

JOURNAL OF HISTORY

JANUARY, 1909

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

EDITORS

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

CONTENTS

Succession in the Presidency—Autobiography of Charles Derry—Brief Glimpses Into a Century of the Past—Local Historians and Their Work—Newel K. Whitney—Use and Abuse of History—The Spalding Romance—The *Idaho Scimitar*—Church Chronology—Current Events—Contributors

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

JOURNAL OF HISTORY

Published Quarterly.

January, April, July, and October.

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

| | |
|-------------------|--------|
| One year | \$1 50 |
| Six months | 75 |
| Single copy | 40 |

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

SUCCESSION IN THE PRESIDENCY.

There having been some inquiry regarding the subject set forth in the following letter we have decided to publish it, that our readers may have the historical facts in the case. We have refrained from making argument, thinking it better that each one shall weigh the evidence according to its value in his estimation.

LAMONI, IOWA, November 7, 1908.

ELDER JOSEPH F. BURTON, Colton, California.

Dear Brother: Yours asking for the evidence of Joseph Smith the Seer appointing his son Joseph as his successor other than the testimony of James Whitehead and Joseph Smith is before me; and I think perhaps it would be just as well to present the testimony in its order, as I will not be able to get all the books in which it is contained to send to you, and to send extracts in a disconnected manner would not be productive of the best good.

On August 16, 1844, just eight days after the memorable meeting of August 8, at which it is claimed that Brigham Young was sustained as the lawful president of the church, Elder James Blakeslee wrote a letter to Jacob Scott of Canada, from Hampton, Rock Island County, Illinois, which shows that the name of Young Joseph was mentioned at that time. We quote from the original letter:

But alas, what a change one year has made. Even the space of about one year, or a little more, has successfully introduced into the Church of Jesus Christ of Latter Day Saints, a sufficient amount of false doctrine, to deceive and lead away nearly all the church at Nauvoo, while the Prophet and Patriarch of the church have been barbarously murdered by the hand of a gang of demons in human shape. Thus you see, sir, that the church is left without an earthly head, unless the promise of the Lord shall be fulfilled, which saith, that if he removed Joseph, he would appoint another in his stead. But as this has not yet been done,

what is the church to do? Now sir, if I have been correctly informed, some of the members of the church at Nauvoo, want Stephen Markham for their head, and others Sidney Rigdon, and others President Marks, and others Little Joseph, and others B. Young, and some others P. P. Pratt, and if they can all have their choice, we shall soon have a multiplicity of churches of Latter Day Saints.

On November 22, 1845, Mr. James Kay wrote from St. Louis, Missouri, to the *Millennial Star*. This letter was published in the *Star* for May 1, 1846, volume 7, page 134, from which we quote the following extract:

Doubtless you will have heard of William Smith's apostasy. He is endeavoring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the Twelve as an unauthorized, tyrannical, abominable, bloodthirsty set of scoundrels. I suppose you have his pamphlet. I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, having no head; that the Twelve are not, nor ever were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that Young Joseph is the only legal successor to the presidency of this church, etc. G. J. Adams is William's right hand man, and comes out as Little Joseph's spokesman; they intend holding a conference here this week and organizing the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the "Mormon throne." Two high priests have been disfellowshipped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party.

This shows that William Smith believed in a lineal priesthood; and this quotation is from a publication under the control of the organization now known as the Brighamite Church. It was well known in 1848 that Lyman Wight also believed in the same position. In the Strangite paper called *Gospel Herald*, published at Voree, Wisconsin, issue of August 31, 1848, we find the following:

Lyman Wight seems to cherish the idea that is ignorantly held out by some others, that Joseph, the Prophet's son, will yet come up and take his father's original place in the church as the prophet to the

church; whereas there is not one single word in all the Book of Doctrine and Covenants to warrant the idea.

This extract, as will be observed, claims that "some others" had been teaching the same thing at that early day. This agrees with Lyman Wight's testimony as given directly by himself. In the private Journal of Lyman Wight, from which we copy, is found the following:

Sunday, December 8, 1850, bore testimony that Joseph Smith appointed those of his own posterity to be his successor.

And in a letter written to the *Northern Islander*, a Strangite paper, under date of July 18, 1855, we find the following:

Now Mr. Editor, if you had been present *when Joseph called on me shortly after we came out of jail* [Liberty jail, Missouri.—Ed.], to lay hands with him on the head of a youth, and heard him cry aloud, "you are my successor when I depart," and heard the blessings poured on his head,—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led by blind fanaticism, or a zeal without knowledge.

If any doubt is entertained as to who was referred to as the youth in the above quotation an extract from a manuscript written by Elder Wight under date of December, 1851, will throw light upon the question. It is as follows:

The fifties assembled should have called on all the authorities of the church down to the lay members on all the face of the earth, as much as was convenient, and after having taken sweet counsel together, in prayer and supplication before God, acknowledged our sins and transgressions which had caused our head to be taken from our midst; and then have called on Young Joseph, and held him up before the congregation of Israel to take his father's place in flesh.

