we should be with this literature. One problem is to acquaint ourselves immediately with the best methods used by others, and the results of this research work, and of the arrangements of the best Bible schools, and then *adapt* the principles involved to *our* needs. This should be given immediate consideration, and is being given such attention by us. The committee were unanimously of the opinion that we know of no work that we can *adopt* as it stands, without revision and adaptation to *our* needs.

6. We are undertaking immediate examination to determine the essential principles in a way to see that they are all considered within the course, with repetition of the most important principles where needed at different ages, and an elimination of that which is not essential or important but in an effort to see that all the essential principles are fully covered. This word *essential* must have very broad treatment.

7. In addition, we are undertaking a research to determine the results of past Sunday school work.

8. In addition to this we are undertaking an immediate research by two subcommittees, Sister Eunice Winn Smith, Sister Tessie Smith, and Sister Ruby Williamson, for the ages three to nine years; F. M. McDowell, A. M. Carmichael, and G. R. Wells, for the ages of nine to seventeen and twenty-five, if practicable, both committees to determine by original research those questions which children spontaneously ask at different ages, their habits, attitude, their interest, skills, and inclinations.

9. We feel that it is essential that such a review be made and that we determine on the broadest possible plan the best methods of approach, before attempting finally to coordinate the lessons.

10. However, we have requested the editor in chief to proceed to outline the fundamental and essential principles and to carry on her work energetically, with a view to the best written work we can at present secure. We have also requested that she make a survey of the Saint Joseph Library, to ascertain what books are there, on hand, or accessible.

11. As we view the work, it is of the most vital importance to the church, and means much for future citizenship, in the church and in

Zion, and it all means that this work should be well done; and that it should be done thoroughly and carefully before we attempt to put it in permanent form. It represents missionary work on the broadest possible principles, and would be justified if we had to request from the church and the Presiding Bishopric several thousand dollars for its accomplishment. But we hope and believe that no such sum will be necessary. We do, however, request that at this time you make an appropriation of not less than \$100 to meet necessary expenses of research work. We desire to push this work aggressively and immediately.

12. We are agreed that the present lessons should be used so far as possible and on all questions of doubt should be given preference. But we are also agreed that the present lessons should not deter us from doing the work in the most thorough manner possible.

13. We approach the problem with much humility, realizing its stress and its great importance to the church, yet with great hope that with the direction of our heavenly Father and through his Holy Spirit, we may be able to do it in a manner acceptable to him and to the best interest of his work.

All of which is most respectfully submitted.

(Signed) S. A. BURGESS, *Chairman.*

The present revising committee, J. W. Wight and E. D. Moore, were discharged.

An appropriation of one hundred dollars to the use of the consulting board and editor in chief, as requested, was made.

Nellie M. Anderson was sustained as historian of the association.

All publicity matter of the association was referred to A. E. McKim, as publicity manager.

Christmas offering reported at this time, aside from Canada, \$68,000. Last year at this time there was \$70,000, including Canada. This is an average of over \$1.50 per member.

Mrs. Anna De Jong Smith was continued as superintendent of the organized class movement.

The following budget was adopted for the year beginning July 1, 1920:

Editor in chief (per month)	\$ 55.00
The superintendent's allowance to be determined by the church financial authorities in conjunction with our treasurer.	
Home department	\$200.00
Superintendent's office, supplies, rent	175.00
Cradle roll work	50.00
Secretary's office help	100.00
Secretary's office expense	25.00
Second assistant superintendent (estimated)	300.00
Contingent	500.00
Organized class	60.00

JANUARY 29, 1921

At a meeting of the executive council, the following resolutions on editorial needs were presented and spread on the minutes:

LAMONI, IOWA, December 29, 1920.

To the executive council of the General Sunday School Department:

Whereas, the task of providing all the lessons quarterly and teacher's quarterly material for the Sunday school work seems to us to be a momentous one, requiring the best efforts of the most able people whose services we can procure;

And, whereas, one person cannot prepare all the material adequately, and, whereas, arrangements have been made only for part of the time of one editor for this work, (Sister Salyards)

Therefore, be it resolved, that the undersigned editor in chief and consulting board hereby ask the executive council to take steps at once to provide for the financial assurance, whereby such editorial assistance as may be required for the completion of this work may be secured.

The work necessary will cover the providing of various grades of quarterlies, such as pre-beginner, beginner, primary, junior, intermediate, senior, and several adult courses based on texts now available.

(Signed)

CHRISTIANA SALYARDS, *Editor in Chief.*

S. A. BURGESS, *Chairman Consulting Board.*

F. M. McDOWELL, *of Consulting Board.*

EUNICE WINN SMITH, *of Consulting Board.*

A. M. CARMICHAEL, *of Consulting Board.*

RESOLUTIONS ON LESSONS COURSE

LAMONI, IOWA, December 28, 1920.

To the General Sunday School Executive Council:

Whereas, the demands of the church for a comprehensive and correctly balanced course of lessons to meet our needs and the demands of

those who would study in class work the religious ideals of the church, is essential and becoming more and more imperative as the church progresses toward its ultimate great goal; and whereas, the Sunday School Department in the coordinating resolutions adopted by the General Conference and Convention of 1918 is declared to be primarily concerned with religious instructions; and whereas, the primary aim of the Religio Department is declared to be "social and recreational development"; and whereas, the successful caring for the work of religious instruction requires unity of concept and plan not possible without special efforts toward coordination; and whereas, the Sunday school executive council on September 14, 1919, appointed an editor in chief and a consulting board and charged them with the responsibility of revising the present lesson system of the Sunday school and coordinating all lesson material available for various ages and capabilities including advanced lessons for adults:

Resolved that the undersigned in session constituting the lessons committee as above suggested, having at this time and at previous sessions discussed the possible outcome of our whole system of religious teaching, hereby request their appointive body, the General Sunday School Executive Council to confer with the executive council of the General Religio Department with a view to centralizing in the Sunday School Department the responsibility of providing all required lessons for the religious instruction of the membership coming under the influence of the Sunday school and Religio. This with the expressed intention of proceeding at once to provide this material in a systematic manner, but that the Religio in the meantime provide for its needs as occasion demands.

(Signed)

CHRISTIANA SALYARDS, *Editor in Chief.*

S. A. BURGESS, *President Consulting Board.*

F. M. McDOWELL, *of Consulting Board.*

EUNICE WINN SMITH, *of Consulting Board.*

A. M. CARMICHAEL, *of Consulting Board.*

JANUARY 5, 1921

It was agreed that the work of the quarterly be thoroughly surveyed that tests be made of essential doctrines, the chief aim of the whole course to be to develop our children into citizens of the kingdom of God and all that is signified by the words *Christians* and *Latter Day Saints*.

That the course should take up and consider at suitable age every essential teaching of the church; that unnecessary repetition should be avoided; that such teaching be repeated

at such ages as a careful survey would make it appear to be advisable; that the work be arranged having in view the great development in the knowledge of psychology in the past fifteen or twenty years, that the work of the quarterlies should not be correlated, but placed on the most efficient basis from the viewpoint of teaching the principal doctrines of the church and its practices, and also from the point of view of child psychology and pedagogy.

The work outlined at that meeting has not yet been completed, as it included a survey of at least one thousand of the present Sunday school students to determine the actual results of the present system of teaching, and that a further survey be made in the various grades to determine from observation and tests what part of the doctrine appeals most to the child at each particular age of life. A beginning has been made on this latter.

In June meetings were held, at which time a list of the habits, attitude, and knowledges to be secured through each quarterly for the children of the corresponding ages were outlined and discussed. Also discussion was made concerning adult quarterlies, and a pre-beginner's lessons for one year. It was discovered that it would not be possible to do the research work desired in time to begin publication of the new series in permanent form by January 1, 1922.

It was then the consensus of opinion that the most necessary amendments would be made, and that the lessons would not take permanent shape before the following three-year period (1925-27).

It was decided that the quarterlies be improved as far as can be at this time, and that such work be considered only temporary and experimental over the three-year period, during which criticisms and suggestions will be freely invited, and during that period the research work be undertaken.

From last report of the secretary the membership of over 45,000 was divided among more than 800 schools, with an average of nearly 55 to a school. The work must be adapted not only for the use of large schools, like those of Independence and Lamoni, but also for the many small schools scattered through the world.

The board is inclined to suggest the intermediate quarterly cover the years 13 and 14; senior quarterly, the years 15, 16, 17, and 18.

At the meeting held in December, 1920, the editor in chief reported she had completed survey of three quarterlies and a large part of the intermediate. This work on the four quarterlies shows 81 lessons repeated between the beginner and primary quarterlies; 12 lessons are allowed for review. This represents a percentage of 56 $\frac{1}{4}$.

It was found that more than one third of the lessons, namely 54, were repeated in all four of the quarterlies, a matter of 35 to 40 per cent of the work repeated in each grade. Many lessons are repeated two or three times in the same quarterly as well as a repetition in each quarterly.

The unanimous opinion of the committee consisting of the editor in chief, the advisory board, and members of the superintendency who were present, was that a regular board of editors should be secured, and that an advisory board, either with its present members or changes as seem advisable, should be empowered to select these editors, using the talents of its own members and any other persons whom they may call to assist.

The plan in view provides for the year 1922, provides quarterlies for the years 1923-25, and provides for the placing of these lessons in permanent form during the next three years, 1926-28, at the end of which time they can be bound in book form, if desired.

It is believed they can be placed in permanent form suitable for use for many years to come.

If later revision is found necessary it can possibly be provided through the use of leaflets or through the use of some of the monthly or weekly publications of the church. But there should not be a need of very great modification for many years to come. The platform outlined covers a period of seven years.

The old plan of five editors has cost the association \$6,300 for a like period. Also the revising committee at a very inadequate allowance has meant for each seven years \$420 additional.

It is the present plan to consider at least adding one year of pre-beginner's work and adult class work in regular form.

The work for the five quarterlies will for the first time be sympathized, correlated and placed upon a sound pedagogical base.

JANUARY 29, 1921

The executive officers of the General Sunday School Association adopted the following resolution:

Resolved, that we sustain the present consulting board and that we add the names of A. M. Carmichael and Mrs. Christiana Salyards to this board, That this board be instructed to proceed with securing and appointing editor in chief and editors;

That should any of this consulting board be appointed editor of either of the following quarterlies; pre-beginner, beginner, primary, junior, intermediate, or senior, that this will automatically release them from the consulting board;

That the executive council will then appoint a new member or members of the consulting board:

That this consulting board and editors appointed be encouraged immediately to proceed with preparations for lessons.

The Sunday School Association was authorized to furnish supplies, not to exceed \$100, to the superintendent of the British Isles Mission.

The proposition of the removal of the headquarters of

the Sunday School Department to Independence, was brought up by Superintendent Wells, in view of the fact that within a few months the Herald Publishing House will be moving to Independence.

A communication from President Elbert A. Smith in reply to a letter from Brother Wells was read, as follows:

INDEPENDENCE, MISSOURI, January 19, 1921.

ELDER G. R. WELLS,
Lamoni, Iowa,

Dear Brother: We have at hand yours of January 15. Relative to the question contained in your third paragraph, will say, that considering changes that have been made, the movement of headquarters to Independence, the moving of the publishing house and so on, without doubt it will be necessary for the Sunday School Department to plan to establish its headquarters in Independence as soon as such a move can be conveniently made. In the absence of President Smith we have no specific advice to give as to the time of movement, but leave the matter with you, with these comments. It is clear that the necessities of the case will require that the Sunday School shall be represented by its officials at Independence. The more so now that all general and department interests are being concentrated here.

Very sincerely yours,

FIRST PRESIDENCY, *by E. A. S.*

The secretary was then instructed to report to the joint council that the Sunday school is now ready to move its headquarters to Independence and request that they see to the transfer of the present superintendent, or nominate some one who lives in Independence.

JANUARY 30, 1921

The price of quarterlies was increased:

NEW PRICE

Senior, 11 cents, per year 35 cents.

Intermediate, 8 cents, per year 25 cents.

Junior, 8 cents, per year 25 cents.

Primary, 8 cents, per year 25 cents.

Beginner, 9 cents, per year 30 cents.

After discussion of our stewardship relation to the church, and the desirability of having the full concurrence of all those concerned, Bishop B. R. McGuire was sent for and the proposed plan was discussed of making up a new lessons course and perfecting it so far as possible, which involved considerable expense. His verbal statements were to the effect that he was entirely in accord with our plan and in the event of our needing financial help, ere the courses began to pay for themselves, he was willing to give favorable consideration. He was in sympathy with getting the best possible texts for our children.

SEPTEMBER 11, 1921

The executive council met in Independence, at the call of Superintendent A. Max Carmichael. Those present were: Superintendent Carmichael, Secretary E. D. Moore, and Treasurer M. H. Siegfried.

This was the first meeting following the acceptance of the resignation of Gomer R. Wells as superintendent, and the appointment by the First Presidency of A. M. Carmichael as superintendent, to succeed him.

A number of propositions were presented by Superintendent Carmichael and discussed informally, including the resignation of the various officers of the department, which have been placed in the hands of the superintendent, that he may feel free to make such changes in personnel as seemed wise.

In the discussion, Brother Carmichael offered frankly his ideas and ideals for the Sunday school work, stating that it was his aim to closely departmentalize the Sunday school, as a functioning part of the church. He would constantly keep in touch with the First Presidency as to the best methods for the furtherance of religious education among the children of the church, and as yet was not sure as to the functioning of

the other officials associated with him. Until he felt more sure of his grounds he was content to leave the roster as it stood and was glad to cooperate with his associate members as far as possible.

JANUARY 4, 1922

The executive council had for consideration the cost of quarterlies, and Brother Siegfried was authorized to confer with Brother G. S. Trowbridge, Manager of Herald Publishing House, and arrange for a contract for the publishing of the quarterlies the coming year.

The matter of changing the cover stock of the quarterly and the problem of leaving the department funds in the hands of the Herald Publishing House without interest, were also considered, but no action was taken regarding either of them.

From the February number of *Autumn Leaves* we learn of the appointment, with the approval of the First Presidency, of Sister Blanche Edwards, of 13 Heathfield, Handworth, England, as first assistant superintendent of the Sunday School Department.

In the May, 1922, Sunday School Department in *Autumn Leaves* occurs the official notice of the appointment of Floyd M. McDowell as second assistant superintendent of the General Sunday School Department.

THE CHURCH IN OMAHA

HISTORY OF THE OMAHA, NEBRASKA, BRANCH OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

COMPILED BY ELDER CARL T. SELF, DISTRICT AND
BRANCH HISTORIAN

(Continued from page 19.)

The need of priesthood meetings was also early realized, and accordingly on January 30, 1870, the first priesthood meeting was held, and matters pertaining to the priesthood were discussed, so as to give the brethren of the priesthood a better knowledge of their duties and how to perform them. Much valuable information was given, and a more perfect understanding of the law of the church was had. They not only discussed matters of the general church doctrine and laws, but they also discussed matters of local interest, and the priests and teachers were in consultation as to the best course to pursue in working out their duties.

It appears that Elder George Hatt was president of the district at that time, and on April 10, 1870, he met with the Omaha Saints to help them adjust some of their difficulties and to preside at the election of the branch. At this election Elder B. Miller was selected as president of the branch by a vote of 31 to 1. This election is not explained, as the account of a previous election states that Elder George Medlock was the president, and no reason is given for the district president being in charge, though it may have been through invitation of the branch president.

April 13, 1870, Elder B. Miller baptized Eber S. Miller, and the following day baptized John S. Avondet, jr., and William M. Rumel. These brethren were actively engaged in the

church work in after years, especially Brother Rumel, who spent a number of years in the mission field in the Western States.

May 1, 1870, Elder George Hatt was accepted as a member of the branch, as the branch to which he belonged had been dissolved. Brother Hatt was a great help to the Omaha church, as he was well versed in the scriptures and the latter-day work. He baptized a number in west of Omaha in the vicinity of Valley, Fremont, Elkhorn, and Platte and did much to build up the work in those places.

FIRST CHURCH BUILDING 1871-1883

There was considerable difficulty in the branch in the spring of 1870, and the brethren met often to endeavor to make settlement between those affected. This division was indeed unfortunate, as the Saints were in the midst of their building operations of the new hall. A call was made in July, 1870, for funds to complete the building. This building was located at Sixteenth and Cass Streets and was the meeting place of the Omaha Saints for many years, for both the English Branch and Scandinavian Branch. An effort was made to have every one of the Saints contribute each week to the building fund.

September 22, 1870, Elder E. C. Brand baptized three of the Sylvester children, Emma Sylvester, John Sylvester, and Isaac Sylvester. Isaac Sylvester still lives in this city and has always been active in the affairs of the branch. Elder B. Miller baptized Samuel S. Branton, and on November 19 following Susan F. Reed was baptized by Elder Jesse Broodbent.

In February, 1871, the Saints had completed their building on Sixteenth and Cass Streets and had moved into it. All the Saints were rejoicing over their new home. It appears from the record that Elder George Sylvester was then in charge of the branch as its presiding elder, but there is no rec-

ord as to when he was elected to that office. February 11 of this year, Joseph Branton was baptized by Elder Jesse Brodbent, and Betsy Anderson was baptized by Elder J. Anderson February 23, 1871.

A change was made in the time of partaking of the sacrament in March, 1871. The Saints heretofore had partaken of the sacrament on each Sabbath Day, but the change provided that it should be received only every two weeks, and this custom was followed for several years. The first of this month Elder James Hodges was chosen as president of the branch, and the branch made considerable progress under his administration.

Omaha was one of the frontier towns of this western country at this time. Like all other towns of this character, it was more or less wild, and the principal places of amusement were the saloons and the dance halls, of which there were many.

The Saints were pleaded with by Elder Hodges at a meeting on July 9 of this year to be more "diligent and faithful in the discharge of the duties intrusted to them, that harmony might begin in the branch," using his exact language which we take from the records.

On July 19 Carl G. Alquist was baptized by Elder J. Christensen.

There had been considerable discussion in the branch during the spring and summer of this year relative to the dividing of the district, but in August action was taken by the branch opposing this plan. As to just what this proposed division was, we are not told.

September, 1871, found Elder E. C. Brand working in Omaha, and through his efforts Mary H. Rumel was baptized. Elder Brand did considerable work in eastern Nebraska. Many of the old-time Saints were baptized by him, and many new

openings were effected. The following October 1, John McKnight was baptized by Elder Jesse Broodbent, and the next week on the 7th Ole Matsen was baptized by Elder M. Sundwall. The 24th the waters were again disturbed when Elder Martin Sundwall baptized Andrew Jonasen. The last two new members were taken into the Scandinavian Branch.

Not much can be learned of the affairs of the branch during the year 1872 except that August of this year still found the branch in more or less trouble, and the members and some of the priesthood were not making as much progress as they should. A conference of the church was held in Council Bluffs, Iowa, and a number of the Saints of Omaha attended the conference. Some matters of importance to them were brought before the conference for adjustment. This may have been one of the General Conferences of the church.

The Scandinavian Branch was making considerable progress, and on April 12, 1872, Elder Martin Sundwall baptized Elizabeth Jonasen. On the same day Elder J. Christensen baptized Maria Nelson. The following June, Johanna Madsen was baptized by Elder A. Jonasen. Elder Jesse Broodbent led two more precious souls into the waters August 14, Joseph Carr and Jane C. Starkey.

A very sad event occurred on February 23, 1873, in the death of Sister Emma L. Sylvester. She was a promising young lady of nineteen years and was a great help in the Sunday school. She was indeed missed among the young people. She was the sister of Brethren Issaac and John Sylvester. The funeral was attended by a large number of Saints and other friends of the family, as the Sylvester family were well known in Omaha. She was buried in Florence Cemetery.

A CONFERENCE OF ELDERS

August 31, 1873, a conference of the elders of the Eastern Nebraska District was called in Omaha, and the matter

of looking after the scattered Saints was made the topic of the conference. The matter was discussed to some extent, and it was finally decided that each branch should look after those Saints residing nearest to it. At this time a large number of Saints had settled in eastern Nebraska, having come back from Utah or stopped on their way to the West. A few of them came to Omaha, but most of them settled in communities around the town.

There were no baptisms during the year 1873, but on the 19th of February, 1874, Elder John Beaman baptized Nancy McKnight, and on June 20 following Brother John McKnight baptized Mary E. Nelson. The records show that the eldership of the branch in June, 1874, consisted of Brother William Ballenger, president of the branch, and Elders George Medlock, N. Rumel, E. Edwards, Joseph Gilbert, and J. Avondet.

In August, 1874, Elder N. Rumel was chosen as branch president and Brother Joseph Gilbert as branch secretary. During this time Elder James Hodges, former branch president, and his wife, Sister Mary Hodges, became estranged from the church because of some local affairs and asked that their names be taken from the church records. The Saints of the branch regretted this very much. It was long years before Brother Hodges came back to the church, and Sister Hodges never came back. The Saints would have done well to overlook some of these trifling disagreements rather than to have lost some of the best people in the branch.

A report to the branch about this time indicates that the Sunday school was progressing nicely, but they were in need of money to push the work. Accordingly a move was started among those interested to raise the necessary funds. A hearty response was met, and the funds were contributed for the needs of the institution. The subscription lists show that among those contributing were Brother John Beaman, Samuel

Sylvester, Joseph McKnight, N. C. McKnight, Louisa Rumel, Mary Sylvester, and George A. Hinkle.

In the summer of 1874, President N. Rumel made it clear that the branch had no deacon, and a meeting was called to consider the matter. Brother William Rumel offered to act as deacon and was accepted. At the same meeting, Brother B. Miller was released as teacher of the branch, and Brother S. Gilbert was selected to act in the office of teacher. Brother J. McKnight was chosen as priest, and the branch was once more thoroughly organized according to the plan of the church. Apostle James Caffall was visiting with the branch at the time of this meeting and gave some valuable suggestions to the Saints. In addition to those already mentioned, he suggested that the church building should be repainted and cleaned up, and redecorated on the inside; that gas be put in for illumination, and that improvements be made in the church yard and conditions in general. Brother Joseph Gilbert was selected as branch clerk and Brother William Rumel as treasurer. The branch at this time numbered sixty-nine members.

Almost as soon as Brother J. McKnight was chosen as branch priest, he was taken sick. He was confined to his bed the greater part of the latter part of the summer and fall of 1874 and had been unable to do anything toward visiting of the branch except by the assistance of the brethren of the priesthood. On January 5, 1875, a meeting of the branch was called, over which Apostle James Caffall presided; Brother McKnight was released as branch priest, and Brother John Avondet was chosen.

A REVIVAL

It is pleasing to note that the beginning of the year 1875 brought new life to the branch, and the constant work of Elder Caffall as missionary to this territory was beginning to bear fruit. The conditions of strife were beginning to clear away,

and they at last were made to realize that the fruit of strife is destruction to the body. At a meeting on the 22d day of February, 1875, President N. Rumel stated that he was pleased with the progress of the branch, and at the same meeting the presiding priest, Elder John Avondet, said the Saints were becoming more spiritual, and that in general there was a brighter outlook for the future of the branch. An interest was manifested in the young people of the branch, and a general discussion was entered into as to the best means of interesting them in the church and the meetings of the branch. Many suggestions were offered, and nearly everyone present spoke on the subject. Regular weekly prayer meetings were once more held on Thursday evenings; the meetings were enjoyed by all, and the Spirit was again made manifest to the Saints.

There seem to have been kept no records of the proceedings of the branch from December 30, 1875, to December 6, 1878, a period of almost three years. But from other records it is disclosed that some time during that period Elder George Medlock was chosen as president of the branch and Elder W. M. Rumel as clerk. There were no baptisms recorded during the year 1875. There was considerable work done in the branch during the year 1876. There were nine baptisms recorded, which may indicate in a measure that the branch was in good condition and the gospel was being preached regularly in the city. On July 12, 1876, Axtel, Rupert, and Augusta Jonassen were baptized by Elder A. Jonassen, and the following Sunday he baptized Augusta S. Whitehouse. July 29, Elder George Medlock baptized Susanna, Margaret, John, and Rose Agenstein and Thirza Moore. Two baptisms were recorded in 1877 by Elder A. Jonassen. On August 10 he baptized Jens Thygsen and Louisa C. Thygsen. Both were members of the Scandinavian Branch.

On October 3, 1877, Brother Nicholas M. Rumel and Sister Agnes Hodges were united in marriage at the home of the bride's parents on Nineteenth and Grace Streets, Elder James Caffall officiating. Both these young people were popular in the city and branch, and a large number of the friends and young folks gathered for the occasion. Many beautiful and valuable presents were received by them. Brother and Sister Rumel made their home in Omaha and have lived in the city to the present time, having raised three girls and one boy, all of whom are married and have families of their own. All are active in the church and have been a great help toward the establishing of the work in the city.

January 17, 1878, brought sadness to the home of Brother and Sister Sylvester. Their son, Samuel Sylvester, a young man of twenty-nine years, took sick and died. He was taken in the very prime of life, and he was indeed missed by all the members of the branch, especially by the younger members. His funeral was well attended. He was buried in Omaha.

March 28, 1878, Elder George Medlock asked to be released as president of the branch; his request was granted, and Elder E. T. Edwards was chosen president. Brother W. M. Rumel was selected as teacher and Brother Thomas Miller deacon of the branch. At this meeting it was decided to meet the first Friday of each month for business. Brother Peter Brown presided at the meeting, and those in attendance were Brethren Thomas Miller, Albert Starkey, W. Caselton, E. T. Edwards, N. Rumel, S. Branton, Oscar Brown, W. M. Rumel, J. Avondet, and S. Starkey.

February 4 of this year, Elder Thomas J. Smith baptized Oscar H. Brown. Brother Brown became very active in the affairs of the branch and the district. He did considerable work and made a number of converts to the cause of the Master. In the fall of this year, Elder William M. Rumel was ac-

tively preaching the gospel in the city and vicinity, and as a result of his activities he baptized on October 13, 1878, Joseph Dove and Lucy A. Helen.

AGAINST SALOON

At a regular business meeting April 25, 1879, considerable agitation arose about the use of intoxicating liquor and the visiting of saloons by the Saints. The matter was laid before the branch in an endeavor to reach some conclusion, but



ELDER CARL T. SELF

no conclusion could be reached, and the matter was deferred for a month to give all time to consider it carefully before taking action. Accordingly, at the business meeting held on the 6th day of June following, the branch made one step forward by passing the following resolution:

Resolved that visiting saloons and drinking intoxicating liquors to excess has the appearance of evil and is unbecoming a true Christian; therefore, should not be countenanced by the Saints, and the officers are hereby requested to use diligent efforts to put all such practice down among the Saints.

It is well to note here that the spirit of prohibition had

found its way into the church and was being manifest even in those early and rough times.

April 27, 1879, Elder William M. Rumel baptized Agnes Hazel, and on May 18 following Elizabeth A. Edwards, Edward E. Edwards, and Elizabeth A. Roberts were baptized by Elder R. C. Elvin. Brother Elvin had moved to Omaha from Nebraska City, had entered into the activities of the branch, and was a great help, especially among the priesthood.

During the last year a number of Saints had moved into Omaha and were asking to be admitted to the branch on their certificates of baptism or other evidence. A meeting of the branch officers was called to consider the matter, and it was decided that the officers would be obliged to be careful on account of so many returning from Salt Lake City and others coming from the east, and should see that their certificates were properly made out and signed by authorized officers of the church.

AN ORGAN DONATED

It might not be amiss here to mention that in March, 1879, Elder Joseph Gilbert gave to the branch an organ for use in the singing services and meetings. This was the first musical instrument used in the branch. At first some of the older Saints thought it was entirely out of place and that it ought not to be tolerated, but their prejudice soon abated. It was found to be a real help with the singing and was a source of encouragement to the younger Saints of the branch. It was not long until Brother Gilbert's gift was indeed appreciated by all.

The business meetings were held regularly during the year 1879, and much was accomplished during the year for the betterment of the condition of the branch. Considerable trouble among the brethren was settled that year, and the outlook was again for the better. The Sunday school had become

disorganized. But the Saints realized the need of this valuable institution, so an effort was made in December, 1879, to reestablish the school. Brother Edwards was chosen as its superintendent with Brother John Avondet as his assistant. Sister Emma Sylvester was chosen secretary and Louisa Rumel treasurer.

About this same time Brother Peter Brown, priest of the branch, stated he had been sick and was unable to attend to the duties of priest and that he intended to move out of the city soon. President Edwards appointed Brother John Avondet to act as priest in his stead. At the same meeting the principle of free will offerings was adopted in the branch. It was indeed a step forward. On the 10th of October of this year, Elder Hans Nelson baptized Hulda C. Alquist.

On January 30, 1880, Brother Peter Brown moved away from the city. He asked the branch that he be released as priest, and his release was granted. There was nothing in the records to show when he was elected to fill this position. Brother John Avondet was elected by the branch to fill the office vacated by Brother Brown. At this time steps were taken to revise the list of the membership of the branch. Some had moved away and had not taken their letters of removal. Their addresses had been lost, so they could not be reached by letter. The branch secretary was instructed to take the matter up with the church *Herald* and have the effort of the branch advertised in that paper. If the lost members did not answer, they were to be dropped from the branch records.

In the winter of 1880, many matters of importance were talked of by the members of the branch. Among them was the subject of uniting the two branches, the English and Scandinavian Branches. At that time they were both occupying the church building located on Sixteenth and Cass Streets. As a result of this agitation, the Scandinavian Branch took

action, and the matter was passed upon favorably. A resolution was adopted to unite with the English Branch. It was submitted to the English Branch at their regular business meeting, and it was discussed at considerable length, but the branch did not favor the plan.

SUNDAY SCHOOL DISORGANIZED

During June, July, August, and September, 1880, another matter of importance presented itself for the consideration of the Saints. This was the proposition of disorganization of the Sunday school. Some favored the plan, and some opposed it. They were about evenly divided on the question. The business meetings were almost entirely taken up with this matter, and some lively discussions were the result. But in the latter part of September, by vote of the branch it was decided to disorganize the Sunday school, and the books and money in the treasury were turned over to the branch treasurer.

September 18, 1880, Elder Andrew Jonasen baptized Sisters Mattie J. Larsen and Lars Larsen Rask.

In November of this year, Sister McKnight became very ill and was confined to her bed. As her living depended upon her work, it was found that something would have to be done for her, so the branch furnished her with a nurse and medical aid.

The matter of the Sunday school was still being talked of in the branch. Some were still of the opinion that a school should be maintained in the branch. The matter of organizing was taken up, but after considerable discussion the proposition was lost altogether.

In April, 1881, Elder R. C. Elvin moved with his family to Nebraska City, and they were granted their letters of removal. Brother Elvin had been a great help to the Saints here, and they were indeed sorry to see him leave the branch.

An effort was made by the branch in May, 1881, to repair

the church and have it cleaned. Brethren John Avondet, Oscar Brown, and William Rumel were selected by the branch as a committee to look after and make arrangements for the repairs. All the work was completed by August, and the committee was discharged.

Elder William M. Rumel decided to enter the mission field, and at the November 25, 1881, business meeting he asked to be released as teacher of the branch. After the matter had been laid over for a while, he was finally released. Elder Rumel worked for many years in the mission field, laboring in a local way at first and then under General Conference appointment, and did considerable earnest work for the church.

November 6, 1881, Elder R. C. Elvin baptized Thomas A. Edwards and Mary Price.

At a meeting held on the 27th of January, 1882, Brother John Avondet asked to be released as priest of the branch, and his request was granted. Brother Oscar Brown was selected by the branch and ordained to that office. Brother Miller was chosen as deacon of the branch.

Elder Joseph Gilbert, who had been estranged from the branch, came to a meeting held at this time and asked forgiveness publicly. He was received into the branch, and a good feeling prevailed. There was rejoicing in the branch for the return of Brother Gilbert, as he had been with the branch in its early organization.

The city graded the street in front of the church building and made some necessary improvements there, which were a help to that part of the city. This was an improvement to the church property but was also an expense which the Saints had to meet.

It was during the year 1881 and 1882 that the Saints received an offer for the sale of the church building at Sixteenth and Cass Streets, and after considerable discussion and talk

among the Saints of the branch it was decided to sell. The city had grown, and stores were being built all around the church up and down Sixteenth Street, as it had become one of the principal streets of the city. The street cars were now running on the street, and the noise of the traffic was beginning to be an annoyance to the meetings. The amount of the sale is not mentioned, but it is understood that a good price was obtained for it.

A NEW CHURCH ON TWENTY-FIRST STREET

The question as to what the Saints would do for a meeting place was of much interest, together with location for a building. Some thought they should buy a building already built, and some thought it would be better to build a new church. After considerable discussion of the matter, a location was finally decided on between Clark and Grace Street on Twenty-first Street on the west side of the street. Most of the Saints had located in the north part of the city and were in that vicinity, so it was thought advisable to build where most of them lived. Committees for the building were named, the contract for the building was finally let, and the new church was put at that place. It was not a large building but was sufficiently large to accommodate the needs of the Saints.

The Saints also purchased the dwelling house to the south of the church and received the revenue from it for a number of years. There was also a small dwelling in the rear of the church lot, and some of the Saints lived in it most of the time and cared for the church and the janitor work. The church had a small room in the rear which contained the baptismal font. This room was also used for committees and Sunday school classes.

Brother William Ballenger had had a case in the church courts for some time, and the matter had finally been settled

in the General Conference of the church. On February 21, 1882, he came into the meeting and made complete reconciliation to the branch. He made it plain that he was willing to comply with any requirements that the branch might make. He was received by baptism and was baptized by Elder W. M. Rumel February 26, 1882. The branch made concessions for their hastiness in the matter, and thus another bad situation was cleared up.

Elder J. F. Mintun came to the district in the year 1882 and did considerable preaching in Omaha and vicinity. Many were brought into the church by reason of his work. Elder Mintun baptized Brother Joseph Gilbert on the 19th of March, and two weeks previous Elder Jens Anderson baptized Bengte and John P. Larsen.

The record shows that in the latter part of April, 1882, Brother W. M. Rumel was chosen as teacher of the branch.

In November of this year a move was made to put more spirituality into the branch, and a rule was made of fasting and prayer the first of each month. This was a great help to the branch and the Saints individually. At this same time Brother Edwards asked to be released as treasurer of the branch, and Brother Edward Rannie was chosen to fill the office. In the same month, on the 21st, Elder W. M. Rumel baptized Rachel V. and Emma M. Agenstein.

December 29, 1882, Elder W. M. Rumel was released as teacher of the branch, and Brother Edward Rannie was chosen to fill the vacancy.

The district conference was held with the branch in Omaha the first Saturday and Sunday in January, 1883, and Brethren William Rumel, J. Avondet, and T. Miller were appointed as a committee to entertain the visiting brethren, but no other mention is made of the conference as to those in attendance.

DEATH OF ELDER EDWARDS

On March 12, 1883, a very sad incident came into the life of the branch. Elder Edward T. Edwards, branch president, died, leaving the branch without a president. Brother Edwards had been president of the branch for a number of years, and the Saints all mourned his loss. He was a man of courage and devotion to the work of the gospel. A long resolution of condolence was adopted by the branch and a copy sent to the family and the *Herald*. The branch deeply felt the loss of Brother Edwards. He was liked by all the Saints and friends. We herewith insert the resolution as a tribute to Elder Edwards:

Whereas, God in his wisdom hath seen fit to remove from our midst by the hand of death our beloved Brother E. T. Edwards, and, Whereas, we deeply sympathize with his bereaved family in their great distress, and, whereas, we as a church feel that we have lost a faithful brother from our ranks, one whose soul was wrapped up wholly in this latter-day work and in its welfare by ties stronger than death, Therefore, be it resolved, while as a church we humbly bow to the will of God, we feel that we have lost a faithful brother and the church an able and conscientious minister of the gospel, one who was not ashamed of his religion before the world; whose example was always that worthy of a saint of God; whose unflinching and tireless labors we shall ever remember with gratitude, and whose memory we shall ever cherish for his fearless advocacy of the right and disapprobation of wrong. And while we deeply mourn his loss, yet we sorrow not as those without hope, for we are assured that our loss is his gain through Christ our Lord, and that when the trump of God shall sound, when the dead in Christ shall rise, he will be among them; that we shall shout victory over the power of the grave, which was his great desire often expressed with tears, and we frequently pray that God will pour into the soul of our sister and her children the spirit of peace, that he will be their stay and staff until death; and we further pray they in common with all his brethren may so live as to be privileged to enjoy the society of our brother when God and Christ eternally dwell.

This resolution was placed upon the records of the branch.

April 8, 1883, Brother Nicholas Rumel baptized George W. Miller, and the next Sunday Brother Oscar Brown bap-

tized Joseph Dove. In June following, Elders E. C. Brand and Gordon D. Duel visited the branch and did considerable preaching. These brethren will be remembered by the old-time Saints of eastern Nebraska as the pioneers of the gospel work. They endured considerable suffering and hardships in their work for the gospel's sake. June 19, Elder Duel baptized Emma M. Hailey, and on the 23d following Elder Brand baptized Sisters Ana E. Bertleson and Aline Quick.

There was considerable anxiety in the branch on account of the desire of Brethren Borland, John Starkey, and Oscar Brown to leave the church, as they had made written requests to do so. The branch was rather reluctant to grant their request, as most of the Saints felt that the brethren could be retained to the church if the proper action were taken. The officers of the branch worked hard to retain them, but were unable to make much headway. On June 27, 1883, Brother W. M. Rumel was released as clerk of the branch, and there seems to be no record kept as to who was chosen to fill this important office.

September 28, 1883, the branch held an election of officers. Elder Oscar Brown was chosen president; Brother Joseph Dove, teacher; and Isaac Sylvester, treasurer. At the same meeting Brother Joseph Dove was ordained to the office of teacher by Elders James Caffall and William M. Rumel. Brother William Ballenger was ordained an elder December 28, 1883. About the same time the Sunday school was disorganized, and there was considerable anxiety in the branch as to the cause and who were responsible.

SUNDAY SCHOOL REORGANIZED

It was conceded by all that the school was a very necessary institution for the development of the children in the work. January 4, 1884, the Sunday school was started again, and all pledged themselves to assist in its support. Brother

Isaac Sylvester was chosen as superintendent and Brother Avondet assistant superintendent.

February 22, 1884, Elder O. H. Brown, president of the branch, asked to be released as president, and the request was granted. A meeting was called February 28, 1884, to elect a president. Elder Charles Derry was present at the meeting and assisted in the matters of the branch. Several elders were nominated as president, among whom were William Rumel, William Ballenger, Nicholas Rumel, Joseph Dove, and Oscar H. Brown. Elder William Rumel was chosen as president; Brother Otto Westland, priest; Brother Isaac Sylvester, teacher. Brother Westland was ordained to the office of priest the following Sunday.

The city was paving Sixteenth Street in front of the church, and a committee consisting of John Avondet, William Rumel, and William Ballenger was chosen to look after the interests of the branch and church property and to solicit the help of the Scandinavian Branch to assist in providing for the expense. It will be remembered that the Scandinavian Saints were meeting in the church building at this time. This was a great help to that part of the city, and Sixteenth Street afterward became one of the most important streets in the city.

April 6, 1884, Brother Charles B. Harding and Sister Eva May McCoy were united in marriage by Elder Doctor R. C. B. Elvin.

June 1 of this year, Elder O. H. Brown baptized Ann Starkey, and the following 22d of June Elder William Brown baptized Mary E. Branton, John W. Branton, Amanda E. Miller, Samuel Rumel, Helen C. Westerland, and William H. Brown. Thus six precious souls were led into the kingdom.

July 6, 1884, Elder Oscar H. Brown baptized George V. Brown, making eight baptized this year into the branch.

October 22, 1884, Brother Otto Westland was released as priest of the branch, and Brother William Ballenger was chosen as priest. The balance of the branch officers were retained. The Sunday school had been organized and was making regular reports to the branch, showing an increase in attendance and interest.

The district conference was held in Omaha in February, 1885, and Brother William Rumel was chosen, together with Brethren Avondet, Ballenger, and Dove, and Sisters Louisa Rumel and Standeven as a committee to entertain the visiting Saints. Unfortunately there is no record of those who attended the conference or who were the speakers. However, we learned at the same conference Brother Joseph Gilbert was recommended to the conference for ordination to the office of an elder. The records show at the time the branch numbered eighty-three members. It had had many difficulties and many discouraging incidents, but withal had grown, and the Lord had blessed it.

It is indeed to be regretted that the records of the Omaha Branch were misplaced or lost after a special meeting dated March 6, 1885. Thus about ten years of the branch records are lost, and not much is known of it during this time. But it has been learned from some of the old-time Saints that Elder G. M. L. Whitman succeeded Elder William Rumel as president of the branch, and that following Elder Whitman, Elder Frank Rudd was chosen as president. He was succeeded by Elder R. C. Elvin, or Father Elvin as he was called by the Saints. In 1894 Elder Frederick A. Smith was sent to Omaha by the General Conference and was chosen as president of the branch. We will here give a list of the presidents of the branch as near as we can learn from the records, also the different places of meeting from time to time:

BRANCH PRESIDENTS

1. Joseph Gilbert, 1866 to 1869.
2. B. Miller, 1870 to 1871.
3. James Hodges, 1871 to 1872.
4. William Ballenger, 1872 to 1873.
5. Nicholas Rumel, 1874 to 1875.
6. George Hatt, 1876 to 1877.
7. George Medlock, 1878 to 1879.
8. Edward T. Edwards, 1879 to 1883.
9. Oscar Brown, 1883 to 1884.
10. William Rumel, 1884 to 1885.
11. G. M. L. Whitman, 1885 to ——.
12. Frank Rudd, —— to ——.
13. R. C. Elvin, —— to ——.
14. F. A. Smith, 1894 to 1900.
15. A. W. Ballard, 1900 to 1902.
16. C. E. Butterworth, 1902 to 1903.
17. J. F. Weston, 1903 to 1906.
18. F. R. Schafer, 1906 to 1908.
19. J. M. Baker, 1908 to 1911.
20. M. A. Peterson, 1911 to 1914.
21. H. A. Scott, 1914 to 1917.
22. R. W. Scott, 1917 to 1920.
23. T. J. Elliott, 1920 to 1922.
24. Carl T. Self, 1922 to 1923.
25. B. M. Anderson, 1923 to ——.

PLACES OF MEETING

1. Beal's Schoolhouse, 1866 to 1869, Capitol Avenue, between Fifteenth and Sixteenth Streets.
2. McCune's Hall, 1869 to 1871, Cumings Street, between Twentieth and Twenty-first Streets.
3. New Church, 1871 to 1882, Corner Cass and Sixteenth Streets.

4. New Church, 1883 to 1911, Twenty-first between Clark and Grace Streets.

5. New Church, 1911 to 1920, Corner Twenty-fourth and Ohio Streets.

6. Druid's Hall, 1920 to 1923, Twenty-fourth and Ames Streets.

7. New Church, 1923, Thirty-sixth and Burt Streets.

February 20, 1885, the district conference convened at Omaha. Elder W. M. Rumel was president of the district, and Brother H. Nelson was clerk. The first meeting of the conference was a prayer meeting, and an excellent spirit prevailed during the services. This conference was attended by many members of the district. Elders James Caffall and E. C. Brand were present. The branch now numbered eighty-three members. Elder Oscar Brown was also present at the conference. President Rumel recommended that the Omaha Scandinavian Branch, together with the Douglas Branch, should be disorganized. The recommendation was adopted by the conference. The Scandinavian Branch was disorganized, and the members were taken into the Omaha Branch. Elder Peter Anderson was also present. He had done considerable work in Omaha, having preached thirteen sermons in the city, which were enjoyed immensely by the Scandinavian Saints.

Elders James Caffall, E. C. Brand, and Peter Anderson were the missionaries to the district. Elder Mark H. Forscutt came into the city to live in the winter of 1885, and the Saints certainly enjoyed his brilliant discourses. He had been engaged in church work for some time, but he had now discontinued church work and become engaged with the Union Pacific Railroad in the headquarters building in a clerical position.

The second Saturday of July, 1885, there was a two-day meeting begun in Omaha. The attendance was good, and the

Saints were well paid for the effort. We were unable to learn who the speakers were, but Elders Mark H. Forscutt, Nicholas Rumel, sr., William Rumel, and Oscar Brown were living in Omaha at the time and no doubt assisted with the meetings.

At the district conference at Fremont, Brother Isaac Sylvester was chosen as secretary of the district, and Elders Mark H. Forscutt and William Rumel attended to represent the Omaha Branch. Elder Forscutt did most of the preaching, and the Saints enjoyed his eloquent discourses. Elder Nicholas Rumel, sr., did considerable preaching in and about Omaha, having preached in Florence, Omaha, and Irvington, and baptized one. His work was mostly directed by the district president, Elder William Rumel. The conference asked Brother Rumel to continue his work in Omaha and South Omaha.

On August 2, 1885, Elder Oscar H. Brown baptized Louisa S. Agenstein, which was the only baptism recorded in the branch this year.

On December 18, 1885, the district conference again convened in Omaha with a good attendance. The branch now numbered 98 members, and there was a good feeling at this conference. Elders Caffall, E. C. Brand, William Rumel, and G. W. Walters were present. Most of the preaching was done by Elder Caffall, and the Saints all enjoyed it.

ONE HUNDRED MEMBERS

June, 1886, found the Omaha Branch with 10 elders, 4 priests, and 4 teachers, and the membership reached the 100 mark, but later in the year it fell back to 99. On the 3d of June of this year, Elder E. C. Brand baptized Swen Ahlstrand and Amelia C. Ahlstrand, the father and mother of Ed. Ahlstrand. Brother and Sister Ahlstrand remained faithful in the work in Omaha until their death and were a great help to

the work in this city. Brother Ahlstrand conducted a shoe business in the city, and many of the elders who came to the city were fitted out by him with shoes as well as with money.

July 14, 1886, Mrs. Elizabeth Gilbert was baptized by C. Bertelsen, thus adding one more dear soul to the fold of the Master.

The Saints were all made sad on the 21st of August of this year by the death of Sister Emma E. Sylvester. She was a young woman twenty-nine years of age and just in the flower of life. She was baptized in De Soto in 1870 and was well liked by all the Saints of the branch. The funeral was largely attended by the many friends and relatives. So the Saints were reminded that the grim reaper sometimes takes the young as well as the old. Sister Emma was a lovely woman and had been a great help with the work of the young people. She was greatly missed by all.

Elder James Caffall had been working in the city in the month of October, and on the 25th baptized Frederick M. Sprague and Amelia E. Sylvester as a result.

The district conference convened in Omaha in January, 1887. Elder Nelson Brown had been chosen as district president by the conference held in Fremont the September previous, and Brother William Rumel was released. This conference was well attended, and the Saints of Omaha did well to entertain the Saints from out of the city. Among those in attendance were Elder H. J. Hudson from Columbus and Elder J. P. Ogaard from Fremont. This conference assigned Elder Mark H. Forscutt to labor locally in Omaha. The branch now numbered 103 members, thus showing a steady growth.

This year the General Conference convened in Kirtland, Ohio, in the temple. Brother Caffall, returning, reported a splendid session. Peace and harmony prevailed throughout the conference, and the Saints were all impressed by the good

will of the place and by the discourse of President Joseph Smith on the subject of polygamy and his clear arguments against it.

On March 17 of this year, Brother Isaac Sylvester was married to Sister Louise C. Rumel by Elder Mark H. Forscutt. Both of these young people were popular in the branch and in church work and among the Saints of Omaha and the district. There was a large gathering to celebrate the wedding, and the couple receive many costly presents. Elder Forscutt solemnized the wedding in his usual ceremonious way, which added to the dignity of the occasion. Brother and Sister Sylvester made their home in Omaha and still continued their help with the work of the affairs of the branch.

The following April 7, Brother Frederick M. Sprague and Miss Amelia E. Sylvester were married in Omaha by Elder M. H. Forscutt. The wedding was well attended by the friends and relatives of the bride and groom.

Elder Ole Matsen passed to his reward on the 8th of April, 1887, leaving his widow and several children. We have been unable to learn who conducted the funeral services. There was a large funeral, and all felt depressed because of his death, for he had been a great help to the Scandinavian Saints in the city. He was sixty-nine years of age and had been a member of the church for sixteen years. Thus passed another good, faithful soul into the great beyond.

April 26 of this year, Brother Edward Rannie and Sister Mary H. Rumel were united in marriage by Elder James Cafall. The wedding was one of the events of the year and was well attended by the friends and relatives of the bride and groom. Brother and Sister Rannie were well known in the city and were very popular among the young people. The young couple made their home in the city and were active in the affairs of the branch. In after years Brother Rannie en-

tered the ministry and became one of its leading ministers. He is still actively engaged in the work.

The Saints attending the district conference held at Fremont, Nebraska, June 24, 1887, reported a very good conference. Judge James Huff of Fremont was baptized at this conference. Judge Huff afterward moved to Omaha and became very active in the work. He was for many years the secretary of the district and traveled in the mission field for a while. He was active in Fremont Branch for a number of years. He was chosen the first president of the Omaha South Side Branch at the time of the organization of that branch, taking his letter from the Omaha Branch.

On July 29, 1887, Elder William Rumel baptized Blanch H. Sylvester in Omaha. This was the first baptism this year.

On Christmas Day, 1887, Elder Mark H. Forscutt baptized Gustaf Emil Balchen and Charles Dempster, and thus two more souls were born into the Master's kingdom.

On December 31, 1887, the district conference was held in Omaha. District President Nelson Brown was present and was in charge. Elder William Ballenger had labored in Florence, Bellvue, and Omaha as his circumstances would permit, having obtained permission from the district conference. In this work he was associated with Elder Nicholas Rumel, sr. The branch still numbered 103 members, with 1 seventy, 7 elders, 6 priests, 3 teachers, and 1 deacon. Elder James Caffall had labored some in the city during the year, and his work was appreciated by all the Saints of the branch.

On the 9th of December, 1887, Sister Blanch D. Sylvester died in Omaha. She was a young lady eighteen years of age and had been baptized a short time previous to her death. The records do not disclose who preached the funeral sermon.

There seems to have been none added to the branch by baptism during the following years, 1888 and 1889.

As to the real activities of the branch for the year 1888, we are able to learn very little, as the records for this period have been misplaced or lost.

Elder Martin Rasmussen died May 12, 1888, at the ripe age of seventy-eight years. He had been active in building up the work among the Scandinavian Saints and had raised his family in the church. His daughter, Sister Josie Harrington, still lives in the city and has for years followed nursing as her life work, so has brought comfort to many a poor, sick soul. Elder Rasmussen was one of those who went to Utah thinking he would find there the restored gospel but was disappointed. When the missionary of the Reorganization came there, he embraced the message and returned from the West. At the time of his death, he had been a member of the church for twenty years. The funeral services were conducted in the church, and he was laid to rest in the Omaha Cemetery. Many of the Saints well remember the good work of Father Rasmussen.

The August following Sister Martha D. Larson passed out of this life at Omaha on the 10th of the month. She was fifty-seven years old and was loved by all the Saints of the branch and especially by the Scandinavian Saints. Her funeral was largely attended. She was buried in Omaha.

The conference of December, 1888, was held in Omaha, but on account of the records being lost only a brief mention can be made of it. Elder H. C. Bronson attended this conference and preached for the Saints. All those who knew Elder Bronson will remember him as a brilliant orator and preacher. The conference instructed its delegates, Brethren W. M. Rumel, E. Boulsen, M. Rumel, James Huff, and D. Bowen to use their influence to have Elder Bronson returned to the district.

Sister Margaret C. Rasmussen, widow of Elder Martin

Rasmussen, and the mother of Sister Josie Harrington, died February 3, 1889, in Omaha. She was a dear old lady sixty-five years old and was loved by all who knew her. She was baptized with her husband in Utah in 1868 and came with him to Omaha, having braved the incidents of crossing the plains to Salt Lake and the dangers of leaving, together with the return. Her account of their experiences there and return were interesting.

The branch sent Brother Sylvester to the district conference held in Waterloo, Nebraska, on June 28, 1889, to report the spiritual condition of the branch, which he stated had made some spiritual improvement.

Brother Lee Huff was baptized at the conference held at Fremont, Nebraska, October 26, 1889, and lived for a number of years in Fremont, being engaged in the telephone business. He afterward became engaged in the automobile business in Omaha, where he made his future home and became very wealthy in that business. He has helped with the church work in Omaha by contributing of his means to help build up and establish the work. He purchased a good lot at Twenty-sixth and D Streets and contributed almost the entire amount toward the building of the Omaha South Side Church, together with directing with the plans of the building. His interest and assistance along this line have been greatly appreciated by the Saints.

The Saints of Omaha made considerable preparation for the convening of the district conference which met with the Omaha Branch February 28, 1890. Elder W. N. Rumel, who resided in Omaha, was president of the district and was in charge of the conference. Elder James Caffall, who had been ordained to the apostleship in April, 1873, attended this conference, and the Saints enjoyed his discourses. The other elders in attendance were H. J. Hudson of Columbus, James

Huff of Fremont, Nelson Brown, and G. M. L. Whitman. President W. W. Blair of the First Presidency attended this conference and preached for the Saints.

All enjoyed the meetings and were strengthened in the gospel work.

Brother William Ballenger, who was priest of the branch, attended to the visiting and encouraged the Saints to come to the meetings. Considerable work was done along that line in the branch. In June of 1890, the branch numbered 124 members, but in August, due to a number of removals, fell back to 119 members. The priesthood consisted of 7 elders 6 priests, 2 teachers, and 1 deacon. Brother Oscar H. Brown requested permission to labor in Florence and South Omaha, which was granted him.

Elder R. M. Elvin did considerable work in the branch in the fall of 1890 and as a result of his labors baptized Amy Bachus, Elizabeth Ballenger, Helen Beck, Caroline Gardiner, Jennie Jones, and Henry Jones.