Mrs. Anna C. Smith, daughter of Lyman Wight, makes the following sworn statement regarding his teachings and testimony upon this subject:

I hereby certify that I, Anna C. (Wight) Smith, am the eldest daughter of Lyman Wight, formerly one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, that I was born in Allegany County, New York, September 30, 1825, that I was baptized by my father in Clay County, Missouri, in 1835. I well remember when my father was confined in Liberty jail, Missouri, in company with Joseph Smith and others in 1838 and 1839, and that at one time I visited him while in the jail. I do not remember of having heard

anything while in the jail of the Prophet Joseph Smith blessing his son Joseph and setting him apart as his successor, but I do remember distinctly of having heard my father state many times both publicly and in private conversation, that such a blessing was conferred while he was in Liberty jail and that he was a witness to the same.

One instance which I distinctly remember was at a public feast at my father's house at Zodiac, Texas, to the best of my memory held about Christmas, 1850; when all the Saints of the settlement and a few others were present, including a Mr. William Mogford. When the feast was prepared my father took his place at the head of the table and before taking his seat made an address to the company during which he related the circumstance of his being present when the Prophet Joseph Smith laid his hands on the head of his son Joseph, in Liberty jail, Missouri, and blessed him as his successor in the prophetic office. My father also at that time bore testimony that Young Joseph was the legal successor of his father.

(Signed) ANNA C. (WIGHT) SMITH.

State of Iowa, }
Decatur County, } ss.

Be it remembered, That on this the thirteenth day of December, A. D. 1905, before me the undersigned a Notary Public in and for said County and State, personally appeared Mrs. Anna C. (Wight) Smith, personally known to me to be the identical person whose name is affixed to the foregoing instrument, and acknowledged said instrument and the execution thereof to be her voluntary act and deed.

(Signed) F. M. WELD, Notary Public.

—*Saints' Herald*, volume 52, pages 1213 and 1214.

Corroborating this are the following statements of Mr. and Mrs. George W. Bird, who were with Lyman Wight while in Texas:

I hereby certify that I was present at the feast spoken of in the foregoing statement, and the facts set forth therein including the testimony of Lyman Wight are true to the best of my memory. I have also heard Lyman Wight testify to the same things at different times and places.

I was born October 13, 1823, at South Port, Chenango County, New York.

his
GEORGE W. X BIRD.
mark

I hereby certify that I have at various times heard Bro. Lyman Wight testify to the blessing of Young Joseph Smith by his father in Liberty jail, Missouri. I was born May 6, 1828, in Oakland County, Michigan.

her
ELIZA X BIRD.
mark

State of Iowa, }
 Decatur County, } ss.

Be it remembered that on this thirteenth day of December, 1905, A. D., before me the undersigned a Notary Public in and for said County and State, personally appeared George W. Bird and Eliza Bird personally known to me to be the identical persons whose names are affixed to the foregoing instruments, and acknowledged said instruments and the execution thereof to be their voluntary acts and deeds. Their marks were also made in my presence.

F. M. WELD, Notary Public.

—*Ibid.*, page 1214.

In connection with these sworn statements we quote from the Journal of Lyman Wight concerning a feast at his house on Christmas Eve, 1850, as follows:

Morning opened pleasant and all labor was attended to as yesterday till about five o'clock in the evening at which time the whole branch of the church assembled at my house and partook of a well prepared feast, a thanksgiving for the blessings we are now and have been enjoying, and in partaking of this feast we do it with a view of expressing our gratitude to our heavenly Father, Jesus Christ, and Joseph Smith for their agency in securing our present state of happiness, peace and prosperity. William Mogford and his wife were present and took supper with us.

It will be observed here that his daughter's testimony given fifty-five years later agrees exactly in all particulars, including a witness who was present.

The following extract from Lyman Wight's Journal of December 23, 1850, we quote:

We in every sense of the word deprecate all aspirants, traitors, rebaptized apostates, and bigots, heady, highminded office-seekers, and men of corrupt minds, who have gone astray from the counsels of Bro. Joseph, and who consider that he died a fallen prophet, and who have striven through those base and inflammatory influences to take his seat, and who now strive to make the church believe that they now stand as he stood when he was upon the earth. That we believe that any aid or any assistance required from Bro. Joseph on earth will come through the Smith family, his heirs having the lineal right.

And from the 26th of the same month we copy the following extract:

We believe that Joseph Smith, Sen., and family, were ordained from before the foundation of the world to build up the kingdom of Jesus Christ on the earth, that the will of God might be done on earth as in

heaven. And so long as there is one surviving male of the family of Joseph Smith, Sen., it is their right through the Urim and Thummim to receive revelations to lead and instruct the Church of Jesus Christ of Latter Day Saints as established by our beloved Bro. Joseph when alive and on the earth and we bind and obligate ourselves to receive them as such whenever and wherever they may be found on earth so long as they remain in full fellowship with the kingdom as established by Bro. Joseph.

And on the 27th we find this record:

But some will say, Is it not necessary that some one should receive and give revelations? And I will answer, Yes. The Smith family with the Urim and Thummim for ever. I have stood for the Smith family for twenty years and am abundantly able to stand for them for twenty years more. No man wishes more than I to see them have their rights. And I shall be found standing for them when some, who now think that they are a long way ahead of me, will be found somewhere else. If I am wrong there are three books out of which my wrongs can be read and plainly shown to me.