The district conference convened in Omaha, January 30, 1891. District President H. J. Hudson being absent, Elder R. M. Elvin was chosen chairman pro tem. Elder Ballenger was chosen to report the spiritual condition of the branch, and he reported it in good condition. Elders W. M. Rumel and R. M. Elvin were the missionaries in the district, and they were both present at the conference. Apostle James Caffall was present and preached for the Saints and directed in the affairs of the district. The conference was well attended by the Saints of the district. President H. J. Hudson came later during the session.

February 19, 1891, Miss Ella E. Hatfield and Mr. William Thompson were united in marriage in Omaha by Elder Robert M. Elvin. The wedding was attended by many of the younger people of the branch.

BRANCH STILL GROWING

June 1, 1891, found the branch growing, and the membership now reaching 136, including 10 elders, 7 priests, 4 teachers, and 1 deacon. Brother James Huff was ordained an elder at Fremont, Nebraska, May 30, 1891, by order of the district conference under the hands of Apostle James Caffall and Elder H. J. Hudson. Brother Huff was then secretary of the district.

Brother George C. Bailey and Sister Charlotte C. Edwards were united in marriage at Omaha, August 22, 1891, Elder G. M. L. Whitman officiating. These young people were popular in the branch, and everyone wished them success and happiness.

January 13, 1892, Brother Otto R. Potter and Sister Ann Richardson were married at the home of the bride's parents at Twenty-fourth and Franklin Streets, Elder Charles Derry officiating. The wedding was one of the events of the branch, and a large number of the Saints gathered to celebrate the event.

Brother Potter was the choir leader in Council Bluffs and Omaha and was very popular with the young folks of the branch. Brother and Sister Potter made their home in Council Bluffs and were a great help to the work there and in Omaha.

The winter conference convened in Omaha on January 29, 1892, Elder James Huff in charge on account of District President H. J. Hudson being unable to attend. Elder Nelson Brown was afterward chosen president of the district. Apostle Peter Anderson attended this conference and preached in the branch. All the Saints enjoyed his sermons. At this time Brother William Ballenger was president of the branch and was selected to report the spiritual condition of the branch. An attempt was made at this session to organize a Sunday

school association, and time was given by the conference for that purpose. Elder Oscar H. Brown baptized Emily H. Scoville at this session. Apostle Peter Anderson and H. N. Hansen were the speakers at the conference. Their services were enjoyed by all the Saints but more especially by the Scandinavian Saints.

The branch selected Elder Joseph Dove to report the spiritual condition of the branch at the conference, and he reported the spiritual condition as good, and the meetings were blessed by the gifts of the Spirit. While there seems to be no record by which it can be definitely ascertained, it is generally conceded that Elder Joseph Dove was president of the Omaha Branch in 1892.

WEDDING YEAR

This year (1892) there were a number of weddings in the branch, and it is known as wedding year. March 27, Brother John Constantine and Sister Agenstein were married, but the wedding was not a church wedding. They were married by Judge J. J. Brandeis. This year Sister Marie Rasmussen and Mr. Andrew C. Nelson were married, but the record does not show the date or who married them. Also Sister Mary C. Branton and Mr. Keys were united, but this record is also missing.

May 15, 1892, Brother W. J. Weston and Sister Rene C. Coates were married in Omaha by Elder Oscar H. Brown. Sister Coates was the daughter of Sister Rachel Coates, and the wedding was celebrated as one of the events of the branch, with a large gathering and the usual spread. The young couple received many valuable presents. Brother Weston was in the furniture business in Omaha at the time, and the young people were both active in the church work in the city.

Two days later, May 17, Brother Ed. R. Ahlstrand and Sister Johanna Madsen, were married at the home of Sister

Madsen. Sister Madsen was the widow of Mr. Madsen. She was left with several small children, but by careful management and hard work she raised them all in the church and gave them the ordinary education afforded by the city schools. The wedding was attended by the relatives and friends. All the branch wished them much happiness. Brother and Sister Ahlstrand were always active in the branch and the work in the city and assisted in many ways until the death of Brother Ahlstrand in 1917.

The following June 4, Elder Oscar H. Brown and Sister Rachel S. Coates, widow, were married by Elder G. M. L. Whitman at Sister Coates's home. The wedding was a quiet one, and only the near friends and relatives were present. Brother and Sister Brown had both been active in church work in the city and district, and their wedding was of general interest to the Saints.

Sister Emily H. Scoville and Mr. Benjamin F. Brown were married by Elder James Huff on June 12, 1892; and the following August 19 Sister July May Winants and Mr. James Cogly were married by Elder Huff.

In September, 1892, the branch showed considerable growth. The membership reached 142, including 9 elders, 7 priests, 4 teachers, and 2 deacons. The last year, 1891, five were baptized, David Branton and Maude M. Hopkins by Elder R. M. Elvin March 15, 1891; Charles C. Madsen and Charles E. Shockley July 19 by Elder G. M. L. Whitman; and Helen Beck by Elder R. M. Elvin December 21.

About this same time Brother Frank Rudd was recommended to the district conference for ordination to the office of elder, and he was ordained at the district conference held at Platte Valley, Nebraska, October 1, 1892.

Considerable work was done in and about Omaha during the year 1892, and the result was ten baptisms. January 31

Elder Oscar Brown baptized Emily E. Scoville, and March 20 William J. Weston. April 3 Elder G. M. L. Whitman baptized Samuel W. Drew; and May 30 Mary J. Winants was baptized by Elder Oscar Brown. He baptized Hattie Rudd the following June 19, together with Lula May Winants. June 23 Elder G. M. L. Whitman baptized Frank Sullivan; in October he baptized Emma Gardiner, and on the 20th Abigail Ballenger. Elder Oscar H. Brown baptized Flora Danford December 18.

On November 7, 1892, Elder Doctor Robert C. B. Elvin and Sister Hulda C. Alquist were married in Omaha, Elder Charles Derry officiating. Elder Elvin had lived for many years in eastern Nebraska and was known widely, and his marriage to Sister Ahlquist was a surprise to all the Saints. Father Elvin had raised a large family, and his first wife had passed out of this life some years before. The wedding was a quiet one, only the relatives and near friends being present. Both Brother and Sister Elvin were active in the affairs of the branch.

February 26, 1893, Elder G. M. L. Whitman baptized Horatio A. Bilyue, John W. Hineline, Martha J. Carter, and Sylvia Hineline. On the 19th of the following month, Brother Jens Anderson baptized George W. Glassman, and one week later he baptized Isabel Anderson. March 5, Lee J. Fetter was baptized by Elder Oscar H. Brown, and April 2 of this year Elder Franklin Rudd baptized Elmer E. Swartz. Thus eight precious souls were added to the fold during the early winter and spring of this year as a result of the good work of the local ministry.

In May, 1893, the branch numbered 151 members, including 1 high priest, 10 elders, 7 priests, 4 teachers, and 1 deacon. The branch was growing gradually by the efforts of the ministry in which Elder Rudd took a very active part.

A POINT OF PROCEDURE

Brother O. H. Brown was presiding priest of the branch in May, 1893; Brother Isaac Sylvester was his assistant. The branch at a special business meeting in the early part of June released these brethren, who appealed to the missionary in charge, who ruled that the branch could take no such action, unless it was made the special order of the special meeting. An appeal was made to the district conference by the brethren after the branch had been ordered to reinstate the brethren in office. The matter was referred to the missionary in charge, Apostle James Caffall, and the district president, G. M. L. Whitman, who reported January 24, 1894, that they had received a letter from the Omaha Branch as follows:

Brother James Caffall, missionary in charge, and G. M. L. Whitman, District President: At the regular business meeting of the Omaha Branch January 19, 1894, the communication from you, which was laid on the table at business meeting, November 19, 1893, was taken from the table, and the recommendation therein contained accepted and adopted, thereby the branch rescinding the action of suspending the rules at the special business meeting of May 24, 1893, and restoring O. H. Brown and I. Sylvester, priests of the branch.

Thus the matter was settled that no business could be done at a special meeting except such as was the special order of the day. This action caused considerable comment in the branch, but it was for the best good of the branch, as it was a lesson to keep the proper procedure in the branch meetings.

On July 14, 1893, Elder John Christensen died at Omaha. Elder Christensen was baptized in Omaha in 1866. He was sixty-seven years of age at the time of his death. He had been one of the mainstays of the Scandinavian Saints and was liked by all the Saints, both English and Scandinavian. The funeral was largely attended by both Saints and friends.

September of this year another sad incident occurred in the branch. Brother Anton C. Larson dropped dead on the

street of the city. He left a wife, Sister Mattie Larson, and several small children. It was indeed a very sad funeral. Sister Larson raised her little family and secured a home and paid for it by her hard and untiring labor. She is truly to be commended as a real mother in Israel. No one but the real true Christian character that she was could have kept the little flock together and fed and clothed them and given them an education, while she provided the necessities for the home.

During the year 1893, Thomas Winterburn and Mary Ann Taylor were married in Omaha, but the record does not state the date or who officiated. Brother Winterburn lived for many years on a farm near Elkhorn, Nebraska, a few miles west of Omaha, but after his wife died he moved into town and lived with his brother. Brother Winterburn came from England at the call of the gospel and was one of the early settlers in the eastern part of Nebraska.

SUCCESSFUL MISSIONARY WORK

Considerable missionary work was done in Omaha during the next year (1894), and some twenty-one baptisms are recorded as a result of the work. Apostle James Caffall opened the season of baptisms by breaking the ice in the cold January of 1894 and leading Caroline Madsen, Agnes M. Trane, Agnes Blanch Rumel, Grace Rumel, Harry E. Gorman, Bessie and Jennie Gorman, and Dabor C. Grobe into the waters of regeneration.

April 22, 1894, Elder G. M. L. Whitman baptized Emily E. Barber.

W. W. BLAIR AND ALEXANDER H. SMITH

There was a departure from the usual custom of holding the winter conference in Omaha, as the conference for the winter was held with the Lake Shore Branch at Decatur, Nebraska. But the next tri-annual conference was held in

Omaha, May 25, 1894, District President G. M. L. Whitman presiding. Elder C. H. Porter, of Wilber, Nebraska, was sent to the district as missionary, and he continued to labor during the year. This conference was attended by President Alexander H. Smith, and the Saints of Omaha and visiting Saints of the district all enjoyed his sermons. Elders James Huff, N. Rumel, sr., and J. M. Stubbart were also present. President W. W. Blair was also present at this conference, and the Saints were blessed by the attendance of the general church officials. Brother Blair was a grand old man. The object of their sermons was to encourage the Saints in the general church work. The conference was largely attended, and the Spirit was manifest in abundance. The Saints of the Branch made a determination to push the work in the city.

Elder G. M. L. Whitman did considerable work in Omaha the latter part of this year, and the month of December was the harvest time of his efforts. On December 2, 1894, he baptized Alma L. Lightfoot and Mary Sames. The following Sunday, December 9, he baptized Fannie Rosenzwig and Augustus Halen. The next Sunday, December 16, he led three more into the waters, James Dickson, Gilbert M. Whitman, and John Gravey. Then three more were baptized the following Sunday, December 23, Bertha Madsen, Christine Nelson, and Grace May Strah. The last Sunday of the year, December 30, he baptized Lottie E. Lightfoot and William Sanders. Thus twelve more were added to the branch during this month.

January 1, 1895, Sister Louisa Agenstein and Mr. E. E. Barber were married in Omaha by Elder C. H. Porter. The wedding was a quiet one.

February 14, 1895, Elder William Ballenger died at Omaha. Elder Ballenger had been a great help to the work in Omaha and was widely known throughout the eastern part of the State for the work he had done. He was seventy-seven

years of age at the time of his death. The funeral was held in the church and was largely attended by Saints and friends, but we are unable to learn who conducted the services. Elder Ballenger was loved by all the Saints in the branch. His council and advice were missed by all.

January 6 Elder G. M. L. Whitman baptized Maud May Gladwin, which was the first baptism of the year.

FREDERICK A. SMITH'S SUCCESSFUL LABORS

Elder Frederick A. Smith came to Omaha February 10, 1895, and conducted a series of meetings, and on March 8 he baptized Josie J. Standeven and Walter E. Standeven. Brother Smith was assigned to Omaha and continued to labor in the city for several years. It will be seen that the greatest prosperity the branch ever enjoyed was during his stay in the city.

April 28, 1895, Elder G. M. L. Whitman baptized Jennetta Jones, Dagmar H. F. Mathieson, Alva H. Harlan, and Charles R. Frankard.

The spring conference convened with the Omaha Branch May 31, 1895. Elder Frederick A. Smith was sent to the Omaha Branch by the April General Conference, and he arrived in time to be present at this conference. Elder Warren E. Peak and J. W. Waldsmith were visitors from the Southern Nebraska District. President W. W. Blair was also at this conference. He preached for the Saints and directed in the affairs of the district. Elder J. F. Mintun, who had been appointed to the district, was at the conference, as well as a large attendance from out in the district by the membership and ministry. The branch had been making steady growth, and it now numbered 166 members, including 8 elders, 7 priests, 4 teachers, and 1 deacon. Brethren A. Lightfoot and Edward R. Ahlstrand were recommended to the conference for ordination

to the office of priest, and Brother John Agenstein to the office of teacher. The brethren were ordained at this conference.

Elder F. A. Smith was chosen president of the branch in 1895, but the exact date is missing. The branch then numbered 170 members.

June 2 Brother Richard Brown baptized Jonas Adams, and no more baptisms are recorded until August 18, when Elder F. A. Smith baptized Jula May Cook, Cora E. Smith, Julia M. Klassner, and Arthur W. Ballard. The next Sunday, the 25th, he baptized William Everett, and the following September 1 he baptized Emma Anderson, the last baptism, making a total of sixteen added to the branch for the year.

On September 5, 1895, Elder F. A. Smith officiated at the marriage of Sister Emma M. Constantine and Mr. Walker. On September 16 following, he also married Mr. Hugh Gillespie and Maud Gladwin.

In October, 1895, a district Sunday school association was organized at the conference held at the Lake Shore Branch. Elder J. F. Mintun was chosen district superintendent, Sister D. M. Owens secretary, and Brother Herman W. Bellville treasurer. This was a great help to the Sunday school interest in the district and the branch.

Brother Joseph Dove died November 2, 1895, at Omaha, at the age of sixty-eight years. He was the teacher of the branch and had been actively engaged in the interests of the branch since his baptism in 1883. The funeral was held in the church, and a large number were present. He was buried in Omaha. He will not be forgotten by the old-time Saints because of his good counsel and kind advice to them.

(To be continued.)

FROM MISSOURI HISTORY

This week commemorates the successful ending on March 6, 1820, and March 2, 1821, of Missouri's struggle for statehood. Most American commonwealths obtained statehood with ease, some had it almost thrust upon them, but Missouri won it only after four years of bitter controversy. Both Nation and State were deeply aroused. For the first time in history Congress divided along sectional lines over the question of slavery.

Even Jefferson, whose seventy-seven years had brought peace and conservatism, was alarmed, "It (i. e., the Missouri Question) is the most portentous one which ever yet threatened our Union. In the gloomiest moment of the Revolutionary War I never had any apprehensions equal to what I feel from this source." And two months later, April 22, 1820, after the first fight had ended, he gloomily and prophetically added: "But this momentous question, like a fire bell in the night, awakened and filled me with terror. I considered it at once as the knell of the Union. It is hushed, indeed, for the moment. But this is a reprieve only, not a single sentence."

Missourians in 1817 signed their first petitions for statehood. They continued for three years circulating petitions, holding public meetings, and adopting resolutions. Missouri's population of 66,000 warranted their request. On "Jackson Day," 1818, the anniversary of the battle of New Orleans, the subject was first presented in Congress. Popular in Missouri, the day was unpropitious in Congress. Contention at once arose over the question of slavery in the proposed State. Two years later a bargain was struck, and Missourians were empowered to form a state government. This was the First Missouri Compromise, signed by President James Monroe on March 6, 1820. Slavery was permitted in Missouri and prohibited north and west of Missouri.

In pursuance of this act Missouri adopted a state constitution on July 19, 1820, held a state election in August, and set its new government in operation in September. Its representative and senators, John Scott, David Barton, and Thomas H. Benton, appeared in Washington but did not take their seats. Missouri's constitution was examined by Congress, and that body divided again on the Missouri question. A bitter struggle resulted.

The red flag to the northern men was a clause in the Missouri constitution which commanded the legislature to prohibit free Negroes from settling here. Henry Clay, Kentucky's statesman, eventually effected an agreement. This was the second Missouri compromise, signed by President Monroe on March 2, 1821. It provided for the admission of Maine, a free State, and of Missouri, a slave State, if and when the Missouri Legislature passed a solemn public act that the objectionable clause would not be enforced. This farcical "solemn act" was farcically adopted on June 19, 1821. It was sent to President Monroe, who on August 10, 1821, declared Missouri's admission into the Union to be "complete."

In a tavern, Missouri, the State, was born. Its first constitutional convention and its first state legislature met in Saint Louis taverns. Its first state governor, McNair, took his oath of office in a tavern; and its first United States senators, Barton and Benton, were elected there. In keeping with the fitness of things, that tavern was called the Missouri.

Missouri was the first State lying entirely west of the Mississippi and the second in the Louisiana Purchase country. It ranked twenty-third in population in 1820 and had 66,586 inhabitants. In size it ranked second in the Nation, since at that time it did not contain the Platte purchase country and since Virginia then included what is now West Virginia. Today, with its 69,420 square miles, it easily outranks in size

any State lying entirely east of the Mississippi. In 1920 Missouri ranked eighteenth in area and ninth in population in the Nation.

Several exceptional facts are connected with Missouri's struggle for statehood. Missouri had a state government in operation nearly a year before it was admitted into the Union. Missouri's representative and senators did not take their seats in Congress until the end of the session of 1820-21 but drew back pay and mileage for the full session. Missouri's first constitution was framed and adopted in thirty-eight days and cost only \$8,800. It was never submitted to the people and governed Missouri for nearly half a century. Both the first and second Missouri compromises were later violated or repealed.

Missouri was the 24th State. In the Nation's flag, *her* star, as set by law, is the last, counting from left to right, in the third row from the top. In the state seal, or coat-of-arms, adopted by law on January 11, 1822, Missouri was to be represented by a large, rising star surrounded by 23 small stars. I have never seen a reproduction of our state seal which shows more than 22 small stars, and some show only 21. Even the state seal which appears in the center of our state flag, shows only 22 small stars around the large Missouri star, although the blue band around this seal has 24 stars. I wonder who first made this error? And why has it persisted for decades?

One hundred and twenty-one years ago on the 10th day of March Upper Louisiana was formerly transferred from France to the United States. This date marks the significant event when Missouri ceased to be governed by a European power and became American soil. Other important dates of the week are: March 8, 1913, when the Legislature approved the 17th amendment for the direct election of United States

Senators; March 9, 1899, when the State Historical Society of Missouri was incorporated; March 10, 1849, when the famous Jackson Resolutions were passed which occasioned Benton's defeat; March 11, 1867, when the University of Missouri received its first state appropriation from the revenue fund; and March 13, 1865, when the Missouri State Board of Agriculture was organized.

In Saint Louis on March 9, 1804, Captain Amos Stoddard, of the United States Army, acting as agent of the French Republic, received from Delassus, the Spanish lieutenant governor, formal possession of Upper Louisiana. Spanish sovereignty over Missouri, which had begun in 1762, was ended, and the Spanish flag, which had waved here since 1770, was lowered. Spain had ceded Louisiana to France in 1800, but France had not formally taken possession of the upper part until this day. In 1803 France had sold Louisiana to the United States for \$15,000,000. Captain Stoddard was serving as agent both for France and for the United States. Tradition says that in response to the wishes of the French inhabitants he raised the French flag and left it unfurled for twenty-four hours.

On March 10, 1804, Captain Stoddard took possession in the name of the United States Government. Missouri, which then contained nearly all of the inhabitants of Upper Louisiana, became American territory.

The population was about 10,000, half French and half American. The Spanish administration had been mild and cheap. The people feared the coming of the Americans would bring speculators, lawyers, taxes, and militia service. Their apprehensions were borne out, but other things also came. Wealth increased rapidly, and population grew faster in a decade than it had in a century. By 1810 the latter had reached 20,000, and by 1820, 66,600. A new American territory was fast advancing to statehood.

NOTES AND QUERIES

NAUVOO CHARTER

Pursuant to an introductory article published in the JOURNAL OF HISTORY nine years ago, there has been request for a discussion of other details with regard to the Nauvoo Charter. That may be taken up later, but for the present it is of interest to note that many of the provisions to which objection has been taken were either similar to or identical with provisions of other city charters of the time.

Thus the mayor was quite uniformly designated as having the authority of the justice of the peace and having jurisdiction over cases or municipal ordinances and equal jurisdiction with other justices of the peace within the city of Missouri, usually within the county in which the city was located; coequal jurisdiction with other justices of the peace in all civil and criminal cases.

In addition, both in Chicago and Alton at this time the legislature had provided for a municipal court, but in both of these instances provision was made that the governor should appoint the judge; he should have like power with the circuit judges. The Municipal Court in Chicago was shortly afterwards abolished, only to be reestablished in recent years. There also appears provision in these charters and also the charters of Nauvoo that the mayor could be called before the circuit court of the county for his failure in office and with the approval of a jury might be removed from office for malfeasance. This paragraph in the Nauvoo Charter, number 23, is identical in wording with that of the city of Springfield, and other cities of that time.

Section 23: In case the mayor shall at any time be guilty of a palpable omission of duty, or shall willfully and corruptly be guilty of oppression, malconduct, or partiality in the discharge of the duties of

his office, he shall be liable to be indicted in the Circuit Court of Hancock County, and on conviction he shall be fined not more than two hundred dollars, and the court shall have power on the recommendation of the jury to add to the judgment of the court that he be removed from office.—Church History, vol. 2, p. 474.

A great deal of criticism has been made of the fact that the mayor possessed judicial power, and yet that is still true in many cities and towns in the United States. In larger cities the time of the mayor is too fully occupied so he is authorized to appoint priest judges as a rule to-day.

Another provision to which objection has been taken is that the mayor presided over the city council, but this was also the case in Springfield, Quincy, Chicago, and Alton, and in fact every case we could examine in a recent visit to the Law Library at Saint Louis.

Then objection has been taken to section 11, "The City Council shall have power and authority to make, ordain, establish and execute all such ordinances not repugnant to the Constitution of the United States or this State that they may deem necessary," etc. This section 11 corresponds with V 36 in the charter for Springfield, Illinois. Section eight containing a similar clause concerning taxation not repugnant to the Constitution of the United States or this State also corresponds to the charter of Springfield, V 1.

A fact often lost sight of, and partially ignored at least, is that this charter was approved by the secretary of state, the governor, and both houses of the state legislature. More rightly construed, did it present powers without restraint. On the other hand, Nauvoo was on the frontier across the Mississippi River on the undeveloped and undivided territory which had very recently been called the Territory of Michigan, then the Territory of Wisconsin, and now the Territory of Iowa, including the tract to the Canadian or British line and the land to the westward.

STATEMENTS OF JOSEPH SMITH

Our attention has been called to some errors in the statements of Joseph Smith as published in the 13th volume of the JOURNAL OF HISTORY which appeared in 1920. We have therefore checked over this list of editors and statements for this one volume and note the following:

The article on the First Presidency published in *Saints' Herald*, volume 40, pages 145 to 147, and republished in the JOURNAL OF HISTORY, volume 13, pages 29 to 35, was from the pen of W. W. Blair.

Also the article on the duty of the Bishopric which has been copied in this JOURNAL OF HISTORY, pages 35 to 42, and is taken from *Saints' Herald*, volume 39, pages 773, 775, was also written by W. W. Blair.

W. W. Blair also wrote the article in *Saints' Herald*, volume 40, pages 176 to 178, and republished in this volume of the JOURNAL, pages 42 to 48, and the article on "Calling, appointing, and ordaining," we are informed by R. S. Salyards who was assistant editor at the time, was also written by W. W. Blair. This was first published in the *Saints' Herald*, volume 39, page 805, and published in JOURNAL OF HISTORY, page 81.

In fact, all of these statements republished in the first number of the 13th volume of the JOURNAL OF HISTORY, pages 27 to 51, should almost certainly be ascribed to Wallace William Blair.

Turning to the second number, beginning on page 229, R. S. Salyards, who was associate editor during this period, assures us are all correctly ascribed to Joseph Smith. On all of these the test of literary criticism was first applied, that is, noting the style of the writer, favorite expressions, and these conclusions were then verified by Mr. Salyards, who is

probably the only man now living who could know at first hand who was the author in each case.

On the other hand, the articles in the third issue, pages 379 to 390, Mr. Salyards ascribes to W. W. Blair.

Of course in all cases exception is made with regard to quotations which are ascribed to other authors. Thus, in the second number, beginning on page 243, part at least is copied from the pen of D. F. Lambert. So in the case of this article republished from the *Herald* for January 21, 1923. Extensive quotations are made by Joseph Smith as chairman of the committee and from documents signed by the committee on removal. Finally, referring to the fourth quarter for this year, *JOURNAL OF HISTORY*, volume 13, beginning on page 458, it is probable that these seven articles, with the exception of the fourth, were written by Joseph Smith. The fourth, however, on "responsibility," evidently is from the pen of R. S. Salyards. We noted this as soon as we started to read it, and this fact is confirmed by Mr. Salyards.

Mr. Salyards, however, expressed some doubt with regard to number five, but stated he believed it was written by Joseph Smith.

It will be seen, therefore, that less than half was probably written by Joseph Smith.

During the whole of this period, Joseph Smith was editor, but he pursued a very liberal policy and permitted others to express their own opinion, for which they might be held personally responsible. These articles were not signed, which is probably the cause for the error in the first place.

They contained good material, which should be properly credited as well as responsibility properly placed for the various statements made.

In volume 12 a casual check has shown that on page 439, reference should be to *Saints' Herald*, January 15, 1880, not June, and on page 437, November 22, 1890, not March.

TULLIDGE'S HISTORY

The following statement by W. W. Blair in the Temple Lot Suit shows how Tullidge's History was regarded by the Reorganization. This testimony was given a few years after the publication of the work and prior to the time that the Reorganization had an authentic history, as volume 1 of the History of the Church as prepared by Joseph Smith and Heman C. Smith was not published until 1897. This statement is as follows:

"I am acquainted with the history of that organization written by Tullidge. He claims to give some of the outlines, but his alleged history was never accepted by the Reorganization. There were certain parts of it that were never indorsed or believed by the Reorganized Church. The Reorganized Church did not publish that work as the authorized work of the church. It was published simply for what it purported to be—Tullidge's History, nothing more and nothing less. They put it forth as Tullidge's work by the Board of Publication. What is in that work claimed to be a matter of history, and Tullidge embodied it in that work, but it was published by the Board of Publication on its own merits simply and without the approval of the church.

"The Board of Publication publishes a great many things that are not authorized by the church. They are published simply and solely for what they purport to be. The Reorganized Church did not employ Tullidge to write the history of the Reorganization. He had a work that was published in Utah called The Life of Joseph the Prophet, and he brought it to Plano in order to dispose of it and failed to do so. He finally remodeled it, and it was published as Tullidge's views and Tullidge's work, and not the history of the Reorganization, accepted by the church, because the church never did accept.

At that time we had a man appointed as historian for the church, and he was collecting material to publish the history of the church. In that work Tullidge got in some things that were a part of the history of the Reorganization. He got it from various sources, copied some from the writings of Zenas H. Gurley."—Abstract of Evidence, p. 148.

THE FAMILY OF THE BROTHER OF JARED

A recent query concerned the use of the word *family* in the Book of Mormon in the book of Ether. The passage is in the first chapter and the 16th verse as follows:

"And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy *family*; and also Jared thy brother and his *family*; and also thy friends and their families, and the friends of Jared and their families."

In the Utah Church edition the word in italics is spelled *families*, and a footnote makes comment on the fact that the brother of Jared had more than one family, the inference of polygamy being derived from the footnote.

An examination of various editions of the Book of Mormon show that even the Palmyra edition used the word *families*. "The seed of the earth of every kind and thy families; and also Jared thy brother and his *family*."

The Kirtland edition, published by Oliver Cowdery, and considered therefore to be more authentic, also has the word *families*. The early edition by the Reorganized Church has the word *families*, as has also all editions issued or published by the church in Utah.

But an examination of the original manuscript shows very plainly and clearly the word *family*—singular number. The authenticity of this manuscript is well established; its age is apparent; its handwriting is also clear-cut. There has been no erasure or interlineation. The word could not possibly have ever been any other than *family*. It is for this reason that it is corrected and spelled as it is in the Authorized Version as published by the Reorganized Church, beginning with 1908.

In earlier years an explanation was offered, and quite truly, that the word *family* could not imply plural marriage, because a man may have many children as the brother of Jared had, each of these marry and establish a family of their own, and all of these different families of his children would constitute the various families of their progenitor. But, as it happens, such an argument is not necessary, though it is a correct argument because innocence is to be presumed rather than guilt. But the word actually used in the original manuscript is unquestionably the singular number, *family*.

We cannot expect the youth of this land to be clean-minded and sober-souled, unless they are taught to fear God and keep his commandments. (We have enough educated pagans.) Let us demand a school program for our youth that contains the essential element of education, which at the last analysis has for its basis and its apex religion in the heart, and God in the mind.—Herbert Spencer.

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LATTER DAY SAINT HYMNS

BY SAMUEL A. BURGESS

EMMA SMITH

Very early in the history of the church the need of a hymn book was recognized. Thus in July, 1830, a communication was presented to the church directed to Emma Smith as follows:

And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.—Doctrine and Covenants 24: 3.

Despite the pressure of home duties this was at once attended to. It would take the lapse of time before a particular hymnology would be developed in the church. But some of the best and great hymns of England had been used freely in the church at an early date, and some of them still are used, as will be noted in the lists of the different hymn books prepared from time to time.

According to the account of Joseph Smith in the *Times and Seasons*, volume 5, page 625, at a council meeting on the first of May, 1832, "It was also ordered that W. W. Phelps correct and prepare the hymns which had been selected by Emma Smith in fulfillment of the revelation." (This cannot have

meant the High Council nor the Quorum of Twelve as neither was organized then.)

Evidently, therefore, she had made an immediate effort in accordance with the revelation. If these hymns were printed at that time, we have not yet secured a copy or managed to locate authentic evidence of their publication, except that from the first issue the *Evening and Morning Star* published selected hymns.

A year later the press was destroyed at that place, in July, 1833. The work on the Book of Commandments which was also referred to a committee by the same council and on the same date was not completed at the time of the destruction of the press. It would appear quite probable that they would give the publication of the revelations first consideration, and prepare to take up the printing of the hymns immediately afterwards.

But after their expulsion from Jackson County, and after the return of W. W. Phelps to Kirtland, and after the High Council had been organized in 1834, the statement is made that in a session of the High Council on September 14, 1835, "Emma Smith was appointed to make a selection of sacred hymns to be arranged and revised for printing by W. W. Phelps. Apparently, then, the earlier collection must have been destroyed or lost.

Then in 1839, on the 26th of October, the Joint Council took the following action:

The 26th they [the High Council] also voted that Sister Emma Smith select and publish a hymn book for the use of the church, and that Brigham Young be informed of the same, and he not to publish the hymns taken by him from Commerce; and that the Council assist in publishing a hymn book and the *Times and Seasons*.—Church History, vol. 2, p. 372.

From the above it would appear that after Emma Smith was appointed in 1830 she promptly went to work to prepare

such a selection of hymns. Her son Joseph was born in 1832. There was trouble in Missouri. She finally was forced to flee from Missouri. Her son Alexander was born while on the way to Quincy. It is probable that from 1835 to 1839 she did not have a fair opportunity to do this work, but it would also appear that as soon as reasonable quiet permitted, she at once proceeded to make a new selection.

This collection of hymns was evidently published in 1841 at Nauvoo, Illinois, from the press of E. Robinson. The title page reads, "A collection of sacred hymns for the Church of Jesus Christ of Latter Day Saints, selected by Emma Smith." This book contains four pages of preface in comparatively large type. It is a small book, about vest-pocket size.

It would appear evident from the above that Emma Smith had made a selection of hymns prior to June, 1831. Second, hymns were published in the *Evening and Morning Star*, beginning June, 1832. Third, there evidently was a collection of hymns published at the time of the dedication of the Kirtland Temple in 1836. Fourth, we know that there was a collection published by Elsworth in 1839 consisting of 114 hymns and by Emma Smith in 1841 and by Brigham Young, John Taylor, and Parley P. Pratt in England between April, 1840, and April, 1841.

From the similarity approaching identity of the title page and preface of Elsworth's book and the one by Emma Smith it would appear quite possible and probable that both were taken from an earlier edition of which we do not at present possess a copy. At least it seems very improbable that Emma Smith would have copied verbatim the words of introduction by Elsworth, and far more probable that Elsworth would use an introduction already prepared and accepted by the church.

The preface reads according to account published by President F. M. Smith as follows:

In order to sing with the Spirit, and with the understanding, it is necessary that the Church of Jesus Christ of Latter Day Saints should have a collection of "sacred hymns" adapted to their faith and belief in the gospel, and, as far as can be, holding forth the promises made to the fathers who died in the precious faith of a glorious resurrection, and a thousand years' reign on the earth with the Son of Man in his glory. Notwithstanding the church, as it were, is still in its infancy, yet, as the song of the righteous is a prayer unto God, it is certainly hoped that the following collection, selected with an eye single to his glory, may answer every purpose, until more are composed, or until we are blessed with a copious variety of the songs of Zion.—*Saints' Herald*, vol. 52, p. 386.

President Frederick M. Smith wrote the account of this book in the *Saints' Herald* for April 19, 1905, from which we have gained the above information together with the following list of familiar hymns still used by the church which are to be found in that little book:

- "All hail the power of Jesus name."
- "Arise, my soul, arise."
- "Alas, and did my Savior bleed."
- "Am I a soldier of the cross?"
- "Beyond the glittering, starry skies."
- "Begone unbelief, my Savior is near."
- "Come, ye that love the Lord."
- "Come, thou fount of every blessing."
- "Come, all ye sons of Zion."
- "Come, let us anew."
- "Glorious things are sung of Zion."
- "Guide us, O thou great Jehovah."
- "How firm a foundation."
- "Here at thy table, Lord, we meet."
- "Hark! listen to the trumpeters."
- "Jesus, and shall it ever be."
- "Joy to the world! the Lord will come."
- "Lord, we come before thee now."
- "Let us pray, gladly pray."
- "Lo! on the water's brink we stand."

"O Jesus! the giver."

"Praise ye the Lord, 'tis good to raise."

"The Spirit of God like a fire is burning."

"Who are these arrayed in white?"

President Smith states the only copy he had then seen was an 1841 edition in the library of the Pennsylvania Historical Society in Philadelphia. But Sister Vida E. Smith, of Lamoni, Iowa, states that she also has a copy in her possession, and from marks of identification we believe we have a copy in the historical files or church library, complete except for title-page.

There is some reason to believe that a collection of hymns was compiled by Emma Smith prior to 1841. At least we have before us a collection of sacred hymns for the Church of Christ of Latter Day Saints, selected and published by Benjamin C. Elsworth in 1839, which is stated to have been copyrighted, and which has the same preface as set forth above except that the fifth word is "by" instead of "with," and in the second sentence the word "sincerely" is used instead of "certainly." "It is sincerely hoped that the following collection, selected with an eye single to his glory," etc. This preface only takes two pages in the small book before us. It is, however, a different collection of songs than listed above by President Smith as appearing in the volume by Emma Smith. We note the following used by Benjamin C. Elsworth:

"Alas! and did my Savior bleed."

"Come all ye sons of Zion."

"Come, let us anew, our journey pursue."

"Guide us, O thou great Jehovah."

"How firm a foundation."

"Joy to the world, the Lord will come."

"Let us pray, gladly pray."

"O Jesus! the giver."

"Redeemer of Israel."

"The Spirit of God like a fire is burning."

It will be noted that only a small part of those listed in the book of Emma Smith are included in this work of 1839. However, this book is smaller, with only 152 pages and 114 hymns as compared with 351 pages and 304 hymns in the edition by Emma Smith. There is a subject index, and also an index by first line. We note a few other songs which still are used in this little volume of 1839, showing that they were used at that time. A few of these still of interest are:

"From Greenland's icy mountain."

"From the regions of glory, an angel descending."

"Glorious things of thee are spoken, Zion city of our God."

"O God the Eternal Father."

"Redeemer of Israel."

"When earth in bondage long had lain."

There are other interesting hymns which have since been superseded.

In the small volume before us which is probably a copy of the book prepared by Emma Smith, the preface consists of two pages and differs from the preface quoted above in just one word, "sincerely" instead of "certainly." The punctuation differs slightly. The title-page is missing. That is the only lack. But this book contains 304 hymns and 351 pages, the same as noted above, as well it has the same preface, it also contains all the hymns listed above in *Saints' Herald* by President F. M. Smith as contained in the 1841 edition, so is almost certainly a copy of the book prepared by Emma Smith. It may be a different edition, or this change of one word as quoted and two changes with regard to commas may have been made in copying in the *Saints' Herald* in 1905.

This book also contains some hymns which possess considerable merit that are used by other churches.

Some hymns still used are:

"Amazing Grace, how sweet the sign."

"An angel from on high."

"Come ye saints that dwell on earth."

"Come ye that love the Lord."

"Earth with her ten thousand flowers."

"From Greenland's icy mountains."

"From the regions of glory an angel descended."

"Glorious things of thee are spoken."

"God moves in a mysterious way."

In fact it is very significant to note how many of the hymns we are now singing to-day are concerned with Zion.

"How will the Saints rejoice to hear."

"Lift up your heads."

"Now let us rejoice in the day of Salvation."

"Praise God from whom all blessings flow."

"Rejoice ye Saints of latter days."

"The morning breaks."

"The spacious firmament on high." (Six verses.)

"This God is the God we adore."

"Thus was the great Redeemer slain."

"Twas on that dark and solemn night."

"Thou sweet gliding Cedron."

"Unveil thy bosom, faithful tomb."

"Watchmen, tell us of the night."

"Yes, the Redeemer arose."

"Yes, we trust the day is breaking."

Though not sung to-day, we find here a song often referred to of late:

Give us room that we may dwell!

Zion's children cry aloud:

See their numbers—how they swell!

How they gather like a cloud!"

BRIGHAM YOUNG'S BOOK

It will be noted above that the High Council in October, 1833, directed Brigham Young not to publish his collection of hymns. It is quite probable that Brigham Young had in his collection some of these early hymns, including "Redeemer of Israel," and "The Spirit of God like a fire is burning," by W. W. Phelps.

We have a book, "Sacred hymns and spiritual songs for the Church of Jesus Christ of Latter Day Saints in Europe," ninth edition, revised and enlarged, published at Liverpool by F. D. Richards, London by William Cook, dated 1851. The preface to the ninth edition, dated October 26, 1851, states:

The sale of the last ten thousand copies, in the short period of one year and a half, together with the greatly increasing demand from all parts of the British Isles, has induced the extension of the present issue to twenty-five thousand, which, with the eight former editions, numbers fifty-four thousand published and for sale, in the short period of eleven years.

This would indicate that the first edition was probably published about 1840 or not later than early in 1841. The preface to the first edition which is also printed in this volume is signed by Brigham Young, Parley P. Pratt, and John Taylor. These men are stated to have preached their farewell sermon at Commerce on July 7, 1839. The statement is also made, "Monday, July 8, Joseph and the Twelve were engaged in selecting hymns for the compiling of a hymn book."

On August 29 Parley P. Pratt and others left Commerce in a wagon for their mission in Europe. September 18 Brigham Young started. April 14, 1840, a council of the Twelve was held at Preston, England, at which these three men were present. They had arrived on April 6, 1840, according to *Millennial Star*, volume 14, page 434. Brigham Young returned April 21, 1841, together with John Taylor, hence the book was prepared and published during that year, April, 1840, to April,

1841. It is not stated that it had as a basis any previous work by Brigham Young or by the Twelve or the Presidency. In fact we have found no further reference to this work of Joseph and the Twelve on July 28. This book, which is the same size as the other two, is 32mo, contains 380 pages with index and errata, and 296 hymns.

A quick check indicates 148 of the hymns are the same in these two books, the one published in England by Brigham Young, Parley P. Pratt, and John Taylor, and the one published in Nauvoo by Emma Smith. That means that practically half of the hymns are identical; the other half different.

The book published in England, however, is dated 1851, and is the ninth edition. It contains 76 hymns not in the earlier edition, about sixty of which, it is said, are substituted for the same number omitted. This does not indicate how many changes were made in the 8th and earlier edition. In this 1851 edition we note the following songs not found in the book we believe to have been prepared by Emma Smith; namely:

"I saw a mighty angel fly."

"Lord, dismiss us with thy blessing."—Berner.

"Mid scenes of confusion and creature complaints,"—

Old Air.

"O happy is the man who hears."—Ninth Edition.

"Redeemer of Israel."—W. W. Phelps.

We have indicated above those used to-day in the Saints' Hymnal. It will be noted that the author is not given except in two cases; Redeemer of Israel is found in the book published in 1839 by Benjamin C. Elsworth, and also in the June, 1832, *Evening and Morning Star*.

Of the 114 hymns from the book published by Elsworth, the majority are identical with those which appear in the Emma Smith collection. Fifty-one, however, are different.

But none of these that are different, except "Redeemer of Israel" appear of any interest.

Then, in 1843, there was "a collection of sacred hymns adapted to the faith and views of the Church of Jesus Christ of Latter Day Saints, compiled by John Hardy, Boston, Dow and Jackson Press, 1843. This small book contains 160 pages with index, and includes 155 hymns. It also includes such well-known hymns as:

- "Am I a soldier of the cross?"
- "An angel from on high."
- "Come let us anew."
- "Come thou fount of every blessing."
- "Come all ye sons of Zion."
- "From Greenland's icy mountains."
- "Give us room that we may dwell."
- "God moves in a mysterious way, his wonders to perform."
- "Glorious things of thee are spoken, Zion city of our God."
- "Guide us, O thou great Jehovah."
- "Great is the Lord, 'Tis good to praise his high and holy name."
- "Here at thy table."
- "How firm a foundation."
- "How did my heart rejoice."
- "In thy name O Lord assembling."
- "Jesus and shall it ever be."
- "Joy to the world."
- "Lift up your heads eternal gates."
- "The morning breaks, the shadows flee."
- "Lord, dismiss us with thy blessing."
- "Redeemer of Israel."
- "See the mighty angel flying."
- "The Spirit of God like a fire is burning."

"There is a fountain filled with blood."

"Thou sweet gliding Cedron."

"There is a land of pure delight."

THE REORGANIZATION

When the Regorization was formed at a very early date the church again called upon Emma Smith to prepare a collection of hymns. There were various editions. The earliest one we have before us is, "The Latter Day Saint collection of hymns published by the Reorganized Church of Jesus Christ of Latter Day Saints, Cincinnati, Ohio, 1861. This is a small volume of 304 pages including index, and including 249 hymns. The edition in 1864 added an appendix and so included 286 hymns and 346 pages without the index, of which 8 pages were added.

About 1870 the Saints' Harp was prepared at Plano, Illinois, and consisted of 1,120 hymns. It was republished in the Saints' Harmony, by Mark H. Forscutt in 1880. The Saints' Harp was a collection of hymns and spiritual songs for public and private devotion, compiled by Joseph Smith, Mark Forscutt, Norman W. Smith, and David H. Smith.

The Saints' Harmony was a combination of music from many different composers and contained 502 hymns, which it was stated had not been previously published in America, and nearly four hundred of them especially for this work. This was printed as before stated by Mark H. Forscutt. This book of 1,120 hymns or songs and 555 pages of music made a rather cumbersome book.

At last a petition was presented to the General Conference in 1894 and a committee composed of Ralph G. Smith, Lucy Resseguie, and Arthur Mills was authorized to select largely from the harmony tunes of recognized merit hymns for a book to be called the Saints' Hymnal. The book was to consist of two hundred hymns, words and music combined, and

fifty hymns additional with one bar of the tune above. This compilation was made at once and published by the Board of Publication during the following year, but has since been extended to include in the 1907 edition, 347 hymns with words and music together with fifty with words only with one bar of music above. In a few instances the same hymn appears in this last fifty as has already been presented with music; but this occurs only in a few instances, and then only to indicate a different tune.

Later, Zion's Praises was prepared pursuant to a resolution by the General Sunday School Association, April 5, 1903. This matter was referred to the Church Board of Publication. A committee consisting of F. G. Pitt, Audentia Anderson, Vida Smith, and Aletha White examined all contributions of music promptly, so that the work was ready for publication by November. This work was prepared so as to supply music more nearly adapted for children and young people in the Sunday school. It consisted of 271 hymns together with the appropriate music in each case.

There have been many other books, too many to be listed, which have been used from time to time in various churches and Sunday schools. Along in 1870 Carmina Sacra was used by a good many members of the church. The various volumes of Gospel Hymns were used principally in the Sunday school. But the list would be too lengthy to be set forth at this time, even if we were sufficiently informed to furnish it.

The attitude of the church has been to encourage good music wherever it could be found. This is shown in the earnest work of choirs throughout the church, even prior to the reorganization of the general church choir movement under the supervision of Albert N. Hoxie in recent years.

This latter movement has led to the use of a large variety of anthems, has helped to develop individual talent in solo and

concert work, has helped to develop community singing, and has encouraged the development of orchestras and bands in the church. As a result there have been prepared special small booklets of words only for use in the General Conferences of recent years and also for the Young People's Conventions of 1923 and 1924.

Special collections of songs have also been made to be used at various gatherings or young people's meetings. These collections have not been limited to the Saints' Harmony, Zion's Praises, or Harp, but appropriate songs have been selected from other publications. These small paper backed tracts for immediate congregational use and to encourage congregational or community singing are really a part of our subject, as they are part of the hymnology of the church, a collection of hymns used sufficiently widely to be worthy of note.

For example, the books used at the Young People's Conventions have been sold or distributed at different reunions, and have been found convenient for use there, since they represent each only a limited value and so save the more valuable bound books.

In the 1861 selection of hymns we may note only a few which still continue in use, such as:

- "All hail the power of Jesus' name."
- "Amazing grace."
- "Alas! and did my Savior bleed."
- "Am I a soldier of the cross?"
- "Arise, my soul, arise."
- "Awake! ye saints of God, awake."
- "Beyond the glitt'ring, starry sky."
- "Come all ye sons of Zion."
- "Come, all you sons of God, and view."
- "Come let us anew our journey pursue."
- "Come, thou fount of every blessing."

"Earth with her ten thousand flowers."
"From Greenland's icy mountains."
"Give us room that we may dwell."
"God moves in a mysterious way."
"Great is the Lord: 'tis good to praise."
"Hail the blest morn when the great."
"Happy the man that finds the grace."
"Here at thy table, Lord, we meet."
"How glorious will be the morning."
"How firm a foundation, ye saints."
"How will the saints rejoice to tell."
"I know that my Redeemer lives."
"Jesus! and shall it ever be."
"Joy to the world! the Lord will come."
"Let us pray, gladly pray."
"Let Zion in her beauty rise."
"Mid scenes of confusion and creature."
"O happy souls who pray."
"O Jesus! the giver."
"Praise ye the Lord, 'tis good to raise."
"Redeemer of Israel."
"Roll on, thou mighty ocean."
"The morning breaks, the shadows."
"There is a fountain filled with blood."
"There is a land of pure delight."
"The spacious firmament on high."
"The Spirit of God like a fire is."
"Think of me when at the altar of prayer."
"This God is the God we adore."
"Thou sweet gliding Cedron, by thy silver stream."
"Yes, we trust the day is breaking."

It will be noted that the same old hymns, or many of them, still continue. It is interesting to note the little handful

in the church of 1861 still singing "Give us room that we may dwell." It showed the greatness of their courage and the depth of their faith. It is also of interest to note the present songs of Zion, how many express that continued hope. One song not listed above is to be found in all of the editions previously noted, but is not found in our present hymnal. That is, "Oh, stop and tell us, Red Man."

The above list is by no means complete, but is only by way of indication of the continuity of hymns and songs still used. It is apparent that only a few have been selected in each case, and there are some that seem to possess considerable merit which have dropped out of use.

In 1864 edition in the appendix we find

"Who are those arrayed in white?"

"Glorious things are sung of Zion."

"O Zion when I think of thee."

"O God! give strength to all thy saints."

"O Lord thy people pray."

"You may sing of the beauty of mountain and dale."

"Laborers of life's harvest."

"Hark ye mortals; hist be still."

"Joyfully, joyfully onward we move."

"The saints shall wear robes as the lilies."

In the *Evening and Morning Star* as originally published by W. W. Phelps and Company beginning June, 1832, there appears a number of hymns. These hymns are published "Selected and prepared for the Church of Christ, in these last days." It is not stated by whom they were selected. W. W. Phelps was the editor, and at least one in the very first issue is by W. W. Phelps, namely, "Redeemer of Israel."

In this same issue of June, 1832, there also appears "Glorious things of thee are spoken, Zion city of our God," but with ten verses. This is stated in the Saints' Hymnal to be taken

by permission from the Plymouth collection. This number also includes, "What fair one is this in the wilderness travels," four stanzas of eight lines each; "The time is nigh, that happy time," five stanzas. (In all cases where the number of lines is not given, there are four lines to the stanza.) ; "On mountain tops the mount of God"; six stanzas; "He died, the great Redeemer died," again six stanzas.

In the July number appears, "Beyond these earthly scenes in sight," five stanzas and chorus; "Go on dear pilgrims while below," twelve stanzas.

In August, 1832, "Oh happy souls who pray," three stanzas of eight lines each; "From the regions of glory an angel descended." This is still sung, but the original publication has four stanzas. "See all creation joins," five stanzas and chorus.

In the September issue, two songs appear: "Earth with her ten thousand flowers." This is by W. W. Phelps and is still used. "Praise to God immortal praise," five stanzas.

In October, 1832, "Guide us, oh, thou great Jehovah" was published. This is credited in the Hymnal to Robinson. This appears in the Saints' Hymnal with two minor changes. In this same issue there appears, "We are not ashamed to own our Lord," four stanzas.

In November, "Behold the Son who went away," appears in eight stanzas. And in December, 1832, that great song of Watts, "Joy to the world, the Lord will come," appears.

In January, 1833, no hymns were published, but in February two hymns of two stanzas of eight lines each were published as "New Hymns." Namely, "An angel came down from the mansions of glory, and told that a record was hid in Cumorah," and "To him that made the world, the sun, the moon, and stars."

Then in March, W. W. Phelps published, "Now let us rejoice in the day of salvation." This appears in the Saints' Hymnal, 356.

April, "Come ye children of the kingdom," four stanzas.

May, under the heading, "Songs of Zion," was published, "Age after age has rolled away," twenty-three stanzas; and, "Ere long the veil was rent in twain," nine stanzas. In June, "My soul is full of peace and love," and, "The happy day has rolled on," four stanzas each.

Finally, in July, 1833, "The great and glorious gospel light" was published, consisting of five stanzas. Shortly thereafter the press was destroyed.

When the *Evening and Morning Star* was republished by Frederick G. Williams, beginning in January, 1835, these hymns were not republished exactly in the order they appeared in the original. We shall note here only the new hymns not previously given.

"Children of Zion awake from your sadness," was published in June, 1835, in the reprint of the October, 1833, number. Also, "Farewell our friends and brethren." However most of the songs originally printed were also reprinted.

Then in the second volume which was published originally in Kirtland, beginning December, 1833, number fifteen, there appears "The towers of Zion soon shall rise." In February, "I have no home where I shall go." In the July, 1834, number, "What wondrous things we now behold."

Finally, W. W. Phelps in a letter dated August 24, 1834, to Oliver Cowdery, wrote, "It is a land the Lord shall bless." This was published September, 1834. The first eleven numbers of this reprint were published by F. G. Williams and Company, beginning in January, 1835, and continuing to June, 1836. The twelfth to the twenty-fourth numbers were reprinted by Oliver Cowdery, June, 1836, to October, 1836.

This is only an introductory article and is the result of a search with regard to an inquiry concerning some of the early hymns in the church. An exhaustive statement would re-

quire the republication not only of the titles, but of the words as a whole. The date of some of the editions can be accurately determined from the nature of the songs. For example, a song referring to the martyrdom of Joseph Smith must evidently have been written after June 27, 1844. A number of such appear in the ninth edition of the European or English edition of hymns. And by it an earlier volume without title-page, date, or index was approximately classified as being after 1844 and possibly prior to 1852.

EARLY CHURCH HYMNS

Since writing the above article, we have noted in the minutes of the dedication of the Kirtland Temple a number of hymns are referred to, and they are ascribed to the "L. D. S. Collection."

It would appear from this that there existed as early as March, 1836, a definite collection of hymns. We have not as yet located a copy of such a collection. We have called attention, however, to the clear statement made in 1832, that Emma Smith had collected a number of hymns. It may be possible that her collection was the basis of this Latter Day Saint Collection and that the action of the High Council in October, 1839, was a direction for a larger collection. Ellsworth's collection published in 1839 as above set forth contained only one hundred and fourteen hymns, and in one or two cases at least these included duplicates. The collection made by Emma Smith and published not later than 1840-41, contains three hundred four.

The hymns set forth as having been used at the dedication of the Temple, March 27, 1836, are as follows:

"Ere long the veil will rend in twain," nine verses,

"L. D. S. Collection," was sung; then, "O happy souls who pray"; "Let us rejoice in the day of salvation," and after twenty minutes, "This earth was once a garden place." (This was often referred to as Adam-Ondi-Ahman.) Then continuing on page 323, "How pleased and blessed was I," page 114 of L. D. S. Col.; later, "The Spirit of God like a fire is burning," was sung by the choir, six verses.

The *Evening and Morning Star* published its last number in December, 1834. We have not yet located a *Messenger and Advocate* as published in Kirtland in 1835, nor a copy of the early *Elders' Journal*. This publication in the *Millennial Star* was included in the History of Joseph Smith and was published in the numbers for October 15, and November 5, 1853. These songs are found in the early collections around 1840 as well as in later editions. We have not yet been able to verify by comparing with an edition earlier than 1839, nor through an examination of the contemporaneous *Messenger and Advocate*.