Agreeing with this is a certificate recently made by an old lady who was in the same company in Texas:

I, Rebecca Jane Ballantyne, of the town of Moorhead, County of Monona, and State of Iowa, hereby certify that I have been a resident of said town and vicinity since the year 1854 or 1855 continuously. That I lived with and in the company led by Lyman Wight for a period of two years and five months immediately previous to coming to this vicinity. That I was well acquainted with the said Lyman Wight and often heard him preach. That he performed the marriage ceremony for me and my late husband, Andrew Ballantyne. That while I was in his company I heard him state that he in company with Joseph Smith (the Martyr) laid his hands upon the head of Joseph Smith, son of the Martyr, now president of the Reorganized Church of Jesus Christ of Latter Day Saints, while in jail at Liberty, Clay County, Missouri, and the said Joseph Smith the Martyr blessed his son Joseph and set him apart to carry on the work of the said church, after he, Joseph the Martyr, should be taken away.

Signed this tenth day of August, 1908, at Moorhead, Iowa.

R. J. BALLANTYNE.

Signed in our presence at Moorhead, Iowa, this tenth day of August, 1908.

SIDNEY PITT, SEN.

J. H. BURK.

J. A. DONALDSON.¹

¹Both William Smith and Lyman Wight were apostles of the Quorum of Twelve at the time of Joseph Smith's death in 1844.

This testimony certainly corroborates in a very remarkable manner the testimony of James Whitehead which has been so much questioned. His statement under oath is as follows:

I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject; there were twenty-five I suppose at the meeting. At that meeting Joseph Smith, the present presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph, his father, blessed him and ordained him, and Newel K. Whitney poured the oil on his head, and he was set apart to be his father's successor in office, holding all the powers that his father held. I can not tell all the persons that were present, there was a good many there. John Taylor and Willard Richards, they were two of the "Twelve," Ebenezer Robinson was present, and George J. Adams, Alpheus Cutler, and Reynolds Cahoon. I can not tell them all; I was there too.

This agrees with the testimony of President Joseph Smith given in 1868 as follows:

In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head, by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses.

This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

The blessing which marked Moses as the deliverer from Egyptian bondage, was not that which Jethro pronounced upon his head.

Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.—*Saints' Herald*, volume 14, page 105.

President Smith also made the foregoing statement on or about November 20, 1908, at Independence, Missouri, after this letter was mailed to Elder Burton. We insert it here as significant. (H. C. S.)

To whom it may concern:

The history of the church shows that while Joseph and Hyrum Smith

were in prison at Liberty jail, Clay County, Missouri, they were visited on two or more occasions by the wife of the Prophet and the wives of others of the prisoners. On one of these occasions Joseph Smith, a son of the Prophet, accompanied by his mother, was permitted to remain for a brief visit. The dates of two of these visits of the wife of the Prophet are stated to be December 8, when the wife of Sidney Rigdon accompanied Emma, the Prophet's wife; and on December 20, [1838,] when the wife of Caleb Baldwin and the wife of Reynolds Cahoon made the visit in company with Emma, the Prophet's wife.¹

It is within my memory that I remained in the jail a part of two days and one night at least; and that during this visit my father and some others laid hands upon my head, and he blessed me as his son, pronouncing blessings upon me to which I was and would be entitled as his son. I remember two or three of those who were present among whom was Erastus Snow, I think, and Caleb Baldwin, and Lyman Wight. I do not remember who laid hands upon me with my father, but I do remember that the one whom I think was Erastus Snow,² was quite a singer and he sung two ballads or ditties which attracted my attention and which I heard afterward sung at different times. One was called "The massacre at the River Raisin," of which the opening lines were:

"In the Michigan forest the night winds were high,
Fast drifted the snow through the bleak winter sky."

The other ballad was called "The mobbers of Missouri," the tune being "The hunters of Kentucky." I have no recollection of the words of this poem, though I heard it sung numbers of times afterwards at Nauvoo.

I do not know at which of these dates I was left by my mother in the jail, but I do remember the circumstance.

After we reached Nauvoo and after the brick store was erected, they used to hold meetings and councils in the upper story of the store. I remember being called into the large room. My father and other elders and principal men of the church were there, of whom I remember Uncle Hyrum, Newel K. Whitney, and George J. Adams. I was seated in a chair and father and some others laid hands upon me, oil having been poured upon my head, and I was again blessed by my father as his son and blessings pronounced upon me to which I was entitled as his son and successor.

I remember hearing George J. Adams say to my mother in the hall at the Mansion House, "We now know who the successor of Bro. Joseph will

¹ History also shows that Emma Smith visited the jail on January 21, 1839, accompanied by G. W. Robinson, D. C. Smith, and John Daley.

² In a letter under date of December 3, 1908, President Smith writes, in answer to further inquiry: "I can not say with any certainty of recollection that the singer was Erastus Snow, though I seem to remember it that way."

be if anything should happen to him. I have just come from the council where your son Joseph was blessed for this purpose."

I remember, further, the meetings in the grove where I frequently attended with my father and mother and was usually seated upon the stand with my father when he was present. I remember that my father in speaking with reference to himself, the subject I do not exactly remember, but he turned as he was speaking and pointing to me said, "There is my successor." There was a number of persons on the stand whom I knew at the time, but I can not remember many of them, though I think that George J. Adams and William Clayton were among them. There was a number in the congregation whom I remember to have become acquainted with as I grew up.

I have stated these recollections heretofore, and they are strongly corroborated by the memory of others.

JOSEPH SMITH.

Also corroborating the statements of Elder Whitehead and President Joseph Smith, is the statement of John H. Carter, of Provo, Utah, given under oath in the famous Temple Lot suit, on March 14, 1892, as follows:

Joseph Smith came on the stand leading his son, Young Joseph, and they sat him down on a bench at the Prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" And he turned around and said, pointing to his son, "There is the successor," and he went on and said, "My work is pretty nearly done," and that is about all he said in regard to his son. He said in answer to a question that was asked as to who should be his successor in case he should be killed or die, and he pointed to his son, Young Joseph, who was sitting there at his side, and said he: "There is your leader."—Plaintiff's Abstract, pages 180, 181.

Elder Charles Derry, of Woodbine, Iowa, testifies in his autobiography, that William Clayton told him in 1853 in England that Brigham Young had delegated him to call on young Joseph Smith at Nauvoo, and tell him that it was the Lord's will that he should be in Utah at the head of the church. Elder Derry closes his statement in the following language:

It may be proper here to state that in after years, when on my mission to Utah, I, in company with Bro. Joseph Luff, visited William Clayton at his home.¹ He was a very sick man, but was sitting in a large

¹ INDEPENDENCE, Missouri, November 15, 1908.

To whom it may concern:

This is to certify that while on a mission to Utah (I think in 1879), I,

arm-chair. He expressed great pleasure at seeing me, and referred to the pleasant time we had spent together in England; and knowing that I had long since withdrawn from the Utah church, and had been many years absent, he desired to know what had brought me back. I explained my mission to him. He expressed himself ironically that he had no doubt of my success, for the people gathered there were half chaff and half wheat, and we would get the chaff but the wheat would remain. But he declared that "Young Joseph had no claim as a leader of the church." I fixed my eyes steadfastly upon the man, and said, "Bro. Clayton, did you not tell me in Lincolnshire in 1853, that you were deputed by Brigham Young to visit Young Joseph in Nauvoo, and tell him from Brigham Young that God wanted him, Joseph, in his place at the head of the church in Utah?" The man evidently quailed at the forcible manner in which I put the question, but he answered, No. I still kept my eyes upon him and replied, "Bro. Clayton, before God you did, and you know it." He still denied, and in a few days he passed away with the falsehood upon his lips. We shall both stand before the judge of all the earth, and I shall have no cause to fear in meeting this matter before the all-searching eye of a just God.—JOURNAL OF HISTORY, volume 1, pages 266, 267.

In corroboration of these statements we quote from a letter dictated by Sarah B. Hopkins, at Hornerstown, New Jersey, October 27, 1905, as follows:

HORNERSTOWN, New Jersey, October 27, 1905.

I am the daughter of John B. and Rebecca Wright, of New Egypt, New Jersey, both members of the Society of Friends. I was born,

in company with Elder Charles Derry, went to the home of Wm. Clayton in Salt Lake City, and found him an invalid—propped up in a chair—apparently in an advanced stage of dropsy. I remember distinctly the question being asked by Wm. Clayton as to the size of Bro. Derry's family, which, when answered, drew from the former the statement: "I should feel very lonesome under such circumstances," with the additional statement as to how many he himself had. I think forty-four was the number, but of this am not certain. Then followed a brief talk about their former associations in England, and the inquiry as to why Bro. Derry had returned to Utah. I had heard Bro. Derry tell before about their conversation in England about Young Joseph and was extremely anxious to hear what Wm. Clayton would say regarding it, hence I listened attentively. Without detailing it I will simply say that Bro. Derry has reported it correctly. Which of them told the truth, of course I do not know; but the dialogue, as far as it related to Joseph Smith, is correctly given. Wm. Clayton died a few days later.

Signed,

JOSEPH LUFF.

according to the family record kept by my father, on June 13, 1816, at New Egypt, New Jersey.

I was married in May, 1833, to Abraham Burtis, also of New Egypt, where we lived until the death of my husband, in 1871. We heard the gospel first through the preaching of Elder Benjamin Winchester, who came to New Egypt about 1836 or 1837, as I now recollect it. He was followed by Elders Samuel James, Erastus Snow, Orson Hyde, and others. I was baptized with fifteen others, among whom was my husband, in September, 1837, at Hornerstown, New Jersey, by Elder Erastus Snow, and confirmed the same day by Orson Hyde. My husband was confirmed by Elder Snow and ordained an elder shortly afterwards. He was chosen president of the branch of New Egypt, and continued until after the death of the Martyrs. Elders Benjamin Winchester and Erastus Snow were at our house in July when we heard of the death of Joseph and Hyrum Smith.

The sad news spread gloom among the Saints. We felt so bad we could hardly know what to look for. We were visited by Elder Sidney Rigdon soon after the death of Joseph and Hyrum. My husband met him at Bordentown and brought him to our house, where he made his home while visiting the Saints in our neighborhood. This was in the early fall of 1844. We talked much about the martyrdom of the Seer, and about who should preside over the church. I recollect very distinctly, as plainly as if it were only a few weeks ago, what he told us, and the advice he gave us. He said "little Joseph (as he was then called) will be the next Prophet and Seer to the church, and the successor to the Martyr." "For," said he, "I saw him consecrated and blessed by Bro. Joseph and others, to be his successor in the prophetic office, while we were in prison in Missouri, in Liberty, Clay County." "I also was present at a public meeting in Nauvoo, Illinois," said Bro. Sidney, "when Joseph presented his son, little Joseph, and told us that he was our prophet, and his successor." Bro. Sidney said many of the Saints present wondered what it meant, and asked how it could be. "But," said he, "Bro. Joseph told me he had anointed him and blessed him to be his successor in the prophetic office."