JOURNAL OF HISTORY DISCONTINUED

On May 21, 1925, the Board of Publication decided to discontinue the publication of the JOURNAL OF HISTORY at the end of the present volume. The reasons assigned are the expense of publication. They also suggested that much of the material which ordinarily would appear in the JOURNAL could well be published in the *Herald*.

If the subscriptions of any extend beyond the end of the present calendar year, 1925, the business manager of the Herald Office, O. W. Parker, will make proper adjustment to apply on other periodicals, or as the subscriber may desire.

W. W. PHELPS AND CHURCH HYMNS

BY S. A. BURGESS

A question about certain early hymns of the church, including "Redeemer of Israel," has caused us considerable research. The results in part are given in the preceding article.

We have not been able to find any direct reference as yet outside of the clear one in the Saints' Hymnal as to who wrote "Redeemer of Israel." The early hymn books of the church give the hymn and title but do not give the name of the author. In searching some of the old books, it is surprising to notice how many of the hymns used in 1839 and 1840 and still used were written by W. W. Phelps. That is, are ascribed to W. W. Phelps in the index of the Saints' Hymnal. It would seem evident that a large part of those that he wrote were deemed worthy of preservation. We note the following which have come down to us through the past eighty or eighty-six years, all of which are ascribed to W. W. Phelps:

COME ALL YE SAINTS WHO DWELL ON EARTH

Come all ye saints who dwell on earth,
Your cheerful voices raise,
Our great Redeemer's love to sing,
And celebrate his praise.

His love is great, he died for us,
Shall we ungrateful be?
Since he has marked a road to bliss,
And said, "Come, follow me."

The strait and narrow way we've found,
Then let us travel on,
Till we in the celestial world,
Shall meet where Christ has gone.

And there we'll join the heavenly choir,
And sing his praise above;
While endless ages roll around,
Perfected by his love.

COME ALL YE SONS OF ZION

Come all ye sons of Zion,
And let us praise the Lord:
His ransomed are returning,
According to his word.
With sacred songs and gladness,
They walk the narrow way,
And thank the Lord who brought them
To see the latter day.

Come, ye dispersed of Judah,
Join in the theme, and sing
With harmony unceasing,
The praises of your King,
Whose arm is now extended,
On which the world may gaze,
To gather up the righteous,
In these the latter days.

Rejoice, rejoice, O Israel!
And let your joys abound;
The voice of God shall reach you,
Wherever you are found;
And call you back from bondage,
That you may sing his praise,
In Zion and Jerusalem,
In these the latter days.

Then gather up for Zion,
Ye saints, throughout the land,
And clear the way before you,
As God shall give command;
Though wicked men and devils
Exert their power, 'tis vain,
Since he who is Eternal,
Has said you shall obtain.

EARTH WITH HER TEN THOUSAND FLOWERS

Earth with her ten thousand flow'rs,
Air, with all its beams and show'rs
Heaven's infinite expanse:
Ocean's lustrous countenance—
All around and all above,
Hath this record—God is love.

Sounds among the vales and hills,
 In the woods and by the rills,
 Of the breeze and of the bird,
 By the gentle murmur stirred—
 Sacred songs, beneath, above,
 Have one chorus—God is love.

All the hopes that sweetly start
 From the fountain of the heart;
 All the bliss that ever comes
 To our earthly—human homes—
 All the voices from above,
 Sweetly whisper—God is love.

GLORIOUS THINGS ARE SUNG OF ZION

Glorious things are sung of Zion,
 Enoch's city seen of old,
 Where the righteous, being perfect,
 Walked with God in streets of gold;
 Love and virtue, faith and wisdom,
 Grace and gifts were all combined,
 As himself each loved his neighbor,
 All were of one heart and mind.

Then the towers of Zion glittered
 Like the sun in yonder sky,
 And the wicked stood and trembled,
 Filled with wonder and surprise;
 Then their faith and works were perfect,
 Lo, they followed their great head,
 So the city went to heaven,
 And the world said, "Zion's fled."

When the Lord returns with Zion,
 And we hear the watchman cry,
 Then we'll surely be united,
 And we'll all see eye to eye,
 Then we'll mingle with the angels,
 And the Lord will bless his own;
 Then the earth will be as Eden,
 And we'll know as we are known.

LET US PRAY, GLADLY PRAY

Let us pray, gladly pray,
In the house of Jehovah,
Till the righteous can say,
“O our warfare is over!”
Then we'll dry up our tears,
Sweetly praising together,
Through the great thousand years,
Face to face with the Savior.

What a joy will be there
At the great resurrection,
As the saints meet in air,
In their robes of perfection.
Then the Lamb—then the Lamb;
With a God's mandatory,
As I AM THAT I AM,
Fills the world with his glory.

We can then live in peace,
With a joy on the mountains,
As the earth doth increase,
With a joy by the fountains,
For the world will be blest,
With a joy to rely on,
From the east to the west,
Through the glory of Zion.

NOW LET US REJOICE IN THE DAY OF SALVATION

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come:

Chorus:

When all that was promised the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: “Come home!”

We'll love one another and never dissemble,
But cease to do evil and ever be one;

And while the ungodly are fearing and tremble
We'll watch for the day when the Savior shall come:

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come.

Chorus:

Then all that was promised the saints will be given,
And they will be crowned as the angels of heaven;
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

O GOD THE ETERNAL FATHER

O God th' Eternal Father
Who dwells amid the sky,
In Jesus' name we ask thee
To bless and sanctify,
If we are pure before thee,
This bread and cup of wine,
That we may all remember
That off'ring so divine,

That sacred, holy off'ring,
By man least understood,
To have our sins remitted,
And take his flesh and blood.
That we may ever witness
The suff'rings of thy Son,
And always have his Spirit
To make our hearts as one.

When Jesus, the anointed,
Descended from above,
And gave himself a ransom
To win our souls with love,
With no apparent beauty,
That men should him desire—
He was the promised Savior,
To purify with fire.

How infinite thy wisdom,
The plan of holiness,
That made salvation perfect,
And veiled the Lord in flesh,
To walk upon his footstool,
And be like man, almost,
In his exalted station,
And die—or all was lost.

'Twas done—all nature trembled!
Yet, by the power of faith,
He rose as God triumphant,
And break the bands of death;
And, rising conquer, "captive
He led captivity,"
And sat down with the Father.
To reign eternally.

He is the true Messiah,
That died and lives again,
We look not for another,
He is the Lamb 'twas slain;
He is the Stone and Shepherd
Of Israel scattered far;
The glorious Branch from Jesse;
The bright and Morning Star.

Again, he is that Prophet
That Moses said should come,
Being raised among his brethren,
To call the righteous home;
And all that will not hear him,
Shall feel his chast'ning rod,
Till wickedness is ended,
As saith the Lord our God.

He comes! He comes in glory!
The veil has vanished too,
With angels, yea, our fathers,
To drink this cup anew—
And sing the songs of Zion,
And shout—" 'Tis done, 'tis done!"
And ev'ry son and daughter
Rejoices—we are one.

O JESUS! THE GIVER

O Jesus! the giver
Of all we enjoy,
Our lives to thy honor
We wish to employ;
With praises unceasing,
We'll sing of thy name,
Thy goodness ne'er ceasing,
Thy love we'll proclaim.

The wonderful name
Of our Jesus we'll sing,
And publish the fame
Of our Captain and King;
With sweet exultation,
His goodness we prove,
His name is Salvation,
His nature is Love.

With joy we remember
The dawn of that day,
When, led by the Spirit
The truth to obey,
The light dawned upon us,
And filled us with love;
The Spirit's sure witness,
Sent down from above.

We now are enlisted
In Jesus' bless'd cause,
Divinely assisted
To conquer our foes;
His grace will support us
Till conflicts are o'er,
He then will escort us
To Zion's bright shore.

REDEEMER OF ISRAEL

Redeemer of Israel, our only delight,
On whom for a blessing we call:
Our shadow by day, and our pillar by night,
Our king, our companion, our all.

We know he is coming to gather his sheep,
And plant them in Zion, in love;
For why in the valley of death should they weep,
Or alone in the wilderness rove?

How long we have wandered as strangers in sin,
And cried in the desert for thee!
Our foes have rejoiced when our sorrows they've seen;
But Israel will shortly be free.

As children of Zion, good tidings for us;
The tokens already appear;
Fear not and be just, for the kingdom is ours,
And the hour of redemption is near.

SEE HOW THE MORNING SUN

See how the morning sun
Pursues his shining way;
And wide proclaims his Maker's praise,
With every bright'ning ray.

Thus would my rising soul
Its heavenly Parent sing;
And to its great original
The humble tribute bring.

In faith I laid me down,
Beneath his guardian care;
I slept, and I awoke, and found,
That he was just as near.

O Lord I want to live
So humble unto thee,
That in thy presence I may spend
A blest eternity.

THE SPIRIT OF GOD LIKE A FIRE IS BURNING

The Spirit of God like a fire is burning;
The latter-day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.

Chorus:

We'll sing and we'll shout with the armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever; Amen and Amen.

The Lord is extending the saints' understanding—
Restoring their judges and all as at first;
The knowledge and power of God are expanding,
The veil o'er the earth is beginning to burst.

We call in our solemn assemblies, in Spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions, and blessings, and glories of God.

Old Israel that fled from the world for his freedom,
Must come with the cloud and the pillar, amain,
A Moses, and Aaron, and Joshua lead him,
And feed him on manna from heaven again.

How blessed the day when the lamb and the lion
Shall lie down together without any ire;
And Ephraim be crowned with his blessings in Zion,
And Jesus descends with his chariots of fire!

(When first printed there were six verses in this hymn. But when reprinted in 1870 in the Saints' Harp, verse four was omitted.)

There seems to be very little written concerning the history of W. W. Phelps except what little can be gained from our general volumes of Church History. He was commanded to write books for children along with Oliver Cowdery (*Doctrine and Covenants* 55: 2). He was the publisher of the *Evening and Morning Star* in Independence, the first periodical in the church. He organized the High Council of Zion or of Missouri in the general assembly of 1835. He was a member of the Presidency in Zion. He was established in July, 1831, as a printer in Zion by the revelation of that date (*section 57: 5*). He appears to have been a writer of ability, as can be seen clearly from his songs and also from his work on the *Evening and Morning Star*. The prominence of the position he held at one time in the church is indicated by the fact that he read the written testimony of the Twelve before General Assembly (*Doctrine and Covenants* 108: 5.) He received an inheritance in the land of Zion, but was commanded to repent (*Doctrine and Covenants* 58: 9.).

He was ordained an elder in June, 1831 (*Doctrine and Covenants* 55: 1), but as above indicated, later he was ordained a high priest. He was appointed, together with Joseph Smith, jr., Martin Harris, Oliver Cowdery, John Whitmer, and Sidney Rigdon, to be stewards over the revelations and commandments of the church. (*Doctrine and Covenants* 70: 1, given November, 1831.)

The Church History, Volume I, states that he arrived at Kirtland, Ohio, in May, 1831, and that it was in reply to his desire to know the will of God that he was called to the ministry and directed to assist in the literary work. He left Kirtland for Missouri on the 19th of June, walking from Saint Louis to Independence, where he arrived about the middle of July along with Joseph Smith, Martin Harris, Bishop Partridge, and Joseph Coe. The first Sunday after their arrival,

he preached to a mixed audience of Indians and white pioneers and Negroes, and on the same day two were baptized.

He was present at the dedication of the Temple Lot on the third of August, a little west of the Independence Court House. Going east, he passed through Saint Louis and reached Kirtland on the 27th of August. Upon his return he was instructed by the conference of the church to stop at Cincinnati on his way to Missouri to purchase press and type to publish a monthly newspaper at Independence, Jackson County, Missouri, to be called the *Evening and Morning Star*. He purchased this press and proceeded to Missouri where Oliver Cowdery shortly followed him with the revelations which were to be printed.

Joseph Smith writes of purchasing paper the following April for the press in Zion which was in charge of W. W. Phelps.

W. W. Phelps was instructed, together with Oliver Cowdery and John Whitmer, "to review and prepare such of the revelations as are deemed proper for publication," for the press, and print them as soon as possible at Independence, Missouri. This was pursuant to a council meeting about the first of May, 1832. It was also ordered that W. W. Phelps should correct and prepare the hymns which had been selected by Emma Smith in fulfillment of the revelation. We thus note that Emma Smith had proceeded promptly with this work and that she was not responsible for its nonpublication.

The first issue of the *Star* appeared in June, 1832. W. W. Phelps continued to publish until the press was destroyed the following July, 1833; whereupon the press and printing of the *Star* was transferred to Kirtland and continued by Frederick G. Williams in December, 1833.

In reply to questions by W. W. Phelps, some interesting letters were written by Joseph Smith on the financial law of

the church. He was among those on whom notice was served by the mob to stop publication of the *Evening and Morning Star*, and to discontinue printing in Jackson County, and that the Saints should move out of the county. He offered himself as a ransom to the mob after the destruction of the press.

On this account work on the Book of Commandments was never completed, though it was in process of being completed, and we are informed that loose leaves were gathered up and some of them bound together. We have a book so bound. Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, A. S. Gilbert, and John Whitmer made offer to act as a ransom for the church, and W. W. Phelps, together with five others, signed an agreement to move out of the county. These six men entered into an agreement with the mob, July 23, 1833, agreeing to move out of the county with their families before the first of January next and to endeavor to have all of the church people out of the county before the following April. He later went to Jefferson City together with Orson Hyde to present a petition to the governor of Missouri, Daniel Duncan, in September, 1833. He also joined with others in sending a joint note to the attorneys to bring what suits were desired against members of the mob.

On December 15 he wrote to the brethren in Kirtland an account of the existing situation. He evidently carried out his part of the agreement, as this letter was written from Clay County. Under date of February 27, 1834, he wrote to the *Evening and Morning Star* then being published by Frederick G. Williams in Kirtland. In fact he was acting as one of the committee in addressing and hearing from the governor from time to time. They received a letter dated February 4, 1834, and wrote again on May 29 and June 5. He and Bishop Partridge, Isaac Morley, John Corrill, John Whitmer, David Whitmer, and others went to Kirtland to receive their endowment.

This was in accordance with the revelation received shortly before that time.

When the High Council in Zion was organized on July 3, W. W. Phelps was ordained counselor to David Whitmer over the High Council. In the middle of May, 1835, W. W. Phelps and John Whitmer, assistant presidents of the church in Missouri, arrived in Kirtland, and with John Whitmer, he was appointed to take the place of Oliver Cowdery in continuing the *Messenger and Advocate*. The *Messenger and Advocate* was the publication of the church following the publication of the *Evening and Morning Star*. It was first published in October, 1834, with Oliver Cowdery as editor. In fact Oliver Cowdery was editor of the *Star* after its removal to Kirtland, succeeding Frederick G. Williams.

He also assisted in the compilation of the Book of Doctrine and Covenants by a committee appointed to report to the General Assembly. Then, September 14, 1835, he was again directed to publish the hymns as collected by Emma Smith.

After the dedication of Kirtland Temple, W. W. Phelps on April 9, 1836, proceeded back to Zion or Missouri. He still continued as one of the presidency in Zion, associated with Oliver Cowdery. Returning, he located in Caldwell County. He entered the north half of the town site for Far West while the south half was entered in the name of John Whitmer, but both of them were holding in trust for the church. He was on the committee to appraise and sell the town lots in Far West on April 7, 1837, as he was so appointed on that day by the High Council and Bishop's council in Far West.

In the difficulties arising, he was expelled from the church along with John Whitmer on February 5, 1838. Despite the protest from the Bishop and stake presidency against the trial, the council proceeded, though the nature of the charges is not

entirely clear. He appears to be charged with others with selling their lands in Jackson County.

His name is also listed among those expelled from the church on March 17, 1839, again the reason not being given. This time Frederick G. Williams and Thomas B. Marsh were included. On June 29, 1840, he wrote to Joseph Smith. As a result of his letter, Joseph Smith presented his name to the Saints and wrote him on July 22, 1840, that he was again received into fellowship, despite any past failures. Joseph Smith showed a splendid spirit in this matter.

At a conference held in Kirtland, October 2, 1841, he was listed as the clerk. Later he was arrested along with Joseph Smith and others in June, 1844. This action appears to have been taken against him possibly as a member of the city council. From then on but little is to be found concerning him. That he possessed considerable literary ability is clear from his writings. At the meeting for the trial of Sidney Rigdon after the death of Joseph Smith, Elder Phelps was one of the speakers against Sidney Rigdon. He joined with others in signing a petition to his excellency James K. Polk, President of the United States, concerning their situation in Nauvoo, April 24, 1845, but apparently is not mentioned further.

His hymns however evidently stand high in the affection of the church.

THE PERSONNEL OF THE HIGH COUNCIL

BY SAMUEL A. BURGESS

In an earlier volume a series of articles was printed, written by Roy L. Roberts, on the General or Standing High Council. This article gave a resume of the statements found in the *Millennial Star* about the High Council in the early church. This series of articles continued the detailed history without editorial comment down to the death of Joseph Smith. (See JOURNAL OF HISTORY, volumes 14, 15, 16.)

THE FIRST HIGH COUNCIL

The first High Council was organized on February 17, 1834, at Kirtland, Ohio. This was less than four years after the organization of the church. The minutes of the organization of this first High Council were published in the Doctrine and Covenants and appear now as section 99. This is not, however, a revelation. It is the minutes of the assembly, and thus gives a general form or design for the organization of the High Council. These minutes are as follows:

Minutes of the organization of the High Council of the Church of Jesus Christ of Latter Day Saints, Kirtland, February 17, 1834:

1. This day a general council of twenty-four high priests assembled at the house of Joseph Smith, jr., by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require. This high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

2. Joseph Smith, jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, sr., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above-named councilors were then asked whether they accepted their appointments, and whether they would act in that office according to the

law of heaven; to which they all answered that they accepted their appointments and would fill their offices according to the grace of God bestowed upon them.

3. The number composing the council, who voted in the name and for the church in appointing the above-named councilors, was forty-three, as follows: nine high priests, seventeen elders, four priests, and thirteen members.

4. Voted: that the high council cannot have power to act without seven of the above-named councilors, or their regularly appointed successors, are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable, to act in the place of absent councilors.

5. Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above-named councilors, it shall be filled by the nomination of the president or presidents and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

6. The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

7. Whenever a high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve councilors to cast lots by numbers, and thereby ascertain who, of the twelve, shall speak first, commencing with number 1; and so in succession to number 12.

8. Whenever this council convenes to act upon any case, the twelve councilors shall consider whether it is a difficult one or not; if it is not, two only of the councilors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed; and if more difficult, six: but in no case shall more than six be appointed to speak. The accused, in all cases, has a right to one half of the council, to prevent insult or injustice; and the councilors appointed to speak before the council are to present the case, after the evidence is examined, in its true light, before the council; and every man is to speak according to equity and justice. Those councilors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in behalf of the accused and prevent insult or injustice.

9. In all cases the accuser and the accused shall have a privilege

of speaking for themselves, before the council, after the evidences are heard and the councilors who are appointed to speak on the case have finished their remarks. After the evidences are heard, the councilors, accuser, and accused have spoken, the president shall give a decision according to the understanding which he shall have of the case, and call upon the twelve councilors to sanction the same by their vote. But should the remaining councilors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a rehearing; and if, after a careful rehearing, any additional light is shown upon the case, the decision shall be altered accordingly; but in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

10. In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may inquire and obtain the mind of the Lord by revelation.

11. The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it; and the said council of high priests shall have power to appoint one of their own number to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church. Should the parties, or either of them, be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a rehearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

12. This council of high priests abroad is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council. The traveling or located high priests abroad have power to say whether it is necessary to call such a council or not.

13. There is a distinction between the high council of traveling high priests abroad and the traveling high council composed of the twelve apostles, in their decisions: from the decision of the former there can be an appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.

14. Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it.

15. The twelve councilors then proceeded to cast lots, or ballot, to ascertain who should speak first, and the following was the result, namely:

Oliver Cowdery, No. 1.	John Johnson, No. 7.
Joseph Coe, No. 2.	Orson Hyde, No. 8.
Samuel H. Smith, No. 3.	Jared Carter, No. 9.
Luke Johnson, No. 4.	Joseph Smith, sr., No. 10.
John S. Carter, No. 5.	John Smith, No. 11.
Sylvester Smith, No. 6.	Martin Harris, No. 12.

After prayer the conference adjourned.

OLIVER COWDERY,
ORSON HYDE,

Clerks.

According to this history, Joseph Smith reviewed and corrected these minutes on the following day, February 18; and on the nineteenth day the council assembled, and the revised minutes were presented and read to the council.

He continues:

The minutes were read three times, and unanimously adopted and received for a form and constitution of the high council of the church of Christ hereafter; with this provision, that if the president should hereafter discover any lack in the same he should be privileged to fill it up.

The number present who received the above-named documents was twenty-six high priests, eighteen elders, three priests, one teacher, and fourteen private members, making in all sixty-two.—*Times and Seasons*, vol. 6, pp. 993, 994, 995.

Some have been misled by the use of the word *constitution* above and have thought that these minutes were part of the constitutional law. That is evidently a mistake, as the word *constitution* is used in its primitive sense as the general form or make-up. If it were part of the constitutional law, any action taken not in accordance therewith would be illegal. But it has not been so held by the church.

The proviso that the president should be privileged to fill up any lack shows that it was comparatively incidental. It was, however, the plan adopted and has been followed in a general way. It may be noted also that many others were present at the organization of the High Council, though of the

twenty-four high priests only nine were able to vote on accepting or approving of the High Council. Evidently none of the men of the High Council or the three presidents of the church voted on their own or each other's nomination. Also at the later meeting, on the nineteenth, there were about the same number present, sixty-two in all. This included among the twenty-six high priests, the fifteen members of the High Council.

At this meeting Joseph Smith laid his hands on the twelve councilors and blessed and ordained them.

Prior to this, Edward Partridge was called to be the Bishop of the church, November, 1831 (see *Doctrine and Covenants* 68: 2). Also in 1831 Newell K. Knight was set apart to be a bishop in Zion. (See *Doctrine and Covenants* 72: 1, 2.) According to the *Times and Seasons*, volume 6, page 800, Joseph Smith directed on June 25, 1833, that Isaac Morley and John Corrill be ordained as bishops in Zion.

THE SECOND HIGH COUNCIL

In the meantime Joseph Smith was ordained at Amherst, Ohio, as president of the high priesthood on January 25, 1832, and this was confirmed in Zion on April 26, 1832. In the meantime, in March, 1832, a revelation was presented calling Frederick G. Williams to be a councilor to Joseph Smith, and the following February 2, 1833, F. G. Williams and Sidney Rigdon were associated with Joseph Smith in the First Presidency. (*Doctrine and Covenants* 80 and 87.) Apparently there were then the first presidency, a number of high priests, and the bishops with their councilors, but the Quorum of Twelve was not organized until January, 1835.

The second High Council was organized in Zion, July 3, 1834. This meeting was held at the home of Lyman Wight in Clay County, as the Saints had been driven out of Jackson County. David Whitmer was elected president, with W. W.

Phelps and John Whitmer as assistants or councilors. The following high priests were appointed councilors:

Simeon Carter, 1.	Christian Whitmer, 7.
Parley P. Pratt, 2.	Newel Knight, 8.
William E. McLellin, 3.	Orson Pratt, 9.
Calvin Beebe, 4.	Lyman Wight, 10.
Levi Jackman, 5.	Thomas B. Marsh, 11.
Solomon Hancock, 6.	John Murdock, 12.

On August 27, 1834, Orson Johnson was nominated by the President to fill the place of John S. Carter, deceased, in the High Council at Kirtland. (See *Millennial Star*, volume 15, page 117.) Then on September 24, 1834, the Presidency nominated Hyrum Smith to fill the office vacated by Sylvester Smith. (*Ibid*, p. 183.)

In passing, we note as small as the church was then, for a small body of fifty-eight and sixty-two met at the organization of the High Council at Kirtland, that no bishop is listed in either of these two high councils.

THE QUORUM OF TWELVE

On February 14, 1835, the Quorum of Twelve were chosen by the three witnesses to the Book of Mormon, Oliver Cowdery, David Whitmer, and Martin Harris. Their names were as follows:

- | | |
|----------------------|-------------------------|
| 1. Lyman E. Johnson. | 7. William E. McLellin. |
| 2. Brigham Young. | 8. John F. Boynton. |
| 3. Heber C. Kimball. | 9. Orson Pratt. |
| 4. Orson Hyde. | 10. William Smith. |
| 5. David W. Patten. | 11. Thomas B. Marsh. |
| 6. Luke Johnson. | 12. Parley P. Pratt. |

—*Times and Seasons*, vol. 15, pp. 204, 206.

Of those chosen to the Quorum of Twelve, Orson Hyde and Luke Johnson were members of the High Council at Kirtland, and William E. McLellin, Orson Pratt, Thomas B. Marsh, and Parley P. Pratt were members of the High Council of Zion.

On May 2, 1835, a grand council was held at Kirtland, including the First Presidency, David Whitmer, Oliver Cowdery, Joseph Smith, sr., and Hyrum Smith, the Quorum of Twelve, Bishop Partridge and council, Bishop Whitney and council, and some of the seventies and many elders. The account as published in the *Millennial Star*, volume 15, then continues:

President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the church. When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church. No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing high council will ever be established only in Zion or one of its stakes. When the Twelve pass decision, it is in the name of the church, therefore it is valid.—*Millennial Star*, vol. 15, p. 263.

This would appear clearly to indicate a difference of function of the Quorum of Twelve and High Council. One is a traveling High Council, the other a standing High Council.

We have record of the High Council in Kirtland meeting August 4 (*Millennial Star*, vol. 15, pp. 297, 298); on August 10, 1835 (Ibid, p. 199); September 14 (p. 308); September 16 (p. 308); September 24 and 27 (pp. 242, 243). In none of these cases are the names of the council given. But on September 19, 1835, a high council was held at which time the names of all then acting on the High Council were given. Among these we note there are five of those listed in Doctrine and Covenants 99, namely Joseph Coe, John Smith, Samuel H. Smith, John Johnson, and Joseph Smith, sr. Also the two new members, Orson Johnson and Hyrum Smith, are named. Two of those named as original members of the High Council of Zion, Levi Jackman and Newell Knight, are included and also three new men, John Whitmer, Roger Orton, and John Pack-

ard. Some of these might have been called to fill a temporary vacancy, but it will be noted that the two members of the High Council of Kirtland who had been ordained to the Quorum of Twelve are not named among those present.

The reason for thinking that some of these appointments were temporary is that at a later meeting of the High Council of Kirtland (see *Millennial Star*, vol. 16, p. 10) Jared Carter and Martin Harris who were named in Doctrine and Covenants 99 were in attendance, but no member of the Twelve was listed on either of these occasions.

As to the High Council of Zion, the first notation after ordination of the Twelve appears to be in the *Millennial Star*, volume 15, page 565. This High Council it is stated met for the purpose of filling vacancies in the High Council of Zion. President Phelps announced the death of Christian Whitmer on November 27, 1835.

A high council assembled at Kirtland for the purpose of filling the vacancies of the high council of Zion. Presidents David Whitmer, John Whitmer, and W. W. Phelps, and fifteen high priests and elders present. President Phelps announced the death of Christian Whitmer on the 27th of November, 1835. Four councilors, namely, Parley P. Pratt, Orson Pratt, William E. McLellin, and Thomas B. Marsh, had been chosen apostles or special witnesses; and Elisha H. Groves was appointed to take the place of William E. McLellin; G. M. Hinkle for O. Pratt; Elias Higbee for T. B. Marsh; and Peter Whitmer, jr., for Christian Whitmer, deceased; who were ordained, at the time, to their office as councilors.—*Millennial Star*, vol. 15, p. 565; *Church History*, vol. 2, p. 5.

Evidently their ordination as members of the Quorum of Twelve was considered *ipso facto* to vacate their place as members of the High Council of Zion.

We have in fact been unable to find any instance where a member of the Quorum of Twelve continued to act or acted as a permanent High Councilor prior to October, 1922. At that time John F. Garver, who had been made a member of the High Council the preceding spring, was continued despite his ordination to the Traveling High Council. He tendered his

resignation to the Presidency, but it was not accepted until the conference of April, 1925.

On the other hand, in several instances a member of the Quorum of Twelve was connected temporarily with the High Council and presided over it.

On one occasion Joseph Smith and Sidney Rigdon acted as temporary councilors. They were asked to act either as temporary councilors or preside. If they presided the members of the Quorum of Twelve would act as temporary councilors. Joseph Smith and Sidney Rigdon chose, however, to act as temporary councilors. (See *Millennial Star*, vol. 16, pp. 148, 149.)

On the occasion last mentioned, Thomas B. Marsh and David Patten had been chosen to act as presidents pro tem of the church in Missouri until Joseph Smith and Sidney Rigdon arrived. It was in that capacity that they presided over the church in Missouri and also over the High Council, as they did on March 10, 1838. (See *Millennial Star*, vol. 16, p. 168.) Brigham Young also presided over the High Council in Far West, December 19, 1838. (Ibid., vol. 16, p. 663.) In none of these instances do they appear to have acted as temporary councilors, but they acted in their capacity as presidents of the church, and as such presided over the council. This high council was not at the seat of the First Presidency, nor was it the high council of Zion, though in the land of Zion or Missouri.

According to the provisions in the Book of Doctrine and Covenants, the First Presidency presides over the General or Standing High Council. (Doctrine and Covenants 99: 104: 35; 123: 21.)

There is no direct provision for members of the Quorum of Twelve so presiding, but there are provisions for the Quorum of Twelve acting in a judicial capacity. (See Doctrine and Covenants 99: 13; 120: 4, 5, 7; 104: 12, etc.) But section 99

in the Book of Doctrine and Covenants is not a revelation. It is the minutes of the first council meeting.

In none of these cases do the members of the Quorum of Twelve appear to have sat as temporary councilors. Still, if the First Presidency can sit in that capacity it would appear that members of the Quorum of Twelve might also do so upon occasion.

The stake high councils are presided over by the stake presidency. This was the case in the High Council of Zion over which David Whitmer, W. W. Phelps, and John Whitmer presided. It would appear that the First Presidency might preside over these other high councils.

At the time when Brigham Young was presiding over the High Council in Far West, John E. Page and John Taylor were called to the Quorum of Twelve. (See *Millennial Star*, vol. 16, p. 663.)

BISHOPS

We have been unable to find a single instance where a bishop acted as a member of the High Council in the church between 1830 and 1844. Edward Partridge was first called to be a bishop in 1831. Others were very soon afterwards called to a like position. Provision is directly made however in the law of the church that bishops preside over twelve high priests when a president of the high priesthood is to be tried. (See *Doctrine and Covenants* 104:37.)

There has been some discussion over the meaning of this paragraph. In the church between 1830 and 1844 the Bishop at different times met with the High Council for the transaction of some business. He also presided over the High Council in the matters involving the First Presidency. The one clear instance is that of Sidney Rigdon, but it so violates the rules of the church that it can hardly be taken as a direct precedent. (See *Times and Seasons*, vol. 5, pp. 647-660.) There also is the

case of Sylvester Smith, who called in question President Joseph Smith. That was not the trial of the President but a trial affecting the President. This could hardly properly affect the President of the church at that time. On this occasion Newel K. Whitney, bishop of the church at Kirtland, appears to have presided. The President nominated a high priest to fill the vacancy in the council. (See *Millennial Star*, vol. 15, pp. 170-175.)

On the other hand, Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints from April 6, 1860, until his death in December, 1914, plainly stated that the High Council should not try the President. (See *Saints' Herald*, 1903, vol. 50, p. 100.)

It would seem reasonable that this should be the case, and rather unreasonable that the High Council should try its own president. Doctrine and Covenants 104: 36 does not state that the High Council should try all official officers, but that none are exempt or can claim the right not to be tried. But it immediately makes an exception in the case of the First Presidency. (See Doctrine and Covenants 104: 37.)

Joseph Smith expressed doubt whether the High Council should try one of its own members. (*Saints Herald*, vol. 50, p. 100.) That is, one of the high councilors. It may be argued that they should not, because he is himself a member, and long association might involve a bias. On the other hand, it may be argued that the men are of such integrity they will try fairly any case before them, as of course the accused could not sit on his own case. In fact, he could not sit in any case where he is associated or where he is closely related to the party.

There is no instance of one of the Presidency being tried prior to the death of Joseph Smith. After Joseph Smith's death Bishop Whitney called the High Council for the trial

of Sidney Rigdon, but the whole action was evidently dominated by the Quorum of Twelve and particularly by the personality of Brigham Young. There has been no instance since then of a trial of a president of the church on any charge.

A BISHOP AS HIGH COUNCILOR

The earliest instance we have found of a bishop acting as a member of the High Council was the case of William Anderson, who was ordained a High Councilor in April, 1890, as in April, 1900, he was ordained a bishop. No one appears to have raised the question officially. William Anderson personally informed us that he incidentally presented the matter to Joseph Smith who replied that as long as there was no objection, they would let the matter rest. Of course he could not sit on any case appealed from his Bishop's court and could readily disqualify himself in any case in which he was interested. He continued to act, therefore, in both capacities until the close of his life, March 4, 1911. This is a clear precedent in the Reorganized Church, and is the only known instance prior to 1922. In this case William Anderson had already served on the High Council for ten years. He was not appointed as a bishop to the High Council.

In February, 1922, the General or Standing High Council was reorganized by the Presidency. At that time Bishops I. A. Smith, J. A. Becker, and Mark H. Siegfried were appointed as permanent members of the standing High Council. In April, 1925, Bishop Siegfried was released at the same time he was ordained a member of the Presiding Bishopric. His release, however, was in pursuance to his resignation. For filling the vacancies at that time, Bishops R. T. Cooper and B. J. Scott were appointed. Thus there are four bishops on the Standing High Council at present, April, 1925; namely, I. A. Smith, J. A. Becker, R. T. Cooper, and B. J. Scott.

There is no provision in the law of the church that a

bishop should or may sit as a member of the General High Council. At the same time there is no provision in the constitutional law prohibiting a bishop from sitting. In favor of his so sitting is the special preparation needed as a common judge, following the precedent of some of the civil courts in which certain of the lesser judges are chosen or act as members of the appellate courts.

On the other hand, there is the divergent function and the advantage of having more than a few men especially trained to consider the problems brought before this body. In favor of the bishops there is again the fact that they are the business men of the church and so consider in a broad way some of the questions which may come before the High Council. This may possess the anomaly of having the lesser bishops to judge the case of their superior officers, the Presiding Bishopric. Still the Book of Mormon provides that the higher judges should be judged by a group of the lesser judges. (See Mosiah 13: 40.)

We are not now concerned, however, with the arguments pro and con, but with the historic facts. The year 1922 is the beginning of a precedent of bishops on the High Council, there being but one case prior to that.

FILLING OF VACANCIES

When the filling of vacancies of the High Council is considered, we have to consider three distinct things.

First, the absence of a permanent member and hence the need of a temporary filling of a vacancy. Such a temporary appointment may be good only for the single case, or the appointment may continue through a whole sitting of the High Council. Such temporary members are of course open to challenge, as are the other members of the High Council.

In the *second* case there occur one or two or a small number of permanent vacancies.

A *third* case is where it is necessary to appoint a whole high council or to appoint a major part and secure a permanent reorganization.

In the first case, Doctrine and Covenants 99:4 apparently provides for filling temporary vacancies by the members of the council. It appears to give the council that privilege. In some instances the President of the church appears in the old church clearly to have made such nominations. In the Reorganization Joseph Smith appears most of the time to have made the nominations, though on several occasions, as is shown hereafter, he asked the permission first of the General Conference to fill such temporary vacancies.

On the other hand, we note in May, 1837, as recorded in *Millennial Star*, volume 16, page 10, that it was John Smith who presented to the High Council the question whether they should try Frederick G. Williams and others. John Smith also nominated men to fill the vacancies, and these nominations were approved by the members of the High Council. In that instance it is apparent that it was one of the nine remaining men, who did the nominating and approving and this was done in the presence of F. G. Williams, Oliver Cowdery, and others.

It appears that later John Smith was chosen to the Presidency of the church on September 3, 1837. (*Millennial Star*, vol. 16, p. 57.) But on May 29, 1837, it is plainly stated that councilors put the case to the council for decision. "Councilor John Smith has considered three high priests and asked the councilors if they accept the selection he has made."

PERMANENT VACANCY

In the second place, that of permanent vacancies, we note in the case of the death of John S. Carter in 1834 the Presidency nominated Orson Johnson to fill the vacancy. Also

when Sylvester Smith was released, it appears that the President nominated Hyrum Smith to fill the vacancy.

In the Reorganization most of the time since 1890 President Joseph Smith made such nominations to the General Conference, and they were then approved and ordination provided for. This was not, however, universally the case, as in earlier years nominations were said to have been made from the floor.

In fact it is curious to note in the early reorganization persons would not arise and move that so and so be nominated and ordained for office in the priesthood.

Then we have the third case where six or more permanent appointments of High Councilors are to be made.

The first instance was when the first High Council was organized, this according to Section 99 was made in the presence of a mixed body. There were nine high priests in addition to the fifteen who composed the Presidency and first High Council. There were also elders, priests, and members present, and when the minutes were confirmed, a few more, including one teacher. The number, however, was relatively small. Doctrine and Covenants 17:7 provides that the High Council may provide for the ordination of a high priest or high councilor. It is not clear from this that the High Council may necessarily organize a whole new High Council. It has recently been construed, however, in 1916 so that the General High Council provides for the ordination of men to the High Priesthood so as to be eligible to a stake High Council.

The same method appears to have been pursued in the organization of the High Council in Zion on July 3, 1834. It appears there were present fifteen high priests, eight elders, four priests, eight teachers, and four deacons in addition to a number of members. Provision was later made by General Conference to provide for organization of other stakes and authorize the Presidency so to provide.

IN THE REORGANIZATION

Following the Reorganization of the Church in April, 1860, Joseph Smith came to the Amboy Conference on April 6 and was acknowledged as President of the high priesthood, Prophet, Seer, and Revelator to the church of Jesus Christ. At that time the High Council was chosen. The original minutes state:

It was voted separately and individually that John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Calvin Beebe, Jacob Doan, Oliver P. Dunham, Zenos Whitecomb, Lyman Hewitt, Dwight Webster, Winthrop H. Blair, and A. G. Jackson be ordained a High Council in the church. Brothers William Marks and Zenos H. Gurley ordained the first six mentioned, and W. W. Blair and S. Powers ordained the six last mentioned.

An account was also published in the *True Latter Day Saints' Herald* for May, 1860. In this report to the conference immediately after the statement that on motion Brother Joseph Smith was ordained President of the Melchisedec Priesthood there appears the following:

On motion, John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Calvin Beebe, Jacob Doan, Oliver P. Dunham (sic), Zenos Whitcomb, Lyman Hewitt, Dwight Webster, Winthrop H. Blair, and Andrew G. Jackson were unanimously appointed to be members of the High Council of the church.

The statement that follows this is the same with regard to the ordination of these men to office. (See *Saints' Herald*, vol. 1, p. 106.)

An account of the conference was also published in the *Amboy Times* and also republished in number 5 of the *True Latter Day Saints' Herald*. In this account there is a slight variation. The statement is as follows:

"The conference then proceeded to elect and ordain the following persons as members of the High Council." The next paragraph consists of twelve names in the same order as above. Then follows immediately:

The acting president then stated for the benefit of those not belonging to the Mormon Church that these councilmen were a jury for church matters, and, with their president, settled all differences between members, etc., etc.—*Saints' Herald*, pp. 104, 105.

The account from the *Amboy Times* states that Zenos H. Gurley was in the chair. It also states that Brother Gurley presented the church to Brother Joseph in the name of Jesus Christ.

The minutes of the conference also state that Zenos H. Gurley was chosen president of the conference. "On motion brother Zenos H. Gurley was chosen president of the conference." It would therefore appear clear that it was Zenos H. Gurley who gave the explanatory statement concerning the High Council.

There is no clear statement how these men were selected at that time.

Josiah Ells is reported to have said that he made at a later conference a nomination for the High Council. We know that at that time men were called and ordained to the priesthood on their nomination and election, men who did not previously hold the priesthood. It appears probable from the account that the choice at this time, in 1860, was made by nomination and election.

Robert M. Elvin, who was secretary of the high priest's quorum for twenty-five years and who acted as secretary of the High Council for nearly the same period, states in the *High Priest's Annual* for 1915:

So far as I am aware, the vacancies, occurring from April, 1860, until April, 1890, were not filled, and although past twenty years I have made diligent search for the minute book or other record of the high council my reward has been disappointment, so that the record of changes and doings of the council for thirty years prior to 1890 is only fragmentary.

Robert M. Elvin also shows that eleven of the High Council of 1860 had passed away by 1890. Winthrop H.

Blair was the only survivor. Five men had died by December 15, 1875; seven by December 27, 1876. That would mean that the High Council could not have continued more than sixteen or seventeen years unless further permanent appointments had been made. The death of these eleven men he gives as follows:

1. Andrew G. Jackson, August 25, 1863;
2. Dwight Webster, August 19, 1868;
3. John C. Gaylord, July 17, 1874;
4. Jacob Doan, April 25, 1875;
5. George Morey, December 15, 1875;
6. Calvin Beebe;
7. William Aldrich, December 27, 1876;
8. Lyman Hewitt, October 26, 1880;
9. Zenos Whitcomb, May 3, 1885;
10. Edwin Cadwell, January 11, 1886;
11. Oliver P. Dunhan, September 25, 1887.

We have not found as yet any clear evidence as to how other vacancies were filled between 1860 and 1890. The High Council appears to have greatly declined in number, making necessary a reorganization in 1890, as there did not exist sufficient members to make possible a meeting of the High Council. It was at this time that the revelation was presented providing for a committee of five. This provision is as follows:

Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the first presidency, the president of the twelve and one other to be chosen by the council of twelve, the president of the high priests and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, that the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto

them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conferences may be held.—Doctrine and Covenants 120: 9.

This committee selected and presented the following twelve names to the conference:

REORGANIZATION IN 1890

Winthrop H. Blair. (He was the sole surviving member of the High Council of 1860. See *Saints' Herald*, vol. 1, May, 1860, Minutes of the Conference.)

J. C. Crabb, Charles Derry, David Dancer. These three and Winthrop H. Blair were high priests prior to 1890. It appears from the Church History that Charles Derry first became a member of the High Council at this time. (Vol. 3, p. 775; vol. 4, p. 647.) The same is probably true of the other two men named. They were high priests, but were first appointed to the High Council at this time. (Vol. 4, p. 646.) Then the following eight named were ordained high priests and to the High Council in 1890: Frederick G. Pitt, James H. Peters, A. S. Cochran, William Anderson, David Chambers, R. M. Elvin, J. A. Robinson, C. A. Beebe.

In 1894 W. H. Blair resigned; John A. Chisnall was nominated by the president. (General Conference Minutes, p. 33.)

On page 35 appears an excellent statement on the High Council with good points on leadership. This was not adopted by the conference because of the revelation of that year. The subject of the rights of the High Council had been much discussed. The document on page 35 was the opinion reached by the High Council. The revelation was accepted by the church, hence this document was not discussed or voted upon by the conference. It was signed, however, by Joseph Smith and W. W. Blair for the Presidency.

In 1897, David Chambers' death was stated. (Page 46.)

C. E. Butterworth was nominated by the Presidency to the vacancy.

In 1900 David Dancer's death was reported. President Joseph Smith nominated J. M. Baker, G. M. Scott, and R. Bullard to act temporarily. This was approved by the conference. (Page 204.) J. M. Baker was nominated for permanent appointment in place of David Dancer. (Page 268.) With Baker only seven were present on April 18, hence five others were nominated to act temporarily; J. W. Waldsmith, F. M. Weld, J. S. Snively, M. H. Forscutt, J. R. Evans; Scott and Bullard had evidently left since the 10th. (Page 276.)

In 1900 William Anderson was called to be a local bishop (page 293) but continued to act on the High Council until his death, March, 1911.

At the 1901 conference nine were present, so A. J. Moore, M. H. Bond, and F. M. Sheehy were nominated to the conference to act temporarily in the case of E. C. Briggs. (Page 409.)

In 1902 the death of J. A. Robinson was announced, so President Joseph Smith nominated W. A. McDowell. (Page 530.) Then on October 20, 1902, Charles Derry resigned. The vacancy was not filled at once. There were seven present. J. M. Terry, A. Carmichael, C. J. Hunt, J. A. Tanner, R. C. Longhurst acted pro tem, being first nominated to the conference by the President and approved. (C. J. Hunt was one of those ordained a bishop in 1900.)

On April 8, 1903, C. E. Butterworth resigned. (Page 632.) The First Presidency nominated T. T. Hinderks and J. A. Tanner in the stead of Derry and Butterworth. This was approved.

In 1905 President Joseph Smith nominated as successors of C. A. Beebe and J. H. Peters, deceased, High Priests George A. Smith and John A. Grant, and they were approved by the

General Conference. The High Council met on April 20, 1905. (Page 847.) President Joseph Smith had nominated to supply temporary vacancies in 1905, M. H. Cook, E. W. Nunley, and A. J. Moore. These nominations were ratified by the conference. (Page 807.) In the report of the High Council, 1906, (page 842) the list is given of the twelve men who sat. However, John M. Terry sat in place of A. J. Moore. He was apparently substituted, no doubt by agreement of the parties. The conference adjourned the day before the trial was held, namely April 18. The list then given is as follows. Of those John M. Terry, E. W. Nunley, Marcus H. Cook were acting pro tem.

John M. Terry, John A. Grant, Willis A. McDowell, Frederick G. Pitt, Emery W. Nunley, Robert M. Elvin, William Anderson, Joseph A. Tanner, James M. Baker, Asa S. Cochran, George A. Smith, Marcus H. Cook.

In 1907 Joseph Smith stated that the High Council would meet on April 18, and he requested that the Presidency be authorized to make selections of high priests to fill temporary vacancies in the council. By motion such authority was granted. (Page 975.)

Then in 1909 the Presidency were authorized to fill vacancies in the High Council for its next setting. (Page 1245.)

In 1910 the Presidency were again authorized to fill vacancies in the High Council to act temporarily, that cases before the council may be heard. (Page 1396.)

In 1911 V. M. Goodrich and Samuel Twombly were nominated as members of the High Council to succeed William Anderson, who had died about March 4, 1911, and F. G. Pitt who had resigned in 1910 because of his ordination as evangelical minister. (Pages 1381, 1493.)

In 1913 the announcement was again made that the High Council would be called together. The Presidency requested

authorization that they make temporary appointments, which was readily granted.

In 1914 the Presidency by F. M. Smith, secretary, suggested release of John Chisnall because of age; also release of W. A. McDowell, who had been ordained an evangelical minister (this ordination occurred in 1913), and nominated at once in this connection Charles Fry and Richard J. Lambert, who were approved. (Page 1906.)

April, 1915, was after the death of Joseph Smith and before the ordination of the new president. Frederick M. Smith was ill in the east. President Elbert A. Smith presided. He stated that the High Council would meet at two p. m. the closing day of the conference and nominated W. W. Smith and J. A. Gunsolley to act temporarily. (Page 2092.)

REORGANIZATION IN 1916

In 1916 the Presidency reported:

Various members are quite advanced in years, making their services on the High Council too arduous for their constitutional vigor. Members of the High Council are quite scattered, making difficult, inconvenient, and expensive to assemble for consultation cases. Hitherto it has convened during General Conference, but other duties claimed attention. The Presidency feels the time has come when the Standing High Council should be organized of members in or near Independence so they could be called on short notice to hear or decide cases. We recommend that the General Conference authorize the immediate reorganization.

The matter was indorsed and referred to the Presidency for action. This request was presented the opening day of the conference, April 6. (Page 2189.)

The Presidency reported to the conference on the closing day, April 17, naming the following:

W. O. Hands, J. A. Tanner, Charles Fry, W. R. Pickering, W. W. Smith, D. J. Krahl, R. J. Lambert, Samuel Twombly, T. T. Hinderks, J. A. Grant, G. H. Hulmes, C. O. Leeka. Six of these names are new, W. O. Hands, W. W. Smith, D. J.

Krahl, G. L. Hulmes, W. R. Pickering, and C. O. Leeka. (Page 2246.)

The church historian, Heman C. Smith, reported these changes to the conference of 1917. George A. Smith, James C. Crabb, Asa S. Cochran, Robert Elvin, James Baker, and Vinton Goodrich were honorably released, and the six men above named were ordained. This is doubtless true for the first five, but we believe that C. O. Leeka did not accept ordination. The record in the statistician's office does not show that he was ever ordained to any office. The permanent place, however, was left vacant and temporary appointments made as needed, until after his death. (Page 2350.)

We have not checked how many of the men were high priests at the time of calling to the High Council. Many of them were. Many of them are distinctly stated to be high priests at the time of nomination. The revelation of 1890 provides that from those called to be high priests the High Council shall be chosen.

In 1916 one or two of the six named were previously high priests. C. O. Leeka, at least, probably held no priesthood.

In 1919 an appeal was taken from the High Council to the General Conference. By comparatively heavy vote, the following in substance was adopted: The law provides the Standing High Council is the final court from whose decision there can be no appeal.

BECOMES ZION

In 1920 the President in his message to the conference recommended Independence Stake should become the center place. The organization of the stake has gradually been brought to a condition where the final changes could be made with little interruption or jar. The Presidency and Presiding Bishopric should assume control of its affairs. It is only necessary to state the dissolution of the stake presidency and high

council and the organization of the Standing High Council into such an organization as will enable it to function as the Standing High Council of Zion. At this conference (page 2872) the whole paragraph was taken up and adopted with little discussion if any. The minutes do not report any discussion. (Page 3021.)

The following paragraph states that the above would involve the transfer of the legal headquarters of the church, to where its real headquarters are, namely Independence. It was moved for adoption; questions asked and answered, motion prevailed. (Pages 2872, 3021.)

President Smith went to Europe and did not return to Independence until July, 1921. No changes were made in the High Council in the meantime.

President Elbert A. Smith called in high priests to make the number, if we are correctly informed, on one or two occasions to hear a case on appeal. In the meantime, in January, 1921, Charles Fry was set apart and ordained a bishop and sent to Great Britain. In 1918 the name of Frederick B. Blair was submitted to the High Council for ordination to the office of bishop. The ordination of Charles Fry was provided for in like manner. The ordination of Richard Bullard as an evangelist was also probably provided for in like manner. There may have been a few other ordinations thus provided for before the High Council was reorganized in 1922.

On February 15, 1922, the Presidency nominated the High Council, and it has since continued. These names were discussed and known a few days previous to the Sunday. Sunday morning announcement was made of a priesthood meeting in the afternoon. The names were there presented at the Stone Church. Walter Smith made a talk on the manner of organization of the first High Council and stated that an association of high priests had the right to approve, etc. Pursuant to this

action, the men who were not previously members of the high council were ordained. The new names were Bishop John A. Becker, Nathaniel Carmichael, John F. Garver (apostle, 1922), Roy V. Hopkins, Mark H. Siegfried (bishop), Israel A. Smith (bishop), John M. Cockerton (who died May 16, 1922). No attempt was made to fill this latter vacancy until April, 1925.

The names of the former High Councilors who continued are: George H. Hulmes, Richard J. Lambert, Walter W. Smith, Joseph A. Tanner, and Samuel Twombly. It will be noted, however, that one or two of the men were members of the former Independence Stake High Council.

For the general High Council as constituted in 1916, C. O. Leeka had never qualified. Six others were dropped; namely: W. O. Hands, W. R. Pickering, D. J. Krahl, T. T. Hinderks, John A. Grant, Charles Fry.

The appointment of this High Council was never presented directly to the conference. They have been twice sustained, 1922 and 1923, in the general motion to sustain the Standing High Council of the church, at the last session of those two General Conferences. There had been a number of meetings held of the High Council for different purposes. They no doubt have had some cases on appeal. Also in May, 1923, they approved the ordination of C. E. Irwin as bishop and Lonzo Jones as high priest. About the same time they must have approved the ordination of A. B. Phillips as bishop. Irwin and Jones were ordained the first Sunday in June, 1923. A. B. Phillips, however, was not ordained until the first Sunday in December. In the meantime a General Conference met, but his name was not presented then for approval.

The report made by the High Council and signed by the Presidency in 1894 states this right to approve of the ordination of men to certain offices. This also appears in Doctrine

and Covenants 17: 17. Still no instance has been noted in our search until after April, 1916 in the reorganization.

Since 1916 the President fills temporary vacancies with the approval of the High Council.

STAKE HIGH COUNCILS

We have omitted above reference to the stake high councils, yet they doubtless throw light on the general situation. Lamoni and Independence Stakes were organized in 1901. (General Conference Minutes, p. 414.) The General Conference referred the organization to the First Presidency and Twelve. (Page 432.) The President stated to the stake conference in Independence that he was authorized by the Joint Council to present the name of one for the office of president of the stake. It was left with the people to accept or reject. If the name was rejected, he was authorized to present another. He then presented the name of George H. Hulmes, which was approved. Brother Hulmes was authorized to select his two counselors. The Joint Council then nominated seven men for councilors, and the bishopric of the Independence District as the bishopric of the stake. Only seven names were presented for the stake high council; and after these were ordained, the president of the stake and his councilors were directed to withdraw with these seven and they to choose the remaining five members.

In Lamoni Richard Lambert informed us that Joseph Smith stated this should always be the case. Where there were seven, these seven should consult with the stake presidency and nominate to fill the vacancies.

In Lamoni in like manner John Smith was presented, chose his two counselors, and then the names of seven high councilors were presented and approved. Again the bishopric of the Decatur District were presented as the bishopric of the Lamoni Stake. President John Smith and these seven men

withdrew and proceeded to choose five other men, whose names were submitted to the conference for approval. Since then in the Lamoni Stake the permanent vacancies in the high council have been filled in this manner by nomination to the stake conference. All other ordinations, we believe, have been presented to the president of the stake, to the high council, and to the branch before being presented to the stake conference for approval and ordination.

In 1916 the stakes were reorganized, and Independence Stake divided. There was considerable discussion in the conference (pages 2205, 2206, 2210), but vote was finally taken and recommendation approved. This matter was presented as coming from the Joint Council of the Presidency and Twelve. The names of four men were presented for presidents of stakes to the same conference, and the whole matter approved in the two motions; Lamoni one and the three nominations for the three stakes formed out of the Independence Stake were voted for as one.

At Lamoni the names of four men were given who were incapacitated to act as members of the high council, but this was left in the hands of the stake presidency; at least, J. F. Garver stated the stake presidency were not prepared to complete the organization of the high council at that time. They hoped to do so at the following conference, evidently believing that the right belonged to the stake presidency. This reorganization of Lamoni Stake in 1916, therefore, affected only the stake presidency. (Page 2262.)

In Independence (page 2263) the name of Walter Smith had already been presented to the General Conference for stake president. Walter W. Smith nominated as counselor, Sunday, July 2, Israel A. Smith. President F. M. Smith stated that the Presidency in consultation with F. M. Sheehy, Patriarch F. A. Smith, and others had agreed to nominate W. H.

Deam, W. H. Williamson, and A. H. Parsons, high priests; Elders G. L. Harrington, W. D. Bullard, A. H. Mills, and L. F. Stover; Priests J. L. Gray, M. A. Etzenhouser, C. F. Davis, J. M. Cockerton, and Albert Knowlton. It is stated, however, that the ordination of those not high priests would require approval of the General High Council or General Conference. The General High Council was expected to meet July 5.

Evidently these men were approved by the General High Council. M. H. Siegfried was nominated as bishop and chose his two counselors. (Page 2267.)

The organization at Kansas City was similar. The name of J. A. Tanner, previously presented in report to General Conference, was presented. In each case the stake bishopric or stake presidency chose his own counselors. Ten men were presented for the stake high council with the statement that two would be presented later. Of these, eight were elders and two priests. (Pages 2268, 2269.)

In the Holden Stake the name of D. J. Krahl had already been presented to the General Conference. It was again presented to the Holden Stake. The President of the church again made the statement of the Standing High Council in full (page 2271), three high priests, four elders, two priests, one teacher, one deacon, and one member. In each case the President of the church nominated all men for the stake high council. In Holden, where the meeting was held July 16 and 17, he stated that all but the three high priests would have to be deferred until approved by the high council before being ordained high priests.

In Kansas City he stated that all of the brethren selected would be ordained when approved by the high council, July 8 and 9. S. S. Sandy was ordained counselor to the stake presidency, but the statement was made that he would later be ordained a high priest on the approval of the high council.

The statement was made in Kansas City that in Independence the local pastors would all be nominated by the stake presidency and would be high priests, subject to the approval of the membership.

A stake high council can approve ordination in the stake. But as these stake high councils were not yet organized with high priests, it was necessary to submit the names to the General High Council for approval.

The following action taken in 1910 upon report by the First Presidency is the present rule:

We find that the ordination of high priests is to be by direction of a high council (either a stake high council or the Standing High Council) or the General Conference (see section 17, paragraph 17, Book of Covenants; also section 120, paragraph 2). The call of high priests is the same as provided for others; that is, by revelation, as see Hebrews 5: 4. But we find no direction in the revelations and rules of the church determining the manner in which the call and recommendation for ordination are to be made.

It is our opinion that nominations for ordination of high priests may be made by the First Presidency, the Twelve, or the Quorum of High Priests.

Recommendations of persons to be chosen as high priests may be made by branch, district, or stake, such recommendations to be presented by the district or stake president to the missionary in charge, and by him to the Presidency for consideration and presentation to the General Conference or High Council.

Inasmuch as high priests are especially designated as standing ministers to the church under the direct oversight of the First Presidency (Doctrine and Covenants 122: 8, 9), all nominations for ordination should be submitted to the First Presidency before said nominations are presented to the General Conference or High Council.

Respectfully submitted,

FREDERICK M. SMITH, *Secretary Presidency.*

INDEPENDENCE, MISSOURI, April 1, 1910.

—General Conference Minutes, p. 1335.

Since 1916 temporary vacancies in the High Council have been filled by nomination of the President subject to the approval of the High Council. No further nominations to fill temporary vacancies have been presented to the conference.

The reorganization in 1916 was as above stated presented to the conference. The reorganization in 1922 was presented to a called meeting in Independence.

In 1925, however, John F. Garver and Walter W. Smith tendered their resignations. Mark H. Siegfried had also previously tendered his resignation. He also was at that conference appointed as counselor to the Presiding Bishop. John M. Cockerton had died in June, 1923. To fill these vacancies President F. M. Smith presented to the conference Bishops R. T. Cooper and B. J. Scott and High Priests C. Ed. Miller and D. O. Cato.

The personnel of the Standing High Council at present in the order of their appointment and with date of their appointment is as follows:

1. Joseph A. Tanner, 1903;
2. Samuel Twombly, 1911;
3. R. J. Lambert, 1913;
4. George H. Hulmes, 1916;
5. John A. Becker, 1922;
6. Nathaniel Carmichael, 1922;
7. Roy V. Hopkins, 1922;
8. Israel A. Smith, 1922;
9. R. T. Cooper, 1925;
10. B. J. Scott, 1925;
11. C. Ed. Miller, 1925;
12. D. O. Cato, 1925.

SUMMARY

Between 1834 and 1844, members of the Quorum of Twelve presided over a High Council at different times.

There is no evidence of a member of the Quorum of Twelve acting as a permanent member prior to October, 1922. John F. Garver had been ordained a permanent member of the High Council in February, 1922, pursuant to the action

of the assembly of the priesthood including high priests. In October he was ordained a member of the Quorum of Twelve and acted in both offices until April, 1925.

It is possible that temporary vacancies were filled between 1834 and 1844 by members of the Quorum of Twelve, though we have found no direct reference. Two of the First Presidency acted as High Councilors on one occasion. Members of the Twelve offered to act on that occasion. The Reorganization has no record of a member of the Quorum of Twelve acting to fill a temporary vacancy, though there have been occasional reports to that effect.

A bishop, not the Presiding Bishop, presided over the High Council in two cases, one in 1834 and one in 1844. In both instances this was Newel K. Whitney. In the trial of a member of the First Presidency, Joseph Smith, late President of the Reorganized Church of Jesus Christ of Latter Day Saints, plainly stated that the High Council could not sit, but the bishops should call twelve high priests. This would be a special high council.

William Anderson was a permanent member of the High Council from 1890 to his death in 1911. He was also a local bishop from 1900 to 1911. In 1922, when the High Council was reorganized, three bishops were nominated as permanent members: J. A. Becker, Mark H. Siegfried, and Israel A. Smith. In 1925 Bishop Siegfried resigned, and two other bishops were nominated, Robert T. Cooper and Beauford J. Scott. There are therefore four bishops on the High Council at present.

The records of General Conference show in a few instances that a bishop was nominated to fill a temporary vacancy. Report has it that bishops have been called to fill temporary vacancies also in recent years.

Stake presidents or pastors are necessarily members of

the stake high council. In 1916 three stake presidents were made members of the General High Council. Walter W. Smith and D. J. Krahl were new nominees. Joseph A. Tanner was already a member but was then made a stake president.

The pastor in Zion does not preside over a stake high council. Two assistants or pastors in Zion, namely, R. V. Hopkins in 1922 and C. Ed. Miller in 1925, were made permanent members, while Joseph A. Tanner continued as the senior member in point of time.

When the High Council is reorganized, or there are six or more members to be nominated, the method pursued in 1834 in Kirtland and Zion and in 1922 in Zion was to present the names to an assembly of high priests and other members of the priesthood for approval. The method pursued in 1860 apparently was nomination from the floor, election, and ordination. The method pursued in 1890 was by revelation appointing a committee of five. One of the First Presidency, two of the Twelve, one of whom was the president of the Twelve, two high priests, one of whom was the president of that quorum. This appears to be the only direct revelation on the reorganization of the High Council. Then in 1916 the Presidency nominated to the conference. So far as precedent is concerned, four different methods have been followed.

With the stake high council in 1901, the Joint Council nominated seven men, allowing these seven and the stake presidency to nominate the other five. In 1916 the Presidency, in conference with others upon whom they called for advice, nominated all members of the high council in Holden and Independence Stakes and ten members in Kansas City. In the organization of the Far West Stake in 1917, the same method was pursued, and the President of the church presented twelve names for ordination to the stake high council.

In filling a small number of permanent vacancies, Joseph Smith, jr., would appear to have nominated on one or two oc-

casions at least, directly to the High Council. In the Reorganization, quite uniformly from 1890 to date the President of the church has presented nominations to the General Conference for approval. Between 1860 and 1890 there is very little evidence. Josiah Ells is reported to have stated that nominations were made from the floor and that he so nominated on one occasion. Robert M. Elvin after considerable study was unable to find record of any such permanent nominations.

Temporary vacancies have been filled by nominations of the President or of members of the council and approved by the High Council, between 1834 and 1844. In the Reorganization since 1890, for some twenty-five years temporary vacancies were filled by nomination in the General Conference, usually by the President, occasionally by the High Council. At that time the High Council met with the General Conference, and when they did not they exercised their privilege and filled vacancies, as in the case of E. C. Briggs, temporarily.

Since 1916 a distinct effort has been made by President Frederick M. Smith to utilize the High Council with greater efficiency to have its members available on short call, hence temporary vacancies are filled by the High Council, as a rule upon nomination by the President.

MEMBERS OF THE HIGH COUNCIL IN THE REORGANIZATION

As an accompaniment to the article on the "Personnel of the High Council," we add herewith the date of appointment and of release of the men named as members of the High Council in the Reorganization. We have found no record of any further appointments after 1860 until 1890. The date given for the first eleven is the date of death.

In other cases the date is that of release. In the case of Winthrop Blair, on account of deafness; in the cases of Frederick G. Pitt, C. E. Butterworth, and W. A. McDowell, because

of appointment as evangelists. Other men were released for such various reasons as old age, further ordination, distance from the center place, and the like. Those released in 1916 and 1922 were pursuant to the effort of the First Presidency to reorganize the High Council so as to secure men either in or near Independence who could be called within twenty-four hours to meet at any time desired.

In addition to the first eleven, the following died in office:

David Chambers, January 27, 1897.

David Dancer, October 23, 1898.

John A. Robinson, April 12, 1902.

Calvin A. Beebe, August 23, 1903.

James H. Peters, September 21, 1903.

John M. Cockerton, May, 1923.

Those who have been members of the High Council with the year of appointment and release are as follows:

1. Andrew G. Jackson, 1860-1863.
2. Dwight Webster, 1860-1868.
3. John C. Gaylord, 1860-1874.
4. Jacob Doan, 1860-1875.
5. George Morey, 1860-1875.
6. Calvin Beebe, 1860 to about 1876.
7. William Aldrich, 1860-1876.
8. Lyman Hewitt, 1860-1880.
9. Zenos Whitcomb, 1860-1885.
10. Edwin Cadwell, 1860-1886.
11. Oliver P. Dunham, 1860-1887.
12. Winthrop H. Blair, 1860-1894.
13. J. C. Crabb, 1890-1916.
14. Charles Derry, 1890-1902.
15. David Dancer, 1890-1898.
16. Frederick G. Pitt, 1890-1910.
17. James H. Peters, 1890-1903.
18. Asa S. Cochran, 1890-1916.

19. William Anderson, 1890-1911.
20. David Chambers, 1890-1897.
21. Robert M. Elvin, 1890-1916.
22. John A. Robinson, 1890-1902.
23. C. A. Beebe, 1890-1903.
24. John A. Chisnall, 1894-1913.
25. Charles E. Butterworth, 1897-1903.
26. J. M. Baker, 1900-1916.
27. Willis A. McDowell, 1902-1913.
28. Temme T. Hinderks, 1903-1922.
- *29. Joseph A. Tanner, 1903- (Stake president since 1916.)
30. John A. Grant, 1905-1922.
31. George A. Smith, 1905-1916.
32. Vinton M. Goodrich, 1911-1916.
- *33. Samuel Twombly, 1911-
34. Charles Fry, 1913-1922.
- *35. Richard J. Lambert, 1913-
36. W. O. Hands, 1916-1922.
37. Walter W. Smith, 1916-1925. (Stake president 1916-1920.)
38. David J. Krahil, 1916-1922. (Stake president since 1916.)
- *39. George H. Hulmes, 1916-
40. William R. Pickering, 1916-1922.
- *41. John A. Becker, 1922- (Bishop since 1908.)
- *42. Nathaniel Carmichael, 1922-
43. John F. Garver, 1922-1925. (Apostle since 1922.)
- *44. Roy V. Hopkins, 1922- (Pastor in Zion since 1920.)
45. Mark H. Siegfried, 1922-1925. (Bishop since 1915.)
- *46. Israel A. Smith, 1922- (Bishop since 1920.)
47. John M. Cockerton, 1922-1923.
- *48. Beauford J. Scott, 1925- (Bishop since 1917.)
- *49. Robert T. Cooper, 1925- (Bishop since 1920.)
- *50. C. Ed. Miller, 1925-
- *51. Danzel O. Cato, 1925-

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from volume 17, 1924, page 330.)

In the past, when moving from one part of the country to another, I always felt a desire to interest my neighbors in the gospel and concluded to do the same in western Canada.

We held our meetings from house to house among the Saints who had moved here, and as soon as we were able we built a hall large enough to seat us and our near-by neighbors.

Shortly after, our branch was organized, and by the direction of Brother G. T. Griffiths, William J. Levitt, belonging to the Michigan Branch, and my sons, William J. Cornish and A. James Cornish, were ordained to the office of elder in our (Artland) branch. This was a relief to me, because I had been presiding over branches and districts the greater part of my time in the church, both in Ontario and Michigan, besides being field missionary under some one of the Twelve sent by action of General Conference, and was also Bishop's agent in Michigan for over twenty years.

At the time I was building my shack (1911), a near-by neighbor named Allison, who had come from Ontario and taken up a homestead and preemption, was also building his shack across the way. All were very busy, but I decided I must visit that family and introduce the gospel to them. I learned that he was very much opposed to us because he had heard we were Mormons, and he did not want anything to do with Mormons.

There were five members in the family, the man and his wife and three children, two boys and one girl.

We had our Sunday school and meetings regularly: first, Sunday school; then about five minutes' recess, and after that

preaching. On the first Sunday of each month we held our sacramental service and omitted preaching.

Now and then one of the neighbors would attend our meetings, also Mr. Allison's two boys, William and Howard; later, the mother and daughter Margaret. But the father would not attend, though somewhat urged by the boys to do so. But no, he had heard so much about the Mormons that he did not want to have anything to do with them or their doctrine. But as we learned afterwards, the stories told were about the Brighamites of the West and not about the Re-organization which has branches all over the United States and in every province of Canada, as well as in many other countries and on the islands of the sea.

In the winter of 1913, Mr. Allison met with an accident in which he had his leg broken, and of course, being his neighbor, I felt it my duty to visit him in his affliction. I did not believe he would order me out of his house, as I had been informed he would.

As usual, under such circumstances, on the way I breathed a prayer that God would bless us both; that he would give us good judgment and wisdom in our visit and conversation, and that I might not say anything to cause him to think unkindly of me or the church.

They received me kindly, and we talked about the accident, farming, the weather, and such other things as would naturally come up on such occasions, but nothing was said in regard to religion.

Thinking that my visit, though short, was long enough for the first time, I assured him that if there was anything the boys could not do, that I would assist if needed, until he was again able to attend to the same himself. I bade them good-by with the understanding that I would come over again some time, but he did not say to come.

Being his neighbor the main idea in my mind was to help him in any way he needed assistance and to get him to know the true gospel, which, if he could understand and obey and live, would be more than all the world to him.

After a few days I visited him again and found him on the gain. We talked freely but not on religion. I felt it was not yet time to mention to him anything about religion.

When I thought we had visited long enough, I said, "Well, I will return home and come again some other time." "Yes," answered he, "come over again."

Thought I, he is coming nearer; he is more friendly. I felt glad and hoped the time might come when he would hear and understand the gospel.

On my third visit, in our talk he mentioned the word *Mormon* and asked me if I was a Mormon. I assured him that I was not but that I was a Latter Day Saint, and briefly mentioned some differences between the Utah faction and the Reorganization.

He immediately changed the subject to secular affairs in which I followed. I knew that was enough for that time. I finally said, "Well, I must go home, as I have some things to attend to." "Yes, all right; come over again," said he as though he meant it.

In a short time Mr. Allison was able to get out on crutches and move around. The two boys and sometimes his wife and daughter attended our meetings and began to get interested in the gospel. Finally I said to Mr. Allison, "I would like to have you attend some of our preaching services. We have Sunday school about ten thirty; then after a few minutes recess we have preaching; also preaching again in the evening, and I would be very glad to have you attend."

"Well," he answered, "I always like the Sunday school work, but—I don't think I would stay for preaching."

"Well," said I, "all right; come to Sunday school."

The next Sunday Mr. Allison and family were at the Sunday school. I was glad. As soon as the school was dismissed, he took his hat, picked up his crutches, turned facing the door, and was about to start out when I was by his side saying, "Mr. Allison, please stay until after meeting. It's only two or three minutes now until meeting will be opened and preaching begin. Yes, do stay, please!"

Mr. Allison hesitantly turned around and sat down in his seat, and the rest of the family stayed also.

I was blessed in preaching on the different dispensations of the gospel, especially the restoration of the gospel in latter days. Mr. Allison became interested, and he and his family continued to attend until they all had a pretty good understanding of the gospel.

Mrs. Allison's sister and her husband, Mr. and Mrs. Wood, also came and located not far from us. They also became very much interested in the angel's message.

About this time the Methodist people living south of us sent for a minister by the name of Morrow. Mr. Morrow became very busy among the families of those who were attending our meetings, and usually before leaving their homes he would read one chapter in the Bible and have prayer, using the same scripture at each home. The chapter he would read was Galatians 1:1-9, dwelling chiefly on the words, "If any man preach any other gospel unto you than that ye have received, let him be accursed." He warned them that this was another gospel. But we in our preaching had before warned them that the apostle said we must not preach any other gospel than what he had preached to them or what they had received from him.

He did not mean that we should not believe, preach, or receive any other doctrine than that which the Methodists were preaching, for their church and doctrine did not come

into existence for hundreds of years after the church of Christ was established. Christ's church and kingdom being taken by force (See Matthew 11: 12.) must be brought back again (See Revelation 14: 6.). And the gospel as restored will be as it was before it was destroyed. Hence, succession from Saint Peter is not so, and a reformation to bring us to the truth cannot be. But a restoration! And in the restoration it will be as it was in New Testament times, both in respect to its doctrine and organization. Then if any man preach any other gospel, then or now, Paul's anathema will be upon him, for that gospel was given to Paul by the revelation of Jesus Christ (See Galatians 1: 12) and could not be wrong. And the same will not be wrong now.

Before Sister Allison had heard sufficient to give her a good understanding of the gospel, she expressed to Mr. Morrow her fears of her boys' obeying the gospel by joining the Saints; but the elder told her to keep up her prayers and faith, and the Lord would not allow them to be deceived or led astray. He did not either, for they were but waiting, and as soon as Brother and Sister Allison were ready to obey, the two boys and girl were ready, too, and I baptized them all! They were not deceived. The Allison family are good people and fine neighbors. They are striving to overcome everything that is evil and to be faithful Saints.

In due time Brother and Sister Wood were baptized also. After proving up on their homestead, they went to London, Ontario, and shortly after removed to Independence, Missouri, where they now reside.

From that time on, others came into the church, the most of whom are trying to live good, consistent lives.

In the early part of one winter, while holding down our homesteads I said to a neighbor, Mr. ——, "the long winter is coming on, and we do not have much to do, how would it

be for you and me to get together occasionally and take our Bibles and look up scriptures and see if our churches are in harmony with that of the New Testament church?"

But he answered, "It will do no good. You have your way, and I have mine, and I would not care to investigate it at all." It ended there. Of course if men shut up the avenues of investigation, they cannot know.

During the last few years I have filled different calls for preaching in Alberta, Saskatchewan, and Manitoba, attending several conferences, helping to make a change of speakers, and assisting in the advancement of our Master's cause generally.

When I was a small boy living in Ontario, I became acquainted with a family by the name of Hartnell. In that family were five boys, Samuel, John, Thomas, William, and Richard. Some were older than I, others younger. As boys we played together, went to school together (what little chance I had to go to school), and we all became acquainted with the restored gospel together, and all obeyed it.

With the passing of time, John and Richard moved out west on the coast, and operated in the lumber business, both near Vancouver, British Columbia, and in the State of Washington. By their labors they soon had others interested in the gospel, and branches were raised up around them. John Hartnell, (later an elder, now dead) became the Bishop's agent for the Seattle and British Columbia District. We had corresponded and had become very anxious to see each other again. Also John and Richard wished to have me attend their reunion and be with them as another speaker, thus making a change of speakers in their meetings.

They wrote to their president, Brother J. M. Terry, asking that, if possible, he obtain permission from the President of the church to permit me to come to the coast to assist them

a little in church work in the near-by branches and visit some of my chums of boyhood days. I also wrote to President Smith and received the following:

INDEPENDENCE, MISSOURI, June 21, 1917.

ELDER J. J. CORNISH,

Senlac, Saskatchewan.

Dear Brother: Yours of the 7th of June reached me duly. In reply I have to say that I am quite content to leave the matter of your trip to your judgment. I feel sure that your splendid zeal and ability will make your work valuable no matter in what direction you travel.

Requests from Elder J. M. Terry for your presence at the Seattle reunion have come to me, and I have written Brother Terry to take the matter up with you direct. Use your judgment about going.

Very sincerely yours,

F. M. SMITH.

Shortly after I received the following, written by the President to him and forwarded by Brother Terry to me:

INDEPENDENCE, MISSOURI, June 22, 1917.

ELDER J. M. TERRY,

Seattle, Washington.

Dear Brother: Your letter of recent date in the nature of a report was duly received. I note your request for Brother Cornish to be in attendance at your reunion. I suggest that you write him direct and say to him that he has my consent to go if he can arrange to do so. Brother Cornish will pay his way wherever he goes, in the amount of good he can do for the church.

With kindest personal regards, I am,

Very sincerely yours,

F. M. SMITH.

And by the assistance of my friends I was on the way in time for the reunion, for a short visit, and to deliver a few sermons in some of the branches; then back home to arrange for the answering of some calls for my assistance in Iowa, in the Des Moines District. About the latter part of October I arrived at Des Moines and was taken to the home of Brother O. Salisbury, where I was well cared for. I visited the homes of the Saints and friends where and when I had an opportunity to do so. I came across four people who were related to each other, three of whom had never heard any of the Latter

Day Saints preach. They became very much interested, and during my stay there I baptized those three, all good people.

At that baptism, after making the covenant with those to be baptized, I noticed elders and priests with their heads together whispering and watching my movements, and after the baptism one of the brethren said to me, "Do you always make that covenant with those you baptize?" I answered, "Yes, sir; I have made it with about fifteen hundred people." "Well," said he, "I never saw that done before, but to me it seemed beautiful."

Later I learned that some one thought to do so was much out of place, but no one else mentioned the matter to me. The covenant runs thus:

"Do you covenant before God to take upon you the name of Christ, to obey his gospel, and live up to it to the best of your ability while life with you shall last, God being your helper?" to which they answer, "Yes." Then I add: "May God enable you to fulfill your covenant from henceforth, and forever. Amen." Then I attend to the baptism.

I put in about twenty sermons in Des Moines, and there were arrangements made for me to preach in other branches of the district, Boone, Perry, and eight miles out in the country from Perry, Runnels, Nevada, Rhodes, etc. While I was at Perry, the *Journal of the Priesthood* for the month of December came out, and on the first page the heading of the first article reads "Concerning the manner of baptism." Some one had written asking the President of the church whether it was right to use the covenant such as I have just mentioned at the baptism at Des Moines. The questioner said he had never used it but if it was right he wished to know it; and added, "We have a number of young men here who would not wish to use this if wrong, nor omit it if right." In the answer to the question, the President thought it was

not necessary and should be discontinued. This struck me hard, for when I was baptized that covenant was made, and I have administered it all my life.

I wrote to the President, giving him my reasons, with references, why I thought the covenant should be made, as follows:

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—Doctrine and Covenants 17: 7.

It seemed that by asking them those questions, and obtaining the answer, I would have a better chance to know of their fitness for baptism. When they answer "Yes," or "This is the desire of our hearts" as done on this continent (see Mosiah 9: 41, 42), then the administrator may baptize them. "For they came repenting and confessing their sins." (Helaman 5: 110-116.) ("Confessed unto him their sins.")

Alma, who baptized Helam, said that he entered into a covenant to serve God until he was dead. (See Mosiah 9: 44.) Some such covenant surely was made.

However, I felt so sad over the answer of the President in the *Unity* that I feared I would not be able to do much preaching that evening. But I offered a prayer to the Almighty that he would take it from my mind and bless me with his Holy Spirit, to do justice to the cause. He took it from me, and I did not think of it until the meeting was over and I had returned to the home of Brother Hand. That night I rolled and turned in bed and slept but little until morning.

I wrote to the President, and in answer to my letter the President said he would bring it up at the postconference.

I enjoyed myself in preaching the word at Perry.

Brother and Sister Hand were very kind to me, as were all of the Saints in Perry and in every place I went. I had fair liberty and freedom of speech, and good was done.

Leaving Iowa about the middle of March, by request of the officials of the Chelsea, Kansas, Branch, I put in the time in preaching about ten or more discourses. And through the daytime I visited many of my old-time sons and daughters in the gospel, and assisted all I could to build up, and bless the children of men. Also assisted the officials in their administrations in the branch work until the time of the General Conference—soon to take place—which I had not been enabled to attend in years.

I was glad to meet so many of the brethren whom I had known for years, but there were so many others I did not meet. Men and women who were the old stand-bys when the church numbered twenty or thirty thousand members. (Eight thousand four hundred only when I came in.) But those old and faithful men had passed over to the other side, and many others have followed since, so now it looks almost like a new church, but the same old gospel—ever new.

I enjoyed our conference, as we had a good one. I had many calls to come here and there. I preached in the South-side church once, at Enoch Hill once, at Mount Washington twice, at Walnut Park twice, at the Stone Church once, at the Church of Christ once, and at East Independence church twice.

After the General conference was over, postconference convened, at which time I asked President F. M. Smith if we could have the matter of making the covenant at baptism brought up at this time, as he had previously stated to me. He hesitated a moment, but time was up to commence and meeting opened. Thought I, "Poor man, all through the conference, and until now, he has been crowded to the limit; I'll

say no more unless he does." So nothing further was said at that time.

At this conference a petition was received from the Seattle and British Columbia District, petitioning the general church authorities to send J. J. Cornish to labor in their district the coming conference year.

To fill some urgent requests I preached in Kansas City, Armstrong Branch, Chelsea Park, Bennington Heights, and two sermons one Sunday in the East Independence church. Also visited some old-time Saints and friends whom I had baptized years ago in Michigan by the name of Friend. We had two good meetings and a splendid visit. Then I bade Saints and friends good-by in the Zion-to-be and returned again to the north country, Senlac, Saskatchewan.

In the *Herald* for April 17, 1918, in the list of names appointed by the joint council of First Presidency and the Twelve, I noticed for me it read, "Cornish, John J., referred to Presidency and Presiding Bishopric." And on my arrival home, I found among other letters one from Apostle John W. Rushton, as follows:

INDEPENDENCE, MISSOURI, April 30, 1918.

JOHN J. CORNISH,

Senlac, Saskatchewan.

Dear Brother: Herewith please find inclosed your letter of appointment and card. The reference to the Presidency and Presiding Bishopric is in order that you may be available for special work in the different places where your services have been requested.

Your peculiar talent, it seems to the joint council, would bring better results if you were left without a definite mission, and you could be sent to different places where the Presidency would deem advisable. Trusting that your work may be both pleasant and prosperous,

With kind regards,

Sincerely yours,

JOHN W. RUSHTON.

During June and July, 1918, I did some church work in Saskatchewan. To comply with the desire of the Presidency

and fill the petition of the Seattle and British Columbia District, I crossed the mountains for New Westminster, British Columbia, then down to Bellingham, Washington, for the reunion. We had a fair turnout. Some nonmembers attended, and interest was manifested, especially among those who attended our meetings a year ago. Finally a man and his wife and two or three young people asked for baptism. The lady and gentleman said as they had been convinced of the truthfulness of the gospel through my preaching and visits, they wanted me to baptize them. There, thought I, that covenant! How can I baptize without making the covenant? But the President of the church thought it should be discontinued.

Arrangements were made, we gathered at the water's edge, sang, and had prayer. While it was going on, I thought, This baptizing does not look solemn enough without making some agreement and obtaining an answer as to whether they have fully "repented" or are "willing to take upon them the name of Christ," and "serve him to the end." (Doctrine and Covenants 17: 7.) Or as the Book of Mormon says, "Serve him until you are dead," to which "they clapped their hands for joy, and exclaimed, This is the desire of our hearts." (Mosiah 9: 41-47. Helaman 5: 110. Moroni 6: 2, 3.) There was some agreement made between the administrator and the candidate. But thought I, something must be said, so I said something about being good and true, and of being faithful to God while they lived, and then baptized them. But oh, I was not satisfied. It seemed I did not do it right. It weighed heavily upon my mind. Finally I wrote to the President of the church and told him my feelings, and made mention of baptizing in the presence of Joseph, his father, and nothing was said to me against making the covenant. Said I, "I want to know positively if I must give that up." To which I received the following:

INDEPENDENCE, MISSOURI, September 2, 1918.

ELDER J. J. CORNISH,

Senlac, Saskatchewan.

Dear Brother: Your letter of August 12 from Bellingham, Washington, has been received and has been held on my desk waiting opportunity to reply.

I note your statement concerning the little covenant which you have been accustomed to giving at the water's edge and the reluctance you have of giving this method up. I have had this matter up with a number of the brethren of the Twelve and Brother Elbert, and we agree that you will be at liberty to go ahead and continue the custom if you so desire. I trust, however, you will use tact and judgment in administering it, and I have every reason to believe you will do so. In other words, this is to inform you that you are not compelled to give up a custom which you seem to enjoy as much as you do this.

I certainly hope that you will be greatly blessed and that the Lord will run before you and prepare your way and water the seed that you are so earnestly sowing.

With kindest personal regards, I am very sincerely yours,

FREDERICK M. SMITH.

I felt so happy I said to myself, We can work together with and for God.

Right here I wish to copy a letter telling what occurred in October, 1918:

[The following breezy and educational letter was addressed to President Smith by our veteran missionary, J. J. Cornish.]

BELLINGHAM, WASHINGTON, October 21, 1918.

MR. F. M. SMITH,

Independence, Missouri.

Dear Brother: Since last reporting I have not been permitted to any preaching. Everything in the shape of public gatherings is closed, as stated in last report.

I have been doing my best to visit people and talk to them in their homes. Many have excuses: "Do not have time"; "No, we have too many kinds of religion now"; "Go on to h---- with your tracts and religion"; "No, I am a Seventh-Day Adventist, and I don't want to hear any other," etc.

They appear to be worse out this way than I have ever noticed at any other place. But others tell me they are about the same in almost every place they go now.

Brother Peter Anderson told me while in Centralia that to go from house to house was about the best we could do now.

But this I have been doing all my life. If I am in a place for any

length of time, I visit and talk with the people. And this has been the secret of my success through life. But it seems that we have come to a time when a large majority of people are in a hurry, and if they have a little spare time many of them use it for fun or frolic.

I see more unbelief in the people in this part of the country than I do in any State in which I have been. There are some who think they have religion, but it is so different from the older sects and so little of it, and almost all that little is opposite to the true gospel of Jesus Christ! A sample: "Oh, yes, we believe Christ will reign a thousand years—up in the air—wicked will be all dead—Satan bound (on earth)—no one to tempt." Another (from the Russelites): "Oh, yes, Jesus is reigning now—he is here reigning now—he's here now." They have arranged for his coming so often that they say, "Now he is here, but we don't see him." One more on that: "Oh, yes, Jesus is here now—he's in me reigning a thousand years." And Satan is bound? "Yes, I'm in Jesus, and Jesus is in me, and Satan can't get at me—so he is bound," etc. Worse and worse.

Well, you may not have time to visit, so I will say I am doing the best I can, but I cannot see that what I am doing is counting very much.

Best wishes to you all, from your little brother,

J. J. CORNISH.

While in the Seattle and British Columbia District, I must say there were some discouraging things to pass through, yet there were so many more encouraging, that we see no place to stop. I feel more like pressing on and on, until victory with glory shall crown my efforts in this great latter-day work.

I must not close our work in this district until I record some of the beautiful manifestations given to us by the Lord during my time there. By giving it as recorded in the *Herald* published at the time of its occurrence, we will be sure to have it fully correct.

Oh! had we space we could mention so many cases in the early days in Canada. But passing over forty years of our work and the scores of blessings we have enjoyed all along the way, we come to the last few weeks of our ministerial work, and we can see the hand of God still leading and blessing us.

Sister Mae Butterfield of this place (New Westminster, British Columbia), who was suffering with double pneumonia following influenza, was taken to the hospital. Everything that medical skill could do was done for her, but without avail. The doctor and the head nurse said it

was impossible for her to recover. And upon one occasion she was placed upon what was called the "deathbed." The Saints, however, kept up their prayers for her, and the local elders administered. I was also called to the hospital to administer, and we exercised all the faith we had, praying that our heavenly Father would stop the ravage of the disease and spare our sister to her family.

As nothing more could be done, she was taken to her home. The Saints continued their prayer, and one night they met in our assembly room, when everyone offered up a special prayer for her recovery. The disease was rebuked, much to the astonishment of the nurses and the physician, the latter making three special examinations at her home to assure himself that she was recovering, then astonishingly remarked, "Well, you've made it!"

The sister, who is the mother of six children, is now well, doing her own housework and looking after her family. As we again see her in the assembly of the Saints, attending all the special services now being held, we feel constrained to give God the glory and praise for healing her when she was past the powers of man.

While in the home of Brother and Sister Davis, of Centralia, Washington, I was sitting talking with a young brother upon the restored gospel, when Sister Davis rushed into the room and passed us on her way into another room for the oil, saying, "I've scalded my arm!" Instantly I was by her side, and she poured the oil on the arm, which looked like a piece of fresh, raw beef. I lightly spread the oil all over the red part, and putting both hands on the scalded part, I said: "O God, the Eternal Father, draw out the power of heat and heal this hand and arm and make it well, that it may leave no ill effects, in Jesus' name. Amen."

As I turned to go back to the room, I saw the young brother with his head bowed and his hands up to his face. I think he was breathing a prayer for us. I said, "That is the way; pray for one another, 'two or three,' and the blessing will come." The sister (a sweet singer) was healed, and in ten minutes the red was gone, and she felt no ill effects.

At that time her baby had been sick for some time and had been administered to, seemingly without results. I then suggested that the mother and father fast and pray with the administrator and at the end of the fast administer. We did. A few days later I received a letter from Sister Davis, her husband adding a few lines, in which she said: "Our baby is well and good-natured. She has not been bothered any more since she was administered to that night. Oh, the Lord is so kind to us all. I wish we could show our appreciation to him more than we do. But he knows our hearts."

Also our Brother Oppelt of Centralia was troubled by a power not of God, and has borne testimony that he was helped from administration and has had no further trouble since then, which is a great relief to him.

This Brother Oppelt was troubled by the power of the Evil One, as were many in the days of our Savior while he was on earth among

men, going about doing good, casting out devils and healing all manner of sickness. He gave his servants power to do likewise, both in former and latter days. This evil power against Brother Oppelt was so great that he said it seemed sometimes it would press the life out of him, and at one time it told him: "If you do not cease resisting my power, I shall see that one of your babies is taken from you."

I said, "My brother, Satan cannot do it. God won't let him while you do right!" No blame should be attached to anyone by reason of the efforts of Satan trying to get power over people now, any more than in former days, and the power of God is just as great now as in any other age. I told the brother to be administered to. He said he had been, repeatedly. Then I replied: "This may be a kind that goeth not out but by fasting and prayer." (See Matthew 17: 21.)

Arrangements were made, and Brethren Headding, Rhodes, Cato, and I agreed to fast and pray with the brother and, under the fast, administer. And by the power of God through the priesthood, the Evil One was rebuked, and as the brother relates in a letter to me: "Well, thank God, I have not seen him since. Since the administration I have felt much better, physically and spiritually."

Oh! it is not the golden past only. I thank God for the golden now. I have never had better freedom of speech in preaching the gospel in all my ministerial life than now, and for the past few months.

Dear readers—members and nonmembers—with me God is not the God of Abraham, Isaac, and Jacob only, but he is the God of Joseph and Hyrum, the Martyrs, Joseph and Blair, Frederick M., Elbert A., and all of his chosen latter-day Israel likewise.

Shall we not, then, double our diligence, upholding each other by the prayer of faith, being good citizens—loyal citizens—being humble and full of love, so that we may accomplish all that our heavenly Father has for us to accomplish, to that extent that eventually the kingdoms of this world will be constrained to acknowledge that this is the kingdom of our God and his Christ, and will be anxious to become citizens and subjects of our laws?—*Saints' Herald*, vol. 66, pp. 611, 612. (This is not word for word as given in the *Herald*. I have added a few words.—J. J. C.)

In all, during the years 1918 and 1919, I preached five times in the tent at the Bellingham reunion, and labored in Linden, Centralia, Ford's Prairie, Hoquiam, Mendota, Doty, Humptulips, New London, and Roy. Also spent considerable time in New Westminster, Vancouver, and Rosedale, British Columbia, and in private houses. In all of those places I believe I was an instrument in the hands of God of enlightening many, in building up and establishing the Saints more firmly

in the truth, and in baptizing some in Bellingham, Centralia, and New Westminster.

Right here I must say that one sister in New Westminster, a very large lady—tall, fleshy, and heavy—requested me to baptize her. In conversation with our Brother Samuel Pope, the president of the branch, I suggested that, inasmuch as that part of the river bottom was very muddy and sloped from the bank, and the lady was about twice my weight, that he go into the water with us and assist in the baptism, which he readily agreed to do. So the lady was baptized by John and Samuel, and we think it was done all right.

In the latter part of June and early in July, 1919, while I was in New Westminster, we began to get the news in the *Herald* and otherwise concerning Elder Richard C. Evans, whom I had baptized many years ago in the city of London, Ontario—one whom we loved and knew when we were boys in the city before we became acquainted with the gospel, and whom I had baptized together with his father, mother, one brother, one sister and scores of others in the city, and who at this time had been called in question concerning his official acts. As it appeared, he was not able to justify himself and, knowing that he was unable to meet the issue, turned right around and fought against the church, took all he could with him, and started a church of his own. On account of this I wrote him the following “open letter.”

CORNISH TO EVANS

NEW WESTMINSTER, BRITISH COLUMBIA.

MR. R. C. EVANS,

Toronto, Ontario.

Dear Brother: Your letter and papers came to this place about three months ago. I was many miles away at the time of their arrival. The letter was forwarded, but the papers remained here until I returned a few days ago.

In your letter you say, “There is no man living that I would sooner see come out of the Mormon delusion than Johnnie Cornish.” You also

say, "I have had my eyes opened to the fact that Joseph Smith was an adulterer, liar, polygamist, false prophet, etc." Now, Richard, you and I have had to meet such assertions for many years, and we met them successfully, and all agreed that if Joseph Smith, who had been an instrument in the hands of the Almighty in restoring the everlasting gospel, had fallen, it would not prove that the gospel was not true, but that he had proved false to the gospel and God.

In your letter of February 26, 1919, you say, "Johnnie, I have not left a single principle of the gospel that you taught me." Why, Richard, I taught you that the scriptures said the gospel as formerly taught was lost and had been restored, with all its gifts and blessings, by the hand of an angel; that the record containing a history of the aborigines of this country, also the gospel as taught in the Bible, had been restored and translated by the gift and power of God, through Joseph Smith, the latter-day prophet. You now tell me that "the gospel will save without the Book of Mormon." The gospel will save without the Bible, Book of Mormon, or any other book. Holy men of God in ancient times who never had the Bible or Book of Mormon, "spake as they were moved by the Holy Ghost," and were saved through obedience to the principles, although they never saw a Bible or Book of Mormon. But now these books are given that the gospel might be preached in all the world by the power of the Holy Spirit, to convince both the Jew and the Gentile that Jesus is the Christ. This you have taught for nearly forty years, and now you deny the Book of Mormon, the Doctrine and Covenants, and all inspiration revealed as in former ages. Is this not going back on the principles I taught you? In this, are you not inconsistent? Faith, repentance, and baptism are only the initiatory principles into the church.

Your assertions regarding Joseph Smith are not proof of what you say. If he was as bad as you say, and as many as you mention knew of it and left the church because of his wickedness, and became his bitter enemies, why did they not have him arrested, brought before the authorities of his country, bring forth those witnesses who claimed to know so much, and have him tried before a lawful tribunal? This they could have done either before the courts of the church or the country. Would they not have done so if they had had the proof? See how many witnesses were brought before Judge Philips to testify in the Temple Lot Case, and they brought forth the best they had, and some when examined were clearly proven to have borne false testimony. Richard, if Joseph Smith could not be proven an adulterer, liar, polygamist, false prophet, etc., while he was living, it is useless for you to attempt to prove it now seventy-five years after he is dead.

It was safe for you to challenge President Frederick M. Smith to debate on polygamy when you knew he would not lower the dignity of the church by debating on a question already settled by Judge Philips in the United States Circuit Court. Debating and quibbling could never alter that decision, which reads as follows: "Certainly it [polygamy—

J. J. C.] was never promulgated, taught, nor recognized, as a doctrine of the church prior to the assumption of Brigham Young." (Temple Lot Case, pp. 20-26.)

As collateral with the decision of Judge Philips I wish to add the statement made by a bishop (?) residing in Toronto, Ontario, thus: "There is not a single word in all the sermons, lectures, editorials, books, or other literature published during the lifetime of Joseph Smith wherein he, by a single word indorsed the doctrine of polygamy." (Evans Versus McKenzie, p. 9.)

In your letter to me of the year before, you say: "All we can say is, God revealed to us the truthfulness of the gospel and has confirmed it to us in a thousand ways," all of which knowledge you obtained many years after the prophet's death. Now all at once when your official actions are called in question by the authorities of the church, whose duty it is to regulate and set in order, your thousand evidences regarding the divinity of the gospel suddenly become false.

You call me your father in the gospel because I preached to you and baptized you over forty years ago. Will you tell me then, my son, how it is that you with joy received the teaching, with gladness obeyed it, and being called and ordained from one office to another in which you defended the prophet and the message the angel brought to him, and his successors in office, right up until May of last year, 1918, and did not get your eyes open until June, 1918, when an investigation of affairs in Toronto was taking place? This work being true, according to your own attestation—both verbal and written, in public and in private for forty years—can you tell me how it could become false all at once in June of last year?

My son Richard, you say, "I was wrapped in glory" and saw those men "in vision"—those men whom you now slander—dead men who cannot now answer for themselves. You give the names of "Joseph the Seer" as well as "Hyrum Smith, his brother." Will you explain how that prophet and patriarch could be in such a "most gorgeous park or garden with majestic trees, pretty flowers, verdant slopes, and murmuring waters," if they were such wicked men as you now represent them to be? You also say that with those two men were "our Joseph, Alexander, and David." Those men all lived and died in our time. They were known to be good, honorable men all their lives and died honored and respected by all who knew them. Also in that vision you say you saw Jesus "in their company." Will all of those men "be known by the company they keep," too, or will Jesus be judged (in your estimation) by the company he keeps? Perhaps you can tell me, now you have "your eyes opened."

You say, "I know that in London, and at different times since, your faith has been rudely shaken in many things, and were it not for the power of God that attended your gospel administrations, I would have denied Mormonism long ago." Oh, yes! I remember well when Mr. Stephen Post, about the only elder left of the Rigdonite faction when it

broke up, claimed that when Joseph and Hyrum were killed Sidney Rigdon was the only one left alive of the presidency and he should have been acknowledged as the head of the church until young Joseph came to the proper age to take his father's place as prophet, seer, and revelator. This looked good to me, and it caused me to think. When I explained to him the wonderful manifestations I had received and asked how those blessings came if this was not the right church, Mr. Post talked kindly to me and reasoned to the effect that God blessed me in the manner in which he did, to keep me in the faith until such time as in the mind of God he would send some one to get me in the true church. But, dear brother, do not forget that at that time I was young, uneducated, and had no experience with men or their way of working. I looked to men who had years of experience to know more than I who had had no experience. But I did not leave the church; I worked away and continued to receive blessings from the Lord, and I labored with all the faith I had.

Again my faith was tried when Wingfield Watson presented the claims of J. J. Strang, viz, "The very day and hour and minute that Joseph Smith was shot, the angel laid hands on J. J. Strang and ordained him prophet, seer, and revelator," but I did not leave the church.

When William Carleton Irish came through London, Ontario, which you no doubt very well remember, my faith was also tried. This man was ordained by Brothers Joseph and H. A. Stebbins to the office of priest, at Plano, Illinois. Brother Irish would have us believe that the resurrection was going on all the time; that every now and then God would raise one of the old prophets, etc., until many of us believed he was a great man. Some said they felt sure he was one of the old prophets raised from the dead; he wore long hair as they did.

There were many things said by him that we believed, and there were other things said that caused us to wonder. But there were six points of difference between us, which I, being president of the branch, refused to allow him to preach as the doctrine of the church, until we heard from the President of the church. The majority, in opposition, voted that he be allowed to go on. These six points of difference were written, Brother Irish placing his name favoring each point and I signing my name as opposed to those teachings. When word came back from Brethren Joseph Smith and W. W. Blair, saying I was right, Brother Irish ceased to preach and left the city.

Richard, while these trials were going on, I tried to know the facts and stand by them, as Brother Blair at that time said, "Brother John, be sure you are right, then stick to it if the heavens fall." I did not leave the church and start one of my own. I at that time said many hard things against the church (see Joseph Luff's autobiography), but I fasted and prayed to God to lead and direct me and give me good assurance. I obtained it and kept the faith.

This, dear Brother Evans, should have been your attitude, and when the time of the investigation of your work in Toronto came, you

should have stood by the truth and in humility acknowledged whatever you might have done that was irregular or out of order, and have moved along in harmony with the authority God has placed in the church for the directing and regulating of the affairs of the same, instead of turning around and denying the truth of the angel's message. But when things did not come your way, you state in your letter to me, "the church shall tremble." O my son, how cruel! You, who for nearly forty years were a preacher of this gospel—the truthfulness of which had been "revealed to you in a thousand ways"—could not humble yourself enough to say before that committee (that was working for your good and that of the church) three little words, "*I was wrong.*" But because you did not agree with the investigating committee you not only pour out a tirade of abuse and slander against them, but against the honorable dead, even him whom you called "our Joseph," "Joseph the Just"—whom you say never went to bed with you a night in England, Ireland, Scotland, Canada, Wales, or the United States that he did not kiss you good night—and against the church in general.

You then left the church, drew all you could with you and had the audacity to ask me to leave this beautiful restored gospel, which I love so much and know to be true, to join one of your making. When Satan left heaven he drew about one third part of the angels with him. When you left, how many Saints did you draw away after you? Those angels kept not their "first estate." I am sorry that you and those who followed you could not have kept your second estate. My boy, if you had only remembered your boyhood days and the game of ball, that "over the fence is out," you would have been more careful how you struck that ball.

Over a hundred thousand people, in and out of the church, wonder why such a change should come, and just at a time when your official acts were being investigated. Let Jesus answer it: "And whosoever shall exalt himself shall be abased." If I ever saw the spirit of exaltation in any man in my life, I saw it in you when you attended our conference in South Boardman, Michigan. You boasted of what a great man you were, and of what you were doing and then displayed a long railway ticket, entitling you to go through Michigan, Manitoba, Saskatchewan, Alberta, British Columbia, then in United States, Washington, through Utah, etc., and back to Toronto (this and more as I remember it).

Then repeatedly in your letters written to many, you told how you were ordained to this office and then to that, up to the First Presidency; how many countries you had preached in; how you had dared and defied the world to meet you to prove this is not the work of God. What can they now conclude but that if you are telling the truth now, you were not telling the truth before the public for the last forty years. But the gospel being the truth for forty years (you cannot now prove it false), if you continue in your present work against that forty years' work of

truth, you will, no doubt, using your own words, be accused of "perambulating around the suburbs of veracity and economizing the truth."

In your letters to me a spirit of exaltation has been constantly manifest. Jesus' words are true: "And whosoever shall exalt himself shall be abased."

There is a sin for which, if men commit and repent not, "they will deny the faith." My son, where hast thou been? What have you done? How art thou fallen! Had you lived up to the requirements of the gospel brought by the angel, being "humble and full of love," you would have been in the church yet. There is no cause for men or women to fall and deny the faith when they are willing to keep the covenants and commandments with an eye single to the glory of God. He will make a way for their escape.

The changes you speak of in the Book of Mormon are all published in the *Herald* with full explanations. Everything was done in good faith, open and aboveboard, by the authority of the body. The corrections made were only of such words as *and*, *the*, *which*, *who*, etc. This you very well know.

You are unfair, Richard, in your manner of criticism. You bring up things done by apostates like yourself—unreliable evidences—compiling and publishing them against an innocent people, to carry out your wicked designs.

Why boast of what you have done and how high you had gone in authority, and of the honors which had been placed upon you, using your own words of March, 1917: "This honor has never been conferred upon another, and it hurts some of them." Had you gone on in faithfulness, being humble and full of love, those honors would have remained. When your actions were called in question and you had full opportunity to explain and defend yourself, you were not able to do so, and could not bring one thing against the President of the church, who had conferred such honors upon you. You then turn around and abuse him and the church, both the living and the dead. What an eye opener! Then, after speaking so disrespectfully of him, both in public and private and by correspondence all over the country, you send him by telegraph, that "Christmas Greeting," December 24, 1917. O consistency! It is said "thou art a jewel," but thy name is not R. C. Evans.

Say, Richard, I wish you would tell me at about what time you got your eyes opened. Was it when the President was conferring such honor upon you, or when you were slandering him so; or did it occur the morning you sent him that Christmas greeting; or was it a few months later when your official actions were called in question? Please answer.

Sidney Rigdon claimed to be a prophet and leader, but his work went down. J. J. Strang claimed that he saw angels and the "very day and hour and minute that Joseph was shot," the angel laid hands on him and ordained him "prophet, seer, and revelator." But it all fell to the ground. David Whitmer said, "Brethren, if you believe me when I tell

you I saw the angel and heard the voice of the Lord commanding me to bear testimony," etc., "believe me when I tell you I heard the voice of God telling me to come out from among the Latter Day Saints," and that he was "called to hold the priesthood," but he went down to the grave without conferring it on anyone else. (I quote from memory.) John Zahnd also claims that he had visions, etc., but it will likewise go down. Your institution cannot stand now nor in the day of accounts.

That the wonderful truths you taught for nearly forty years, how that God did "scatter the people," from the time of the building of the city and tower, "upon the face of all the earth" when some came upon this continent, must now become a falsehood the minute you "got your eyes opened," is wonderful! Then the other colonies who came over later and who inhabited this continent 600 years before Christ, which you were successful in proving hundreds of times, up until the last of May, all at once, in June of the same year, becomes a fable. What an eye opener! The "other sheep" that Jesus had over here that did not belong to that fold at Jerusalem and "they shall hear my voice," and whom he did visit and preach to, and amongst whom he established his church, was a fact from 32 A. D. until the last of May, 1918, when it suddenly becomes a delusion. These four brothers who came over from the old world, of whom history as well as the Book of Mormon says the younger became the leader, is "rot." All of those roads, caves, mounds, and cities which have been unearthed and which confirm the truthfulness of the Book of Mormon do not now exist because R. C. got "his eyes open." Can this be? No! They still exist. The Book of Mormon proven by the Bible and archaeology, and R. C. and thousands of others for many years cannot now be false. Moses and other prophets, including David, Isaiah, Ezekiel, etc., who declared the book must come and before "Lebanon" should become a "fruitful field" and "our land" (Jerusalem) shall "yield her increase," must not be considered untrue because the "Bishop" (?) R. C. has got his "eyes opened." When Adam and Eve transgressed they got their "eyes opened," too. They saw their shame. Can you see yours?

Do not be angry, Richard. I am just giving you a little medicine of your own mixing. You are mistaken in your idea that by your manner of procedure "the church shall tremble." It is you who are trembling. That other fellow who was the "accuser of the brethren," trembled, too.

Now, after all this you say, "Help me in this great work." Did you think that I was one altogether as thou, Richard? I have a great work to do and I cannot come down. Again you say, "Help me." Please go back with me to our early days in the church. Shortly after you came into it you were acting with a theatrical company on the stage, and when the officials of the London Branch were urging me to appoint a court to try your case I hung back, thinking that at that time if a court were held you would likely be expelled. When you were in our conference at South Boardman, you told them that I was your father in the gospel and had

saved you to the church, for if they had attempted to try you at that time you would have said to them, "Go to hell." I would like to save you now, but I fear that it is too late.

You will likewise remember that I advised the brethren to give time and God would bring you back, and that you would yet "stand in the Quorum of Twelve, and perhaps in the Presidency." You have repeatedly said that while upon the stage the hand of power was placed upon your shoulders and God called you back.

Before you went into the Quorum of Twelve, I told you that it was revealed to me that you were going there and at the time of your call, you, in your statement of acceptance, referred to me as giving proof of your call. Your statement was published in the *Herald* at the time.

You and I roomed together in Detroit, Michigan, while I was laboring there, and I told you that you would soon be put in the First Presidency. Then said I, "Look out! I fear your fall, and if you fall you will fall heavily." This has all come to pass.

After you got Brother George Mottashed out of the church, he revealed to me the vision God gave him of you about thirty-five years ago. It was that you would go into the Quorum of Twelve, then in the First Presidency, and that you would fall from it, and he said, "John, I will not live to see it, but you will." It came to pass.