SARAH B. HOPKINS.

—JOURNAL OF HISTORY, volume 1, pages 172, 173.

Subsequently Mrs. Hopkins signed a certificate to the same effect which we quote as follows:

To whomsoever it may concern: This is to certify, that I, Sarah B. Hopkins (daughter of John B. Wright), was born June 13, 1816. I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. I was baptized in September, 1837, at Hornerstown, New Jersey, by Elder Erastus Snow. Further, that I heard Sidney Rigdon state in my house in New Egypt, New Jersey, in the fall of 1844, that Joseph Smith blessed or ordained little Joseph, his son, to be his successor, in the presidency of the church; that Joseph had told the Saints

in a public meeting that little Joseph was his successor,—this at Nauvoo, Illinois; that he, Sidney Rigdon, presided as the guardian to the church, as a member of the First Presidency.

Yours in defense of the truth,

SARAH B. HOPKINS.

Dated this twenty-seventh day of October, 1905, Hornerstown, New Jersey.

Witnesses to the signing of the above:

Walter W. Smith.

William H. Brown.

—JOURNAL OF HISTORY, volume 1, pages 173, 174.

It is needless to say to those acquainted with history, that this Sidney Rigdon who positively testifies, was the counselor and trusted adviser of Joseph Smith the Prophet, and would have as good opportunity to know what was transpiring as any one.

Much might be said in regard to these statements and the intelligence they convey; but we think it sufficient to simply present the evidence.

Trusting that this will answer your purpose, I remain sincerely your brother and coworker,

HEMAN C. SMITH.

Would it be like God to create beautiful, unselfish loves, most like the love of heaven of any type we know—just for our three-score years and ten? Would it be like him to let two souls grow together here, so that the separating of the day is pain, and then wrench them apart for eternity? What is meant by such expressions as risen together, sitting together in heavenly places? If they mean anything they mean recognition, friendship, enjoyment. Our friends are not dead, nor asleep; they go on living; they are near us always, and God has said, "We should know each other there."—Elizabeth Stuart Phelps.

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from volume 1, page 445.)

Making what preparation I could by way of getting fuel for my family, my wife having baked me some cakes, I committed my family to my heavenly Father's care, and on the twenty-seventh day of February, 1861, I started for Iowa in search of the Reorganized Church, for I had now learned that Joseph, the son of the Martyr, had been called of God to take his place as prophet and president of the church. The snow was about eighteen inches deep on the level, when I left my cabin. I passed through Fremont, and soon found the snow was melting rapidly, which made it very slushy, and soon it became mud mingled with slush. I reached Elkhorn Bridge that night and slept in a wagon by permission of the owner. I was very weary, having walked about twenty-one miles. After walking a few miles the next day the United States stage-coach overtook me, and I was permitted to ride to Omaha, then but a small village. I wended my way to the Missouri River, hoping to be able to cross on the ice. I found at least four inches of water upon the ice, and still the ice was melting. I saw a man cutting wood on the river bank and inquired of him if it would be safe to try to cross. He replied doubtfully, saying no one had crossed for a day or two. At this juncture a man rode up on horseback and inquired if the river was safe? I told him I did not know. He put spurs to his horse and dashed on to the river as though reckless of his life. I followed, making all the speed I could over the treacherous river, trusting in God for my safety, and was very glad when I landed on the Iowa side. I was afterwards told that the ice floated down the river within about twenty-four hours after I crossed.

I had now six or seven miles to travel through mud to Council Bluffs.

I had obtained the name of one Isaac Beebe, said to belong to the Reorganized Church. Council Bluffs was at that time, I believe, larger than Omaha,—the Mormons having settled in and around there. I believe it was formerly called Kaneshville by them. I walked into the village, up the main street, when I saw a man cutting wood. I inquired if he could tell me where Isaac Beebe lived. He straightened himself up to more than six feet in height, and in stentorian tones said, "Right here in this body!" I then told him my errand. This was now the twenty-eighth day of February. I had been two days on the journey and was very weary, having traveled as much as sixty miles through the snow, slush, and mud, I requested the privilege to stay with him for the night, telling him I had a few cakes left for supper, and I would cut wood to pay for lodgings, for I had no money.

He replied, "Come in; we are told to be careful to entertain strangers, for thereby we may entertain angels unawares."

I assured him I was no angel, but simply Charlie Derry. He introduced me to his wife, who made me welcome to her home. It was in what is now called "Upper Broadway." Here I learned that Elders Blair and Briggs were about ten miles east. Elder William Martindale, of the Brighamite Order, was preaching in Council Bluffs. Two of his admirers came into Beebe's after the meeting. One of them addressed Beebe thus, "I'll be damned, Beebe, if he didn't give them hell to-night." Beebe then introduced me as a man from Utah who was seeking after the Reorganized Church. This Brighamite, thinking he had a "soft snap," began in a dogmatic manner to interrogate me as to my reasons for leaving Utah, which I was not backward in giving. He soon found himself on the defensive and quickly discovered that he was not able to hold up his end of the debate, and abruptly broke off with,

"I'll be damned if you haven't got tongue enough for twenty sets of teeth," and our interview closed.