My son Richard, if what we have preached all of our lives was a delusion, how did it happen that in answer to prayer, God revealed to me that this was his work, and that he would and did heal my affliction? That manifestation is still with me. I cannot doubt it. How can you condemn that which has been revealed to you in "a thousand ways"? What kind of a manifestation have you had, anyway? Will you take that one as superior to the "thousand" and it directly opposite? Has your light entirely gone out?

Can you look back to the time when we were baptizing in London, in December of 1876, when that light, with a sound like a rushing, mighty wind, came down from heaven and encircled about thirty people, members and nonmembers, also taking in the portion of the river where we were baptizing? A voice spoke to Brother Clow telling him, "These are my people. You must not laugh at them." When standing in that brightest and most brilliant light I ever saw, and raising my hand to perform that ceremony, to me came the words (not audibly), "Yes, you have been commissioned." Oh, Richard, my son! Never shall I forget it! That Spirit thrills my body as I write to you. Those words, "These are my people, you must not laugh at them," are true and never can be false. The church acknowledged of God then is his church now though thousands fall. Tempt me not to leave it, dear brother. I never can.

Can you or I discard the power that healed that Mr. Ray (not a member), who fell backward into the kettle of boiling glue, which burned him so that part of his intestines came out, and pieces of skin and flesh came off? By the administration of Brethren Harrington, Mottashed,

Luff, and myself, God healed him. New skin and flesh grew on, and he became strong and able to work as before. You knew of it.

Then Brother Harvey, who had two fingers cut off—the blood stopped and he was healed by administration, which is according to the pattern of the gospel of Christ and as restored in these last days, to Joseph Smith the prophet, and "his seed and his seed's seed, forever," as saith the Prophet Isaiah. Oh, Richard, think of scores of cases under our administration, there and elsewhere. It is just the same to-day, and the power of God, as we live nearer to him, will be greater by and by.

You say, "Write to me," and "as you profess to love me." I did love you and do yet, but I am sorry that you have fallen so low and now try to slander the men God sent, and who were instruments in his hands in restoring the gospel and making it possible for salvation to come to us.

In your "Epitome of the faith and doctrines of the Church of Jesus Christ," you have nothing we did not have, and we have all the balance God sent in restoration which you cannot have. If you can be saved by that part (without the authority to administer it), I will not be "damned" by keeping all.

My son, Richard C. Evans, and (once) brother in Christ, (now fallen), I do not know that you saw an angel because you say so, but I know no angel sent from God would tell you to leave the church of his planting and start one of your own. (I do not know how much the Devil had to do in that matter.) If there was anything between you and the officers of the church, God would assist you to get it right; and if they were so far wrong that he would need to take a hand in rectifying and had to send an angel to do it, that angel would have told you to stay in the church, go before the proper quorums or the General Conference and assist in correcting the error. God will never reject over 80,000 Saints because you refuse to have your official acts corrected.

J. J. CORNISH.

NEW WESTMINSTER, BRITISH COLUMBIA, July 3, 1919.

MR. R. C. EVANS, TORONTO, ONTARIO.

Dear Brother: Your letter of June 20, 1919, is at hand, and its contents are fully noted. The first thing I read was the printed heading, "Church of Jesus Christ," then in the corner at the end of the word *Christ*, the impression of a seal, "The Church of the Christian Brotherhood." As you gave me no explanation as to how your church could be the "Church of Jesus Christ" and at the same time "The Church of the Christian Brotherhood," I was left to ponder. Then reading your statement in your spiritual manifestation where you say your "messenger" said, "And now I am commissioned to command you to organize the Church of Jesus Christ"—caused me to wonder greatly.

It seems when you could not get the church incorporated by the name your messenger commanded ("The Church of Jesus Christ"), you deliberately broke the command of God (?) given by that commissioned

messenger (?) and christened it by another name ("The Church of the Christian Brotherhood") without either God or Jesus Christ in at all. R. C., do not boast about getting your eyes opened.

That you were for over forty years a member of a church organized according to the pattern given by Christ and his apostles, and lived without openly breaking any special commands, and then start a church of your own and within a few months break the first command your messenger gave you, is beyond my comprehension. Richard, what is the name of your church anyway? Is it "The Church of Jesus Christ," "Church of Jesus Christ," or is it "The Church of the Christian Brotherhood," or do you know? If it is the latter, then it is not either of the other two.

You seem to be much disturbed in your imagination that my letter to you was the "work of other minds." You say, "I am sorry that much of your letter is the work of other minds, why resort to such, Johnnie, is it fair?" and, "So much for the silly arguments made by the real author of the letter before me." Also, "The point you try to make or your master does for you." Your letter is filled with twice as much more of the same kind. Richard, I framed it all. No man or woman ever knew that I was writing such a letter until I arranged to have it typewritten.

Again you say, "Johnnie, you must not try to make me believe that you wrote all those insulting statements." Nothing insulting, Richard; I was just treating on facts. The Devil drew away one third, and I asked you how many you drew away. You did not tell me but said, "Johnnie, do not play the echo on that again."

Just look at some of your contradictory statements following: "Johnnie, wake up"; "but, John, take the wool off your eyes and look." Then the following: "Your heart has rebelled and your eyes have been opened," also, "Johnnie, if you wish to stand by Mormonism do so, but your eyes are opened." Then you turn right around and say, "The thick darkness of Mormonism is still upon you"; "you are still under the cloud." R. C., you are of course the "real author." The above statements are not "the work of other minds," are they? You wrote them.

I refuse to answer your slanderous statements about murder, Danites, polygamy, liars, Book of Mormon, Doctrine and Covenants, also "those manuscripts," etc., which have been answered and settled long ago by judges and ministers, the latter including yourself. I will, however, make reply to the following: "Your framer makes it appear that the vision showed Joseph Smith and the rest with Christ in paradise now. That is a lie free and full." Now, just read that part of my letter over again. I did not say so. I simply quoted your own statement and never mentioned paradise. It looks to me that in this you are willful, making up that false statement and then saying I lied.

You explain then, "The facts are that vision showed me what would be in eternity, not now in paradise, but in the future." Ah, yes, I see! That man who lived and died before you were born, whom you repre-

sented for forty years as a pure, prayerful prophet of God, and who all at once in June, 1918, became a murderer, liar, polygamist, adulterer, etc., for which they that do such things could not inherit the kingdom of heaven or of God at all (Matthew 5: 20; 7: 21; 1 Corinthians 6: 9, 10; Galatians 5: 21; Ephesians 5: 5, etc.), is now seen in your vision to be in such a good place "in eternity, not now in paradise, but in the future." Yes! how singular! Is that the gospel I taught you forty years ago?

You make one statement very positive. You say, "John, I am sorry that you have added to the story of your knowing that I was going into the Twelve and Presidency. You did bear testimony to that, but the part about my falling I never heard till I read it in your letter." I am glad you did not deny my whole statement. Now, my son, I cannot be mean to you, neither do I wish to add one thing that is not true. Our Father in heaven knows that there is enough against you already. If I did not make that statement I am very sorry that I should have so written. We were in Detroit, Michigan, rooming together that night, and I very well remember that at the time you cried and said, "I have enough on my shoulders now, and if more is put upon me I do not see how I can stand up under it." (Words to that effect.) But if those words which you deny were not uttered by me I am very much mistaken. Let it pass. I will give you the benefit of the doubt.

You say, "Your statement about Mottashed is both false and silly." I reaffirm Brother Mottashed did tell it to me, and he told it to many others, and several have asked me if I ever heard of it. No doubt many who are yet living know of it. You admit my statement that you were going into the Twelve and then the Presidency, all of which came to pass.

Jesus had an apostle in his day who turned traitor. "He was a devil," and yet we do not read of his turning around and trying to drag others down with him, as you have tried to do. He "went and hanged himself." Peter, another apostle, "denied him," but repented, "went out and wept bitterly." (Your weeping time will come.) Also, "all the disciples forsook him and fled." It was their hour of trial, but they did not slander and abuse, and charge all manner of crimes against the church as you have done and are doing against over eighty thousand people, and boast that "When I speak the church shall tremble and the world shall feel the power." Oh, how cruel! How inhuman to try to make a church of over eighty thousand innocent people "tremble" just because you did not agree with two or three of its leading members.

I say unto you as Peter said to his son in the gospel: "Repent therefore of this wickedness and pray God, if perhaps the thought of thy heart may be forgiven thee." (Acts 8:22.)

Oh, Richard, I have prayed that God would help you and have mercy, but then the words come back to me, "Mercy cannot rob justice."

You have my best wishes.

J. J. CORNISH.

THE CHURCH IN OMAHA

BY ELDER CARL T. SELF

(Continued from page 245.)

Apostle Alexander H. Smith reports in January, 1896, that he had preached in the city of Omaha, holding a series of meetings, and he reports that the work in the city had been improving during the last two years. The branch now numbered 184 members. Elder F. A. Smith was president and attended to its needs. The president reports that during the preceding quarter he had preached twenty-four times.

March 4, 1896, Brother John Angenstein was married to Elizabeth Richardson, in Omaha, Elder F. A. Smith officiating at the wedding.

March 24 Elder F. A. Smith baptized Emma L. Pike and Frank and Mary Goodell; these were the first baptisms of the year.

The following June 15, Elder G. M. L. Whitman baptized Lucretia S. Pike; and two weeks later (the 28th) Elder F. A. Smith baptized five more, Jennie E. Ahlquist, John Stoft, William E. Stoft, Mary Stoft, and Jennie E. Hoops. Brother Smith had been conducting meetings with the tent about the city, and the Stoft family were baptized as a result. July 5 Brother Lightfoot baptized Catherine Armel.

During October, 1896, President Joseph Smith visited the district and came through Omaha. All the Saints were pleased to see him and to have his counsel and advice. The branch was steadily growing, and the membership had increased to one hundred ninety members under the efficient labors of Elder Smith. Brother Arthur Ballard was ordained to the office of deacon.

Sister Ellen Spencer Beck was married November 26,

1896, to Mr. John Brew, Elder F. A. Smith officiating. The wedding was a quiet one, only the relatives and immediate friends being present.

It might be well to mention here that Elder T. W. Williams visited the branch this year and baptized Sister Elizabeth Keck, August 6, 1896, and on January 1 of this year baptized Sister Alice Cary Swartz, following his debate with the Reverend Charles Savadidge of the People's Church. The debate was of general interest to the Saints and to the city and was largely attended. Several baptisms were the result of the debate, and it was considered by all who heard it a complete victory for the gospel.

On October 12, 1896, Elder F. A. Smith baptized Stella Davis and Barbara Howe, and on the 18th following, Amanda Leach and George McGregor.

The district conference convened in Omaha January 30, 1897. Elder F. A. Smith was president of the branch, and Sister Alice C. Swartz was secretary and made the report of the branch to the conference. The branch now numbered one hundred ninety-two members. Brother Smith had preached forty-eight times and baptized four during the four months preceding the conference. This quarter had been one full of interest to the Saints of the district as well as of Omaha. Elder F. A. Smith, in addition to his work in Omaha, acted as moderator for the debate held in Fremont between Elder J. F. Mintun of our church and Elder J. A. Seaton of the Disciple Church. The discussion lasted twelve nights and was indeed interesting, and much good was done for the cause of the Master. During the same quarter, Elder Columbus Scott held a discussion of thirteen sessions with Elder Alimus Adams of the Church of God in Blair, Nebraska. The debate was a victory for the church. The power of the Spirit was upon Brother Scott, much prejudice was allayed, and great good was done for the restored gospel.

During the quarter Elder Warren Peak visited Omaha and preached for the Saints, and they appreciated him very much. The conference was well attended by the members of the district, and Elders J. F. Mintun, F. A. Smith, Columbus Scott, Nelson Brown, J. M. Stubbart, G. M. L. Whitman, and Samuel S. Black were present.

The Sunday School Association now had a membership of 5 schools with 190 members enrolled, with 22 officers and 19 teachers. January 27 Elder F. A. Smith baptized John Potter, and the following March 7 Edward T. Edwards and Bertha Horton; again on the 20th he baptized Doris Bailey, Ellen Davis, Harry Thieuhardt, Gordon Davis, and Vera Etta Davis, and a week later, March 28, 1897, David and Henry Caselton and Elizabeth Rouse. March 30 Alma L. Lightfoot baptized Henry T. Pilgrim:

In May, 1897, the branch membership had reached the 204 mark, with 11 elders, 7 priests, 3 teachers, and 2 deacons. There had been eleven additions to the branch during the quarter; the branch in general was in good condition, and the membership were feeling good.

June 6 Mildred Black, Lulu Bowen, and Katherine M. Moran were baptized by Elder F. A. Smith. July 4 came on Sunday this year, and Elder Smith baptized Francis M. Rannie, Lucy B. Moran, Mabel L. Moran, Blanch Sprague, Clara Stella Stoft, Arthur Stoft, and Hazel Sprague. July 10 he baptized Thomas A. Edwards, and the following Sunday, the 12th, Henrietta Lange, Theresa Roden, and Gracie E. Gladwin. August 8, 1897, Elder Smith again troubled the water by baptizing Peter Peterson, Frances Houston, and Lillian Houston; on the 19th Anna S. Prefke, and again the 21st, Thomas H. Price, Lauraetta Ruby and Louisa Loga. On the next day he baptized Elmer E. Stoft, Emma Prefke, and Nellie M. Prefke. Others continued to come into the fold. On Sep-

tember 1 Elder Smith baptized Mary A. Francis, and on the 26th of this same month Clarence E. Moran, Charles Mayfield, Arthur S. Moran, and Earnest E. Fetter were baptized.

The fall of 1897 found the Omaha Branch still in charge of Elder F. A. Smith and with all the membership working together for the common good of the work in the city. Brother Smith had been working hard to bring the opposing factions together, that peace and harmony might prevail, and writing of the result of his untiring efforts, September 29, 1897, he says: "In looking over the conditions of the branch and considering all the work that has been done, the growth has been remarkable in two or three directions. We believe that we have grown spiritually, the meetings have been well attended and have been spiritual; and from a missionary standpoint I can see that the missionary work I have asked you to do is beginning to bear fruit, as well as being made manifest in the statistical report when it is read." At the same time this statement was made, Elder Smith reports he had preached 78 sermons and baptized 30 during the past three months. At this time Elder F. A. Smith was branch president, and Brother Arthur Ballard was recommended for presiding priest and Brother J. Suttles for presiding deacon. Sister Alice Cary Swartz was branch secretary, and she continued as such for several years.

The branch now numbered 237 members, but while the membership was active there were few of the priesthood to choose from. The Saints under the leadership of Brother Smith, with the aid of the local priesthood, were trying to improve their church building. Committees were appointed to have sidewalks laid in the block north of the church so that an approach could be made from that direction in muddy weather. Another committee was appointed to secure large gas lights to take the place of the old wall lights. At the same

time these improvements were being made, the city water was connected to the church building and the font, so water would not have to be carried to fill the font for baptismal services. The chimney was repaired, and it was discussed whether to redecorate the church on the inside, there being some talk of building a new church. A finance committee consisting of A. W. Ballard, N. Rumel, and C. M. Hollenbeck was appointed to bring in a recommendation.

Elder G. M. L. Whitman moved his family from Omaha to Blair in the fall of 1897. Elder Whitman had been associated closely with the affairs of the branch for many years, and the Saints were sorry to see him and his family leave them.

The district conference of the Northeastern District convened with the Union Branch (Frémont, Nebraska), and preparations were being made by a number of the Omaha Saints to attend. Among those who attended were Elders F. A. Smith, J. F. Mintun, W. A. Smith, and J. M. Stubbart. Those returning reported a very good conference. It was decided to hold the next quarterly conference in Omaha, which would come the latter part of the following January. October 3, 1897, Elder F. A. Smith baptized Stephen A. Francis, Frank E. Francis, Jonas H. Francis, and Henry and Anna Miller. This year was the greatest ingathering that the Saints had ever seen, forty-six baptisms during the year, and the branch had never, since its organization, been in better condition or had greater interest manifest.

October 20, 1897, Brother Arthur William Ballard and Sister Lottie E. Lightfoot were married in Omaha by Elder F. A. Smith, and everyone was interested in the event. Both these young people were active in the affairs of the branch and popular with the Saints. A large number attended the wedding, and the usual big spread was made for the wedding feast.

All had a general good time, and everyone wished the young couple all the success possible. They received many valuable gifts.

Another wedding in which Elder Smith officiated was the marriage of Brother Thomas E. Edwards to Miss Lela M. Glines. The wedding was attended by the friends and relatives, but not much can be learned of the particulars.

During the fall and winter of 1897 and 1898, the city of Omaha was all hustle and bustle, making preparations for the Great Trans-Mississippi Exposition which was to be held in the summer of 1898. It brought thousands of people to the city and some from almost every part of the earth. Large sums of money were being expended in large buildings and displays. It was indeed the biggest thing the people of this part of the country had ever undertaken. It would be useless to attempt to make any detailed description of it here. But the Saints of Omaha were awake to the situation, and in the latter part of September, 1897, appointed a committee of the branch officers to take the matter up with the executive officers of the church and the Herald Office, to ascertain the advisability of establishing a booth for the advertising of the church publications and doctrines.

Brother Smith made a report to the branch in January, 1898, that he had investigated with the management of the exposition, and a booth could be secured for one dollar per square foot for the purpose of exhibition but not for sale. A booth 4 by 5 feet was considered, and the matter was finally referred to the general church and General Conference with the result that it was returned to the Omaha Branch to furnish all the literature and maintain the booth. The branch after careful consideration decided to abandon the idea. It may have been that a good opportunity was lost to the church; it often develops that our vision of the future is obscured by a little expense.

Mary E. Richardson and Mark Suttles were baptized by Elder Smith on January 16, 1898.

The Omaha Saints made considerable preparation for the winter district conference which was held January 28-30, 1898, in the Saints' chapel. At the regular branch business meeting held January 26, Sister Francis and Brethren Ed. Edwards and F. A. Smith were chosen as a reception committee, and twenty-four delegates were chosen. Those attending the conference from out of the city were Sister Alice and M. Watkins of Columbus; H. Bilyue, D. S. Carter, Sylvia Hine-line and Mary Carter of Blair; Nelson and Arch Brown, Platte Valley; J. P. Ogaard, E. H. Boulson, and Emma Ogaard of Fremont; Will Owens, Ira and Lydia B. Lewis, George Walters, Orpha Owens, William and Anna McKee, William H. Method, Jack Gassett, Frank Stevens, Frank Sanders, Delitha Owen, Zack Martin, and James Mills of Decator. Elders present were Apostle James Caffall, Elders James Huff, Edward Rannie, J. M. Stubbart, and J. F. Mintun. The Saints enjoyed some very good sermons by Brethren Caffall and Mintun. A very enjoyable time was had, and the Saints were blessed by the Spirit.

March 13 Elder W. H. Walling baptized Curtis and Hattie Montgomery, and the 17th Elder F. A. Smith baptized James E. Price, on the 24th Susan Pettis, and on the 27th Robert and Edward Black. January 31, 1898, Jonas B. Wood was baptized by Samuel Wood.

In March, 1898, Brother and Sister Mike Peterson moved to Omaha from Inman, Nebraska, and were received by letter into the branch. During the same month Brother Peterson was ordained a teacher under the hands of Elders James Caffall and F. A. Smith and was then chosen as presiding teacher of the branch.

After the General Conference, the Omaha Saints were

again delighted that Elder F. A. Smith had been returned to the Omaha Branch as their minister. He says, in referring to it, that it was rather a surprise to him, but that he was glad to be returned to them, although his labors had been somewhat extended as he had been made submissionary in charge for the district.

On May 2 of this year (1898), Elder Smith was called to Lincoln, Nebraska, to assist Elder Warren E. Peak in his debate with Elder Hill of the Seventh Day Adventist Church. The debate lasted for sixteen days and was held in College View, an Advent suburb of Lincoln, in one of the church college buildings. At first the meetings were well attended by the students and people of the suburb, but as soon as the ministers of the church found that their doctrines were being so successfully confounded by Elder Peak, they issued instructions for their members to keep away. Nevertheless, there were some who were seeking the truth and who continued to come. The debate was a complete victory for the cause of the Master, and our church commanded the respect of the entire community. Brother Smith, in writing of the debate on May 25, 1898, says: "We set forth the truth as we understood it against the prejudice and everything that could be brought by a people contrary to our belief. We rejoice in the fact that the Lord sustained and upheld us, and we left many that were friends to the cause."

About this same time Brother Smith was called to Tabor, Iowa, to consult with Elder Wight who entered into a debate with Elder Clark Braden of the Christian Church, at that place, beginning May 30, 1898. Brother Smith does not make a complete report of the results of this debate, but from the reports received from other sources it was another victory for the truth.

July 10, 1898, Mary A. Lightfoot was baptized by A. L.

Lightfoot in Omaha, and her membership was added to the branch.

August 7, 1898, occurred the wedding of Sister Gracie E. Gladwin to Mr. John B. Miller, Elder F. A. Smith officiating. We do not know whether the ceremony was at the church or at the home.

At this same time Brother M. A. Peterson, teacher of the branch, resigned and left the city, to live in Inman, Nebraska. The Saints were sorry to see him leave, as he had been such a help to the branch.

August 14 Elder F. A. Smith baptized Grace E. Craig.

September 28, 1898, the date of the regular branch business, found the branch with only two officers, Elder Smith, president, and Brother Ballard, priest. Brother J. Suttles had gone to the Klondike, where many people had gone in search of gold. Brother Suttles remained in Alaska for a number of years. The report shows the branch now numbered 256 members. Elder F. A. Smith and Thomas Starkey were chosen as delegates to the district conference held at Fremont, Nebraska, in October, 1898, with instructions to secure the next conference for Omaha, and they returned stating that the conference had granted the request of the branch. They reported a good conference; among those present were Apostle James Caffall and Elder J. M. Rudd.

The stoves in the church building were getting old and were not sufficient to heat the building. On September 28 Brethren F. A. Smith, E. Edwards, and Hayes were chosen as a committee to purchase new stoves for the church. In October following the stoves were installed and the committee discharged.

October 16, 1898, Brother J. F. Weston baptized Charles A. Cook, on the 30th Elder Smith baptized Alice M. Taylor, and December 4 A. W. Ballard baptized Raymond W. Sylvester. There were fourteen baptisms this year.

About this time (January, 1899) some considerable work was done by the officers toward reclaiming Brother James Hodges, who was one of the pioneer members of the branch. He belonged to the church in the days of Joseph the Martyr and came to the West with the Brigham Young contingent, crossed the Missouri River, and went into camp at Florence. As soon as he discovered the corrupt practices that were already being manifest among those people and their leaders, he broke away and came south and settled near Omaha. Having gone through many hardships for the cause of truth, he and some others were among the first founders of the branch. On account of some difficulties that had later arisen, he was not active, and it was a matter of doubt if his membership was still in the branch. The matter was referred to Apostle James Caffall, who entered into correspondence with Brother Hodges, to the end that Brother Hodges was reinstated in his membership, and his eldership was restored by resolution of the branch on February 2, 1899. Thus, one more was returned to the fold.

The district conference met with the Omaha Branch January 28-30, 1899. At this time Elder Nelson Brown, president of the district, was sick and unable to attend the session. President Alexander H. Smith and Apostle James Caffall were present, and Brother Smith was chosen to preside over the conference. There was a large attendance from the other branches in the district, and some splendid meetings were enjoyed and good sermons preached by Brethren Smith and Caffall.

February 2, 1899, Brother J. F. Weston was received by letter from the Salt Lake City Branch. Brother Weston came to Omaha to make his home and became very active in the affairs of the branch.

February 12 word was received of the death of Elder Nel-

son Brown, and a committee consisting of Brethren C. M. Hollenbeck, A. W. Ballard, and F. A. Smith was chosen to draft resolutions of condolence. Elder Brown had long been identified with the church and was one of the pioneer Saints of the district, having settled near Valley, Nebraska. He had naturally assisted with the work in the vicinity and throughout the district and had served as district president. As evidence of the esteem in which the Saints in general held Brother Brown, we insert here the resolutions of the Omaha Branch:

Whereas, it has pleased God to call Brother Nelson Brown, our district president, from our midst, and whereas, he was well and favorably known throughout the district, and whereas, the church loses a faithful member and officer, and the family a loving husband, kind father, noble brother, and the community a good neighbor: Therefore, be it resolved, that we, the Omaha Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, hereby extend to the family our sincere sympathy in this their sad bereavement, and pray God's blessing to rest upon them and bring peace and consolation to their hearts, and be it further resolved that this resolution be spread upon the records and a copy sent to the family.—Omaha, Nebraska, February 12, 1899.

Word was received during the week of March 30, 1899, that Elder Charles Derry expected to be in the city the following Sunday morning. Brother Arthur Ballard, presiding priest of the branch, presented the matter of dispensing with the usual sacramental and social meeting and holding it at another hour in order that the Saints might hear Elder Derry in the morning hour. This was done, and a very enjoyable time was had. Brother Derry delivered a very cheerful discourse to the Saints, which was enjoyed by all. Father Derry, as he was called, was one of the pioneer ministers of the church and was most interested in the work of establishing the branch in Omaha and the organization of it.

May 1, 1899, Sister Abby Pease and Charles Rawlins were married by Elder Ralph Brown in Omaha, but we are unable to give any of the circumstances of the wedding.

May 24, 1899, the branch still numbered 256 members, with 12 elders, 8 priests, 4 teachers, and one deacon. Elder Smith expressed his desire to be released from the presidency of the branch and asked the branch to look for another man, but the branch did not take any action at this time.

June 12, 1899, Mary A. Sylvester, or Grandma Sylvester, died in Omaha, at the age of seventy-seven years. She had been a member of the church thirty-three years, having been baptized in DeSota, Nebraska, in 1866. Grandma Sylvester had her hip broken by a fall and walked on crutches for a considerable time, but with all this affliction she was cheerful and tried to comfort those about her. The funeral was largely attended by the Saints and friends, as she was well known in the city and was one of the pioneer members of the branch.

June 25, 1899, the branch held a memorable service commemorating the fifty-fifth year since the death of Joseph Smith the Martyr. The committee consisted of Brethren Arthur Ballard, J. F. Weston, and I. Sylvester, Sister Francis, and Sister Stella Davis. A good crowd was in attendance, and everyone was made to feel a new hope in the gospel that so noble a man gave his life for. Elder H. O. Smith, of Saint Joseph, Missouri, gave two lectures Sunday, June 24, on the historical events of the church, and on the evening of the 27th, the anniversary of Joseph Smith's martyrdom, delivered a lecture, the subject being, "The martyrdom of Joseph and Hyrum Smith."

July 12, 1899, was the date of the wedding of Brother Charles C. Madsen and Blanch A. Rumel, with Elder F. A. Smith officiating. The wedding was held in the church, and elaborate preparations were made for the event. After the wedding a supper was served at the home of the bride. A large number of the young folks and Saints gathered, and all enjoyed themselves. Many valuable and useful presents were received by the couple.

June 25 Brother J. F. Weston baptized Sister Lillian Kelley in the font at the church.

Bishop E. L. Kelley came to Omaha in September, 1899, and held a series of meetings in the church. All the Saints were delighted by his sermons. They received good instructions in the financial law of the church, and many of the Saints made a new resolution to pay their tithing.

During the fall and the early winter of 1899, Marie Seater, of Thurman, Iowa, (November 12), Brother and Sister James Huff and Eliza Jane Huff Wiggins (December 7) of Fremont Branch, Brother and Sister Albert Z. Leach, (December 14), Albert Collins, Salem Iowa, and Charles Kennedy, Logan, Iowa, (December 28), were received as members of the branch by letters and certificates.

There were two baptisms in the fall of 1899, Elder S. S. Black baptized August F. Bruns October 22, and Elder F. A. Smith baptized Anna Bell Richardson December 17.

The year 1900 opened with 264 members in the branch. January 24 John Angenstein, who had served as branch treasurer for a number of years, resigned and was released with thanks for his services, and Charles Kennedy was chosen to fill the vacancy. Presiding Priest Arthur W. Ballard resigned January 24, 1900, and John F. Weston was elected to fill the vacancy. At the same time Charles Kennedy was chosen as branch teacher. Resolutions were adopted asking the General Conference for the return of Elder F. A. Smith to Omaha.

The winter conference of the district convened in Omaha, January 26-28, 1900. Elder J. E. Butts, district president, opened the conference in due form. Among those present at the conference were H. J. Hudson, high priest; F. A. Smith and D. M. Rudd, seventies; Oscar Case, James Huff, Jens Anderson, J. P. Ogaard, E. H. Burelson, S. S. Black, T. S. Cushman, Nicholas Rumel, G. M. L. Whitman, James Hodges, eld-

ers; and Marcus Bilyue, W. C. Fetter, John Angenstein, visiting teachers. Preaching by Apostle James Caffall and Elder Oscar Case. The conference was well attended by the members of the district.

The time of the General Conference of the church was approaching, and the Saints were beginning to be anxious to secure again the services of Elder F. A. Smith for their missionary for the coming year. The subject was much talked about, and some thought advisable to call a meeting to consider the matter and hear from Brother Smith. Accordingly, March 12, 1900, a meeting was called, and a resolution was presented by a committee previously appointed as follows:

To the First Presidency and Quorum of Twelve Apostles in Business Session Assembled; Greeting:

Whereas, We the Saints of Omaha in business session assembled do recognize that the labors of Brother F. A. Smith for the past five years in his mission in Omaha and vicinity have been of great good to the branch in particular and to the church in general, and whereas, the time has come when it may be necessary for his removal to some other field, and considering the needs of the branch and the members that may be reached in this city of 145,000 inhabitants, and that their souls are just as precious as any, Therefore, be it resolved by the Saints of the Omaha Branch, consisting of 264 members, that we unanimously petition your honorable body, again to send Elder F. A. Smith to this mission of Omaha and vicinity, or a general missionary who can and will devote his entire time to the work here, as we think the end to be gained will be as well reached here as in any other place that a general missionary could be sent, and we your petitioners would respectfully petition that in case it meets with your approval Brother F. A. Smith be such missionary.

A. W. BALLARD,
JAMES HUFF,
C. M. HOLLOWBECK.

It was at this meeting Brother Frederick A. Smith again presented his resignation as president of the branch, which after some discussion was accepted. As he retired from the presidency, he recommended that Arthur W. Ballard be selected as president of the branch and that his name be presented to the district conference for ordination to the office of

elder. Brother Smith also recommended that the office of deacon of the branch be filled. The recommendations of President Smith were adopted, and Brother Ballard took the presidency and Brother Suttles was selected as deacon.

However, on May 21, Brother Suttles was released as deacon and C. M. Hollenbeck was recommended to the district conference for ordination to the office of deacon. At the district conference held in Columbus, Nebraska, May 25, 1900, the recommendations were adopted and the ordinations of the brethren were provided for. C. M. Hollenbeck, who attended the conference, was ordained to the office of deacon by Elders F. A. Smith and J. J. Hudson, and Brother Ballard was afterward ordained to the office of elder.

February 1 of this year, Elder F. A. Smith baptized Mabel L. Rumel, and March 12 following he baptized David S. Condit.

January 15 Elder Levi Lightfoot died in Omaha. Father Lightfoot was eighty-three years old and had been a member of the church for forty years, having been baptized in Kimball, Illinois, in 1860. A large number of the Saints attended the funeral. He was buried in Omaha.

In connection with the foregoing account of the death of Elder Lightfoot, we notice that mention was not made of the death of Elder George Medlock who died January 1, 1899. He was one of the pioneer members of the branch; was president in 1878-79 and had been active in the early affairs of the branch. He was seventy-seven years of age at the time of his death and for a number of years had been sexton of the Prospect Hill Cemetery. His death came suddenly, as he dropped dead on the street, presumably of heart failure. He was buried in the cemetery he had cared for so long.

During the spring of the year 1900, Brother and Sister T. A. Hicks moved to the city from the State of Washington

and were accorded a voice and vote in the branch. They were afterward received by letter into the branch. They became active in the work in the branch and in the city and have been faithful in their service to this day.

Sister Hulda Elvin, the widow of Father Elvin, and her mother, Sister Ahlquist, presented the branch with a picture, nicely framed, of President Joseph Smith the Martyr. The picture was hung in the church back of the pulpit, and a vote of thanks was presented to the sisters by the branch.

June 18, 1900, Sister Jennetta Jones and Mr. C. Warner were married in Omaha, but no details are given.

June 2 Elder A. W. Ballard baptized Lottie Bell Wood in the font at the church, and on August 4 following Elder F. A. Smith baptized Mary Swartz, Helen Swartz, Georgis Wood, and Stella Moran.

Elizabeth Humberger moved to the city from Fiat, Kansas, and was received by letter June 17, 1900. Mary A. Condit, of Little Sioux, Iowa, moved to Omaha to make her home, and her letter was accepted July 22; also Viola B. Smith from Atchison, Kansas, was received August 12. At the sacramental service September 2, 1900, the letters of LeRoy, Herman, Charles E., and Josephine Wood, who had moved to Omaha from Shenandoah, Iowa, were received, and the family were afterwards a help to the Omaha Branch in many ways.

Elder Charles Derry visited the branch November 22 and preached for the Saints with a good attendance, and everyone enjoyed his efforts.

November 3 Elder F. A. Smith baptized David O. and Ida P. Cassidy, and on November 18 Elder James Huff baptized Charlotte Bailey.

September 26 of this year, Sister Amanda Miller was married to Mr. William A. Nelson by Elder F. A. Smith. The wedding was a nice church wedding. The reception was held

in the evening at the home of the bride at 1912 North Twenty-fifth Street, and a general good time was had by the friends and relatives in attendance.

The Saints were privileged to see the stereopticon entertainment given at the church by Doctor M. George Daniel Monday evening, November 26, 1900. The house was well filled, and the evening was one of instruction for the Saints. The branch had appointed a committee consisting of Sister Alice Swartz and Brethren F. A. Smith and J. F. Weston to make the arrangements for the entertainment. This was one of the principal events of the year, and a large number was present. A good supper was served by the ladies of the branch, and the proceeds were sent to Graceland College to help that institution.

December 12, 1900, Brother Edward T. Edwards and Caroline Madsen were united in marriage, Elder James Huff officiating. The wedding was held at the home of Brother Edwards, 2410 Charles Street, and a reception was enjoyed by the attending relatives and friends. On the day before Christmas following, Brother William T. Spanswick and Emma A. Madsen were married by Elder Huff at the home of the bride, and in the evening a reception was given for the friends and relatives. A large number of presents were received by the couples. The brides were the daughters of Sister Ahlstrand and were well known in the branch.

January 23, 1901, the branch now numbered 286 members, showing a steady growth.

January 25, 1901, the district conference convened with the Omaha Branch. Elder F. A. Smith, president of the district, was in charge. A large number of Saints from out in the district were in attendance. It was one of the most spiritual conferences that had ever been held in the branch. William Cassady was baptized by Elder Ballard and confirmed at

the afternoon service, which was a prayer meeting. A good spirit prevailed; the gifts of tongues, interpretation of tongues, and prophecy were manifest in the meeting, and a delightsome season was enjoyed by the Saints.

The Saints of the branch were all astir about the coming debate to be held in the church between Elder Heman C. Smith and Elder D. H. Bays, to continue sixteen nights beginning February 4, 1901. Two thousand cards were distributed and posted announcing the debate in the city. The crowds were exceptionally large. Brother Smith valiantly defended the cause of Christ, and a great victory for the church was again achieved. Brother Smith was well supported by the Saints by fasting and prayer on February 3, and the Spirit manifested that their earnestness and prayerfulness for the success of truth was well pleasing to the Lord. A committee for the purpose of entertaining the visiting ministry and Saints was named, consisting of Brethren James Huff and A. W. Ballard and Sister Alice C. Swartz. Elders Heman C. Smith and J. W. Wight remained after the debate and preached a series of sermons for the Saints, which was enjoyed by all. This debate and the meetings were a great education for the Saints and a source of strength to them. While Elder Heman C. Smith was here, he officiated at the wedding of Sister Bertha Horton and David H. Edwards on February 16, 1901. Not much can be learned of the wedding or the circumstances.

February 24, 1901, Elder F. A. Smith baptized Corlia Bilyue, Marie J. Francis, and Alma E. Rannie, and on March 31 Brother J. F. Weston baptized Jesse G. Munsell and Roscoe J. Craig. April 23, Elder A. W. Ballard baptized Thomas W. Richardson.

The spring General Conference relieved Elder Frederick A. Smith of the Omaha and Northeastern Nebraska Mission and sent him elsewhere. Upon learning this news, the Saints

were very much disappointed by his not being returned. He had been with them for six years and had been an inspiration to the Saints of the city, and as a result to his good efforts he left the branch in better condition than it had been for years. The Saints all held an endearing feeling for Elder Smith. The branch president reporting in May, 1901, said, "The branch as a whole is in good condition. I think at no time in the history of the Omaha Branch has it been in better spiritual condition." The General Conference sent Elder C. E. Butterworth as missionary to Omaha in place of Brother Smith, having Omaha and vicinity as objective.

May 9, 1901, Elder A. W. Ballard baptized Rogene B. Munsell; and Elder F. A. Smith, returning to Omaha to make arrangements to leave, baptized Alice A. Black and Laura H. Green on the 23d of May, and on the 26th he baptized Mary Irene McCaig and Ella Imogene McCaig. These baptisms were the closing work of Elder Smith in Omaha. Elder James Huff baptized William L. McNoll on June 18 following.

On June 28, 1901, occurred the death of Brother John Stoft. Brother Stoft was a railroad engineer and died at the age of fifty-nine years, leaving Sister Stoft and three children at home. He was baptized through the efforts of Elder Smith in 1896. The funeral was largely attended by his railroad friends and the Saints.

July 23 Brother J. F. Weston baptized Audrey M. Elliott, and the following September 8 he baptized Ethel L. Davis and Ethel Sprague. The next Sunday, September 15, Brother Weston baptized Louis R. Yeager, Beatrice, Susie, and Mary Raolins, and Florence G. Moran, and on October 6 he baptized A. H. Grover, Alice A. Leach, Manville Grover, and Morgan Anderson. This year there were twenty-five added to the branch by baptism, which was indeed an encouragement to the Saints.

October 1, 1901, found the membership of the branch increased to 299 members, and President A. W. Ballard reported the branch in good condition with 12 elders, 7 priests, 4 teachers, and one deacon. Brother J. Guy Munsell was recommended to the district conference for ordination to the office of priest. At the conference held at Decatur, Nebraska, October 18, 1901, the recommendation was adopted, and he was ordained under the direction of the district president.

The Saints decided to clean the church building and repair it, and Brethren Charles Kennedy, Isaac Sylvester, and Charles Hollenbeck, and Sisters Hayes, Spanswick, and Carrie Elvin took upon themselves the work of doing it. The result was, the church building was made to look considerably better.

January, 1902, found considerable smallpox in the city, and throughout the country and most of the cities and towns means were instituted to take care of the epidemic. Brother John F. Weston, priest of the branch, was stricken with it and went to the city emergency hospital, where he remained for several weeks. During his absence Brother J. Guy Munsell, who was assistant to Brother Weston, performed the duties of presiding priest.

The winter district conference met with the Omaha Saints. The conference was in charge of Elder C. A. Butterworth, president of the district. Apostle James Caffall and Elder Oscar Case were present and gave some instructive discourses to the Saints. The conference was not so well attended as usual on account of the smallpox scare.

February 2, 1902, Elder A. W. Ballard baptized Harvey F. Chapin.

At the business meeting May 21, 1902, Elder Arthur Ballard resigned as president of the branch, having served the branch faithfully since March, 1900. At the same time C. S.

Kennedy resigned as presiding teacher. Elder C. E. Butterworth was chosen as president of the branch and Brother A. W. Ballard as teacher. The officers of the branch at that time were C. E. Butterworth, president; John F. Weston, priest; J. Guy Munsell, assistant priest; A. W. Ballard, teacher; Charles M. Hollenbeck, deacon. Brother and Sister Charles S. Kennedy moved to Logan, Iowa, and were granted their letters of removal. The Saints were indeed sorry to see them go. They had both been active members in the branch, and their association had been enjoyed by all.

In the same month (May, 1902) Elder and Sister Arthur W. Ballard moved to Los Angeles, California, and thus the Saints of Omaha lost a good family and valiant workers for the branch. As an evidence of their appreciation and the esteem in which they were held, we record here a resolution passed by the branch May 29, 1902:

Whereas, Brother A. W. Ballard has, because of contemplated departure from our city, tendered his resignation as branch teacher and member of the finance committee, Therefore be it resolved that we do accept his resignation, even though it be with regret that circumstances have made it so, and, be it further resolved, that we do hereby express our appreciation of past services, promising to sustain him in our faith and prayers, in the firm hope that our loss may be his gain and to those among whom he goes.

In the spring of 1902, Brother and Sister Hicks moved to Deep Creek, Washington, and letters of removal were sent to them there.

In July, 1902, an effort was made to have Patriarch Alexander H. Smith come to Omaha to visit the branch and preach, as many desired their blessings. He was unable to come at that time but did come later in the winter of 1903.

Brother and Sister Frank Shafer moved to Omaha in the early summer of 1902 from Dow City, Iowa, and identified themselves with the branch. Brother Shafer became a great help to the work in the city and district. About the same time

Sister Alma Jacobs and her daughter, Sister Mabel M. Lewis, came to Omaha from Little Sioux, Iowa, and were also affiliated with the branch. Sister Jacobs continued to live in Omaha until her death some years later.

September 17, 1902, Sister Mabel L. Moran and William N. Hill were married in Omaha by Elder F. A. Smith. The arrangements for the wedding were carefully made, and after the wedding a reception was given to the friends and relatives. Many valuable presents were received by Brother and Sister Hill. They remained in Omaha long enough to arrange their affairs and then departed for San Francisco, California, where they made their future home until the great earthquake, when they returned to Omaha.

September 22, 1902, the branch passed the three hundred mark, numbering then 301 members. Sister Alice C. Schwartz resigned as branch secretary. She had well and carefully performed her duty and kept a complete and full record of the proceedings. She was a stenographer and was able to get many statements and reports that could not otherwise have been recorded. Sister Rogene B. Munsell was elected to fill the vacancy. Brother J. Guy Munsell was released as assistant priest of the branch, and Brother Frank R. Schafer was elected to fill the vacancy. Brother C. M. Hollenbeck was recommended and elected as teacher of the branch and ordained under the hands of Elders C. E. Butterworth, James Huff, and Edward Rannie.

There were two baptisms in the summer of this year: July 19 Brother J. F. Weston baptized Frank Ferrin, and September 11 he baptized William N. Hill.

Brother and Sister M. A. Peterson returned from Inman, Nebraska, and were received as members of the branch. Brother Peterson was a great help to the branch, and almost as soon as he returned to the city he was chosen as assistant teacher of the branch (December, 1902).

The winter conference of the district convened with the Omaha Saints. Elder C. E. Butterworth was still president of the branch. Elder Romanan Wight, who was missionary to the district, was present. Patriarch Alexander H. Smith was also present at this conference and gave several very spiritual sermons, which were enjoyed by all the Saints of Omaha and the visiting Saints of the district. There were delegates from Valley, Fremont, Columbus, Blair, and Decatur in attendance at the conference. Patriarch Smith gave a number of blessings to the Saints.

February 4, 1903, Elder Lewis Davis died in Omaha and was buried in the city. He was seventy-one years old and was baptized into the church in Council Bluffs, Iowa, in 1866. During his thirty-seven years of membership he had been faithful to the restored gospel.

March 19, 1903, President C. E. Butterworth tendered his resignation as president of the branch, which was accepted, and Brother J. F. Weston was chosen as president. The April General Conference released Elder Butterworth from his labors in Omaha and the district. Elder Charles Fry was sent as missionary to Omaha.

April 19, 1903, Sister Charlotte C. Edwards was married to Mr. James D. Murphy in Omaha, by Elder James Huff. A large number of the friends and relatives gathered at the reception, and all enjoyed the event. Mr. Murphy was not a member of the church but was not opposed to it.

Before Elder Butterworth departed for the General Conference he baptized on March 15, 1903, John A. Ahlstrand; Mortimer L., Jesse M., and Glen H. Leach; Frederick and William Prefka.

The branch had made a steady growth, and in May, 1903, reports 306 members.

In September following Brother Mike Peterson resigned

as assistant teacher and as chairman of the finance committee, and Brother William E. Stoft was elected to fill the vacancy on the committee. At the same time Sister Rogene Munsell resigned as secretary of the branch, and Brother W. T. Spanswick was chosen to fill the vacancy.

Brother Carl T. Self, who was here attending college from Nebraska City, Nebraska, surprised the members of the branch when he returned in October from a trip to Nebraska City and announced his marriage to Sister Irene Fremming of that city. Brother and Sister Self have made Omaha their home since their marriage.

November 27, 1903, Sister Ellen Richardson passed from this life in Omaha, at the age of 73 years. She had been a member of the church for a number of years, having been baptized in 1866, the year the branch was organized, and maintained her membership in the branch ever since. Sister Richardson raised her family in the church, and she was the mother of Sister Potter who lives in Omaha with her family. Grandma Richardson was loved and respected by all the Saints and by everyone that knew her. She was buried in Omaha, and the funeral was largely attended.

The General Conference sent Elder Charles Fry to Omaha and vicinity for the year 1903, and he entered into his work in the city. Everyone soon learned to like Brother Fry and to appreciate his work. We will here give an account of the remainder of the baptisms for the year. June 13, 1903, Brother J. F. Weston baptized Edward Rannie. July 1, Elder Charles Fry baptized Raymond Rumel and on the 30th Harold T. McCaig. September 20 Elder James Huff baptized Nellie L. Grover, and the next day Elder J. F. Weston baptized William S. Parrott. November 8 Elder Fry baptized Anna Barnard, Elizabeth Chapin, and Marina E. Greenslit, fourteen for the year.

In January, 1904, Brother Wallace Greenslit was received from Missouri as a member of the branch, and January 17, Brother and Sister Carl T. Self, who had moved to Omaha from Nebraska City, Nebraska, were received as members of the branch.

At an election of the officers of the branch held January 24, 1904, Brother J. F. Weston, who was priest of the branch, was elected as president, Brother F. R. Schafer priest, and Brother C. M. Hollenbeck teacher, and they constituted the officers of the branch. No one was found to take the office of deacon. Brother J. F. Weston was recommended to the district conference to be ordained to the office of elder.

On January 29, 1904, the district conference convened in Omaha. District President Romanan Wight was in charge of the conference. This conference was well attended with delegates from Blair, Fremont, Columbus, and Decatur. It was one of the most instructive conferences that had been held in the city. Bishop G. H. Hilliard, Apostle F. A. Smith, and Elders Charles Fry and J. S. Strain were present and gave some very instructive and interesting discourses. Brother J. F. Weston was ordained an elder under the hands of G. H. Hilliard and Charles Fry.

March 15, 1904, Elder Severn Ahlstrand died in Omaha. Elder Ahlstrand was seventy-one years old at the time of his death and had lived for a number of years in Omaha. He was a shoe merchant and operated a shoe store and repair shop. The elders of his day will not forget that they were frequently shod by Brother Ahlstrand, as well as being furnished with money for their expenses. He was the father of Brother Edward Ahlstrand. His funeral was largely attended; interment was in Omaha. Elder Ahlstrand was not so active in preaching, but he worked in his quiet way for the upbuilding of the work in the city.

March 13, 1904, after considerable discussion, it was decided to send a request to the General Conference for the return of Elder Fry to Omaha. April 10 Doctor Sumers of Omaha came to the church and delivered a lecture to the men of the branch on hygiene and questions of general health, which was indeed very instructive and interesting, and the men showed a keen interest in it.

In April Elder J. F. Weston baptized Carroll C. Coffeen. This was the first baptism for the year. On June 12 Elder Weston baptized Elmer J. Moran, Harry E. Condit, and Alma G. Black.

The branch had continued to grow and now numbered 325 members.

July 21, 1904, Elder James Hodges passed out of this life. His death came very suddenly. Although he had advanced to the age of seventy-three years, he was not sick at all. He was one of the charter members of the branch and was baptized in 1865, having been a member for thirty-nine years. Elder Hodges was well known in Omaha, and the funeral was one of the largest that had been held in the church. The remains were buried in Omaha.

Brother and Sister Harlan A. Scott had moved to the city and were received as members of the branch January 1, 1905. They became very active and were a great help to the branch.

Elder Charles Fry baptized Emma C. Edwards and Rosetta Eden on November 6.

A branch election was held January 23, 1905, and Elder J. F. Weston was chosen president, F. R. Schafer priest, and C. M. Hollenbeck teacher. At the same time Carl T. Self was recommended to the district conference for ordination to the office of deacon, Hale W. Smith to the office of priest, and Wallace Greenslit to the office of teacher.

January 26, 1905, Elder Nicholas Rumel, sr., died in Omaha. Father Rumel was another of the pioneer Saints of the branch that the Master called home. He was eighty-two years old at the time of his death and was baptized in Utah in 1868, having been a member of the Reorganization for thirty-seven years. He soon discovered the apostasy of Utah and embraced the call back to the original restored gospel. Soon after his baptism he returned to Omaha and made this his home until his death. He was buried in Omaha, and his funeral was largely attended.

The district conference met with the Omaha Branch January 27, 1905. The conference was attended by Apostle Peter Anderson and Frederick A. Smith and Elders Walter M. Self, Charles Fry, and Romanan Wight. The preaching by Elders Anderson and Smith was enjoyed by all, as were also instructions given by the brethren to the priesthood in priesthood meetings. Hale W. Smith was ordained to the office of priest under the hands of Elders F. A. Smith and Peter Anderson, and Carl T. Self was ordained to the office of deacon by Brethren Peter Anderson and F. A. Smith.

January 18, 1905, Sister Frances Huston was married to Richard Wren, and on the 25th Sister Lillian A. Huston and Harry O. Wren were married. The two young ladies were the daughters of Sister Rose Huston, and the two gentlemen were brothers.

February 12, Brother Hale Smith was elected priest of the branch, and Brother Carl T. Self was chosen as deacon of the branch to fill the vacancy.

The time of the General Conference was drawing near, and the Saints were all anxious for the return of Elder Charles Fry to Omaha, so on March 30 a request was sent for his return.

In May, 1905, it was discovered that the church building

was beginning to sink, and the foundation was beginning to fall, and it was decided to appoint a committee to solicit funds and make the necessary repairs. The repairs were completed in the fall of 1905, and the church was properly braced and a foundation placed under it, and it was papered and painted inside and out. New gas arc lights were installed in the building, and the church was placed once more in a good condition. The branch expressed their appreciation to the committee, and to Brother E. R. Ahlstrand in particular for his oversight of the work.

On May 14 Elder James Huff baptized Lucile M. Fordney and Morris Pjerron, and again on the 28th he baptized Lillian Saunders and Marion Pruden, and these were the first baptisms of the year.

June 7, 1905, Sister Grace A. Rumel and Mr. William L. Wallace were married at the home of the bride's parents by Elder Charles Fry. Brother and Sister Wallace took their honeymoon trip to Denver and Colorado. The following June 30 Brother Hale W. Smith and Sister Rogene Munsell were married by Elder J. A. Gunsolley at the home of the bride's parents. Brother and Sister Smith were well known in the branch, and many of the Saints and friends were in attendance at the wedding.

June 11, 1905, Elder Charles Fry baptized Thurndatte Francis, and on the same day Elder J. F. Weston baptized Paul Rumel Rannie and Gladys Shamp. Doctor Rannie is now a practicing physician in Independence, Missouri, and Sister Shamp is a practicing attorney in Omaha.

Brother Wallace Greenslit and Sister Laura Williams were married by Elder Charles Fry at Council Bluff, Iowa. The following December 20 Sister Veretta Crane and Mr. Erving Crane were married by Elder Charles Fry with a very well-planned church wedding. Many of the Saints and friends were present.

THE LIFE OF JOSEPH THE PROPHET BY TULLIDGE

We have received a number of inquiries at different times concerning a volume published in 1880 by the Herald Publishing House entitled The Life of Joseph the Prophet, by Edward W. Tullidge. Some complain that it is not now published and distributed by the church. Others ask if it is still considered a standard history. Others complain, suggest, or insist that it has been suppressed.

It appears that Edward W. Tullidge published a Life of Joseph the Prophet in 1878. He shortly after became an elder in the Reorganized Church and in 1880 was reported on a mission under the direction of W. W. Blair. This appears, however, to have been his only appointment. In the meantime this copyright was purchased in 1879 by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints. The manuscript was revised by Mr. Tullidge. Additional chapters were written, giving a partial history of the Reorganization and the development of other factions of the church, bringing the history of the Reorganization briefly down through 1879. This appears to have included some two hundred extra pages. In addition, an autobiography of Joseph Smith, the late president of the church, was added at the conclusion.

The publication of the book appears to have been undertaken by the Board of Publication as being the fairest available text at that time. As they stated it, they found that the lack long felt might at least partially be supplied. This book was published by the Board of Publication, and some of our leading officers of the church pushed it for sale, but it was never accepted as authentic or standard historically. An edition was published in 1880, but it appears to have met with early objections. The official action of the church was in-

variably directed against accepting this work as authentic. Thus in 1883 the Quorum of Twelve presented the following resolution, which was ordered placed in the minutes:

Whereas, and as a quorum we do not approve the further publication and sale of the History of Joseph Smith and the Church, written by Edward W. Tullidge; and whereas, Brother Jason W. Briggs was appointed years ago to write a history of the Reorganization; therefore, be it resolved, that we earnestly request Brother Briggs to proceed at once to prepare and complete the work required at his hand and submit the same to the church for approval.

A year later at the April, 1884, conference, the following resolution was adopted, General Conference Resolution No. 287:

Whereas, the question has been raised with regard to the publication of the work entitled The Life of Joseph the Prophet forestalling the history of the church, as before contemplated by it through its appointed "historian." And whereas, it cannot be considered that the book entitled Life of Joseph the Prophet was intended to forestall, or take the place of the history of the Reorganized Church, which Elder Jason W. Briggs, church historian, was appointed and expected to prepare for publication,

Therefore, be it Resolved, That he be hereby requested to proceed to prepare said history, which when completed shall be presented to the next ensuing conference thereafter for examination and approval upon its merits, by a proper committee then to be appointed; and that without regard on his part, or further action by us in reference to what may be contained in the work entitled Life of Joseph the Prophet.

It should be clear from the above that this Life of Joseph the Prophet was never accepted by the church officially, that it was presented as filling a temporary need by the Board of Publication; but that it was recognized as being insufficient and never was adopted as being an authentic or standard history of the church or of presenting the doctrines of the church.

Tracing briefly the work of this department, John Whitmer was appointed church historian in March, 1831:

Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to

further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again, I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Therefore, it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.—*Doctrine and Covenants*, 47.

This was less than a year after the organization of the church.

In 1838 John Whitmer withdrew from the church. His history, however, did not come into possession of any of the church officers until quite recently, evidently during the year 1907, as it was not among the publications lost in the Herald Office fire, and was published in the first volume of the *JOURNAL OF HISTORY* in 1908. This history was found to consist of only a very brief account, about 138 pages in longhand. It covers only 48 pages in the *JOURNAL OF HISTORY*.

Immediately thereafter, Joseph Smith, with the help of a scribe, commenced to write a history of the church. That, it appears, was probably some time in 1838. A very small part of this history was published in the *Times and Seasons* and also in the *Millennial Star* prior to his death. The *Times and Seasons* continued to publish installments up to the time of its discontinuance in 1846. The *Millennial Star*, however, discontinued publication for several years and then again took up the publication where it had previously left off and continued down to 1844.

Of this history in the *Millennial Star*, they have frankly stated that they "corrected" and "revised" it, and the work has been done under the careful supervision of Brigham Young. It is certain that a great many changes were made. This history, however, was not in book form.

The Reorganization, as early as April, 1853, made Jason W. Briggs church historian. He continued in that office until his withdrawal from the church about 1885. What he had

written did not come into the hands of the church officers until some years later and then was lost in the Herald Office fire of January, 1907. As early as April, 1886, an effort had been made to secure all books or papers belonging to the church which were in his hands.

There were a number of resolutions published among the General Conference Resolutions concerning both the historian and church history. At the time Tullidge's history appeared, there was no published history in book form that was at all acceptable. Tullidge's history was therefore received in acclamation and a great deal of pleasure by a number of prominent men of the church, but as above pointed out it was never accepted by the church as a standard history, reliable according to facts and doctrine. It was advertised in the *Saints' Herald*, and references were made to it as the most acceptable history then extant, but the church persisted in its effort to have the history written from the beginning by competent persons, using as a basis the *Times and Seasons* and other publications and doctrines in an effort to get it as nearly accurate as possible.

Yet pursuant to this effort, volume 1 of the Church History was finally put on the press in 1896 and was followed shortly afterwards by volume 2, then volumes 3 and 4, giving the history of Joseph Smith and the church from 1835 to 1890. This is the accepted Church History, prepared by men in position in the church, approved by a committee appointed by the church. It is the history published by the Herald Publishing House and continues to be published.

In the meantime, we have several copies of Tullidge's History, and those histories have always been accessible to anyone who desires to see them. It is passed along with other works pro and con concerning the church. It has not been suppressed, nor has it been promulgated or approved. It is

not published, because it is not a church history or one approved by the church.

Even the authorized Church History as well as other books or tracts published by church authorities are published upon their merits. We believe that generally they correctly represent the position of the church, but they are not presented as being infallibly prepared. This history is presented, however, as a standard history of the church and generally reliable in facts and doctrines.

The following statement by W. W. Blair in the Temple Lot Suit shows how Tullidge's History was regarded by the Reorganization. This testimony was given a few years after the publication of the work and prior to the time that the Reorganization had an authentic history, as volume 1 of the History of the Church as prepared by Joseph Smith and Heman C. Smith was not published until 1897. This statement is as follows:

I am acquainted with the history of that organization written by Tullidge. He claims to give some of the outlines, but his alleged history was never accepted by the Reorganization. There were certain parts of it that were never indorsed or believed by the Reorganized Church. The Reorganized Church did not publish that work as the authorized work of the church. It was published simply for what it purported to be, Tullidge's History, nothing more and nothing less. They put it forth as Tullidge's work by the Board of Publication. What is in that work claimed to be a matter of history and Tullidge embodied it in that work, but it was published by the Board of Publication on its own merits simply and without the approval of the church.

The Board of Publication publishes a great many things that are not authorized by the church. They are published simply and solely for what they purport to be. The Reorganized Church did not employ Tullidge to write the history of the Reorganization. He had a work that was published in Utah called The Life of Joseph the Prophet, and he brought it to Plano in order to dispose of it and failed to do so. He finally remodeled it, and it was published as Tullidge's views and Tullidge's work, and not the history of the Reorganization accepted by the church, because the church never did accept it. At that time we had a man appointed as historian for the church, and he was collecting material to publish the history of the church. In that work Tullidge got in some things that were a part of the history of the Reorganization. He got it from various sources; copied some from the writings of Zenos H. Gurley.—Abstract of Evidence, p. 148.



THE LAUREL CLUB

Back row, left to right: Mrs. John X. Cochran, Mrs. Anna Williamson, Mrs. Richard Lambert, Mrs. Thomas Crick, Mrs. H. E. Shale, Mrs. Roy V. Hopkins, Mrs. Myra Brackenbury, Mrs. Will Roberts, Mrs. Zaidie Hartshorn, Mrs. Eva Holsworth, Mrs. George Green, Mrs. Ida Williamson, Mrs. Nellie Parker, Mrs. Richard B. Trowbridge, Mrs. Jane Dunne, Mrs. Granville Trowbridge, Mrs. Fred Green, Mrs. Frank Mills and Baby Mills, Mrs. Mamie Luff, Mrs. Ellen Hattey.

Second row, Mrs. Belle Moore, Mrs. Nell Brocaw, Mrs. Flo McNichols, Mrs. J. F. Curtis, Mrs. Stella Chapman, Mrs. C. E. Guinand, Mrs. J. A. Becker, Mrs. J. B. Rodger, Mrs. T. J. Watkins, Mrs. Joseph Sturges, Mrs. Frederick M. Smith, Mrs. H. L. Loosemore, Mrs. Eunice Winn Smith, Mrs. Jennie Campbell.

Front row: Mrs. Alvin Knisley, Mrs. J. L. Benson, Mrs. Joseph Arber, Mrs. B. R. McGuire, Mrs. Melissa Etzenhouser, Mrs. Eva Bailey Short, Mrs. Viola V. Short, Mrs. Ida Pearson Etzenhouser, Mrs. Lena Bartholomew, Mrs. A. H. Goode.

Inset: Mrs. May Mather, Mrs. Nettie Kemp, Mrs. Amy Wells, Mrs. C. Ed. Miller.

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THE INDEPENDENCE LAUREL CLUB

BY VIOLA V. SHORT AND EVA B. SHORT

ITS ORIGIN

The Laurel Club was organized May 17, 1906, shortly after the revelation was given concerning the building of the Sanitarium, for the purpose of aiding financially in this work, especially in the furnishings that would be needed.

Bishop Kelley's approval of the move was cheerfully granted, and the sisters were called together to discuss the subject. Only six responded to the invitation; these optimistic ones, however, appointed a temporary chairman and decided to work.

The formal organization took place the next week, officers were elected, and those present have been recognized as charter members. These were:

Mrs. Amy Wells.	Mrs. Ida Etzenhouser.
Mrs. William Pitt.	Miss Eva M. Bailey.
Mrs. Melissa Etzenhouser.	Mrs. M. T. Short.
Mrs. Julia Braidwood.	

After general discussion of several proposed names for the society, the one suggested by Sister Eva Bailey (now Short)—that of "The Laurel Club"—received the highest number of votes and was so chosen.

This was over eighteen years ago. In doing what seemed the duty of the hour, the pioneers of this work builded far better than they knew, not foreseeing that many other capable hands, would later take up and carry on the undertaking, so successfully that it has become a flourishing institution. Here a backward glance and brief mention of these charter members may be of interest.

Sister Amy Wells, the second president of the society, was noted for her quiet, efficient service. She is now a resident of Dallas, Texas.

Sister Bertha Hougas Pitt frequently offered her commodious home, for either play or work. Later, in hope of regaining her health, she went to California, where in the land of sunshine and flowers, her gentle, quiet spirit passed away.

Sister Melissa Etzenhouser also opened her home for meetings for a long while. She ceased to be an active member on her removal to Kansas City.

Sister Julia Braidwood, though a woman of many activities, was one of the "stand-bys" of the club, until her death in 1915. A touching incident of her faithfulness was the finishing of a piece of Laurel work in her last sickness; when remonstrated with, she calmly replied, "I know I am not going to get well, and to finish it will not worry me nearly so much as will the thought of leaving it unfinished."

Sister Ida Pearson Etzenhouser, well known to the church for her varied activities, was soon called to other work. She spent three years in Utah as a missionary's wife and in study at the State University, fitting herself for advanced work. Brother and Sister Etzenhouser now have charge of the Social Service Bureau of Independence, and as such she aids the club with occasional counsel and advice, as her heart still holds a warm spot for these workers.

Sisters Viola and Eva Short, the originators of the society

—the latter its first president—have been, since its organization, and still are, among the workers.

The reader will pardon this digression. It was suggested that it be given in passing.

ITS DEVELOPMENT

Despite its poor start, in a few weeks the club had doubled in membership. Reference to the records, from which these



THE FOUNDERS OF THE SOCIETY

Mrs. Viola V. Short (left), and Mrs. Eva B. Short (right). Both have taken a devoted interest in the society from the first.

notes are taken, shows that two names of those who then joined are on the list yet, Mrs. F. C. Dunne and Mrs. C. Ed. Miller.

A purchasing committee was appointed, and material bought for making fancy articles, also for aprons and other useful articles, the money for this being dues collected from

the members. By June 1, 1906, all were busy at work for the bazaar, which was held at the end of the year. By this time the number of workers had increased to thirty. Meetings were held every two weeks, with the exception of what grew to be the customary suspension of work during the heat of summer —July and August.

A ten-cent collection was a feature of these afternoons, but after a time, for some reason, this was dispensed with; probably the society, later, was not so needy. The election of officers was held the first of each year.

The first social evening given by the Laurels, and the only one that year, was a Martha Washington box social at the home of William Pitt. Each member prepared a lunch box for two, and these were sold at a uniform price of thirty-five cents each.

Other members were added to the roll, and in the first twelve months of the society's existence, in addition to those already mentioned, fourteen of the present members were among those added. These were Mrs. T. J. Watkins, Mrs. Richard Trowbridge, Mrs. Joseph Sturges, Mrs. Will Bartholomew, Mrs. H. E. Shale, Mrs. Doctor Mather, Mrs. Thomas Crick, Mrs. Myra Brackenbury, Mrs. T. C. Hattey, Mrs. Mamie Luff, Mrs. Nettie Kemp, Mrs. Nell Brocaw, Mrs. William Roberts, and Mrs. Willis Campbell.

At this period meetings were held mainly at the home of Sister Maude Crick. In June, 1907, Eva Roberts (now Hols-worth) was added to the membership, and early in the following year the names of Mrs. C. E. Guinand, Mrs. Belle Moore, and Mrs. Flo McNichols were also listed.

The year 1908 was a busy one evidently. Several social events are mentioned, and the December bazaar netted the society over \$330. The bazaars, suppers, and other entertainments were held in the Dining Hall, which at that time had a

heavy indebtedness hanging over it, and charges were made for its use.

At this date appears the first total expenditures for the two and a half years. The summary reads:

"January 1, 1909.

"To date the society has given to the Sanitarium Building fund \$1,117.30, has paid to Dining Hall for use of same \$125, making a total of \$1,242.30 as the earnings of the club from June 1, 1906, to January 1, 1909.

"MRS. MAY MATHER, *Secretary.*"

SANITARIUM FURNISHINGS

Two years and a half and no furnishings. The Sanitarium had to be completed before these were needed, but in this year the furnishing began. The society had asked and received permission to furnish the dining room. A committee was appointed to assist Bishop Kelley in the selection of furniture, and the record shows an outlay for tables, serving tables, chairs, china cabinet, linens, felt, crash, silverware, lace curtains, and rods, of \$412.65.

After these entries in the record, one is not surprised to find in the minutes of the next meeting the following:

"The club adjourned a little early in order that those who desired might go to the Sanitarium and see the furniture."

It was a joy to behold: The large, long room with its neatly curtained windows, the array of beautiful furniture, and the well-filled china cabinet. The brethren liked the looks of it, too, as the minutes show that, at a meeting of the society shortly afterward, Bishop Roderick May, then local bishop, called and asked that the kitchen be furnished also.

One can cut a long story short by saying that later the kitchen was furnished. Reference is also made to this in the summary of 1910 expenditures, among which we find the following:

"For additional dining room and kitchen furnishings, \$64.
"Electric lights for church, \$5.

"Turned over to Bishop Kelley to apply on Dining Hall debt, \$600."

Presumably they were getting tired of paying rent.

There were the usual social activities during the year. This brings this sketch of the society up to the close of the year 1910, when a crisis arose which threatened its very existence.

To the beginning of 1911 the membership list had always been open to all. Necessarily the personnel and number varied somewhat from year to year, some dropping out, some moving away. However, the troublesome fact remained that while the social events were attended by the majority, the work-day meetings were left to the faithful few. At this date there were sixty-five enrolled members, while the record of the year showed an average attendance at these meetings of less than one seventh of the entire membership.

No one in particular was blamed. All enjoyed a good social time. As to the meetings for work, it seemed a case of what was everybody's business was nobody's business. Each absentee may have thought, "There are so many I shall not be missed if I stay away to-day." Nevertheless the result was disheartening to the few who felt it their duty, if possible, to be present for work.

THE CLUB REORGANIZES

There had been a growing discontent among the workers over this, which culminated in the last business meeting of the year, only nine being interested enough to meet to discuss future plans. At this meeting one sister impatiently remarked that all that was cared for was the social part, and added, "Let us quit." In the discussion that followed, "To be, or not to be" was really the question, and it is likely at this juncture that many societies do disband, owing to the indifference of the

majority. We will let the minutes of the meeting tell the story:

"December 22, 1910.

"Club met in Dining Hall with only nine members present. An attempt was made to form a plan to be followed the coming year, but could arrive at nothing satisfactory.



MRS. MARGARET HILDRETH STURGES

President for thirteen years, 1911-1923.

"The following resolution, however, was adopted:

"Moved that we continue the society, and at the first meeting of the new year the list of names and the by-laws be revised, and that all not reporting at that time be not considered members.

"Adjourned to meet at call of officers of the society."

In the interim, all whose names were on the list were noti-

fied of this action and requested to be present at next meeting.

This meeting was called February 1, and these are the minutes:

"Club met at call of officers, as provided for at last meeting, in the Dining Hall. Twenty-five members were present.

"Plans for the future of the society were discussed, the president calling on each member present for her opinion.

"After election of officers, reading of reports, and other regular business, it was moved, seconded, and carried,

"That we limit the society to thirty-five members.

"That every member be fined five cents in case of absence, if for any other cause than sickness.

"That the yearly dues be raised to one dollar."

Then follows the revised list of members. Some must have reported who were not present, as the list contains twenty-eight names.

This act of banding together the workers, and this alone, is the only cause that could have given rise, among the uninformed, to the unjust criticism which arose, that the Laurel Club was exclusive. No one was urged, none were denied, nor prestige nor power was a test for fitness, but simply a willingness to work.

As to why the number of thirty-five was mentioned, it was probably because it was thought to be—and has been found to be—a workable, manageable number to oversee. (A number of years later a social list was added, composed of teachers and others, whose duties forbid regular attendance, these assessed on an average with the working members.)

It is not the intention here to give this revised list of active members. This revision was made thirteen years ago, and it is a significant fact that speaks well for the earnestness of these workers that the greater portion of these names is on the register of to-day.

This revision was the true crystallization of the Laurel Club, whose members, avoiding all gossip and ill will, have worked together so long and so harmoniously, their constant association unconsciously drawing them nearer to each other as the years go by.

It might be fitting here to mention some who were helpers at this period, who for various reasons are no longer connected with the society. The record of these years has many familiar names. Among these we note the following, Sister Jennie Yingling, Sister Rene Bartholomew, Sister Dawes, Sister Phoebe Resch, Sisters Mary and Nellie Crenshaw, Sister J. D. White, Sister B. C. Loar, Sister Glenn, Sister Viola Blair, Sister J. A. Robinson, jr., Sister W. B. Kelley, Sister Ralph G. Smith, Sister William Erickson, Sister F. M. Sheehy, Sister Cudworth, and many others.

But to return to the record of events. It is pleasing to note that the attendance at meetings was more satisfactory, and by May the membership had increased to thirty-five.

Several socials were given, one reception, and the usual bazaar. The yearly financial report of 1911 among other items mentions over \$600 paid on church debt, \$200 on dining hall debt, and \$10 to Sister May for helping seat the London meeting place.

The expenditures of the next two years, 1912 and 1913, are placed together on the record, one of the items being a birthday donation to Brother Joseph. This was a social gathering of many of his friends besides the Laurels.

The report further shows \$300 paid on church debt, \$100 to Children's Home, Lamoni, some supplies purchased for the Sanitarium, a payment of per capita dues to the Woman's Auxiliary—the society having affiliated with it during this period—and \$300 was turned over to Bishop Kelley.

Several names were added to the list, only three of whom

remain. These faithful workers are Sister J. B. Rodger and Sisters Ida and Anna Williamson.

ACTIVITIES

Some of the various activities of these two years are noted. There were eight socials, two Dining Hall entertainments, a sale of needlework during General Conference, a picnic before the summer vacation, and the usual year-end bazaar. Mention is made of soliciting donations for this, which will be alluded to later.

At the beginning of 1914 it would seem from the minutes that the society thought it deserved a rest. After meeting and electing officers, and with mention of a reserve fund in the bank, a committee was appointed to look after the table linen at the Sanitarium, and they then voted not to meet again until fall. In further evidence of taking life easy the minutes close with this:

"Moved and carried that a committee be appointed to prepare a feast for the Laurels."

The next entry probably refers to this:

"May 26, the club met at the residence of Mrs. Ellis Short. Just an afternoon out. No work for the society, each taking her own work. A good time was had."

They met for work in the fall; a social was held, but later the planning for the bazaar was called off on account of the serious illness of Brother Joseph.

The expenditures of the year were few, \$62 for Sanitarium needs, a donation to the nurses' piano fund, the per capita tax, and a cash donation to the poor in lieu of flowers for Brother Joseph's funeral—according to his request—for the beloved leader of his people had walked so calmly and fearlessly down through the river of Death, and was lost to our sight. We could only imagine the welcome, "When all the trumpets sounded on the other side."

Returning to our record we find that the year 1915 appears to have been a busy one, after the long vacation. Six more names were added to the number, Sister George Green, Sister Alvin Knisley, Sister A. H. Goode, Sister Fred Green, Sister Hale W. Smith, Sister John Lloyd, and Sister Warren Peak.

Four socials were held, and a bake sale is mentioned— their first. Activity was especially increased after the summer vacation, as refreshments were dispensed with for the remainder of the year; and later, instead of the usual meeting every two weeks, they met weekly to complete work for the bazaar.

Over \$360 were raised during the year. The principal outlay was for various Sanitarium needs, \$165; for the branch, \$50; and for individual communion service \$145.

SARCOPHAGUS FOR JOSEPH SMITH

Two new names was added in 1916, Sister Nellie Parker and Sister B. R. McGuire. The main work of this year was the raising of funds for the purchase of the sarcophagus for Brother Joseph. The mention of this occurs in the minutes early in the year, a committee composed of the officers of the society being appointed to confer with President F. M. Smith as to the plan for raising the fund.

Solicitations were made, letters sent out, and donations received from all over the church were duly credited to each giver, in a complete list kept by the society.

The total amount so collected was \$1,481.13, to which the Laurels' contribution of \$856 was added.

On July 13 of the same year, the massive though severely plain sarcophagus was unveiled in peaceful Mound Grove Cemetery, with solemn and appropriate ceremonies.

While money was being raised for the sarcophagus, a piano recital was given at the Stone Church by Marie Riggs (now Erke) for the benefit of the fund.

The year 1917 was a period of general reconstruction in Independence Stake. As a result of consultation with church officers, and wishing to work in accord with their views, the society modified its methods and plans, in a way, so its activities were directed along several different lines, all looking toward better Zionic conditions.

The old-time bazaar, with the planning and labor spent on its accessories, and for which solicitation of various articles was a feature, became obsolete, an occasional sale of their work taking its place. In conformity with the wishes of the powers that be, these sales were held in the name of the society and not in the name of the church.

Sociability among the groups, lately organized, was stressed by officials to the club, and assignments were made for this work. It continued for a brief time only, as it was soon apparent that the groups, once established, were sufficient to themselves, hence the club's social gatherings were again of a more general nature, or rather they were later, for this was no time for amusement.

Volunteers for the Red Cross work, from our number, had been working for some time, and now the record is mainly of knitting for the soldiers—along with many other women and girls—all interested in a common cause. They met for this needful work at the Woman's Building. The only name added to the membership list this year was Sister Eunice Smith.

Owing to the kind of work done, the income was small. Among the expenditures we note the purchase of additional communion sets and plates, \$123, and for the Woman's Building, \$50.

In 1918 the work for the soldiers was continued, also the Red Cross work, and in addition Belgian relief work was taken up, and while the sewing machines hummed the knitting needles clicked an accompaniment.

In the yearly outlay is noted the purchase of four \$50 Liberty Bonds—two of these were given to the Christmas offering; Red Cross, \$50; encyclopedia for the library, \$100; furniture for Woman's Building, \$100; for beautifying Triangle Park, \$9; and tithing \$17—their first payment of tithing.

CHURCH LIBRARY

The reader will note the encyclopedia item above. Thereby hangs a tale too good to be left untold. The Independence L. D. S. Library—like some other institutions of its kind—was usually, as the Southerner would express it, "financially embarrassed." To the librarian's mind it could not hold up its head, as a library, without possessing the volumes comprising The New International Encyclopedia. After much thought, she decided to make a start toward the purchase price, \$100, by presenting the need to the Laurel Club and asking twenty-five dollars toward it. The society met at Sister John Lloyd's that day, and after presenting the request there was a brief silence, which was broken by one of the members remarking in an inquiring way, "We are not in the habit of doing things by the halves, are we?" They rose to their proverbial generosity in their answer, which was a vote to give the entire purchase price, to the satisfaction of all concerned.

In connection with this it may be stated that later on they also voted to give the library the sum of twenty-five dollars yearly, a part of which was to purchase the "Year book," to keep the encyclopedia up to date.

LATER ACTIVITIES

The two new names on this year's list are those of Sister Frederick M. Smith and Sister J. F. Curtis.

In the latter part of this year the war cloud disappeared. The minutes early in 1919 record the giving of Badges of Honor to three of the workers at the Woman's Building. These

were for having knitted the required number of hours. The recipients were Sister Joseph Sturges, president of the Laurels, Sister O. Tandberg, and Sister Weed.

A course in home economics was taken up under the supervision of a Government teacher, also talks on social work were given by Sister Mabel K. Smith. Several socials were given, two of which were free; at the others a charge of twenty-five cents was made to cover expenses.

Mention is made of a meeting at Sister Guinand's home, where during the afternoon an entire quilt was pieced for the Woman's Building, the hostess furnishing the material.

Sister Richard Lambert, Sister Frank Russell, Sister H. L. Loosemore, Sister J. A. Becker, Sister George Nesbitt, and Sister Joseph Arber were added to the workers this year.

A rummage sale was held which netted the society \$60, and a banquet was served for stake Sunday school officers and teachers in the Dining Hall. Covers were laid for two hundred at twenty-five cents per plate, and some one overheard the facetious remark that "Mrs. Laurel was a good cook." The cost of this affair was much lessened by the pies and work being donated by the members.

The record states that the total disbursements from January 1, 1918, to October 17, 1919, were \$536.96, leaving a balance in hands of the bishop of \$109.31.

The secretary of 1920 made a summary of the year's work, from which these items are taken: Only fifteen meetings were held, on account of the prevailing influenza the fore part of the year.

The study of social service and relief work was continued, and an increasing interest in civic work was shown. Considerable sewing was done for the Sanitarium. Several socials were given, being free to the guests, the expense being borne by the society.

Among the expenditures of the year we find: Tithing \$25, dishes for the Sanitarium \$50, furnishings for Woman's Building \$100, Triangle Park \$33, and flowers for funerals \$10.

The name of Mrs. R. V. Hopkins was added to this year's list. A picnic was held the last of June, before the summer vacation.

It would seem from the record that the society was a busy bunch. The minutes of 1921 deal with a host of activities. Here are some of them:

Lessons in citizenship, social service, civic improvement. A lecturer brought from a distance to tell of floriculture and how to beautify the home grounds. Cards bearing the slogan, "Help make Independence beautiful," lavishly distributed. Visits of committees to florists and their reports telling of discount on bulbs, shrubs, and plants. Talks on seeds and seed distribution. Committees appointed to place flowers in church on Sundays, and to purchase suitable receptacles for the same. Demonstrations on dress forms, and with electric washers. Talks on milk inspection. Talks on garbage collection—the agitation of this latter subject resulting in favorable action by the city council, so that now the disposal of garbage is no longer a problem in Independence.

As a climax of civic work, the club entertained Group 17, it having won the prize for making the greatest improvement in beautifying its surroundings.

A Sanitarium Christmas tree was provided at the holidays, by which that institution was materially benefited by donations of canned fruit, vegetables, linens, and dishes.

Among expense items is noted the payment of \$20 for lecturer's expenses and a further outlay for communion service of \$90.

The year 1922 seems a continuation of the varied activi-

ties, with work for the Sanitarium paramount. It was decided that for the year, each member pay two dollars cash (more if desired) as a donation, dispense with the yearly sale, and have a Christmas social instead.

Sister Granville Trowbridge and Sister J. Cochrane were voted in as new members. During the October General Conference, a reception or get-acquainted meeting was held for conference visitors, over three hundred attending.

The financial report shows disbursements for dishes, curtains, and linens for the Sanitarium, for library, and other needs amounting to \$329.

At the first meeting in 1923 plans were formed for the year-end sale. It was decided that each member make five articles for it.

During hospital week at the Sanitarium, the Laurels, by request, on May 10, served refreshments to all visitors.

CAMPUS

Having pledged \$500 to the Campus fund, the club obtained the exclusive right of this beautiful park, which had lately been acquired, for an old-time Fourth of July celebration, in the hope of raising a part if not all of their pledged subscription. There was an immense amount of hard work and some discouragement connected with the undertaking, the town officials being slow to cooperate, but it proved a great success, the lowest estimate of the crowd in attendance being ten thousand.

It was a strenuous day for these busy workers, supplies were repeatedly replenished, and grateful mention is made in the report later of those assisting who were not members.

There was a fine display of fireworks in the evening, this being the town's contribution to the event.

After all expenses were paid, \$564.71 was turned over to the bishop. On August 3 the Campus was the scene of one

of the largest receptions ever given by the Independence Saints. This was for President F. M. Smith and wife, the occasion being their twenty-sixth wedding anniversary. A beautiful basket of roses was presented them, and fitting responses for



MRS. SUSANNAH S. WATKINS

President since 1923.

the occasion and the gift were made by each. This was an outdoor affair and, the invitation being general, about four thousand persons were present.

In November occurred the priesthood Father and Son Banquet, at which three hundred and fifty plates were served for them alone.

Three new names were added to this year's list. They

were Mrs. Frank Mills, Sister Stella Chapman, and Sister Maude Benson.

The activities of the year closed with an oyster supper and the usual sale. The yearly expenditures were \$1,421.16.

OFFICERS

At the election of officers in 1924 Sister Joseph Sturges, the beloved president of the society for over thirteen years of its existence, graciously but positively declined the office longer. A rising vote of thanks was given in recognition of her faithful service.

Sister T. J. Watkins was elected in her stead and reelected in 1925. It is remarkable how few changes have been made in the officers, considering the years of the society.

Aside from these already mentioned, the office of president was held for one year by Sister Lena Bartholomew, one year by Sister Viola Blair, and for a half year by Sister Mabel Erickson and Sister Rena Bartholomew. Mrs. Joseph Mather filled either the office of secretary, treasurer, or vice president for twelve years, holding the latter position at the time of her removal to California in 1920.

Mrs. Watkins served an apprenticeship as secretary for six years before she became president. Mrs. C. Ed. Miller was for four years secretary, and Mrs. Nettie Kemp vice president for three years. These are some of the examples of long service to the society.

In 1924 Sister Zaidie Hartshorn—the present efficient secretary, Sister Downs, and Sister Ruby S. McKim were added to the society.

The Woman's Building, which had been for some time the social center, being employed to other service, its furnishings were moved by proper authorities to the Institute Building.

On April 1, 1924, the Laurels held their first regular meeting in the rooms at their new and pleasant quarters, at the

Institute Building, which make possible the entertaining of larger numbers than ever before.

On April 15 a luncheon at twelve o'clock noon and a banquet in the evening was served to the Joint Council of the Presidency, Twelve, and Order of Bishops.

A SUMMARY

As some important items in regard to finance have been overlooked, such as carpeting and recarpeting of the Stone Church, at a cost of upwards of \$700, will say in this connection, on information given by the president of the society, that altogether, exclusive of the fund raised for the sarcophagus, the amount expended by the club, for various purposes, up to date, 1925, is over \$10,000.

Along with this showing, the sociability and social events have been a factor not to be overlooked and have been appreciated by the many who have attended. A Laurel social evening always brings a goodly number who enjoy these gatherings.

As to the spirit of good will and comradeship among the members, it is sometimes expressed, as one remarked, "I like all the Saints, but when I meet any of our number, some way they seem just a little nearer to me."

It is almost touching to see the way they keep track of one another, though some may move to distant parts. Sometimes an absent one is made glad by a letter from the whole club, showing that she is still remembered, and a letter from the absent to the society is always greeted with pleasure. They might even feel aggrieved did not the usual remembrance of a box of ripe figs come yearly from a certain quarter in California.

As to the future plans for work, there are some good-sized ones outlined, and time, we hope, will tell of their accomplishment.

THE JOURNAL OF HISTORY

BY SAMUEL A. BURGESS

As announced in the July issue, the JOURNAL OF HISTORY is concluded for the present, at least, with this issue. It is naturally with deep regret that we view its passing. It has had a splendid field to occupy, and during much of its history has occupied that field successfully. But it has not had the support of the church and church members such as to justify the Board of Publication in its continuance.

Difference would prevent the present editor from urging its continuance on the basis of a medium of expression of the Historical Department. He recognizes frankly that he has not made of it all that he would have liked in the past two years, though in fact our experience is only measured by a year and a half up to the time that the notice was given of its discontinuance. The work of the department was new. We were just now beginning to get into shape and entertain hopes that a feasible plan would be found, acceptable by the church officers and Board of Publication in particular, for maintaining and supporting this publication, and such as would lead to its more effective service to the church and for the church.

As a matter of historical interest, we have gleaned a few expressions from the historians of the past concerning the field this magazine has occupied; the reasons for its first organization and for its continuance. The reason first given was to preserve old church documents. Its use in that respect has been very limited. Within the first year and practically ever since, its field of service has been declared to be with students of history and to present fairly the history of the church.

It has acted as an introduction to men and women of the best class in this country, and has continued even up until this present year to open the way for the correction of historical

inaccuracies and the confusion of this church with the church of Utah. This has proved during its history its greatest field of service, as well as permitting the preservation of many records of importance and interest.

In 1920 Walter W. Smith, as church historian, recommended to the conference the organization of a historical society, the dues of which would cover subscriptions to the JOURNAL. We have also urged this two or more times to the church officers between the two conferences, October, 1923, and April, 1925. We had hoped that some such method would be found which would first unify all the district, state, and local historians, help them to feel the importance of their work, set forth a pattern to help them in their historical writings, and to associate with them any others who are also interested and should be interested in history in general, and the history of the church in particular. This would result first in financial support to the JOURNAL, but, more important, in more and better contributions, and third, in wider information. Fourth, in encouragement to those working locally to prepare under difficulties many times, and without due appreciation and help, the history of the various branches and districts.

We had hoped to have some such support from the general church officers and the board, but they have reached the conclusion to discontinue for the reasons stated—the cost of publication and lack of financial support.

The extracts which follow are taken from the reports of the past historians, quoting only a few paragraphs referring to the JOURNAL and referring to the ideals and work before this department.

In the Reorganization Jason W. Briggs was chosen church historian in April, 1853. The appointment was reaffirmed at different times. He prepared some manuscript which was finally secured by Heman C. Smith after he was appointed his-

torian, but unfortunately was lost in the Herald Office fire of 1907. Jason W. Briggs was released on April 14, 1886.

During all this period the need of a Church History was repeatedly recognized. Finally, on April 10, 1896, the conference authorized the Board of Publication to choose a historian.

The board reported that they had secured the services of Brethren Joseph Smith and Heman C. Smith to prepare a History of the Church, and that they had selected as historian, Frederick M. Smith, on May 1, 1896.

In April, 1897, the church elected Heman C. Smith as church historian and gave him privilege of selecting his assistant. He at once nominated Frederick M. Smith, and this nomination was approved by unanimous vote.

In 1900 the conference requested each of the quorums and all other departments to prepare a record of their work for the Church History for each year's report.

In 1901 Frederick M. Smith resigned, and during the year Elder D. F. Lambert was nominated as assistant, and the nomination approved by the conference of 1902.

Also in 1901 the church historian was authorized to appoint district historians. Under this Heman C. Smith appointed a number, and Walter W. Smith in 1919 appointed or reappointed some forty or fifty district historians.

The work of the historian was taken up quite fully for the first twelve years in the preparation of manuscript for the first four volumes of the Church History. This of course as we have briefly pointed out was done by Heman C. Smith. Joseph Smith acted as a member of the revising committee, and was appointed as one of the original editors, but stated probably on several occasions that the work was done by Heman C. Smith and that he had attempted to make no change. The manuscript was submitted to him, however, before publication.

As above stated, the Herald Office fire destroyed the manuscript history of Jason W. Briggs in 1907. In the historian's report to the following General Conference, in April, 1907, the following suggestions were made:

Suggestions:

1. That the fifth volume of History be issued as soon as practicable. We had thought that we would urge the publication of this volume a year or two ago, but refrained thinking that a few years would make little or no difference, but now we regret that we did not urge it before, for had we done so and the church seen the importance of it several years of work now lost would have been saved.
2. That a periodical devoted to history and biography be provided for as soon as found practicable. Had this been done before many valuable articles and documents would have found their way into print and been saved that are now irrecoverable.
3. That this office be supplied with photographs of all officials of the church, so far as possible, accompanied with biographical sketches, for preservation and future use when necessary.

It will readily be seen that had such an arrangement as this been made in the early church, and the matter collected been preserved, it would have been of untold benefit and pleasure to us now.

The present will be as important to the future as the past is to the present.—General Conference Minutes, p. 971.

To this, reference was made by the First Presidency in their report on Monday, April 15, as follows:

The church historian has for a number of years past, in his reports to the conference, spoken of the apparent necessity of a journal in which to publish some of the rapidly accumulating matter in the historical department. The Presidency suggests that if the editors of the *Herald* are unable to give space to this matter which should be published for the sake of being put where it is permanently and generally available, then the Board of Publication should be asked to arrange for the publication of this matter, either as a supplement to the *Herald* or as a special historical bulletin and periodical, perhaps quarterly, each number of which can be a thesis, monograph, or symposium on some particular historical subject connected with the development of the church.

The advantage of the publication of this matter in a bulletin outside of the regular columns of the *Herald* would be that articles of much greater length than are readily available for the *Herald* could be published, and the matter could be kept separate and more readily available for historical reading, reference, and study. Another advantage, too, is that subjects could be treated at much greater length than they can in the regular volumes of church history.—*Ibid.*, p. 995.

Pursuant to this, the General Conference on the 17th moved that the recommendation in the Presidency's report concerning publication of matter to be issued by the Historical Department be taken up. The motion was adopted, and the matter was referred to the Presidency, Historian, and Board of Publication with power to act.

It will be noted that the church historian had been urging the importance of such a work prior to this catastrophe. Among such records of suggestions prior to 1907 in the report of the historian we note the following:

To the General Conference of 1904:

There is accumulating in this office a large amount of work of a historical character that would be of great value to the church, and would furnish much needed information to the ministry; but it is not possible to publish it all in the histories of the church from time to time. When the church is in a condition to do so, a periodical in which some of these reminiscences and items of important history should be published, would be of material benefit. The church in Utah already have a periodical of this kind and have several assistant historians collating and publishing reminiscences, biographical sketches, etc., giving them their peculiar coloring, which, when placed before the public, gives them an advantage in educating the people according to their views of the issues involved. We have at present no recommendation to make covering this important subject, but submit it here for consideration and thought, that the body in its own time may take such action as to it may seem proper.—*Ibid.*, pp. 666, 667.

To the conference of 1905:

We again call attention to the fact that there is a large amount of material in this office, and constantly accumulating, that would be of great benefit to the church if a periodical were issued in which it could be sent out, conducted by some one familiar with the matter to be used. The Utah Church is getting this kind of literature before the public in large quantities, coloring it to suit their peculiar institution, while we are not utilizing our resources to correct wrong impressions and get the true facts of history before the reading public.—*Ibid.*, 753.

To the General Conference of 1906:

We again call attention to the large amount of literature accumulating which should find its way into print by some suitable arrangement therefor.—*Ibid.*, p. 855.

To the conference of 1908, the committee appointed in 1907 reported to the Presidency as follows:

The committee to which was referred the publication of a JOURNAL OF HISTORY reported:

To the General Conference: Last conference there was a matter referred to the Presidency, Historian, and Board of Publication, relative to the publication of a journal suitable for publication of such manuscripts and documents as were in the historian's office, or likely to come therein. I take pleasure in informing you that this committee took the matter under advisement and agreed that a publication was needed and referred the matter to the Board of Publication with the suggestion that a publication be issued quarterly to be known as the JOURNAL OF HISTORY, and a board of editors was suggested. The Board of Publication concurred, the JOURNAL has made its appearance, as most of the members of the conference are doubtless aware, being issued from the Herald Office, and edited by Heman C. Smith, Frederick M. Smith, and D. F. Lambert.

Respectfully submitted,

FREDERICK M. SMITH, *Secretary Presidency.*

INDEPENDENCE, MISSOURI, April 6, 1908.

—*Ibid.*, pp. 1068, 1069.

In 1909 and in subsequent years in his regular report to the General Conference, the historian, Heman C. Smith, made the following comments:

Other items, which we have heretofore reported upon, such as deaths of leading officials, public discussions, dedications of houses of worship, reunions held, branches organized, ordinations to office, etc., are omitted from this report for the reason that it is our intention, and has been our practice in the year past, to record these items in the JOURNAL OF HISTORY.

During the last year we have in some respects been better situated for work than in the years that are past, because of the very convenient office provided for this department in the Herald Office building. But we have been hindered a greater part of the year by sickness of the assistant historian, and sickness in his family, which have prevented him from his duties in the office for a large portion of the time. This has also resulted in requiring more attention at the office by the historian than in past years.

The JOURNAL OF HISTORY, edited by a board consisting of Frederick M. Smith, of the Presidency, and the historian and assistant historian, has been published quarterly during the year; and, though it has not been sustained as largely as it should have been by the membership of the church, yet it has been the means of placing us in better condition before the public than any measure that has been adopted by the church

in the past. We have on our exchange list for the JOURNAL OF HISTORY from twenty-five to thirty publications, nearly all of which are historical publications, by historical societies, such as state historical societies, and those of a more general character. This not only results in placing in our hands for reference and information valuable matter collected by all these historical societies; but it places our work in the hands of those who are prominently connected with the writing of history, and before that class of individuals who have the most influence upon the molding of history for the future. This will place us in an excellent position to correct errors of the past that have crept into histories and encyclopedias.

We have long seen the necessity for a publication of this kind and the great possibilities that were before it, but we have succeeded during the first year of its publication in getting before the public much more than we anticipated; and we are very much pleased with the results.

The church cannot afford to let this enterprise fail for want of support. We trust, therefore, that it will be brought to the attention of the membership everywhere, and that they will see the necessity of amply supporting this publication which is accomplishing that for which we have so long hoped and prayed.—*Ibid.*, p. 1161.

[1910.] The release of the historian from other responsibilities, thus permitting him to devote more attention to this department, has enabled us to take up some features of the work hitherto neglected; and yet we have not been able to realize the possibilities before us. The historical work is of a nature that it will engage all the help we have or can get; the only question is, How far with our present resources will we be permitted to go? . . .

The JOURNAL OF HISTORY is still growing in influence and coming into notice in historical circles. This desirable condition which we had in view principally in founding this periodical, we have succeeded in reaching far better than we had anticipated when the publication was first issued. Our work is noticed in many of the publications of a historical character, and we are also obtaining an accumulation of historical matter from these publications which is valuable to us. By thus getting into touch with those who are the makers of history, we are quite sure that the writing of sensational and historically erroneous accounts of the church for encyclopedias and histories and for the current press, will become more and more unpopular. Yet we are sorry to say that this periodical is not sustained by the church members to the extent that it should be or the importance of its work demands.—*Ibid.*, p. 1332.

[1912.] The JOURNAL OF HISTORY is still extending its influence among people of historic note, and is the chief medium through which we have reached and are reaching these avenues of usefulness, and these opportunities for imparting information, and correcting misrepresentations of history so long current. . . .

I hope that the church, in dealing with this department, will look solely to the good of the church, and continue me so long as the interests

of the work can be best served thereby, and then make such changes as may be wise without reference to personality. I am thoroughly imbued with the spirit of this work and delight in it. I think too much of its importance to be willing to stand in the way of its development. So should the church now, or at some future time, discover that the interests of the department can be best served by the appointment of another, I hope no valuable time will be lost in making the change.—*Ibid.*, p. 1534.

[1914.] The JOURNAL OF HISTORY still remains a strong factor in reaching the influential class of writers and publishers. The first of June, Sister Vida Inez Smith severed her connection with this office, and hence her valuable service in research work has been lost to the department, but we have secured the services of Brother Rupert A. Wight, who is making excellent promise of a valuable assistant in the Historical Department. At the last conference Joseph R. Lambert resigned from the committee on revision of Church History, and John W. Wight was chosen to succeed him.—*Ibid.*, p. 1822.

[1915.] The JOURNAL OF HISTORY continues to be the chief medium of gaining access to the historical world and getting in touch with the best writers.

The historian, through the earnest efforts of President Joseph Smith, had opportunity during the year to carry out more fully the divine injunction to "travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever."—*Ibid.*, p. 1969.

[1916.] The JOURNAL OF HISTORY finds its way into the most advanced historical circles and is an indispensable help in the work of this department. This, its most important function is however not financially remunerative, and hence the JOURNAL should be more liberally supported by the Saints in order that this demand may be met without loss to the church.

It is not now necessary to beg the privilege of representing ourselves in encyclopedias and histories to the extent it once was, but we have received from several publishing houses invitations to write sketches and short biographies, including an invitation to write biographies of the late President Joseph Smith and our present presiding officer, Frederick Madison Smith, for Encyclopedia Americana.

The historian has been received into several of the leading historical societies of the country, including the National Historical Society, with headquarters at New York City. Of this he has been elected to life membership and chosen a vice president of the society.—*Ibid.*, p. 2124.

In 1918 the Presidency, Twelve, and Presiding Bishopric were authorized by the conference on recommendation of the

Presidency to report the reorganization of the Historical Department. Pursuant to this, Herbert S. Salisbury was appointed an assistant historian.

In 1919 Heman C. Smith closed his services to the church and to this department, as he passed away at the Independence Sanitarium during the conference of April of that year. Walter W. Smith was appointed in June, as his successor, by the Joint Council, and we note from his report to the conference of 1920 and 1923, the following recommendations or suggestions:

We desire to make the Historical Department of the greatest service to the church. We are anxious to preserve the current history, and present in the most available and useful form the historical data already collected. We hope to be of service to the ministry, both local and missionary, in their work, and to this end we recommend the following program of work as what we would like to do:

The consolidation of the office, and the removal of the same with its library to Independence, Missouri.

That the connection of the church historian's office with the department of history in Graceland, if maintained, be supervisory only.

That more opportunity for research work, with regard to original sources of the latter-day work, be provided for.

That a historical society or association within the church be formed, with a view to stimulating the collection and preservation of historical data, and the circulation of the JOURNAL OF HISTORY.

That the historian's office be the custodian of all historical manuscripts of original nature, letters, rare volumes, and papers of historical value.

That additional help be provided in the form of assistant historian; that a curator of the library and museum of historical materials be appointed.

That the manuscript of the fifth volume of Church History be completed and published in the next few months.

That a shorter history of the Latter Day Saints, a handy reference volume, of popular price, be published at the earliest convenience.—Ibid., pp. 2949, 2950.

[1923.] The JOURNAL OF HISTORY has been continued, and we believe has been more useful outside of the church than in, as indicated by a large number of inquiries coming from libraries and associations who subscribe for the magazine, or who may be carried on exchange.

We have answered many inquiries, both to the ministry of the church, and to educators, historians, government officials, and private

individuals outside of the church. We have tried to make the office as useful to the ministry and membership of the church as was possible. We have rendered considerable assistance during the year to the brethren conducting debates and making defense against the attacks on the church.—*Ibid.*, p. 3347.

From the above it would appear that even with a limited circulation the JOURNAL OF HISTORY has performed a valuable service in the past, and that there is before the department a large field for service which is as yet only partially developed.

Therefore, not for personal reasons, but on behalf of the church, we regret with this issue to record the passing of the JOURNAL OF HISTORY, with the completion of its eighteenth volume.

Because this volume marks the suspension of the JOURNAL OF HISTORY, we have had to use the space to complete articles already started rather than offer new material or attempt a proper balance.

Alexander Campbell says: "The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the Grand Apostasy was completed, till the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty. A veil in reading the New Institution has been on the hearts of Christians, as Paul declares it was upon the hearts of the Jews in reading the Old Institution towards the close of that economy.

. . . The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have broken the covenant, and have formed alliances with the governments of the earth."—Christianity Restored, 1835, pp. 184, 185. Christian System, 1867, pp. 180, 291.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from page 351.)

In August of this year (1919), Sister Cornish and youngest daughter, M. Leotis, came to the coast to be with me during our Bellingham reunion, to visit some of the Saints whom they had known, and to see the ocean and other sights. We visited Nanimo, Bellingham, Vancouver, New Westminster, Hammond, etc., some of the Saints assisting us in defraying our expenses. Especially did Brother Richard Hartnell, my old-time playmate, hereinbefore mentioned, help us.

After arriving at home about the middle of August, I put in some discourses in our branch and did some preaching in Artland, Saskatoon, and elsewhere.

In October and the first of November the Far West stake officials were planning for me to come there and assist them. They no doubt thought that a stranger coming in among them might be an assistance in helping to liven up the work. At any rate, it interests a congregation to have a change of speakers, so in November I received a letter from the president of the stake as follows:

SAINT JOSEPH, MISSOURI, November 12, 1919.

ELDER JOHN J. CORNISH,

Senlac, Saskatchewan, Canada.

Dear Brother Cornish: Recently, at a priesthood meeting of the first Saint Joseph Branch, it was decided to make a missionary campaign in this city, beginning as soon in the month of November as possible, and we have decided that you are the man to do the preaching for us.

I have just returned from Independence, Missouri, and have obtained the consent of the First Presidency and of the Twelve for you to come to Saint Joseph. They told me you were thinking of going into Ontario, but they are entirely willing that you should come here first. The intention would be to hold the meetings in the First Branch. Of course if you could continue longer than for this one series, no doubt

other branches in the city would be pleased to have you. But I am writing you in behalf of this one meeting only, and inasmuch as you probably have other demands we will not ask that you do more than hold this one series of meetings. We will see that your expenses are met and that you are well cared for. The homes of the Saints will be opened for you to call and see them and get acquainted with them, doing a splendid work among them and outsiders.

Now if you can possibly make this trip, I hope you will do it. We think you are the man—your temperament, your hearty feeling of good fellowship for the Saints, your desire to promote the interests of the work, form a combination which leads us to conclude you will be the right man in the right place. We will advertise you well; will get our own people, and do all we can to get outsiders to come. We will have our singers well prepared to support you, tract distributors and other committees at work to make these special meetings a great success.

The work in Far West Stake is going forward. It is not so easy to push it in the cities, but Saint Joseph being the center place of the stake is an important point in the development of the stake work. I cannot very well say more. I think you will comprehend the situation.

Please advise me at your earliest convenience, that we may prepare and carry out this project in good form, in every way—by prayer and by work—to make it an entire success. Am sure you will be greatly blessed in the effort, if you come, and that it will be a satisfaction to you to do something more directly connected with the preparation work of the gathering of the people into this central region of country.

With very best wishes, I am,

Sincerely your brother,

R. S. SALYARDS.

From this letter we felt sure that Brother Salyards pleaded well and called loud. I felt it my duty to answer, as I had been "left without a definite mission," so I "could be sent to different places where the Presidency would deem advisable." I gladly accepted the invitation, and in the early part of December, 1919, I arrived at Saint Joseph, Missouri, but because of a coal shortage, meetings could not be held in public buildings except on Sundays. During the week we occupied in cottages and the homes of the Saints. Of this I record the following items from the *Herald* under the heading of "Far West Stake":

The First Saint Joseph Branch, by conference with general authorities, has imported Brother John Jerusalem Gospel Cornish from Sas-

katchewan to hold a series of meetings. He came in December, but because of the fuel conditions was limited to Sunday services at the church and week-day cottage meetings, in which he pleased his hearers with his clear-cut, forceful gospel discourses. He spoke also at the second and third branches.

Accompanied by Brother E. F. Robertson, Brother Cornish held a ten-day meeting at Guilford. John came back to his old form again, and the people found it impossible to withhold attention. Attendance was good, and the people were stirred throughout that section, the general consensus of opinion being that they "never before heard so able a preacher in this town." He "makes it laughable at times, but there is always a good logical point in his jokes." He went to Bedison to preach the funeral sermon—he did not preach a "funeral" mind you, Mr. Editor, but a funeral *sermon*—the occasion being the death of Brother Hans Froyd.

The First Saint Joseph Branch will hold a series of meetings, with Brother Cornish as speaker, beginning Sunday, January 4, to continue indefinitely. The Saints have been urged to attend and to bring others. We look for a revival of the people and hope for additions to our number.—*Saints' Herald*, vol. 67, p. 41.

I was glad to meet our Brother E. F. Robertson, whom I had met a few years before in Winnipeg, Manitoba. Brother Robertson was one of the stake presidency of Far West Stake and was about the only one of the ministers in that part who was at liberty to take me to the homes of the Saints to visit. He was a splendid companion. We visited in many homes of the Saints, and in homes of some who were not members. We were glad to be permitted to be together, and we both labored to build up the work we love so much. We visited some Saints who had not attended meetings for some time but who seemed to be revived and again began to attend the meetings. We also became acquainted with some who were members of other churches, and they became interested in the angel's message. I believe if we could have been permitted to continue the work in that part, we would have accomplished much more good, because more were coming at the close of our meetings than when we began them. But I was called to go to the city of Toronto, Ontario.

I was very glad that I could form the acquaintance of Brother J. L. Bear and do some preaching at his branch, as I was somewhat acquainted with his father, with whom we labored in Michigan.

While in the branch over which Brother Bear presided, I was blessed as in other places. I told him some would surely come into the church, and in a week or so two were baptized.

About the 16th of February I received a letter from the Presidency saying:

Brother T. W. Williams has requested to be permanently released from appointment at Toronto, Ontario, after the last of March.

After consultation with the Twelve, we are prepared to advise you that you get to Toronto at as early a date as practicable in view of your plans in Saint Joseph, so as to get the situation well in mind before he leaves, which may be by March 15, and be prepared to hold things down there until a successor is selected or your appointment for that place is made permanent for the coming year.

Very truly yours,
THE FIRST PRESIDENCY.

Well, thought I, what next! Just as I had in three or four places in Saint Joseph roused up to that extent that from this on we will begin to do something by way of additions, I am called away! I had also planned to be at the coming General Conference, and if I went to Toronto, I would not be able to attend the conference. Right on the spur of the moment I wrote NO! and went on to tell the Presidency that I was in the same State in which the General Conference is to be held, and as I had not been enabled to attend but one conference for about sixteen years, I wanted to be at this coming conference.

But the more I wrote, the more I began to think, Why, I have been in the church nearly fifty years, and never have I at any time refused to do what Brethren Joseph or Blair told me, neither under the present administration, and I will not do so now. I then finished my letter by saying: The forego-

ing has been my desire, but if you still think I should go to Toronto, I will do what you say.

To which I received the following:

INDEPENDENCE, MISSOURI, January 21, 1920.

ELDER JOHN J. CORNISH,

Saint Joseph, Missouri.

Dear Brother: Yours of January 19 is at hand, and we have read with interest and very carefully, and have had consultation with the members of the Twelve thereon. We dislike to disturb your plans and interfere with your desires regarding attending General Conference and visiting the places you have in mind; however, it seems necessary that some one should go into Toronto and get the situation there thoroughly in hand before Brother Williams leaves, which may be about the middle of March or a little later. And in our judgment you are the one best adapted to that work who is available for it; and it will please us greatly if you can so arrange your affairs as to get into Toronto at an early date. . . .

We are glad, indeed, to note that your meetings in Saint Joseph have been so successful.