After a comfortable night's rest, I was refreshed, and received instructions as to where I would be likely to find Elders Blair and Briggs. This was the first day of March, snow was going, but not all gone, and the roads were muddy. After traveling some ten miles I came to a log cabin by the wayside; being tired, I requested the lady of the house to let me rest awhile, when she kindly invited me in. I then inquired how far it was to Mr. Campbell's.

She answered, "This is the place."

I then made known my mission, to find some elders of the Reorganized Church. The name Campbell had been given me by Mr. Beebe as the place where I would be likely to learn of the whereabouts of the elders, but I had not thought this was the place, hence I was greatly pleased when the lady told me Elders Blair and Briggs would be there in about fifteen minutes, and in about that length of time they came. Sr. Campbell kindly invited me to stay all night and visit with the brethren, of which kindness I gladly availed myself. I made known the object of my mission to them, questioned them as to the coming forth of the son of the martyred prophet, the doctrine accepted by the church, but more especially I sought to know of the spirit that actuated them, for if it was like that manifested in Utah, I had no fellowship with it. I heard them preach and saw several baptized by them in Keg Creek. I became satisfied as to what manner of spirit they were led by, and that they were men of God and led by the Holy Spirit. I was also the guest of Bro. Jairus M. Putney and his wife. The elders kindly invited me to accompany them to Farm Creek, about twenty miles east of there. I did so and found a welcome with the elders at the home of Mr. Calvin Beebe, brother of the man I stayed with in Council Bluffs. Elder Blair preached in this house

on Sunday, the third day of March, after which I requested baptism at his hands. I was baptized in Farm Creek, near Mr. Beebe's house, on the third day of March, 1861, and was confirmed there and then. Bro. Blair confirmed, and while his hands were on my head, he paused and inquired, what office I held in the old church. I replied, "I have not come for any office, but simply to be a member in the kingdom of God." He rejoined, "It is my duty to ordain you an elder." Whereupon he proceeded to ordain me when he had confirmed me.

On the next day, the 4th, I went with the elders to Wheelers Grove, where I found a good people organized into a branch. Father John Smith, I believe, was president. Bro. Levi Graybill kindly offered me ten acres of land if I would bring my family and live among them. Providence had ordered otherwise, but I remained among the brethren until I could get the use of a team, and the Missouri River was safe to cross. Then Bro. Philip Gatrost kindly went with me with his team and fetched my family into Iowa and gave us a shelter until such time as I could find a place to ourselves. I worked for Bro. Gatrost at splitting rails, at which I was by no means a Lincoln, and I am not sure that my work remunerated him for his trip, but he was satisfied.

On Sunday, the tenth day of March, I visited for the first time the North Star Branch. I was a perfect stranger to all except the Campbells and Putneys. Various rumors had gone abroad respecting a man who had come from Utah to join the Reorganized Church. Some were suspicious that he was an impostor, and various views were held. The meeting was held in the house of Bro. and Sr. Cook, on the prairies. Sr. Cook had been greatly exercised about this stranger, fearing he was an impostor, and she had made it a matter of prayer in order that none might be deceived. While thus engaged she received evidence from God that silenced her

fears, and was given to understand that the stranger was God's servant and he should accomplish a good work in that region of country. To this she testified in this meeting. I ventured to give my experience in the church, a sketch of my life in Utah, my reasons for returning from there, and how I had been led to seek the Reorganized Church. Several spoke in tongues, interpretations and prophecies were given, and the stranger seemed to be the subject of them all. It embarrassed me to find that their manifestations all tended to foretell the work to be done by so weak an instrument as myself. Though I was thankful that God acknowledged me as his servant, yet I felt my unworthiness. Over forty-one years have rolled away since that day, but the things spoken by those simple-hearted, God-loving people under the divine influence have been fulfilled, for God has used me, unworthy as I am, to be his instrument in leading many out of darkness into the glorious light of the gospel.

On the eighteenth day of March Bro. Gatrost and I started with his team to fetch my family to Iowa. I could not get a letter to them or from them, so our coming was a glad surprise to them, and on the 20th, I loaded up my loved ones and bade farewell to Maple Creek. When we arrived at Bro. Gatrost's he gave us the use of a log cabin to live in, and gave me employment at rail-splitting. As before acknowledged, I was no such rail-splitter as the much venerated Lincoln, but I mauled away at them with more strength than knowledge, and if I did not give satisfaction he never complained to me. He was a kind-hearted man.

One day while thus employed Elder Briggs and Jairus M. Putney visited me, and told me the Lord wanted me in the missionary field. I told them, "The Lord could not have me there, as I was needed at home to provide for my family." They insisted God had called me to that work and if I would obey the call my family would be provided for. I did not doubt

the call, but my family had a just claim upon me for their support, and must be consulted on the subject. I consulted my wife. She informed me that she believed the call was from God, and if I would go she would trust in God for hers and the children's support. Neither wife nor children had clothing decent enough to attend meeting, and my wardrobe was far from respectable, to say nothing of ministerial, in appearance. Bro. Edmund C. Briggs kindly gave me five dollars to buy clothing for wife. Bro. Jairus M. Putney gave me twenty dollars to fit me out for the traveling ministry, and may the eternal God reward their generosity with eternal life. Amen and Amen.

On the fifth day of April, 1861, I started on my mission, commencing in the North Star Branch. I labored there and at Wheelers Grove, Keg Creek, Glenwood, Mills County; also Nephi, in Fremont County. Wife attended meeting for the first time in the Reorganized Church on the fourteenth day of April, and on the 29th I had the blessed privilege of baptizing wife, our two children, with four other persons, in the Mosquito Creek. This was a proud day to me and I rejoiced that God had counted me worthy.

A few days before this, Father Samuel Waldo, president of the North Star Branch, kindly invited me to bring my family into his double log house with himself and family. I did so. I visited the more northern country. Preached at Crescent, Six Mile Grove, Union Grove, Gallands Grove, Biglers Grove, Raglan, and Little Sioux. Brn. Edmund C. Briggs and Jonathan Heywood were with me part of the time. I baptized sixteen precious souls near Glenwood in 1861, or spring of 1862, and organized a branch near Glenwood. (I do not remember exact date.)¹ I also baptized three in Farm Creek and two in Indian Creek. But I am anticipating. I should

¹December 1, 1861. H. C. S.

have stated that in June, 1861, I attended a conference in Hyde Hollow, at Council Bluffs, Elder Blair presiding, at which conference I preached twice, and on the 9th I was privileged to bury in baptism Sr. Caroline Ellison and George Medlock. We had a conference. Excellent instructions were given by Elders Blair, Briggs, McIntosh, Richard Kelley and others. I felt it good to be there and was greatly encouraged in the great cause.

I continued my labors in the foregoing places until August 30, 1861, when I attended a special conference held at Little Sioux, Harrison County, Iowa, William W. Blair presiding, and I acted as clerk, assisted by Davis H. Bays, whom I had baptized sometime before. Elders Morey, John A. McIntosh, Edmund C. Briggs, Charles Derry, and William W. Blair broke the bread of life. George Sweet, whom I had been privileged to baptize, bore testimony to the divinity of the work. During this conference Elder Blair suggested that Charles Derry be ordained to the office of seventy in the First Quorum of Seventies. It was unanimously resolved that he be so ordained. Elder Edmund C. Briggs, of the Twelve, and Elder George Morey, of the high priests, ordained him to that office, Elder Briggs, the speaker, being filled with the spirit of prophecy. It was unanimously resolved that Charles Derry take charge of the work in the counties of Pottawattamie, Mills, and Fremont in Iowa, and a portion of Nebraska contiguous to Pottawattamie.

I continued to labor in that field until a special conference was held April 6, 1862, at Gallands Grove. Elder Blair presided, Oliver E. Holcomb was clerk. I had been greatly blessed in my labors and was well received in all places, without exception. Of course, opposition from those who knew not the truth was everywhere manifest, but that was a natural consequence, as there can be no compromise between

truth and error. The blessings of the gospel were made manifest in the branches, to the great joy of the Saints.

The difference between the conferences of the Reorganized Church and those of the Utah order is very marked. In the latter every matter brought before the people was "cut and dried" before being laid before the conference proper, and every one was expected to raise his hand in favor of every measure presented by the authorities, and he would be a bold man who dared to cast his vote in opposition. By this means they secured a nominal unity. He who voted in the negative or in opposition would be a marked man. But in the Reorganized Church all things are done by "common consent," as the law of God directs. No man is questioned or snubbed for thinking and voting contrary to the majority.

During the conference in June 1861, I formed the acquaintance of several prominent elders of the church, among whom was Elder Richard Kelley, father of William H. Kelley. He preached an intelligent discourse, full of good hard sense. He seemed to be a firm, straightforward man. But on his returning from conference to his home in Mills County, Iowa, he was suddenly taken ill and died either before or directly after he was taken into his house. William H. Kelley was a promising young man and took up the work where his father had rested from his labors.

An old Utah acquaintance of mine was also at the conference in search of the truth, and he desired to know whether Joseph, the son of the Martyr, had assumed the presidency of the Reorganized Church or not, as the Brighamites were circulating various reports about him. Some declared that he had not, other reports declared he had been bought by the "apostates," as they called the members of the Reorganization, and that he had given his name to be used for a large sum of money. I told Allen I had not seen Joseph, but I had no doubt he had accepted the position as president in good

faith and was giving his influence in favor of the work as the legal successor to his father. I wrote to Joseph direct to obtain evidence from him as to the part he was taking in the latter-day work. I directly received the following letter:

(Here follows the letter published in the JOURNAL, volume 1, page 107.— ED.)

In the absence of Elder Blair I was left in charge of the work in Pottawattamie, Mills, and Fremont Counties. I made Bro. James X. Allen acquainted with the contents of Joseph's letter. He became satisfied that the Brighamite stories were false, and he united with the church and was for a time a useful member. He told me that while on his way to Utah from England he called at Nauvoo and saw Sr. Lucy Smith, the mother of the Martyr, who told him she heard her son Joseph say that if Brigham Young ever led the church he would lead it to hell. Others have testified that they heard the Martyr make a similar statement.