Very sincerely yours,

THE FIRST PRESIDENCY,

E. A. S.

I then filled two appointments at Cameron and sent word ahead that I would call and preach a sermon or two at Grand Rapids and Detroit, Michigan, and at Windsor, Chatham, Bothwell, London, and Toronto, Ontario. I had some splendid meetings in all of the above-named places. It did me so much good to visit our Brother E. K. Evans in Grand Rapids, our old-time friend and brother and grandson in the gospel, together with many other Saints with whom I had been acquainted for years. At Detroit, some of the Saints came from Pontiac. It must have been a full half hour before I could leave the stand, as scores of them were lined up around the platform to shake hands with me. Several seemed to know me whom I had forgotten, and others who were young when I left Michigan now had grown up to be young men and women.

One: "Don't you know me, Brother Cornish?"

"No, I cannot recall your name."

"Why, I am so and so."

"Yes?"

"Why, you blessed me, and baptized me."

"Yes?"

Maybe another, "Have you forgotten me?" etc.

Oh, I would be so glad if I could be permitted to go all over the old stamping grounds in Michigan once more. And yet so many of the older ones are gone over on the other side, it would be almost like a new generation—a new church.

In Chatham I met my old-time friend, brother, and son in the gospel, Joseph Luff. We were glad to meet. We preached to each other and listened to each other in both the Chatham and the Bothwell Branches. I left him in Bothwell and went on to London. Bothwell (three miles out) is where I first heard and obeyed the gospel, and London is where I first preached it, but oh, the disappointment! Over a hundred I knew when I left that city, but at this return only six or eight did I know. Some had moved to Michigan, many to Independence, Missouri; others to Kansas City, Kansas, and other States; and many others to paradise. But one elder moved his family to Toronto; later the man went—God knows best!

From London I went on to Toronto.

Shortly after reaching Toronto, I picked up the *Herald*, and among the Far West Stake items I found the following:

Evangelist John J. Cornish finished his revival services in Saint Joseph by a series of meetings in the South Park Mission and the Second and Third Branches. He then went to Cameron, speaking twice there, thence on to Chicago, Toronto, and goodness only knows where else. He is a platform orator and covers lots of ground, for the way he prances up and down and back and forth before, behind, and around those big gospel charts is a caution, to say the least. Then, too, he is an advertiser; for announcing his subject to follow he cries, "Don't miss it! Don't miss it; you can't afford to!" And the people come and listen, and he catches them "comin' and goin'"! Is it right, Mr. Editor, for a man to hypnotize people in that way and just make 'em sit and listen while he fills 'em full of the gospel? He sure does it. Watch that man Cor-

nish; he's gray and bald, but there is lots of snap in him yet. He never ought to die!—*Saints' Herald*, vol. 67, p. 210.

I found Brother T. W. Williams and a nice branch of Saints who were remaining steadfast in the faith, and all seemed glad that I came among them.

Brother Williams had (according to previous arrangements) three Sunday evening appointments in the theater. He filled one of them and introduced me to the assembly, telling them I would discourse to them the two remaining Sunday evenings. This I did to large congregations and with good liberty of speech.

I labored in the main church and visited in the other smaller branches on the outskirts of the city; visited and labored among the Saints and endeavored to build them up in the most holy faith.

I also visited Mr. R. C. Evans at his home, in hopes of having a good visit with him and also to assist him, if possible, to see his mistake in breaking away from the true way and lecturing against it. He had said he would "make the church tremble."

But he had changed very much from what he was in other days. I was not invited to take my hat or coat off, neither to be seated; but I sat on a chair with my overcoat on and holding my hat in my hand, while he walked the floor, back and forth and kept up a constant talk of slander and abuse against the church and its leaders, both the living and the dead, until I broke in, and said: "Why, Richard, I did not come to talk about that!"

"Well, what did you come for?" he asked angrily.

Said I, "Why, I came to have a visit with you on account of old-time acquaintance, and to assist you out from under the cloud, if possible."

But he continued. I finally arose and said, "Richard, I

will not listen to such stuff. You know you are telling me things that are not so, and I will not listen to you."

"Well, sit down then," said he, "and we'll talk about something else. I will give you credit for coming to see me. You are the only one of the whole church who has come to see me."

"Now, Richard, have you forgotten so soon that Brother Macgregor came and talked to you; and you surely have not forgotten that Joseph Luff talked to you. Has your mind already become so darkened that you do not know when you are telling the truth or a lie?"

He then raged and started to tell me what a liar Luff was, etc. I arose, walked up to him, and putting my hand on his shoulder, under the calm influence of the Holy Spirit of God, said, "Richard, in this you are willful. You know this gospel is true as well as I do. The hand of the Almighty will be upon you, and it will not be well with you in the end. Good-by, Richard."

Before I was one block away from his home, the calm, gentle Spirit of God came upon me and inwardly said, "You have done your duty. He will not repent. His days are numbered."

Eleven months from that time, while I was holding a series of meetings in the city of Saskatoon, one evening as I was about to commence our meeting, Brother Birch Whiting came into the hall and said, "I just read in the Saskatoon daily *Star* that Bishop R. C. Evans of Toronto is dead." Poor man!

While in Toronto on Sunday, May 9, a wonderful coincidence occurred. I copy from an account I gave of it at that time, as published in the *Herald*:

My heart was made glad on Sunday, May 9, when in Toronto, Ontario, President F. M. Smith delivered a discourse to the Saints of that place in their church on Soho Street, on the subject of Zion, and the conditions that should prevail, etc., when at the same time 35,000 Jews were parading the streets of Toronto in celebration of the acceptance by Great

Britain of the mandatory over Palestine. An elder and I on our way to the church passed group after group who were preparing for the parade. I suggested that I take down what was written on one or two of their banners. While doing so, the elder said to one of the Jews, "This man [pointing to me] has been preaching this for over forty years. Our church has been preaching it for nearly one hundred years."

He and those standing by seemed to be glad to know that the Saints were so favorable to them, and in the assurance of their return to the land wherein their fathers dwelt. One of their banners read, in letters about ten or twelve inches square, "God bless the British Empire." Another, "Our long-awaited expectations have been realized." One more, "Pride of Israel, S. B. S. Our faith and hand is for Palestine."

Feeling glad that as a church we were so interested in their return, one of them pinned his little badge on the lapel of my coat, and another standing by pinned his on the coat of the elder who was with me. (I have forgotten the elder's name—he came down from London.) Those badges bore the impression of the British flag with the Jewish flag under it—combined.

This was a wonderful coincidence, and neither knew of the other's movements until it occurred. It is the Lord's doings—and marvelous in our eyes.

The *Toronto Globe* says (May 2, 1920): "Doctor MacNordui, the famous essayist and Zion leader, says the Jews are now only awaiting the British mandate for Palestine to become effective before they emigrate there."

One week later this came about. The same Doctor MacNordui said: "We hope that in ten years there will be nearly five million Jews settled there. Five thousand Jews have already signified their desire to remove to Palestine. And I am informed that the Oriental American Society, recently formed in New York, will invest \$150,000,000 for the purpose of establishing economic relations between America and Palestine. This is not charity, it is business. Ultimately, we hope to have a Jewish republic established on the broadest and most democratic lines."

So God is moving for and with his people, both Jew and Gentile, and we must be workers with God.

Jewish leader, Chaim Weizmann, said: "My message from San Remo is that the political foundations of the future Jewish state in the Holy Land are being laid satisfactorily. It is the Jewish duty to make good in the rebuilding of Palestine as a national home. The Jews must sink all differences to develop the beautiful land of Israel into a model state."—*Toronto Globe*, May 7.

"Sokolow said that last month had been the most eventful of Jewish history. Two thousand years of military rule in Palestine was coming to an end. San Remo marked the beginning of a new era for the Jews."—*Ibid.*

The editor of the *Globe* said about the parade in Toronto May 9:

"The procession, which was almost two miles in length, assembled at three o'clock at the Zionist Institute on Beverly Street. From there it passed to Spadina Avenue, and to Queen, up young to College, and back to Beverly, taking almost two hours to pass, and being one of the most orderly and well-organized the city has ever seen. Great was the rejoicing manifest everywhere.

"'Can you imagine greater?' said a prominent Zionist to the *Globe*. 'We have waited 2,000 years for this moment, and at last it has come. The prophetic scriptures are coming true.'"

Wonderful! and more so considering that we have the scriptures to assist, and a living prophet to lead and further instruct. While they have and believe in God and the Old Testament only, yet that belief has followed them and their children for the last two thousand years.

God is with his people and will bless them in their endeavors to establish Zion and Jerusalem.

J. J. CORNISH.

—*Herald*, vol. 67, p. 656.

To give them a rest at Toronto, I went north to Burks Falls, near where reside my sister Mary Brock and her husband, Thomas, both of whom have lately obeyed the gospel. I preached once to them and some neighbors in a private house in Burks Falls, then back to Toronto.

During my stay in Toronto, I preached about twenty discourses in the Toronto Branch and in the suburbs, Dansville and Humber Bay. Also by special request I put in three or four discourses in Hamilton. While in Toronto I received an encouraging letter (forwarded from Grand Rapids, Michigan) from Brother Salyards of the Far West Stake, a part of which reads as follows:

SAINT JOSEPH, MISSOURI, February 19, 1920.

ELDER JOHN J. CORNISH,

Grand Rapids, Michigan.

Dear Brother Cornish: I have yours from Cameron, and it caps the climax of your triumphant tour through Far West Stake. You came to us, crossing our sky like a brilliant comet; now you are gone.

The "flu" has followed in your wake, and our attendance has been very light. Bad weather has also contributed to this. However, we are hopeful that returning health and brighter days will bring the people out again.

We appreciate the work you did, and, as you know, you made many friends here. Brother Robertson is staying with the Second Branch, try-

ing to reach the people who became interested during your preaching. A number of us attended the Third Branch social this week, where we met quite a number, among whom was that couple of the Presbyterian Church. . . .

Sincerely your brother,

R. S. SALYARDS.

All such is cheering and encouraging to the minister on his way. Thus we are helping each other and, in all, "workers together with God."

I am also glad to say that all of the members in and around the Toronto Branch were very kind to me. Upon my departure they had a nice little entertainment, in which we all enjoyed ourselves. At the close, the president of the Toronto Branch presented me with a purse (the amount of which I have forgotten, but sufficient to help me on my way home) together with the following:

TORONTO, ONTARIO, May 18, 1920.

Dear Brother Cornish: On this the eve of your departure for your home in western Canada, we feel that we cannot permit you to leave without, in some way, expressing our appreciation of the unselfish service rendered to our branch in promulgating the truth, which we love so much and for which you have spent almost fifty years of complete service.

We are proud and happy to claim your acquaintance and hope it will be our good fortune to have you with us again in the near future. We, therefore, ask that you accept this purse as a simple means to express the esteem in which we hold you.

Wishing you a safe and happy journey home, with all that a divine Providence may see fit to bestow upon you and your family,

On behalf of the Toronto Branch.

I left Toronto on the 19th of May, 1920, and started for home, going through Michigan and calling at Port Huron. Had a fine visit with Brother Fetting, president of the branch, and arranged to visit and preach in the following-named places: Minden City, McGregor, Deckerville, Port Huron, Flint, Freesoil, Fountain, and Ludington, preaching once in each place except Freesoil and Fountain. As I was in Free-soil over Sunday, I preached there in the forenoon, being called upon to preach a funeral sermon at Fountain in the afternoon.

I returned to Freesoil to fill the evening appointment. Then by the urgent request of members and nonmembers of Fountain, I preached in their hall Monday evening to an interested congregation and with splendid liberty.

The next evening I filled the appointment at Ludington and at midnight got aboard the boat and crossed Lake Michigan, landing the next morning at Manitowoc, Wisconsin. Reached home June 4 and found my people well.

It was what might be called a flying visit through Michigan, having but a short stay at any one place, yet I saw many of my old-time friends and Saints—sons and daughters in the beautiful gospel we all love so much—besides meeting many new members. I also had the grand privilege of telling the blessed gospel story to hundreds of people on the way.

During the year 1921, I was not in the ministerial field all of the time, as right in harvest time people are too busy to attend many meetings in the Northwest, and in the winter time it is so cold that most of the time but few can attend meetings at all.

About the first of June, 1922, I received from headquarters the following letter:

INDEPENDENCE, MISSOURI, May 22, 1922.

ELDER J. J. CORNISH,

Senlac, Saskatchewan.

Dear Brother: Your name was under consideration by the Joint Council during its recent session, and by vote of the council you were placed on the superannuated list. You will understand, of course, that this action is considered by the council as a mark of honor and is extended only to those who, in the opinion of the council, have had a clean, honest record and have rendered faithful and efficient service.

Trusting that the Lord will continue to bless you and that you may yet render a great service, we remain,

Very sincerely yours,

THE FIRST PRESIDENCY,

By E. A. S.

This letter came to me as a great surprise, because I had not thought of ever being superannuated, but to labor on as best I could while I lived.

As I had heard so much of late years about the ministers being educated, and no one should be sent out into the ministerial field unless he had at least gone through the eighth grade, I thought it was well for me and the church that I had been called to the work over fifty years ago. For then I could not read my lessons or texts, yet by the help of Him who called me I had been the means of bringing many into the church.

In regard to education, I would like to be registered as saying that I believe our church should have the best educated men as ministers that the schools of the times can turn out. It may be preachers, like poets, are born not made, and instead of ordaining one to make him a preacher, ordain one who is naturally one.

The Lord has need of all whom he has called to service, both the educated and the uneducated, which means there is work for all, and each has a place none other can fill. While the educated minister may reach a few that the uneducated could not, yet the uneducated minister reaches those who are as sorely in need of salvation, but because of their lowly condition and illiterate state might not comprehend the angel message as it falls from the lips of the educated man.

Brother F. A. Smith once said to the brethren in the southern Saskatchewan district conference, "Brother J. J. Cornish has baptized over fifteen hundred people into the church, more than any other man in it."

Thought I, "I will not answer Brother Elbert's letter now. I'll think the matter over and be ready to answer him to-morrow."

After thinking over the condition of my wife, who is not

as strong as in the past, I felt more satisfied. My wife needs my help and care more now than in the years that are gone. We are about seventy years old now. As she has worked so hard and been faithful in bringing up our children in the faith (they are now all gone from us, caring for themselves), she needs my companionship more now than ever before. She once expressed herself to me, "John, you won't leave me alone so much now I am old, will you?" So I concluded that the action of the council in superannuating me was all right, as it does not hinder me from doing all the good I can and whenever I can. In the morning I wrote to the Presidency that I had received their letter informing me I had been superannuated, and while I thought I could have gone on a few years more, still as they did it without my knowledge or consent I would try to be satisfied.

I think I should report some labor in and around Daisy Hill, Saskatchewan, not far from Ruthilda and Glenellen post offices. In that settlement I preached several sermons, and about a dozen people came into the church. Among them was the son of Brother and Sister Lockyer, who had had an affliction in the body all of his life, and who when of proper age to go to school was not permitted by reason of that affliction. I learned from the parents that the physicians were unable to cure him. This son was baptized when his parents were. At the confirmation meeting, at which time we administered the sacrament, Brother Lockyer requested me to administer to him according to the pattern found in the Bible. I did so, and the boy was healed.

Now, whether the Lord healed him by obedience to the gospel or by the ordinance of administering to the sick by anointing with oil, I do not know, as many have been healed from their afflictions through obeying the gospel. I am a witness of that myself, as stated in the early part of this work,

and I have witnessed it for the last fifty years, all through my ministerial work.

In the beginning of our preaching, we had considerable opposition by the Pentecostal people.

Brother Lockyer came for me one day and brought me over to his home that he might get a better understand of the restored gospel. I was glad to go, but when we arrived at his home we found Elder Dey there. Elder Dey is the Pentecostal minister. After an introduction and we began to get warm (for it was a cold day), I said to the elder, "I think I saw you at one of our meetings in the schoolhouse."

"Yes," said he, "I was there and heard you preach one evening."

"And did you enjoy our meeting, elder?"

D.: "No, it made me feel very bad."

C.: "What did I say that made you feel so bad?"

D.: "Oh, that baptism is for the remission of sins and all such stuff. You get the baptism of the Holy Ghost, and that is all you want."

C.: "But did I not prove it by the Bible, and give you chapter and verse where you would find it?"

D.: "Yes, but you can get to heaven without being baptized. Get down on your knees in prayer to God, and he is faithful and just to pardon all our transgressions."

C.: "Why, then, did Peter in his first sermon after Christ ascended, tell the people to repent and be baptized 'for the remission of sins'?" (Acts 2:38.)

D.: "Water will not wash away sins."

C.: "Well, Peter should know best. When Christ sent them out to preach the gospel in all the world, he told them to baptize them. And Jesus also said, 'Except a man be born of water and of the spirit he cannot enter into the kingdom of God.'—John 3:5."

D.: "I don't believe it!"

C.: "You don't believe Jesus said that?"

D.: "Yes, he said it."

C.: "Well, don't you believe it?"

D.: "No!"

Sister Lockyer then said, "Well, there! He is right against the Bible."

Elder Dey would not talk any more on the Scriptures. He utterly refused.

Some time later Elder Roy Land moved into that part of the country, worked around there for some time, preached for them on Sundays, and baptized some more. Some time later Brethren J. W. Rushton and James Pycock went in there and organized them into a branch of the church.

A Brother Robert Day, who with his family had moved into that part of the country and had lived there about ten years, thought it was about time an attempt was made to let his neighbors hear the gospel. Thus a home was provided for the ministers to get the gospel before them. Brother and Sister Day came into the church in London, Ontario.

In the organization of the branch Brother Day was ordained to the office of elder and made president of the branch. Brother Fergeson was ordained to the office of priest, and Brother Lockyer to the office of teacher or deacon, and thus the work rolls on.

In the early part of 1924, my son W. J. Cornish, president of the Eastern Saskatchewan District, asked that the ministers of our branch move out and do some preaching to help build up the work. The place allotted for me was in and around the Delisle Branch. I went and spent nearly one month at that place. I preached twenty-two sermons in different parts of the branch to good congregations, numbering from

five to fifty outside people, besides the Saints, with splendid liberty at almost every meeting.

When I returned home to our Artland Branch, as the Saints are always anxious to know of our success, I reported that I had good congregations when it was not too cold to be out, and the people paid good attention.

I said, "Judging from past experience, if those people are looked after properly I believe when spring comes and weather is fit, fifteen or twenty will obey the gospel."

And in the spring Brother Scott, president of that branch, baptized twenty-three persons.

THE CHURCH IN OMAHA

BY ELDER CARL T. SELF

(Continued from page 379.)

January 19, 1906, the branch held their regular election of officers; F. R. Schafer was chosen president, Hale W. Smith, priest; M. A. Peterson, teacher; Carl T. Self, deacon; Sister H. W. Smith, clerk. During this winter Brother and Sister John F. Weston moved to Independence to make their future home, and all the Saints wished them success and happiness in Zion. At this same time Brother and Sister Huff moved to Cairo, Nebraska, and their membership was released to that branch.

The winter conference met with the Omaha Saints January 26, 1906. Elder H. S. Lytle was elected president, Charles Fry vice president, H. W. Smith secretary, and Brother Lytle Bishop's agent. There was not as large attendance as usual, but the meetings were good.

March 22, 1906, Sister Louisa Sylvester, wife of Brother Isaac Sylvester, died in Omaha after a long sickness. She had been a member of the church for nearly forty years and had always, when her health would permit, been active in the interests of the work. Her funeral was largely attended by the Saints and friends, and she was buried in Omaha. She was greatly missed by the Saints, especially those who were sick, as she was always attentive to the comfort and needs of the sick.

April 8, 1906, the Sunday school held its Easter exercises, and this year unusual preparations were made, a good program was rendered, and all were pleased and instructed. It was a few days previous to this that the terrible earthquake of

San Francisco occurred, and many people lost their lives and property. The mayor of Omaha asked the churches to take up a collection for the sufferers of that city and vicinity. A collection was taken up by the branch, and the proceeds were turned over to the city authorities to be forwarded. Brother and Sister William N. Hill, who had many acquaintances here, were in the disaster and returned to Omaha with a loss of all their property but thankful their lives had been spared.

May 16 of this year Brother Jay Butler and Sister Lulu Veal were married in Omaha by Elder Levi Gamet. Both Brother and Sister Butler were well known in Omaha. They moved to Inman, Nebraska, to make their future home.

May 20, 1906, Elder Charles Fry baptized John F. Pjerron, and there was only one other baptism this year. Brother F. R. Schafer baptized Hazel C. Edwards September 6.

May 23 Brother F. R. Schafer was recommended to the district conference to be ordained to the office of elder. The recommendation was adopted, and Brother Schafer was ordained May 31, 1906, by Elders F. A. Smith and Bishop G. H. Hilliard, who were visiting the branch and holding a series of meetings from which the Saints gained very much strength. During the month of May, 1906, Brother and Sister H. W. Smith moved to South Saint Joseph, Missouri, where Brother Smith was entering the mission force of the church.

During the summer of 1906, there were a number of visiting ministry of the church, and it was found necessary to make some provisions, so that the branch would have a fund from which to draw to defray their expenses. A resolution working out that plan was submitted by Presiding Deacon Carl T. Self and was adopted.

August 9, 1906, Helen L. Schafer, daughter of Elder F. R. Schafer, and Brother Harold T. McCaig were married at the home of the bride's parents, Elder Charles Fry officiating. A

large number of the young people of the branch were in attendance at the reception.

In October Brother and Sister John Howe moved to Salt Lake City and were granted their letters of removal, and at the same time Brother and Sister James Huff returned from Cairo, Nebraska, and Brother and Sister H. W. Smith returned from Saint Joseph, Missouri, to make their home in Omaha.

January 18, 1907, the branch held its annual election of officers, resulting in choosing F. R. Schafer, president; Hale W. Smith, presiding priest; C. M. Hollenbeck, presiding teacher; and Carl T. Self, presiding deacon. Brother Turner McCaig was chosen secretary.

During November and December and continuing to this time, a missionary effort was in progress in South Omaha. Elder James Huff reported progress and that they were in need of financial aid for the branch. Elder Huff was in charge of the meetings.

The district conference convened in Omaha January 26, 1907. Elder H. S. Lytle, district president, presided, assisted by Elder H. O. Smith, of Lamoni, Iowa. The meetings were well attended, and the Saints gained much strength from the discourses of Elder H. O. Smith. Brother Israel A. Smith, who had come to Omaha and accepted a position with the Carpenter Paper Company, was mentioned as one of the delegates to the General Conference by the district conference.

February 15, 1907, a petition was sent to General Conference asking that Elder A. M. Chase be sent to Omaha and vicinity as missionary. At this same meeting Carl T. Self resigned as deacon, and D. S. Condit was elected as branch treasurer.

It may be noted here that considerable interest was always manifest in the selection of delegates to the district con-

ference, and as evidence of this interest we will give the names of the delegates selected at a business meeting held May 17, 1907:

Brother and Sister D. S. Condit, Brother and Sister H. T. McCaig, Brother and Sister F. R. Schafer, Brother and Sister C. M. Hollenbeck, Brother and Sister James Huff, Brother and Sister Jay Butler, Brother and Sister E. R. Ahlstrand, Brother and Sister S. Francis, Brother and Sister H. A. Scott, Brother and Sister Edward Rannie, Brother and Sister H. W. Smith, Brother and Sister Wallace Greenslit, Brother and Sister A. Z. Leach, Brother and Sister S. S. Black, Brother and Sister LeRoy Wood, Brothers Arthur Stoft, Ray Rumel, William Stoft, Willis Pruden, Harry Condit, Carl T. Self, and Sisters Josie Harrington, Rachel Brown, J. F. Francis, Irene McCaig, William Nelson, Alice Schwartz, Eva Withee, Ann Starkey, John Black, Mabel Rumel, Imogene McCaig, Bertha Madsen, and Nellie Davis.

February 20, 1907, Sister Rose Houston was married to Mr. Charles H. Deards by the Reverend Frank.

Sunday, June 9, 1907, the Sunday school gave its regular Children's Day exercises, and the program was excellent. A large crowd was in attendance, and all enjoyed themselves.

September 13, 1907, H. W. Smith resigned as presiding priest of the branch, and E. R. Ahlstrand was elected to fill the vacancy. D. S. Condit was recommended for ordination to the office of deacon, and he was ordained September 24 by Elders J. R. Sutton, F. R. Schafer, and James Huff.

November 10, 1907, Elder J. R. Sutton began a series of meetings in the church which lasted for a number of nights, and the meetings were well attended. The Saints were strengthened thereby, but there is no record of any baptisms during this year.

During the fall of 1907, Brother and Sister T. A. Hicks

and family returned from Spokane, Washington, with the intention of making Omaha their future home.

November 8, 1907, Sister Amanda (Grandma) B. Rumel died in Omaha at the age of seventy-nine years. She had been a member of the church for thirty-eight years, having been baptized in Utah in 1869. She was the wife of Elder Nicholas Rumel, whose death occurred in 1905. Sister Rumel was widely known among the Saints of eastern Nebraska and was one of the pioneer Saints of the branch. Her funeral was largely attended.

The district conference met at Omaha, January 25, 1908, and the elders present were J. R. Sutton, M. M. Turpen, H. S. Lytle, J. E. Butts, and N. M. Rumel. Elder F. R. Schafer, president of the Omaha Branch, was chosen president of the district and was recommended to the high council for ordination to the office of high priest. H. T. McCaig was chosen district secretary.

The General Conference in 1908 (April) sent Elder J. M. Baker to Omaha as missionary to the city and district. He arrived sometime in May following. The Saints were pleased to have a missionary again.

H. W. Smith was ordained during the spring of this year to the office of elder by Elders M. M. Turpen, J. R. Sutton, and F. R. Schafer.

In May, 1908, the matter of securing a new location for church worship was discussed by the members of the branch, and a committee of three was appointed consisting of D. S. Condit, E. R. Ahlstrand, and Sister Irene McCaig to provide ways and means to that end.

Presiding Patriarch Alexander H. Smith came to Omaha and held a long series of meetings; also gave many patriarchal blessings. His services were appreciated by all the Saints. During June and July Elder Baker, with other missionaries,

held meetings on the streets in the city. They had good attendance, and much interest was manifest. The midweek prayer meetings were discontinued while the meetings were being held, so that the Saints could assist.

July 26, 1908, Elder F. R. Schafer, president of the Omaha Branch, resigned and was tendered a vote of thanks for his services. The matter of selecting a president was deferred and taken up at a special business meeting August 5, when Elder J. M. Baker was chosen as branch president. At this same meeting the committee on ways and means to build or buy a church building recommended that the Bishop be asked to allow the oblations from the sacramental services the first of each month to be given to the building fund, that a committee be appointed to solicit funds, that all persons and societies be asked to help, the money to be placed in the hands of the branch deacon. The consent of the Bishop was secured to allow the oblations to be disposed of as suggested. The following committee was appointed: D. S. Condit, W. N. Hill, H. A. Scott, E. R. Ahlstrand, J. F. Francis, jr., and Sisters Alice Schwartz and H. T. McCaig.

August 2, 1908, Joseph Leon was baptized by Brother E. R. Ahlstrand, and August 8 Harry Fairfield was baptized by him. The following day Elder James Huff baptized Myrtie A. Leach and Mary B. Leach, and on August 16 Brother E. R. Ahlstrand baptized Charles C. Madsen, jr.

August 7, 1908, Elder C. E. Butterworth visited the branch and preached for the Saints. They were glad to see him again, remembering his work with them when he was assigned to Omaha to work in this field. At the same time E. R. Ahlstrand, branch priest, resigned. His resignation was accepted, and on the 19th Elder F. R. Schafer was chosen to fill the vacancy.

During the month of August of this year, the Saints joined

with the Council Bluffs Saints and held a reunion in Council Bluffs. The meetings were well attended by the Saints, and much benefit was derived therefrom.

Much interest was manifest by the young folks of the branch in music, especially the singing. In pursuance therewith a choral society was organized in August by LeRoy Wood, and much good music was rendered for the branch services. The branch made a contribution of one dollar per week to the fund, and September 23, 1908, the branch made provisions to secure a piano for the benefit of the society.

September 24, 1908, Sister Bertha J. Madsen and Mr. Edward A. Leonard were married by Brother E. R. Ahlstrand. The wedding was held at the church, and a large number of the Saints and friends were present.

During the summer of 1908, Brother and Sister M. A. Peterson and family returned from Inman, Nebraska. They were enrolled as members of the branch, and the Saints welcomed them and were glad to have their help in the branch work.

October 4, 1908, Brother W. T. Lowe baptized John C. Howe and wife, Anna Howe.

January 27, 1909, was the regular branch business meeting for the election of officers. The following officers were elected for the coming year: J. M. Baker, president; F. R. Schafer, associated with James Huff, E. R. Ahlstrand, and Walter T. Lowe as priests; C. M. Hollenbeck and M. A. Peterson as teachers, and D. S. Condit and Carl T. Self, deacons. H. T. McCaig was chosen as branch clerk. The branch now numbered 332 members.

The district conference was held in Omaha, February 6 to 8, 1909, and was presided over by H. S. Lytle and James Huff. The conference elected Elder J. M. Baker as president of the district and Sister Anna Hicks district secretary. The

district joined with the Western Camp-meeting Association for the conduct of the reunion for the coming year. Elders J. R. Sutton and H. N. Hansen, missionaries for the district, did the preaching, and all enjoyed themselves with the visiting Saints. The district delegate system was abolished at this conference.

The Saints of Omaha missed the presence and help of Sister Alice C. Schwartz who moved to Chicago to make her future home. About this same time Brother and Sister H. T. McCaig moved to Des Moines to live. Brother McCaig resigned as secretary, and May 29, 1909, Brother F. R. Schafer was chosen as his successor.

June 6, 1909, the district conference again convened with the Omaha Saints. Elders J. M. Baker and J. R. Sutton were in charge of the conference. At this conference Elder F. R. Schafer was chosen as vice president of the district. On account of the absence of the records, not much more can be ascertained regarding this conference.

June 20 was Children's Day, and the entire day was devoted to the exercises. There was a large attendance at both morning and evening meetings, especially at the exercises in the evening, and the programs of the day were pronounced a real success. Elder J. M. Baker baptized William Gatewood, and he was confirmed at the evening service.

August 1, 1909, a communication was received from Apostle J. W. Wight, recommending Robert E. Burgess for ordination to the office of priest, which was passed by the branch, and the brother was ordained.

August 21 to 29 all meetings of the branch were suspended on account of the reunion in Council Bluffs. There were a large number of Saints in attendance at the reunion, and many of the Omaha Saints camped on the grounds.

September, 1909, Brother and Sister S. E. Marmory and

family moved to this city and afterward became actively engaged in the affairs of the branch.

The business meeting called for September 29, 1909, was postponed, subject to the call of the president, due to the street car strike then in progress. This meeting was called by the president, Elder J. M. Baker, October 20, 1909. A resolution was passed providing for a building committee to locate a site for the erection of a new building or to purchase another building and to sell the present church building. The committee consisted of H. A. Scott, D. S. Condit, and J. M. Baker. At the same time efforts were made to secure the services of some of the leading men of the church to hold a series of meetings and ask Council Bluffs to join in the services. The committee on arrangements consisted of Brothers T. A. Hicks, H. A. Scott, D. S. Condit, and C. M. Hollenbeck. The committee succeeded in securing the Lyric Theater in which to hold the special meetings. Elders J. W. Wight and F. A. Smith came and held the meetings which began on Sunday, February 13, 1910, and ended on the 29th. The Saints went to considerable efforts to advertise the meetings by posters on the streets of the city and by cards and advertisements in the newspapers of the city. The sum of \$272 was raised by the Saints for the meetings. February 6 was set apart as a day of fasting and prayer for the success of the meetings. There was special singing, the meetings were well conducted, and the gospel was preached in force and power. The Lord is indeed the judge of the results.

February 6, 1910, Sister Minnie Larsen and her daughters Mattie, Lena, Dora, and son A. Edward, moved to the city and were accepted as members. About the same time David Lewis and wife moved to Omaha from Chicago and were received as members of the branch.

The finance committee was working towards the raising of means for the purchase and erection of a new building, and on May 25, 1910, the finance committee reported that they had collected \$289.17 towards the new building. The committee also reported that the location at Twenty-fourth and Ohio Streets was the most favorable, and that the lot could be purchased for \$1,500 on terms of \$375 payments. The lot was 45 by 110 feet, and the branch by vote authorized its purchase. This was the first real step taken by the branch toward the erection of their new church.

The branch was visited by Elder R. O. Self, missionary to the district. He was in attendance at the meeting of May 25 and gave some advice. Brother and Sister Hale W. Smith moved to Lamoni, Iowa, during the spring of 1910, as Brother Smith had been called to do work for the general church.

July 10 Elder J. M. Baker baptized Harry P. Leach, and on September 18 Brother E. R. Ahlstrand baptized Paul C. Madsen.

September 28, 1910, Branch President Elder J. M. Baker presented names for ordination to offices as follows: M. A. Peterson, elder; Arthur Stoft, Ray Rumel, H. A. Scott, priests; John Howe and D. S. Condit, teachers; and S. E. Marmory, deacon. Brethren Peterson, Howe, Condit, and Marmory accepted and were referred to the district conference for ordination, but Brethren Stoft, Rumel, and Scott asked for further time to consider and for an evidence of the call. The Saints were requested to pray for the brethren that they might receive an evidence of the call. M. A. Peterson was ordained an elder at Omaha October 12, 1910, by Elders James E. Kelley and R. O. Self; and S. E. Marmory, a deacon. John Howe was ordained with D. S. Condit to the office of teacher at the district conference at Decatur, Nebraska, October 8, 1910, by Elders Levi Gamet, J. W. Wight, and J. W. Smith. These

brethren were considerable help to the branch and an encouragement in the work in the city.

The committee on finance and church building and buying advised the branch that they had been offered \$1,000 for the old church building, and they also reported they had purchased a lot at Twenty-fourth and Ohio Streets. At the same meeting Brother D. S. Condit resigned as branch deacon, and Brother S. E. Marmory was chosen to fill the vacancy.

November 1, 1910, Elder J. M. Baker baptized Ella Loris Parrott.

A special meeting of the branch was called to consider the advisability of selling the old church. This was a matter that gave considerable concern among the Saints and especially the older members, as they had been many years in the old home, and many enjoyable times were had in it. At this meeting, November 2, 1910, a motion to authorize the committee to sell the present church property and start the building of the new church at Twenty-fourth and Ohio Streets was made and carried. The Bishop was requested for permission to sell the old church building. Brother Arthur Stoft had stated that he was willing to accept the office of priest and was ordained by Elders R. O. Self and James W. Kelley.

November 28, 1910, Sister Ann Starkey died at the age of eighty-two years. She was one of the pioneer members of the branch and had passed through many of the trying experiences of early frontier life. Her funeral was largely attended by the members of the branch and especially the older members. She was buried in Omaha.

The annual business meeting of the branch for the election of officers was called on the 11th of January, 1911, and Elder M. A. Peterson was chosen as president, W. T. Lowe presiding priest, with Brethren Stoft, Ahlstrand, and Sylvester as associates; D. S. Condit and John Howe, teachers; and S. E.

Marmory, deacon. Isaac Sylvester was chosen clerk of the branch.

January 21, 1911, the district conference convened with the Omaha Branch. Apostle J. W. Wight was present at this conference and gave some interesting information relative to quorum organization, and his sermons were enjoyed by all the Saints. The district looked with favor on the proposition of joining with the Western Iowa and Eastern Nebraska Reunion Association. Elder J. M. Baker was chosen district president, Elder M. A. Peterson vice president, and Sister Anna Hicks, secretary.

February 9, 1911, Sister Stella Moran and Mr. Fred Lang were married. The wedding was well attended by friends of the couple, and many valuable presents were received by them.

The building of the church was progressing nicely, and the basement had been dug when it was discovered that additional finances would be needed to finish the work. The brethren succeeded in negotiating a loan with Mr. Charles Keck, son of Sister Keck, for \$2,000. About this same time (May, 1911), the Saints arranged a farewell meeting in the old church building, which was the silver anniversary service. A program was given, and appropriate speeches were made by some of the older Saints. There was a large attendance at the celebration, and all enjoyed themselves. The old church building was retained until the first of the coming year, when the new church building was completed and ready to move into.

May 10, 1911, Elder James Huff baptized Lydia and Harry McWilliams and Cora Bell McGeath. These were the first baptisms of the year.

H. A. Scott, who was superintendent of the Sunday school, asked for the use of the church for the Children's Day exercises, and June 18, 1911, the request was granted. These Children's Day exercises were always looked forward to as a

time of interest to the Saints of the branch and the Sunday school scholars. The interest was manifest by the large attendance at the celebration, and everyone enjoyed the well-rendered program.

July 2, 1911, Elder J. M. Baker baptized William, Eva, and Verna Eden, and the 30th of the month he baptized Iola, Marmory, Charles, and Bessie Phillips, and Viola Madeline Scott.

October 11, 1911, the finance committee for the new church showed total receipts of \$2,603.99 for six months, which shows the sacrifices the Saints were making to raise money for their new building.

October 20, 1911, Sister Florence Hicks, daughter of Brother and Sister T. A. Hicks, died. She was buried in Omaha. All the Saints deeply sympathized with the family in their loss, and the funeral was largely attended by Saints and friends. She was remembered a number of years in the birthday offerings of the Sunday school.

November 8, 1911, Sister Anna Grover was married to Mr. Thomas Kinney. The particulars cannot be ascertained except that they were married at Kennard, Nebraska, by the Reverend Hiller, and a reception was held at the home of Sister Grover's brother.

In December the choir furnished a sacred cantata, which was well advertised, and the program was enjoyed by all present. The church was filled to capacity, and the program was well rendered. This was the last program given in the old church building, as the Saints moved into the new church building on Twenty-fourth and Ohio Streets in the latter part of December, 1911. The Saints were all well pleased with the efforts they made in securing their splendid new church building, which would seat almost two hundred and in addition had a basement for Sunday school and other meetings.

January 7, 1912, Elder Samuel S. Black died in Omaha at the age of sixty-five years, and was buried here. He had been a member of the church since 1868 and was well known to all the Saints in eastern Nebraska. Elder Black had always been active in church work; had been in the missionary field and traveled in the Southern States, and he will be long remembered by the older Saints of the branch. Thus was called home one of the pioneer Saints of the branch.

January 14, 1912, Brother and Sister Leon Snow moved to the city. He was very active in the musical activities of the branch.

At the business meeting of the branch February 7, 1912, the building committee showed for the construction and completion of the new church building, receipts, \$5,133.02 and expenditures \$5,131.17. The church building was equipped with an upper and lower auditorium, heating plant, kitchen, men's and women's toilets, and electric and gas lights. It was ample for the needs of the branch. At this same meeting the branch authorized the purchase of a new piano. Elder M. A. Peterson was chosen president; James Huff, Arthur Stoft, Isaac Sylvester, and E. R. Ahlstrand, priests; D. S. Condit and J. C. Howe, teachers; S. E. Marmory, treasurer and deacon; Brother Sylvester clerk.

February 17, 1912, the district conference convened with the Omaha Saints and was the first conference held in the new church. President J. M. Baker was in charge, assisted by Elder J. C. Crabb. The election of officers for the district resulted in J. M. Baker being chosen again as district president and Elder M. A. Peterson, assistant. The visiting ministry, Elders J. C. Crabb, Charles Derry, and H. S. Lytle, were the speakers of the conference, which was well attended by the Saints of the district and city. The meetings were of a spirit-

ual character and were strengthening and enjoyable to all attending.

March 27, 1912, a little difficulty had arisen between the branch and Brother and Sister Baker, and a committee consisting of John Howe, C. M. Hollenbeck, and D. S. Condit was sent to investigate and ascertain what the trouble was. They reported that all was well with Brother and Sister Baker, that no estranged feeling existed on their part, and the matter was dropped.

The spring General Conference changed Elder J. M. Baker's field, and he was sent to Eastern Iowa. Elder Paul N. Craig was sent to Omaha as city missionary. Elder Baker did not go to Eastern Iowa but remained in Omaha. Elder Craig arrived in Omaha shortly after the conference and entered in upon his work. He was new in the mission field, but his kind and congenial manner soon won for him the hearts of the Saints, and he was loved by all who knew him. Elder Craig, with the aid of the sisters, instituted the summer school in the basement of the church. A large number of the children of the Saints and the neighborhood attended. The movement received the recognition of some of the leading citizens and newspapers of the city and was well advertised through the press. It was indeed a noble effort, and much good for the work in the city was accomplished.

July 17, 1912, Elder M. A. Peterson baptized Violet M. Toye, and on the same day he married Sister Lillian Saunders and Mr. Charles Tabor. The following August 6, Elder Peterson officiated at the wedding of Sister Loris Parrott and Mr. Harry B. Davis. The wedding was at the home of the bride's parents.

September 8, 1912, Brother E. R. Ahlstrand baptized Ruth M. Edwards and LeRoy N. Edwards, and on October 20 baptized Mabel Francis and Cecil Alice Fairfield. Brother

Ahlstrand baptized Edward A. Leonard November 3, and Brother A. E. Stoft baptized Oliver W. Gribble November 20.

October 27, 1912, was set apart as rally day and reunion day for the Sunday school and the branch, and a good program was rendered by the children. All were well pleased, and a general good time was had.

President Frederick M. Smith visited the branch in November, 1912, and gave some interesting lectures and sermons to the Saints which were appreciated by all. Brother Smith was pleased to note the good spiritual condition of the branch. He gave the Saints some instructions on the gathering problems.

In the fall of 1912 an effort was made to purchase the vacant lot to the north of the church building, which would make the frontage eighty-five feet on Twenty-fourth Street. This would give plenty of room and prevent any other building being put close to the church building. The lot was purchased for \$1,000, H. A. Scott and W. N. Hill being appointed a committee to close the transaction.

November 19, 1912, Elmer E. Stoft, a fine young man twenty-eight years of age, died in Omaha. His death was a shock to the young folks of the branch.

January 8, 1913, the branch numbered 333 members. At the annual business meeting for the election of officers, Elder M. A. Peterson was reelected president. Arthur Stoft was chosen priest; John C. Howe, teacher; and S. E. Marmory, deacon. W. E. Stoft was chosen branch clerk and Paul N. Craig, reporter.

February 8, 1913, the district conference convened in Omaha and was in charge of Elder H. S. Lytle and Brother E. D. Briggs for the morning prayer services. At this conference it was decided to solicit funds to purchase a district tent. J. M. Baker, Lloyd Marteeny, and Paul N. Craig were chosen

to collect the necessary funds. A petition was sent to the General Conference to change the name of the district from Northern Nebraska to the Northeastern Nebraska District. Elder J. M. Baker was selected president, M. A. Peterson associate president, and Sister Anna Hicks secretary and treasurer. This conference was attended by a good delegation from the Southern Nebraska District. H. A. Higgins, president of the Southern District, E. D. Briggs, and Zara Goldsmith were among those present. Elder J. L. Parker, H. S. Lytle, and H. A. Higgins were the speakers.

March 9, 1913, Sister Blanche Andrews, from Lincoln, Nebraska, was given both morning and evening to lecture on auxiliary work. The meetings were full of interest to all those who were interested in that work and especially the auxiliary workers. Much information was given in the interests of those institutions.

During the month of March, 1912, a petition was sent in to the Presidency and Twelve for the return of Elder Paul N. Craig to the city. All the Saints had learned to love Elder Craig and to know and appreciate his work.

There had been an effort to institute cooperation between the Council Bluffs Saints and the Omaha Branch in their work and to create a concerted effort for good. Accordingly, as the Council Bluffs Saints were giving a cantata an urgent invitation was sent to the Omaha Saints to attend. The problem was discussed, whether to suspend the evening prayer services, but it was decided that as many as could would attend, and those who could not should come to the prayer services.

Easter Sunday, March 23, 1913, was the great tornado in Omaha, which killed one hundred and seventeen persons and destroyed thousands of dollars of property and crippled hundreds of people and rendered hundreds homeless. The tornado came thundering through the city about six o'clock in

the evening, after a very warm and sultry day, leaving a path of destruction and death from a block to two blocks wide for a distance of about six miles through the residence part of the city. After it passed, fires started in its wake, many homes and victims imprisoned in the wreckage were burned, and it seemed indeed that the judgments of the Lord had come upon the city. All communication outside of the city was cut off, as the wires were blown down. The sight of the destruction and wreckage of the homes cannot be described in writing. The soldiers from Fort Omaha arrived on the scene a few hours after the catastrophe and assisted the suffering and distressed. All the hospitals in the city were soon filled, and the churches and public buildings were used for centers of relief for the suffering homeless. Other cities and towns responded with funds for the help of the destitute, and soon relief stations were established, free lunch rooms set up and the people fed. Some of the dead were so mangled that identification was impossible, and they were thus buried in unknown graves.

It was a day that will never be forgotten by the Omaha people. The church building was just in the edge of the path of the terrific storm. The chimney was blown down and the window lights broken; the outside and inside were smeared with dirt, which was driven into the wood and finish work in such a way that it was necessary to repaint the entire building. Some pieces of boards were driven through the sides and roof of the building; otherwise it was left unhurt. Several members of the choir were in the church practicing on the evening music for the Easter services at the time the storm struck, and while they were terribly frightened none were hurt. Among those present were Brother and Sister Paul N. Craig, Brother and Sister William E. Stoft, Brother Ray Rumel, and Sister Eva Eden. As soon as they were aware of the storm's presence, they rushed to the basement of the church, and some

one remarked, "Let us pray." Brother Stoft, in his usual matter-of-fact way, said, "I have already done my praying," and proceeded to brace himself against the outside basement door to keep the wind from blowing it in. None of the Saints of the city were killed or injured, although some lost their homes and property. The new home of Brother and Sister Lew Eden, which was in the direct path of the storm, was entirely destroyed and torn away from the foundation and blown to pieces, so that it was never found, and all their clothing except what they had on was lost.

Brother S. E. Marmory had his house damaged somewhat but not beyond repair. Also two residence properties of Brother H. C. Fremming were damaged and one blown from its foundation. The mayor of the city asked all the churches of the city to form tornado relief committees to assist in the work of reconstruction and relief. Accordingly the branch appointed a relief committee, with Brother H. A. Scott as chairman.

March 26, 1913, our brother Doctor H. A. Merchant, and Sister Clara Stella Stoft were married in Omaha, with Elder J. M. Baker officiating at the home of the bride's parents. A reception was held in the evening, and a number of vocal solos were rendered by Brother Paul N. Craig, with Sister Craig at the piano.

April 5, 1913, Sister Eva Eden and Mr. Burton Diller were married at the home of the bride's parents, and Elder M. A. Peterson officiated. The wedding was private, and no reception was given because the family had been through the tornado.

In May of this year, Brother and Sister J. M. Baker moved to Des Moines, Iowa, and were enrolled with that branch. Many of the Saints were sorry to see them leave, as

they had been active in the affairs of the branch for a number of years.

Elder Paul N. Craig again instituted the summer school in the church, as it had proved such a success the year before. The purpose was to provide activities for the children during the summer and to furnish them pleasure as well as employment and to keep the boys, especially, off the streets. The boys were taught to make baskets, paint, and to use tools, while the girls were instructed in cooking, sewing, and other things useful in domestic science. Many of these ideas were investigated by the educators of the city and instituted in the public schools. By this means Brother and Sister Craig soon found their way into the hearts of the children and likewise into grace with the parents.

May 9, 1913, Margaret L. Keatley was baptized by Elder J. M. Baker, which was the first baptism of the year.

May 28, 1913, Elder M. A. Peterson, branch president, presented to the branch the following recommendations for ordination: Brother R. W. Scott to the office of teacher, C. C. Coffeen to the office of deacon, William N. Hill and W. E. Stoft to the office of priest. The branch ratified the recommendations. The last two named brethren asked for further time to consider, and Brother Scott was out of the city. Brother Coffeen was ordained by Elders J. M. Baker and C. W. Prettyman. The branch was gradually getting into a good spiritual condition, and everyone was feeling well in the work.

June 8, 1913, Elder M. A. Peterson baptized Elmer R. Coffeen, Constance B. Potter, Gladys Potter, and Ottis B. Potter.

June 12 Apostle James A. Gillen came to the city for a series of meetings, and an ordination meeting was held that day. Brother W. N. Hill was ordained a priest by Elders S. Harding and J. A. Gillen; H. A. Scott a priest, by Elders

J. A. Gillen and S. Harding; W. E. Stoft a priest, by Elders C. W. Prettyman and O. Salisbury; and Roland W. Scott a teacher, by Elders O. Salisbury and C. W. Prettyman.

In June, 1913, E. R. Ahlstrand, A. E. Stoft, W. N. Hill, H. A. Scott, and W. E. Stoft were elected branch priests. John C. Howe, George Derry, Roland W. Scott, and C. M. Hollenbeck were chosen teachers of the branch. S. E. Marmory, C. C. Coffeen, and Carl T. Self were chosen as branch deacons. A. E. Stoft was chosen presiding priest, John C. Howe presiding teacher, and S. E. Marmory presiding deacon.

July 6 Elder C. W. Prettyman baptized Pearle and Mary Bourlier, and the following Sunday Brother A. E. Stoft baptized Janette R. Toye.

July 31, 1913, Sister Lena Larsen and Brother George Justesen were married at the home of the bride's mother by Elder T. T. Anderson.

Great preparations were made for the rally day to be held on the 3d Sunday in October to be followed by a series of meetings. The president of the branch appointed a committee consisting of Brethren A. E. Stoft, W. E. Stoft, and C. C. Coffeen and Sisters Mattie Larsen and Mabel Stoft to make the arrangements. The event was a grand success, and the choir under the direction of Paul N. Craig rendered some excellent music. This same month (October, 1913) Bishop E. L. Kelley, Presiding Bishop of the church, reported the church debt was \$75,000, and asked the Saints to make an effort to lift the debt. Accordingly, November 30, 1913, was set apart as "General Church Debt Liquidation Day." The committee on arrangements, M. A. Peterson, A. E. Stoft, H. A. Scott, T. A. Hicks, W. N. Hill, E. R. Ahlstrand, and W. E. Stoft, prepared a good program for the day, and a good spirit prevailed.

November 26, 1913, Elder M. A. Peterson, president of the branch, recommended H. A. Scott and A. E. Stoft for ordi-

nation to the office of elder, and T. A. Hicks to the office of deacon. December 3, 1913, the branch ratified the recommendations and provided for the ordination of Brother Hicks, and he was ordained by Elders Paul N. Craig and M. A. Peterson. In December the recommendation of Brethren Scott and Stoft was ordered forwarded to the district conference and missionary in charge. The brethren were afterward ordained (January 17, 1914) by Elders F. A. Smith and J. W. Wight.

December 10, 1913, was the election of officers of the branch, and Elder M. A. Peterson was chosen president for the coming year; W. N. Hill, A. E. Stoft, H. A. Scott, W. T. Lowe, and W. E. Stoft priests; C. M. Hollenbeck, R. W. Scott, John C. Howe, teachers; S. E. Marmory, C. C. Coffeen, and T. A. Hicks, deacons; W. E. Stoft, secretary; Brother Craig, chorister; Sister Craig, organist; Sister Alice C. Schwartz, correspondent.

Apostle James A. Gillen came to the city just before Christmas and held some meetings, which were enjoyed by all. The church was filled to capacity to hear him.

December 27, 1913, Brother E. R. Ahlstrand baptized Harold A. Madsen and Gustav A. Platz.

The district conference convened in Omaha January 17, 1914; and Elder C. W. Prettyman, who was chosen as president of the district in May when Elder J. M. Baker resigned, was in charge, assisted by Apostle J. W. Wight and Evangelist F. A. Smith. Elder M. A. Peterson was elected president, and Sister Anna Hicks district secretary. The conference was attended by Elders C. W. Prettyman and W. E. Shakespeare of the district, and J. W. Wight and F. A. Smith. The services were excellent, and there was a good spirit manifest and a good attendance.

February 20, 1914, Brother W. E. Stoft resigned as branch clerk, and Brother David Lewis was chosen to fill the

vacancy. Elder Paul N. Craig was returned to Omaha for the following year, and all were pleased, as he was well liked by all the Saints.

During the winter and spring of 1914, a big effort was made by the officers to raise funds to lift the church debt. The Saints as well as the outsiders were solicited for help with good results. Brother H. A. Scott was very active in the work, and several hundred dollars was raised.

May 8, 1914, William L. Wallace was baptized by Elder Paul N. Craig, and June 28 he baptized Fremming R. Self.

May 27 Carl T. Self was elected as one of the deacons of the branch.

June 24 was Children's Day, and great preparations were made for the event, especially by the Sunday school workers. A splendid program was rendered both morning and evening, and one of the largest crowds was in attendance that had ever been in the church.

July 29, 1914, Bishop Bullard came to Omaha and held a series of meetings, teaching the financial law of the church. His discourses were plain and pointed and were well received by the large attendance.

August 16, 1914, James W. Kelley, nephew of Bishop Kelley, was baptized in Omaha by Elder James E. Kelley.

During the early part of the summer of 1914, LeRoy Wood moved to Salt Lake City, where he was made auditor of the Oregon Short Line Railroad. The Saints missed him in Omaha, for he had always been active in the musical interests of the branch.

In August, 1914, Elder O. R. Miller conducted a series of lawn meetings at Brother and Sister W. T. Lowe's about two blocks east of the church. The meetings were continued for a number of nights and attracted considerable attention. They were well attended, especially by the nonmembers. A number

of people became interested, and some were baptized as a result.

The Saints were trying hard to pay the church debt, and considerable attention was given to it. At a meeting on September 30, 1914, the finance committee reported that the church debt was \$2,117.04.

The first Sunday in October, 1914, was set apart as rally day. A program was rendered in the morning, sacrament services in the afternoon, and preaching in the evening by Apostle C. A. Butterworth. During the week he continued to hold services, which were well attended.

In November, 1914, the city was billed for a big lecture on "Mormonism" at the city auditorium by Mr. J. Q. Cannon, a one-time Brighamite from Salt Lake City. This lecture was attended by hundreds of people of the city, but no effort was made by him to bring out the distinction between our church and the Utah Church. Brethren Coffeen and Hill and others of the Saints attended and tried to have him explain the difference between the two organizations. The controversy between Mr. Cannon and the brethren was published in headlines by the press of the city, and especially by the *World Herald*. In response to the good write-up, a vote of thanks was tendered by the branch to the *World Herald*. As a result of this incident, many inquiries were made concerning the relation of the two churches.

December 9, 1914, was the annual election of officers of the branch. Elder H. A. Scott was elected president; W. N. Hill, W. E. Stoft, W. T. Lowe, priests; John C. Howe, R. W. Scott, D. S. Condit, and C. M. Hollenbeck, teachers; C. T. Self, S. E. Marmory, C. C. Coffeen, and T. A. Hicks, deacons. Brother David Lewis, clerk of the branch, Elder Paul N. Craig, chorister, and Sister Alice Schwartz, correspondent.

In January, 1915, a move was made to advertise more

thoroughly the church in the city so that visiting Saints could find the church. Signs were placed in all the leading hotels of the city, giving the location of the church and the address of the missionary, Elder Paul N. Craig. This proved a great help to traveling Saints to locate the church, and many came to the services on Sunday throughout the year as a result.

February 24, 1915, President H. A. Scott stated that he had conferred with the missionary in charge, Apostle J. A. Gillen, and wished to present the name of Carl T. Self for ordination to the office of priest. The recommendation was adopted by the branch and the president authorized to provide for the ordination. Accordingly, on the 28th of February following Brother Self was ordained by Apostle J. W. Wight and Elder Paul N. Craig. In March following, Brother Self was chosen as one of the priests of the branch.

March 3, 1915, Elder R. Etzenhouser came to the city and gave two lectures from his charts on the characters of the Book of Mormon. These lectures were very instructive and were appreciated very much by the Saints, especially by those interested in the study of the Book of Mormon.

In the spring of 1915, Evangelist F. A. Smith came to the city and held a series of meetings in the church. An effort was made to arouse the people of the vicinity of the church by posters and cards distributed to the houses for several blocks surrounding the church, and cards were placed in the windows of the stores and business houses. As a result a number of outsiders came and heard the gospel.

March 24, 1915, John A. McDonald was baptized by Elder Craig, and May 19 Elder Craig baptized Frederick V. Lang.

May 19, 1915, after considerable discussion a resolution was adopted that no one using tobacco or intoxicating liquor should be sustained as a branch officer. This was considered

a step forward in the matter of setting an example to the world.

June 1, 1915, Brother Ray Rumel expressed his willingness to accept and perform the duties of the office of priest to which he had been recommended some time prior. He was ordained to that office by Apostle J. W. Wight and F. A. Smith. He was then sustained as one of the branch priests.

June 13, 1915, Elder Paul N. Craig baptized Lois Hollenbeck and Harold V. Lentz.

In the early summer of 1915, Brother and Sister B. M. Anderson and family moved to the city from Independence, Missouri. Brother Anderson took an active responsibility in the office management of the Carpenter Paper Company. The family became a great help and strength to the branch. About this same time Doctor and Sister Ruth H. Schoolcraft moved from Lamoni, but after a short time Doctor Schoolcraft became quite sick and was taken east for treatments.

July, 1915, the churches of the city were making great preparations for the coming campaign of Reverend Billy Sunday, and the branch was solicited for its support. While the branch did not affiliate with them as an organization, it was agreed that if any of the members wished to contribute their individual support they might do so. A large wooden tabernacle was erected on Fourteenth and Chicago Streets with a capacity of 10,000 people and at a cost of \$50,000. Several thousand conversions were made, and a general concerted fight was made against the saloons. It was one of the biggest religious efforts that were ever made in the city.

August 8, 1915, Mary Ann Murphy, Ruth Irene Murphy, and Kenneth W. Steele were baptized by Elder Paul N. Craig.

August 25 Elder H. A. Scott, president of the branch, presented the name of S. E. Marmory for ordination to the office of priest, and Ed Larson to the office of deacon. The

recommendations were adopted September 8, 1915, and accordingly on September 19 both were ordained by Paul N. Craig and M. A. Peterson and then sustained as officers of the branch in their official capacity.

September 15, 1915, Mrs. Lucy L. Byrne was baptized by W. T. Lowe.

In September Brother and Sister Arthur Stoft moved to Lamoni, Iowa, where Brother Stoft took charge of a laundry on the stewardship plan. He remained there for several years.

In November, 1915, the finance committee announced about \$800 had been paid on the church debt, and there still remained \$974.10 to be paid. The Saints had worked hard to pay off this debt, and Bishop E. L. Kelley finally permitted half of the tithing paid in Omaha to apply on the church debt, which was a great help to the branch.

During the summer of 1914, a mission was opened in South Omaha on Missouri Avenue and continued there during the summer, but when the cold weather came it was moved to Twenty-fifth and M Streets in the Moose Hall. The mission was first opened under the charge of Brother Arthur Stoft by the Omaha Branch officers and priesthood, but when Brother Stoft moved to Lamoni, Brother Carl T. Self was placed in charge of the mission. At first the attendance was very small, and it was thought it would have to be abandoned, but under the direction of Brother Self it began to grow and continued to grow during 1915 and became the nucleus for the Omaha South Side Branch. The mission was assisted to success by Elder James Huff, Brother and Sister George Steele, Brother and Sister M. L. Leach, and Brother and Sister Willis Pruden. Many trying experiences occurred, but the results more than paid them for their efforts.

December 8, 1915, Elder H. A. Scott was reelected as president for the coming year. W. E. Stoft, W. N. Hill, Ray

Rumel, S. E. Marmory, B. M. Anderson, Carl T. Self, E. R. Ahlstrand, and W. T. Lowe were chosen priests; R. W. Scott, D. S. Condit, C. M. Hollenbeck, and George A. Derry were chosen teachers; C. C. Coffeen, T. A. Hicks, Edw. Larsen, deacons; and David Lewis, clerk.

The Christmas entertainment this year was one of the principal events of the year for the Saints and the children of the Sunday school.

February 9, 1916, President H. A. Scott presented Carl T. Self to the branch to be ordained to the office of elder. The recommendation was adopted and referred to the district conference. The district conference convened in Omaha February 12, 1916, and Apostle J. A. Gillen attended and took charge of the conference. A resolution was passed to join the Western Iowa Reunion Association. The ordination of Carl T. Self was approved. The election of district officers followed, and Brother Self was elected district president. Sister Ora Odessa Jensen was chosen district secretary. The following day, the 13th, Brother Self was ordained an elder by Elders William E. Shakespeare and Paul N. Craig. Apostle J. A. Gillen was the speaker for the conference, and all enjoyed his discourses to the fullest extent. There was a good attendance at the conference.

In February, 1916, the Omaha Branch petitioned the General Conference for a missionary. Elder Paul N. Craig was called by the conference to teach and direct music in Grace-land College, and Elder Hubert Case was sent to Omaha as the missionary for the coming year.

April 11, 1916, Harrison J. Fryxell was baptized by Elder M. A. Peterson.

During June of this year Sister Nellie Grover moved to Omaha from Blair, Nebraska, and Sister Grace Thiehoff moved to Omaha from Saint Joseph, Missouri.

Brother and Sister J. M. Baker and Brother and Sister J. L. Parker moved to Omaha, and Brother Baker was appointed to work in the district as a missionary.

The church was repainted in July, 1916, and presented a clean appearance. The brethren in charge were praised for the work. A great effort was made during the summer and fall to pay the church debt, which finally succeeded in October.

June 11, 1916, Laveta G. Lowe and Joseph Lewis were baptized by Brother W. T. Lowe, and the same day Grace Genevieve Thiehoff and Eleanor G. Peterson were baptized by Elder M. A. Peterson.

Sister Ellen E. Wedge, the mother of Sister Hale W. Smith and Guy Munsell, died in a local hospital the 30th of July.

October 6, 1916, was a day to be remembered by the Omaha Saints, and big preparations were made for the celebration. Three great events in one—rally day, semicentennial of the branch, and church dedication. The branch had been organized for fifty years and had grown to a membership of near four hundred. The Saints had worked long and hard to pay off the church debt, and now the church was clear. Bishop Benjamin R. McGuire was present and preached the dedicatory sermon to a full house. The sermon was followed by an appropriate program by the Sunday school children in the forenoon. The keys and deed for the church were delivered by the deacons to Bishop McGuire. The keys were returned to them and the deed retained by the bishop. The mortgage which had been paid off was destroyed as a part of the ceremony. Dinner was served in the lower auditorium by the sisters of the branch. It was free, and a good feast was enjoyed by all present. At three o'clock was the social service of the afternoon, before which there was a baptismal service. Brother David Lewis was ordained to the office of priest by Elder He-

man C. Smith and Bishop Benjamin R. McGuire. At eight o'clock a crowded house listened to the general church historian, Elder Heman C. Smith, relate some of the early experiences of the branch and of the early Saints, leading up to the organization of the branch in 1856. Some of the early members of the branch present were Brother and Sister N. M. Rumel, Sisters Miller, Elvin, Ahlstrand, and Brother Isaac Sylvester. They were able to give some interesting experiences of early days. Just before the eight o'clock services the Religio gave an interesting and entertaining program, which was enjoyed by all. After a social good time the Saints dispersed. The day was one long to be remembered.

October 14, 1916, Sister Doris J. Anderson, daughter of Brother and Sister B. M. Anderson, was married to Mr. Harlow Fredrick, Bishop Benjamin R. McGuire officiating.

The Omaha South Side Branch, which was the results of the mission, was organized in the fall of 1916, and Brother James Huff was selected as the first president. Elder Huff, Kenneth W. Steele, Wallace H. Greenslit, Mortimor L. Leach, Willis Pruden, Eliza E. Marsh, Laura E. Huff, Matilda J. Leach, May Butterfield, and Marion Pruden were given letters to that branch. During this fall Sister Lorena Leeka moved to Omaha from Thurman, Iowa. She made her home in the city and became a great help to the young people and their activities.

December 13, 1916, was the annual election of officers, and Elder H. A. Scott was elected president of the branch; Brother S. E. Marmory, priest; R. W. Scott, teacher; T. A. Hicks, deacon; and Brother David Lewis, clerk.

December 17, 1916, Elder James Huff baptized Grace May Hester, which was the last baptism of the year.

December 27, 1916, Brother Henry Alma Merchant came to Omaha from Magnolia, Iowa, and entered Creighton College

of Dentistry to resume his studies. After graduating he went to Randolph, Nebraska, and practiced there for some time. He then came to Omaha, remaining there until he entered the ministry and went to the Society Islands on his mission, where he remained for some two years.

In January, 1917, the following brethren were sustained in their office as officers of the branch: M. A. Peterson, Carl T. Self, elders; W. E. Stoft, David Lewis, E. R. Ahlstrand, and Ray Rumel, priests; C. M. Hollenbeck, George Derry, and D. S. Condit, teachers; and Edward Larsen, deacon.

During the fall of 1916 and 1917 the priesthood printed a branch paper called the *Uplook*, which gave the news of the branch and the announcements of the meetings and doings of the various interests of the branch. It was mailed to the homes of the Saints. The paper was discontinued in the fall of 1917 on account of the expense of printing, but while it was issued the Saints manifested a keen interest in it.

In the latter part of 1916, Carl T. Self and H. A. Scott were recommended to the High Council for ordination to the office of high priest, and accordingly in February, 1917, upon the recommendation of the High Council of the church the brethren were ordained at Council Bluffs, Iowa, at the home of Apostle J. A. Gillen, by J. A. Gillen and B. S. Lambkin.

February 3, 1917, the winter district conference convened at Omaha, Elder Carl T. Self, district president, in charge. The conference was well attended by the Saints of the district as well as by the district missionaries, William E. Shakespeare, Hubert Case, and J. M. Baker, and good meetings were had. The preaching was by Elders J. M. Baker and William E. Shakespeare. The Omaha choir gave a sacred concert Sunday evening, which was enjoyed by all those present. Brother Arthur Anson of Decatur was ordained to the office of elder by Brethren Hubert Case and William E. Shakespeare. Brother

Case, the Omaha missionary, was indeed an ardent worker for the church, as shown by his report. Thirty sermons and 314 pastoral visits in four months. He was certainly well liked and appreciated by all who knew him. Almost every Saint in Omaha was visited by him, and an attempt was made to secure a car for him, as all his visits were made by foot or on the street car; but the committee, of which Elder J. M. Baker was chairman, reported unfavorably, and the project fell through. On February 18 Brother Case baptized Charles Gayton Riley, Albert A. Thiehoff, Andrew Thompson, Wilber L. Wallace, Burton T. Deller, Edythe Violet Eden, Mabel N. Gamet, and Verba N. Parker, and the same day Elder Carl T. Self baptized Eva Elma Hicks and Merile C. Self.

February 28, 1917, Elder Hans Trane died in Omaha at the age of seventy-seven years. The funeral service was conducted by Elder Case at the home of his daughter, Mrs. Boone. He had been a member of the church for forty-eight years, having been baptized in Omaha in 1869 and having lived in the city ever since. He was for years the president of the Omaha Scandinavian Branch and was president at the time of its disorganization. His faith was well founded in the church. The day before he died, he called for the elders to administer to him for relief from pain. Elders Hubert Case and Carl T. Self responded to his call, and he said to them, "I am ready to go and do not want you to ask the Lord to raise me up, but that the pain may cease and that I may go in peace." He never suffered any pain after the administration.

March 20, 1917, Elder Hubert Case baptized Anna A. Baysdorfer and Nancy Jane Simmons at the church.

May 30, 1917, W. E. Stoft and W. N. Hill were presented to the district conference for ordination to the office of elder, and H. A. Merchant to the office of priest. The spring conference acted upon the recommendations favorably and ordered

the ordinations under the direction of District President Carl T. Self. The brethren were ordained July 15, at Omaha, by Elders Hubert Case and H. A. Scott.

June 17, 1917, Elaine and Merritt Leeka were baptized by Elder Hubert Case, and the same day Rollie Francis Hall was baptized by Elder Carl T. Self.

During the month of August a series of services was held on the lawn of Elder J. M. Baker, with good attendance. Many from the outside came to hear the gospel. These meetings were conducted by Elders Case and J. M. Baker.

During the summer of 1917, a move was made to provide new seats for the church, and B. M. Anderson and W. N. Hill were chosen as the committee to secure them. The sisters' auxiliary furnished most of the money. Everyone was well pleased with this improvement.

The Saints of Omaha joined with the Saints of western Iowa in the Western Iowa and Eastern Nebraska Reunion Association, and the reunion was held in Walnut Park, Council Bluffs. The reunion was well attended and was indeed a strength to the Saints. The meetings of the branch were discontinued during the time of the reunion, so as to give the Saints an opportunity to attend.

In September, 1917, Brother J. M. Baker and family moved to Missouri Valley, Iowa, where Brother Baker entered into the activities of the Missouri Valley Branch.

The Omaha rally day on October 9 was a great success. The program was well rendered, and all present enjoyed the services. Brother Hubert Case baptized Mary A. Smith during the day.

October 28, 1917, Brother Caleb N. Stafford, father-in-law of Elder H. A. Scott, came from Texas on account of ill health and died very suddenly at Brother Scott's home. The funeral

was indeed a sad one, as Brother Stafford left a widow and three small children.

November 7, 1917, letters of removal were granted to Brother and Sister W. N. Hill to the Omaha South Side Branch, where Brother Hill was selected as president. He remained there to help the branch for several years and was indeed a great help in building up the work in that part of the city.

In December, 1917, Elder Carl T. Self, president of the district, received a letter from President Frederick M. Smith, stating that Brother H. A. Scott would be ordained a bishop and that Brother R. W. Scott should make a good president of the branch. Accordingly Brother R. W. Scott was chosen president of the branch and at the same time recommended to the district conference to be ordained to the office of elder. Brother W. E. Stoft was elected branch priest, Brother C. M. Hollenbeck teacher, and T. A. Hicks deacon. Brother R. W. Scott was ordained an elder December 26, 1917, by Apostle James A. Gillen and Elder Carl T. Self.

The Christmas exercises of the Sunday school and branch were held December 23. An excellent program was rendered.

The district conference was to have met in Fremont, Nebraska, February 9, 1918, but owing to a contagious disease at that place the Saints advised that it would be impossible to hold the conference there. The district officers decided to hold it in Omaha. Apostle J. A. Gillen was present and assisted the president in presiding. The president reported the present number of members of the district as 695. Presiding Patriarch Frederick A. Smith was present at this conference and gave blessings to a number of the Saints. Elder Carl T. Self was reelected district president, and Sister Odessa Jensen secretary. Brother H. A. Scott was recommended to the Presiding Bishop as Bishop's agent. Brother M. M. Bilyue of Blair

was ordained at this conference to the office of elder by Patriarch F. A. Smith and Apostle J. A. Gillen. The conference was addressed by Brothers F. A. Smith and J. A. Gillen. The visiting Saints were well repaid for their visit to Omaha, and a real spiritual feast was enjoyed by all.

February 17, 1918, Sister Dora Larsen and Mr. Thomas Marshall were married at the home of the bride's mother by Elder Hubert Case. The wedding was a surprise to most of the Omaha Saints. Mr. Marshall was at that time a soldier in the services of the Government at Fort Omaha. After his discharge they made their home in Omaha.

January 9 of this year Elder Hubert Case baptized Elmer G. Gillaspey, Merle M. Springer, and Laura V. Scott, the last-named the wife of Elder R. W. Scott.

February 27, 1918, an expressive resolution was sent to the First Presidency and Joint Council for a missionary, as follows:

Resolved that inasmuch as we feel the urgent need of a missionary in our city, and recognizing the hard, conscientious work of Brother Case among us, we, therefore, respectfully request that Brother Case be appointed to Omaha again.

All the Saints were anxious to have Brother Case returned. At the same meeting Branch President R. W. Scott recommended to the branch for ordination L. F. Eden and A. A. Thiehoff to the office of deacon; C. M. Hollenbeck and Burton Deller, priests; T. A. Hicks, teacher; and B. M. Anderson, elder. The recommendation was adopted, and on Sunday, March 10, 1918, the brethren accepting—except Brother Anderson, who was referred to the district conference—were ordained by Elders Hubert Case, H. A. Scott, and R. W. Scott.

March 11, 1918, Elder Case baptized Harry D. Saunders.

Elder Hubert Case was not returned to the branch the following year, and the General Conference failed to send a

missionary to the branch. It was left alone for the first time in a number of years, and the Saints were all deeply disappointed on account of the loss of Brother Case, but they felt that what was their loss was a gain for some one else, and the good wishes of the branch went with Brother Case to his new field.

May 7, 1918, Elder R. W. Scott baptized Albert Roy Bryant at Omaha.

May 29, at a regular business meeting of the branch, the president presented the names of Brethren David Lewis and Otis Gardner for ordination to the office of elder, and the recommendation was referred to the district conference. At the same meeting Brother Forest Redfield was recommended to the office of deacon.

In June, 1918, news was received that Brother Harry Condit, who was a member of the branch but had moved to a homestead in South Dakota, had been killed by a stroke of lightning. He was the son of Brother D. S. Condit and was well known in the branch, especially among the young folks.

June 5, 1918, at the Wednesday evening prayer service, Brother David Lewis was ordained to the office of elder by Elders Carl T. Self and W. E. Stoft, and at the same meeting Brother C. M. Hollenbeck resigned as branch teacher and Brother T. A. Hicks was chosen to fill the vacancy.

June 14, 1918, Sister Alice Cary Schwartz died in Omaha. She had suffered for a long time with a cancer, which finally took her life, but in all her pain and suffering she was patient to the last and expressed her faith in the gospel. Her life was one that would truly entitle her to be called a Saint of the Lord. She was loved by all the Saints who knew her for her acts of kindness and beauty of character. She repeatedly called for the elders to administer to her for relief from the pain. The last time she was administered to, some few hours

before her death, by Elders Carl T. Self and W. E. Stoft, while engaged in prayer in her room an open vision was given to Brother Self. He saw a loose, flowing garment suspended before him, and it shone as the sun in a silvery hue. As it passed out of view, another scene came before him, and he saw a beautiful home or dwelling surrounded by flowers, indicating perfect system and beauty. The architecture was of a high character, and the building was finished well in every particular, and in all respects was a beautiful home in which to live. Brother Self was told that the garment belonged to Sister Schwartz and that the beautiful home was hers in the life to come. The funeral was conducted by Elder Hubert Case. It was held at the church at Twenty-fourth and Ohio and was attended by a large number of Saints and friends.

June 9, 1918, Elder W. E. Stoft baptized Richard H. Wrenn and Robert A. Jacobs, and the same day Elder David Lewis baptized Jeanne H. Leonard and Alberta Burniece Thiehoff.

June 23, 1918, Brother B. M. Anderson was ordained an elder by Apostle Paul M. Hanson and Elder R. W. Scott, and Brother Forest O. Redfield was ordained to the office of deacon by Apostle Paul M. Hanson and Elders Carl T. Self and W. E. Stoft.

August 7, 1918, was indeed a sad day for Sister Thomas Kinney. While Brother Kinney was working in the steel mills in the western part of the city, a heavy steel beam fell from one of the hoisting cranes across his feet and limbs and mashed them so that he was rendered a cripple for life. It was only by the prayers of the Saints and faith of Brother and Sister Kinney that his feet were saved at all.

August 29 Brother David Lewis resigned as branch clerk, and Brother Charles C. Madsen, sr., was chosen to fill the vacancy. The Saints began to feel the necessity of a mission-

ary to Omaha and asked Brother Scott to petition the First Presidency to send one to the city.

Preparations were again made this year for a rally day by the branch, the Sunday school, and Religio, to be held the 3d Sunday in October. A large program was prepared by the three organizations, and the event was a grand success, as was stated by all present, and everyone had an instructive and enjoyable day.

November 27, 1918, Elder R. W. Scott baptized his three children, Thomas, Virginia, and Loris. His entire family is now in the church.

During the latter part of the fall, Elder Daniel Macgregor came to Omaha and held a few meetings. A full house greeted him, but he was called away to his field at Flint, Michigan. The Saints felt that very much good could be done by another attempt, if he could be permitted to return. The plans were laid to take in South Omaha, Council Bluffs, Omaha, and vicinity, but Brother Macgregor did not get to come to the city again.

On February 9, 1919, Elder R. W. Scott baptized Carrie V. Armstrong and Vivian E. and Harry O. Wrenn.

In February, 1919, Elder R. W. Scott presented C. C. Madsen, sr., for ordination to the office of priest. Brother Madsen accepted, the ordination was provided for, and he was afterward ordained.

February 26, 1919, was the regular annual election of branch officers. Elder R. W. Scott was chosen as branch president, H. A. Merchant, priest; T. A. Hicks, teacher; S. E. Marmary, deacon; C. C. Madsen, clerk; and the entire priesthood were sustained in their office and calling to labor in the branch.

April 4, 1919, Elder David Lewis, jr., baptized Thomas H. Fairfield.

In the early spring of 1919, some colored people made a

remark about buying our church building, and in view of the fact that the colored people were settling in the vicinity of the church it was thought by some advisable to sell and locate in some other part of the city and either build a new church or buy. Accordingly, on March 2, 1919, the branch president, R. W. Scott, appointed W. E. Stoft, Carl T. Self, T. A. Hicks, S. E. Marmory, and C. C. Madsen as a committee on arrangements for the sale of the church, and as a locating committee H. A. Scott, A. A. Thiehoff, Lorena Leeka, Nora Reilly, David Lewis, and B. M. Anderson. A diligent effort was made by Brother Stoft, of the sale committee, and the Mount Moriah Baptist congregation of colored people finally made an offer of \$8,500 for the church building, lot, pulpit, and seats. At a special meeting of the branch, on April 16, 1919, the branch voted, by only one dissenting vote, to sell. James Kelley, jr., W. E. Stoft, and Carl T. Self were chosen as trustees to arrange for the sale and to obtain the approval of the Presiding Bishop. The contracts were drawn up and sent to the Bishop and were ready to be signed. The people in the vicinity of the church met the committee on the sale of the church property and presented a contract, which was signed by a number of the property owners in the vicinity of the church and by Brother H. A. Scott, agreeing not to sell their property to colored people, but the contracts for the sale of the building were signed the following day.

May 13, 1919, the branch again met in special business meeting, and the matter was discussed to build a central church. A committee was appointed to induce the Omaha South Side Branch to discontinue their organization and join with the branch to build a large central church. The matter was presented to the South Side Branch by a committee consisting of Brethren David Lewis and Ray Rumel, but the branch voted not to accept the proposition.

May 30 was a special business meeting, and President R. W. Scott presented to the branch Guy Reilly for ordination to the office of teacher, and Knute Perkins and Harry Wrenn to the office of deacon, but the brethren all asked for more time to consider. Brethren Reilly and Perkins accepted and were ordained, but Brother Wrenn wished more light relative to the matter.

June 4 the locating committee reported they had located a suitable lot at Thirty-sixth and Burt Streets for a price of \$3,800, and on July 31 the branch decided to purchase the lot, which it did. The lot was the northeast corner and was 100 by 112 $\frac{3}{4}$ feet, and is considered a very beautiful location, just across the street from the residence of Bishop Hardy of the Catholic Church.

Many of the Saints attended the reunion held in Council Bluffs during the middle of August, the meetings being discontinued for two Sundays to enable them to attend. This reunion was one of the largest gatherings of the Saints in this part of the country in the history of the church. A large number of the Omaha Saints camped on the grounds.

June 8 of this year, Elder W. E. Stoft baptized Kenneth Perkins, Hazel E. Phillips, Ray Devere Wallace, and Lena Shank.

August 27, 1919, a movement was started by the president to institute a prayer service for the young people of the branch, and Elder W. E. Stoft was placed in charge of the movement. A number of good meetings were enjoyed by the young people.

In November, 1919, a move was made by the officers to change the order of the affairs of the branch in relation to the election of officers. It was decided to elect a president, he to choose two counselors, the balance of the ordained ministry to constitute the branch officers; the balance of the auxiliary offi-

cers, such as clerk, treasurer, chorister, organist, etc., were to be nominated by the president and approved by the branch. At the same meeting, Gustav Platz was recommended by the president for ordination to the office of teacher. He was ordained November 30 by Elders R. W. Scott and W. E. Stoft, after having been approved by the branch.

December 14, 1919, Elder R. W. Scott was elected president, and he chose as his counselors W. E. Stoft and H. A. Hicks. Sister Anna Hicks was selected as branch clerk and Brother A. A. Thiehoff, treasurer.

January 7, 1920, President R. W. Scott presented the names of Duane Anderson, Charles Madsen, jr., and Paul Madsen for ordination to the office of deacon. The branch concurred in the recommendation and made provision for the ordinations. Brother Duane Anderson was ordained a deacon January 11, 1920, by Elders W. E. Stoft and R. W. Scott; and February 1 Brother Paul Madsen was ordained by Elders W. E. Stoft and Carl T. Self.

February 4, 1920, President Frederick M. Smith was in Omaha and was given Wednesday evening for preaching service. There was a large attendance at the church, and all enjoyed the discourse.

Some of the Saints favored purchasing the church building located at Twenty-fourth and Binney Streets, but the majority were not in favor of the purchase, and the proposition was dropped altogether.

The records show that the branch numbered 407 members on February 25, 1920, proving that it had made a steady growth.

March 3, 1920, there was an endeavor to make propositions to build a new church, but owing to the high prices of material and labor it was decided to wait for a time. Jay Leeka, T. A. Hicks, and W. E. Stoft were appointed a commit-

tee to find a suitable location, as the branch had agreed to vacate the church building May 1, 1920. On March 17 the brethren made a report that an estimate of \$15,000 had been received for the completion of a basement. The matter was generally discussed by the Saints, and it was finally decided to wait until prices came down. However, in April the branch authorized the finance committee to enter into a contract with John and Allen McDonald to complete drawings for the basement of a church, which was done and presented to the branch.

April 21, 1920, Brother T. A. Hicks was recommended for ordination to the office of elder and referred to the district conference, which approved of the ordination. As Brother Hicks had been sick at his home for some time, District President Self ordained him later at his home.

The Saints were unable to agree that they should proceed with the building of the church, and, as they had to move from the church building, they accordingly procured the use of the Druid Hall, located at Twenty-fourth and Ames Avenue, for Sunday afternoon and Friday nights. Accordingly, on the first day of May they vacated the church and held services in the hall and remained in that location until the present time (May 3, 1923).

During the spring of 1920, H. A. Merchant applied for a mission and was assigned to the Society Islands. He and his family made preparations and in the summer departed for that mission. Everyone was sorry to see Doctor Merchant leave the city. About the same time Brother Ray Rumel made application to the church for a mission, and it was reported he was to go to England and the Bistish Islands. On the 20th of July, 1920, he was ordained to the office of elder on the authority of the First Presidency by telegram. The ordination was attended to by Elders T. J. Elliott and R. W. Scott. Brother Rumel went to the local hospital for an operation be-

fore going on the mission, and as his recovery was very slow his mission was canceled.

June 30, 1920, as had been rumored about the branch, Sister Nellie Grover and Brother Gustav Platz were married by Elder W. E. Stoft at the home of Brother Jay Leeka, and a reception was held at the home of Mr. Walker, friends of the young couple. Brother and Sister Platz went to Graceland College, where Brother Platz entered the faculty.

During the spring and summer of 1920, the Saints discussed the matter of building, but as building material still remained high and construction cost exorbitant, it was decided to defer the building until the following spring. In the meantime the Saints examined a church building at Tenth and Pierce Streets belonging to the Methodist Church, but on account of the location and the condition of the building it was decided not to buy it. The church was afterward purchased by the Utah Church.

In August of this year the Saints of Omaha and the district made big preparations for their reunion, which was held in Council Bluffs in one of the big groves at Walnut Park. The reunion was attended by Saints from the Southern and Northeastern Nebraska Districts as well as western Iowa, and it was indeed good for them to meet together and get acquainted.

The South Side Branch sent an invitation to the Omaha Branch to join them in their rally day exercises on October 17, 1920. All the services were discontinued for the day in the Central Branch, and everyone went to the hall on Twenty-fourth and Vinton Streets. It was one of the largest gatherings that ever met in Omaha. A splendid program was given. Apostle Gomer T. Griffiths was present and gave some very interesting and instructive sermons. A joint meeting of the Omaha priesthood of both branches was called in the interests of harmony and good feeling and was in charge of Brother

Griffiths. At this priesthood meeting it was almost unanimously decided to consolidate the forces in Omaha, and the matter was referred to the branches for ratification. The Omaha Branch afterward ratified, but the South Side Branch did not ratify the recommendation. Everyone had a general good time, and a good feeling prevailed. All the Saints brought their dinners and suppers and stayed all day, and it was a gathering long to be remembered in Omaha.

Brother T. J. Elliott had been sent to Omaha to labor in the city and look after the interests of the church, and on October 20, at a special meeting of the branch, Elder R. W. Scott resigned as president, and Brother Elliott was chosen for the balance of the year. At the regular branch business meeting held November 19, 1920, the branch elected officers as follows: T. J. Elliott, president; Sister Anna Hicks, secretary; Jay Leeka, treasurer; Sister Nelle Kelley, chorister; Carl T. Self, historian. The Saints were still meeting in the Druid Hall at Twenty-fourth and Ames Avenue, but were only entitled to it on Sunday afternoons and Friday nights. This arrangement was very unsatisfactory, but it was the best that could be done under the circumstances. Several attempts were made to sell the church lot on Thirty-sixth and Burt Streets, but no offers could be secured.

In the spring of 1921 an attempt was made to start the building of the church, and the building committee was authorized to start. The building treasurer reported \$9,367.31 in the building fund, and considerable talk went the rounds of the branch relative to the building project. But the continued high prices of material caused the committee to hold up the matter.

The annual reunion was held in Council Bluffs in August, in the Harrison Street City Park. The park was rather small, but by careful arrangement it was made to hold the meeting,

and many of the Saints camped on the grounds. The meetings of the branch were suspended during this time in order to allow the Saints to attend.

September 2, 1921, the president recommended the following brethren for ordination to office in the branch as follows: Guy Reilly and William Owen, priests; Roy Bryant, teacher; Lee Borders, teacher; E. W. Patrick, deacon. The recommendation was adopted by the branch, and the brethren were subsequently ordained.

December 23 was the regular election of officers. Elder T. J. Elliott was sustained as president, and he was authorized to select the secretary. Jay Leeka was chosen treasurer; Harry Wrenn, superintendent of the Sunday school; Guy Riley, president of the Religio. The election closed without any changes of note.

It might be well to note here before passing into the year 1922 that at the reunion in August, Elder Carl T. Self baptized the entire family of Brother Scott Leach, consisting of Brother Leach, his three daughters, his wife, and his wife's mother, at Council Bluffs. Brother Leach had been suffering for some time with tuberculosis. Although he was raised in the church, his parents being Brother and Sister Frank Leach of Florence, he had not joined, and he expressed his desire to join the church and to see his children and family in the kingdom. They were confirmed at the reunion. Brother Leach remained about the same until the summer of 1922, when he grew worse, and when death was imminent he expressed his satisfaction to pass and was happy that he had come into the church. His funeral was conducted from Florence and was largely attended by friends and relatives.

The first of the year 1922 still found the Saints meeting in Druid Hall at Twenty-fourth and Ames Avenue, and although there was considerable speculation as to what they

would do, there was no move toward building the church. Several attempts were made in the spring, but the committee in charge did not think it an opportune time to start.

June 20, 1922, Brother Lee Borders and Sister Constance Potter were married at the home of the bride's mother on North Twenty-fifth Avenue by Elder Carl T. Self. The wedding took place in the evening, after which a reception was held for the friends and relatives in attendance. Brother and Sister Borders were well known in the branch and were popular with all. They received many beautiful and useful presents. They were both active in the interests of the branch, and all wished them success and happiness.

In the late summer of 1922, another attempt was made to build the church at Thirty-sixth and Burt Streets, and the matter was getting well under way; but the General Conference coming in October, most of the Saints were interested in the issues of that conference when a number of them attended. The work was again delayed until it was thought too late to start on account of the approach of winter.

During the month of September, Elder H. A. Merchant and family returned from their mission to the Society Islands, where Elder Merchant had been laboring for some two years. He came to Omaha and entered the practice of dentistry. All the Saints were glad to have Brother Merchant back again and enjoyed his lectures on the experiences of his journey and mission.

During the month of November, 1922, Elder J. F. Burton, district missionary, came to Omaha and started a series of meetings in the church at South Side Branch, with good interest and attendance. He continued the meetings for some three weeks, and during that time sixteen were baptized. Elder Burton was supported very well by the South Side Branch, the West Side Mission, and Omaha Branch. He gave two lec-

tures, one to the men and boys of the Omaha Branch and the other to the girls and women.

Friday evening, December 1, 1922, was the regular branch business meeting for the election of officers of the branch. An intense interest was manifest by the Saints, and the hall was well filled, about one hundred being present. The branch by unanimous vote abandoned the coordinating system and proceeded to elect a presiding elder, priest, teacher, and deacon. The election was by ballot for president, and on the first ballot 98 votes were cast, Elder H. A. Merchant receiving 21, Elder T. J. Elliott 24, and Elder Carl T. Self 47. Brother Elliott withdrew, stating that he was doing so by instructions from the First Presidency, and the next ballot gave Elder Merchant 37 votes and Elder Self 59. Elder Carl T. Self was declared elected president for the ensuing year. Brother Guy Riley was chosen presiding priest; Brother Lee Borders, presiding teacher; Brother W. Patrick, presiding deacon and financial clerk; Brother Gibson secretary.

December 24 was the regular Christmas entertainment of the Sunday school, and a large attendance was the result of a good advertisement. The evening services of the branch were abandoned on account of its being Christmas evening. The children all had a good time and received a small treat.

The first of the year 1923, Elder Ray Rumel was placed in charge of the mission at West Side to succeed Elder Arthur Moran, who had been in charge of the mission since the resignation of Elder David Lewis. The mission had been steadily growing, good feeling had been restored again, and all were feeling well in the work.

At the hall the Omaha Branch received a real treat one Sunday evening in December, 1923, in being privileged to hear Sister Audentia Anderson deliver a splendid lecture to a large attendance, telling of her trip to the points of interest in the

early church in the State of New York, and the East, together with her visit to the temple at Kirtland, Ohio, and points of interest in Illinois, and especially at Nauvoo. She also told of her lecture before the Mack Family Association and the intense interest they manifested in her statements concerning the coming forth of the church.

On January 5, 1923, a special business meeting was called by Branch President Elder Carl T. Self. He presented his resignation as branch president, due to ill health and the disturbed condition in which the branch had been for some time. His written resignation suggested Elder B. M. Anderson as president, and after considerable discussion Elder Self's resignation was accepted and Elder B. M. Anderson was chosen president. Brother Anderson was well liked by all the members of the branch, and all felt that he would bring the branch back to peace again.

Apostle John W. Rushton came to Omaha on his way from the West and stopped over Sunday, February 5. As soon as the Saints knew he was in the city, they called everyone they could reach by phone, and he was greeted by a large attendance at the service. His Sunday evening sermon was entertaining and instructive and was enjoyed by all who heard it.

The West Side Mission folks had been trying for some time to get some one to come there and give them a series of meetings, and they finally succeeded in getting Brother Long, who held a series of meetings in the latter part of January and first of February. The meetings created a good interest especially among the nonmembers, and as a result eight were baptized. Elder Long delivered some real gospel sermons, and among the converts were the family of Brother and Sister Hill, who said they had heard the preaching of Elder Carl T. Self when the mission was first opened and had been convinced

of the gospel truth. Thus it may be said that some sow, others water, and still others reap the harvest.

Everyone was getting anxious about the building, and all felt that something should be done toward it. In March President Anderson took complete charge of the building activities, and the contract was let for the construction and completion of the first story of the church to Jones and Company, contractors, and the building was started in the latter part of April, 1923. The contract was let at a price of \$13,500, and while this appeared to be a considerable price, the Saints had put up with the inconveniences of the hall for so long they were glad the building was started for their new home.

March 31 was the district conference at Walthill, Nebraska, and Elders Carl T. Self and T. J. Elliott of the branch attended and reported a splendid conference. A number of the Saints started to motor to the conference with Brother Isaac Sylvester, but owing to the bad condition of the roads were unable to make it.

May 6 was a banner day for the branch. It was young people's day for the entire church, and the branch celebrated it. President Frederick M. Smith came from Independence and visited the Saints of Council Bluffs for the morning and evening, and on Sunday afternoon he came to Omaha and was met by a full house, two hundred and fourteen being present. President Smith gave a very able address to the Saints, and his presentation was enjoyed by all. The young folks of Council Bluffs and Omaha gave a banquet for President Smith at the Eagles' Hall in Council Bluffs Saturday evening, and all enjoyed themselves and were pleased with his talk.

Elder Hubert Case came to Omaha in the middle of July of this year from his work among the Indians on the Omaha reservation and reported that a large number of the Indians had accepted the gospel, and still more were ready to come

into the church. The Saints in Omaha were all glad to see Brother Case again, and they looked around for a place for him to preach. It was finally decided to hold a series of meetings at the West Side Mission. Accordingly, Brother Case began preaching there on July 15 and showed and talked from his pictures. While the attendance was not large, those who came gave very good attention, and a keen interest was manifest in the meetings. Brother Case continued to hold his meetings until July 21. As a result of the effort three were baptized, Mrs. Goutcher and Mr. and Mrs. Nance, and the Saints were all made to feel good and to take renewed interest in the work.

Everyone was interested in the progress of the new church building and continued to make inquiries about when it would be finished. Nearly every Sunday several of the members would go to the building and investigate to see if possible how much longer they would have to wait. On Sunday, August 5, the branch president, Elder B. M. Anderson, announced that that would be the last day in the hall and gave the announcements for the meetings on the next Sunday in the new church. The regular sacramental services were held after the Sunday school with a fair attendance, with Elder Anderson in charge. The Spirit of the Master was manifest during the entire service, and many of the Saints gave expression of their faith by testimony. All the Saints were pleased and encouraged when Sister Rose Adams arose and sang by the Spirit the following admonition to the Saints:

Oh! little flock,
Why do you fear?
Why do you murmur
When I am so near?
Why do you doubt me?
Why turn away?
Am I not with you
By night and by day?

Oh! little flock,
Hear me, I say.
Love one another,
Work, watch, and pray.
I will protect you,
All harm turn away.
I will be with you
By night and by day.

The evening sermon was delivered by Elder Carl T. Self to a very good attendance, and this he announced was the valedictory sermon for the services in the Druid Hall. After the services the books and belongings of the branch were taken away from the hall, and thus the Omaha Branch passed another landmark in its existence. The Saints had been since May, 1920, without a home they could call their own, and they welcomed the thought that they were again to move into their own.

The whole Nation and the world were thrown into grief by the untimely death of President Warren G. Harding in San Francisco August 2. His remains were being transported over the country by train and arrived in Omaha about three o'clock Monday morning. Over twenty thousand people gathered to pay their last tribute to their beloved president. A passing and appropriate tribute was given in the evening services to his memory.

Mrs. Sarah B. Ross, of Walthill, Nebraska, came to the city for an operation in a local hospital. As she was a relative of Brother and Sister Roy Bryant, they presented the gospel to her. She attended the mission and called for baptism and was baptized early Monday morning (August 6, 1923) by Elder Carl T. Self in Carter Lake, before going to the hospital.

All the Saints of the branch were anxious to meet for the first time in the new building. The West Side Mission had discontinued their meetings for the week and for Sunday, so

they all could have opportunity to come. Special programs had been prepared for the day, and the orchestra rendered special music for the Sunday school. Superintendent Sister Rose Adams was there early to arrange the classes and assign them to their places in the church. There were one hundred and nineteen present, which was considered a good attendance in view of the fact that the reunion was in progress in Council Bluffs.

Branch President B. M. Anderson had been busy during the week securing special speakers for the day. Accordingly, (August 12, 1923), the eleven o'clock morning service was in charge of President Anderson, and, after a season of congregational singing and an anthem by the choir directed by Sister Audentia Anderson, Elder H. A. Merchant gave a short address as a tribute to President Harding, followed by the morning sermon by Apostle F. Henry Edwards. There were a hundred and forty-five present at this service, and all enjoyed the services. The eight o'clock service was in charge of President Anderson, and after a solo by Sister Nelle Kelley Elder Charles B. Putnam from Iowa was the speaker. There were seventy present, and they were pleased with the service. Elder Anderson had announced that a special thank offering would be taken up during the services of the day to help defray the debt of the church, and some \$115 was contributed. This was an indication that the Saints were really thankful they were again permitted to meet in a home of their own.

CORRECTIONS OF OMAHA HISTORY

In a personal letter Elder Edward Rannie states that he lived for the greater part of thirty-five years in the city of Omaha and thirty-seven years in that district, while Sister Rannie lived for forty years in that city and district. The greater part of that time they were holding offices in the church and in the Sunday school. As he kept a journal, some of his statements may be of historical interest. He writes concerning the following points which he considers to be either incorrectly stated or incomplete.

We may add that Elder Rannie does not appear to have been ordained a teacher. He was first ordained a priest. Also the statistician's office does not show that Joseph Dove ever held the office of elder. He was, however, ordained a teacher. We offer this in connection with the history of the past, an added testimony in part.

Elder Self has made very earnest efforts to secure the facts, but in many instances has had to depend upon the memory of those living at the time. The corrections by Elder Rannie to the April and July, 1925, JOURNALS are as follows:

I was in and out of Omaha from January, 1879, to August, 1886, staying from one day to a year at a time, and from the last date until 1909 it was my home, and was the home of my wife from October, 1869.

Page 212. Emma L. Sylvester was buried in Prospect Hill Cemetery.

Pages 221, 222. The church and part of a lot on Cass Street was sold in the summer of 1886 for \$2,600. A full lot was bought on Twenty-first Street, 66 feet wide, for \$1,900; the south 26 feet was sold for \$600. That gave the committee \$1,300 with which to build the church. They had \$3.50 left when the church was dedicated October 17, 1886. In my pri-

vate journal is an entry of the event, and also on page 550 of the fourth volume of Church History, page 222. The church never owned the house south of the church on Twenty-first Street.

Page 223. Elder J. F. Mintun came to the Nebraska mission in November, 1881. My journal contains an entry of his preaching the Thanksgiving sermon in our branch out in the country from Fremont.

I cannot recall that I was ever teacher of the branch; prior to being ordained an elder, I held the office of priest and acted in that office.

Page 227. That was an unfortunate chapter in the clerical work of the branch and no doubt the cause of some of the mistakes in the historical record. G. L. M. Whitman did not succeed W. M. Rumel as president of the branch in 1885. Brother Whitman was not at that time living in Omaha. To the best of my knowledge, Brother Rumel was president until some time in 1886 or 1887. He was president when the church was dedicated in October, 1886. There was a short interval when there were no branch officers at all, they having resigned; and I. Sylvester, as clerk, would call some one to take charge of the services. I do not believe Elder R. C. Elvin was ever president of the branch. My wife and I were both active members of the branch and Sunday school, and if it occurred before I lived there (1886) or after I made it my home, we could have remembered it.

Page 228. Brother James Caffall came to Omaha in May, 1888, and recommended that I be ordained an elder, and it was done May 29, so my journal says and also my license. On January 11, 1888, when I was a priest, a business meeting was held, and the following officers were elected: E. Rannie, president; Brother Dempster, priest; Joe Dove, teacher; Thomas

Miller, deacon. I served until August 22, 1890. Frank Rudd came to Omaha about 1892.

Page 238. I do not believe Joseph Dove ever held the office of elder, neither was he ever president of the branch. It is inconceivable to me and my wife how he could be holding such an office and we regular attendants and not know it, or at least remember something about it.

On August 22, 1890, when I went out of office, Brother Ballenger was elected president of the branch. I am not sure whether Brother Whitman preceded or succeeded Frank Rudd, because my journal does not contain any entry of their election. I went to work for the street car company in 1892, and working at night I did not attend business meetings. Brother Whitman left Omaha about 1894, not later than 1895.

September 16, 1887, my journal contains an entry that at a business meeting all the officers resigned, and I was elected on January 11, 1888, as president of the branch.

Page 234. The real important activities of 1888 were a series of meetings in November by H. C. Bronson. We had a fine bunch of young people but none could play an instrument, and we had Brother Ray Potter come from Saint Joseph and take charge of the music. He took a liking to Omaha and the young people, and he and his mother moved there. Sister Hamilton was converted, and I baptized her in March, 1889.

One important event was the debate between Elder T. W. Williams and Reverend Charles W. Savage in November, 1894. Alice C. Schwartz and others came into the church as a result of that debate.

In the July, 1925, issue, page 353, the inference is that T. W. Williams held his debate late in 1895. Instead it was held commencing November 20, 1894.

Then at the foot of page 363 the marriage of Charles C. Madsen and Blanch A. Rumel is stated to have been held in

the church. Elder Rannie and two others state that it was held at the home of the bride's parents.

Page 369. Elder Rannie says the original agreement between Heman C. Smith and D. H. Bays was for a debate of nineteen evening sessions, but Mr. Bays asked to have it closed on the 18th night. He adds that the debate was held in the Christian church.

FROM MISSOURI HISTORY

In the JOURNAL OF HISTORY for April, 1925, there appear four pages, 246 to 249, under the heading, "From Missouri history." These extracts are taken from This Week in Missouri History, compiled by the State Historical Society of Missouri, Floyd C. Shoemaker, secretary.

The omission of proper recognition was a clerical oversight, and unintentional. The editor happened to be ill and was unable to give personal attention to the make-up.

NECROLOGY

FRANCIS M. COOPER was born October 10, 1850, in Clinton County, Indiana, and baptized on July 19, 1869, by A. W. Bronson. January 31, 1870, he was ordained an elder by Carl W. Lane and served the church in this capacity for fifty-five years. He started out preaching as a barefooted boy. In 1873 he labored in Wisconsin, and a few years later was sent out by the General Conference. He labored in Southern Wisconsin, Northern Illinois, Northern Indiana, Davenport, Iowa; Rock Island and Moline, Illinois; Council Bluffs, Iowa; Northeastern Illinois, and Burlington, Iowa, until 1917, when he was superannuated. On April 15, 1890, he was ordained a seventy by Duncan Campbell and enrolled in the first quorum. He always stood firmly for that which he thought right and was a fearless defender of the faith. He passed away at De Kalb, Illinois, July 10, 1925.

ELI MOZARTH WILDERMUTH was born November 22, 1836, and baptized at Lafayette, Wisconsin, August 15, 1850, by Zenos H. Gurley. He became a member of the Yellowstone Branch, and as such became a charter member of the Reorganization from its earliest meeting in 1852. He was ordained a seventy, October 7, 1855, hence served the church as an elder for nearly seventy years and actively as a seventy until he was superannuated in 1906. In the earlier years he often labored "as circumstances permitted." These words meant that he labored on a self-sustaining basis, while the church was unable to provide for its missionaries or their families. As early as 1863 he was doing missionary work in Iowa; later he labored also in Missouri, Southern Wisconsin, Arkansas, and Northern Illinois. In 1890 he removed from Lamoni to Plano, where he made his home until his death, September 14, 1925.

LOUIS E. HILLS was born July 11, 1857; was baptized April 8, 1886, by Columbus Scott; ordained a priest December 26, 1895; an elder June 6, 1888. He was appointed as a priest by General Conference of 1896 to Eastern Iowa, self-sustaining, and continued in that field for twelve years, though in the meantime ordained an elder, and April 18, 1901, a seventy. Since 1908 he labored in Montana, Eastern Iowa, Minnesota, Southern Ohio, and Independence and Holden Stakes. For the past few years he has devoted much time to the Book of Mormon archaeology and published three books on this subject, having just completed one, his most complete, shortly before his death, June 18, 1925.

J. CHARLES JENSEN was born in Copenhagen, June 17, 1847. He came with his mother to America in 1854, going to Salt Lake City, where they were much disappointed. An opportunity offered and they returned eastward, traveling many miles on foot. Reaching Council Bluffs, Iowa, in the summer of 1857, he has since made that place his home. There he was baptized October 18, 1871, by President Joseph Smith. While he declined to accept ordination to the priesthood, he assisted greatly in the work of the branch and Pottawattamie District as secretary for many years, and as historian for twenty-three years, he having resigned this position only a year before his decease on September 2, 1925. He labored also in the Sunday school and in the musical work in that district.

JOSEPH DEWSNUP, JR., was born in England, January 27, 1865; was baptized September 16, 1879, by Thomas Taylor, and became a member of the South Manchester Branch. His church labors were confined to England. He was ordained a deacon September 3, 1877, a priest September 18, 1885, an elder April 13, 1890, and a high priest March 27, 1921. He

has served as branch and district president and made his influence felt for good in the work, in England, where he was one of the stalwarts. His passing on October 11, 1925, was a great loss to the work in that mission. He labored for the church at times under General Conference appointment, working out from Manchester but laboring on a self-sustaining basis.

JOHN C. FOSS was born January 8, 1843. He was baptized March 11, 1869; was ordained an elder on September 3, 1869, and a seventy September 13, 1873, by T. W. Smith. He labored for twelve years in the eastern mission; was ordained a president of Seventy April 14, 1888, by Alexander H. Smith. In the meantime his labors included New England and the Maritime Provinces, Southern Ohio, West Virginia, Iowa, Missouri and Kansas, Illinois, Wisconsin, Canada, and California. He was superannuated in April, 1905, but continued to labor as circumstances permitted in Independence and in Lamoni. He passed away on the 5th of September, 1925. He therefore served the church as an elder for fifty-six years and as an active missionary of the Seventies for thirty-two of those years.

CHARLES W. PRETTYMAN was born September 26, 1845, and baptized June 10, 1866; ordained an elder on June 16, 1872. As early as 1875 he held a debate with a Disciple Minister in Stark County, Indiana. He labored as circumstances would permit in his earlier years, but since 1898 was under General Conference appointment, laboring principally in Nebraska and the Black Hills for twenty-four or twenty-five years. September 10, 1925, he passed away in Independence, Missouri, after a life of faithful service.

GEORGE P. LAMBERT was born near Adrian, Illinois, December 5, 1858; was baptized April 2, 1871, by Alexander H. Smith, ordained a priest June 16, 1897, an elder October 2, 1898, a high priest June 3, 1900, and a bishop under the hands of President F. M. Smith June 11, 1904. He served the church by looking after her interests in the Nauvoo District and protecting the property of the church in Nauvoo. He served on the committee of the Memorial to the Martyrs, and cared for the Old Homestead and Nauvoo House when the Keokuk Dam raised the waters of the Mississippi. He was very highly esteemed where best known, in his own home and district, and passed away March 9, 1925, in the house where he was born.

LUCY LYONS RESSEGUIE was born December 24, 1849. Baptized in 1876. In 1880 she moved to Lamoni, where she has since resided. For thirteen years she was postmistress, until her marriage to R. R. Resseguie, November 30, 1893. She was always greatly interested in educational work, was an active member of the Students' Society, and had charge of the primary work in the Lamoni Sunday school until her ill health prevented. She was also much interested in music and was one of the committee to prepare the Saints' Hymnal. At the death of Elijah Banta, at his request she made a home for his children, one of whom, Mary, has continued with her. Her services for others were numerous and often unknown even to her associates. But unfortunately she suffered severely from illness of late years, and as a result passed away at her home in Lamoni, September 3, 1925.

GENERAL INDEX

The usual General Index for volume 18 was prepared, but we have omitted it in order to prepare a general index of the eighteen volumes, believing that the latter would be of far greater value.

The following index includes the titles of all articles having a title, published in the eighteen volumes of the JOURNAL OF HISTORY. For convenience some of these titles have been indexed two or more ways. Some fillers not having title have been indexed. The principal articles have been examined and reindexed, under associate titles, wherever the general subject matter appeared to justify such reindexing. The aim has been to make the index reasonably complete and yet compact enough for convenient reference.

All autobiographies and biographies have been listed under the one general heading and the names alphabetically arranged. Some of these are only short sketches. Others occupy a number of pages, even when only one reference is given. For convenience all articles under Notes and Queries have been indexed alphabetically under this heading, and also separately indexed by titles. Necrologies have also been listed alphabetically.

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