I continued my labors as appointed, and until the following trouble occurred, all had gone pleasantly. The president of the North Star Branch had shown more zeal than wisdom in ordaining men to the ministry, ignoring, as I believed, the divine injunction that men must be ordained "according to the callings and gifts of God unto men." He was ordaining young men to the eldership without respect to their qualification. I kindly remonstrated with him and suggested the propriety of only ordaining such as were called in harmony with the law. He felt insulted and his rights infringed upon by me. He sought occasion against me, and I am sorry to say his course toward me aroused my impetuous nature, which gave him an opportunity to hatch up the following charges against me: "unchristian conduct," "slander," and "usurpation of authority." The case was tried before Bro. Blair, who, upon hearing both sides, decided the charges

were groundless; but he reproved me for bringing the matter up after there had been an apparent settlement. In this I was wrong, but I had followed the advice of one of the seventies who declared the brother had insulted the authority that placed me in charge; and he urged I had no right to accept a settlement until he had made restitution to such authority. Elder Blair in summing up said, "Bro. Derry is a man of this kind: if he is traveling along a road and obstacles are placed in his way, instead of his going around to avoid them, he would pick them up and remove them." My accuser and his witnesses were confounded, and so far as the charges were concerned I was justified. But I saw the necessity of a greater degree of wisdom and patience, and with this feeling in my soul I penned the following lines:

My Father and my God, I pray
 For thy inspiring love,
 To fill my soul from day to day,
 And be my everlasting stay,
 And lead my mind above.

Lord, I am weak and frail indeed,
 And sore beset with snares,
 O let his merits for me plead!
 Who on the cross did intercede,
 And echoes now my prayers.

Reveal thyself unto me Lord,
 Disperse this darkening cloud,
 And let thy grace one glimpse afford
 That I may know the great Adored,
 And by thee be endowed.

I never had further trouble with the parties, but their efforts to impress me with their esteem seemed more like fawning, which was always distasteful to my soul. However, I was always treated with respect by them, and I can truly say I held no hardness against them, and hasty ordinations ceased, and the law of God was more closely followed.

I continued my labors and the Lord blessed me in the same, but in the summer of 1862 I was taken down with bilious

fever and was nigh unto death for several weeks, and it seemed to me, if it had not been for the kind and tender care that was rendered by my wife, I must have died. She was incessant in her efforts to aid and comfort me, and to her, under God, I owe my recovery, or rather partial recovery, so that when the time for the general conference arrived I determined to go. The Saints told me the journey would be too great for me, as the distance was at least seventy miles, and there was no chance of conveyance only by lumber wagon; buggies and carriages were scarce then in this western country. Still I was determined to go if I died in the attempt. Mr. William Brittain offered to take me and wife to Bro. Putney's. So we left the children with the Brittain family, where we knew they would be cared for, and as they were attending school they would pass the few days pleasantly.

When we arrived at Bro. Putney's, he and his wife received us gladly, and with them we went to conference at Gallands Grove. My health improved some each day. We were very hospitably entertained in the log cabin of Bro. John Swain and wife. At this conference I first saw Joseph Smith, the eldest son of the martyred prophet. His appearance was more like that of a farmer than a church president. When I was introduced to him he was standing under the shade of a spreading tree, and as quick as he heard my name, his right hand struck out and grasped my hand as though he had met an old friend, and he said in cheery tones, "Is this Bro. Charles Derry? God bless you, Bro. Derry! I am glad to see you." I felt at home in his presence; in fact, no man could feel otherwise. There was that noble but plain and meekly bearing, without affectation, that wins at once the confidence and esteem of all lovers of true nobility. There was no toadyism in his make-up; but there was a free, open, and independent air, in all his words and ways, that is always characteristic of God's noblemen; and I love him.

At this conference I formed the acquaintance of Jason W. Briggs, Samuel Powers, James Blakeslee, and John Shippy, of the Twelve Apostles, and Bishop Israel L. Rogers, George Rarick, and William Aldrich. October 6, 1862, conference opened by singing and prayer. Joseph Smith was called to preside, James W. Gillen and myself to act as clerks. I was very weak, yet improving each day. Jason W. Briggs and Samuel Powers, of the Twelve, had previously been appointed to open the work of the Reorganization in England, but had never gone.

They were now reappointed or sustained, and Charles Derry was associated with them on the English Mission. Many elders were given missions to various parts. Elder Wheeler Baldwin, formerly of the Cutlerite faction, united with the church. Excellent instruction was given by the president and the other leading men of the church. The gifts of the gospel as promised were abundantly poured out upon the Saints in our social meetings. The honest in heart in every faction were remembered before the Lord, that they might be led to see the truth in its purity. There I learned a lesson that I trust I shall never forget. One brother seemed to have "an ax to grind," a selfish motive to carry out, and he was constantly working to that end. He obstructed the business of the conference with his persistent effort to carry out his pet scheme. I felt indignant and was almost led to write him down an ass, but Joseph bore with him very patiently until he saw it was necessary to stop him. Then he arose, not in anger; he spoke, but uttered no threat; he did not even sharply rebuke him, but in a mild, patient, yet firm manner said, "Let us exorcise this spirit." Then he called upon the assembly to unite with him in prayer. That prayer was full of love and meekness; he invoked no curse, he prayed God to rebuke the evil spirit that was actuating our brother and disturbing the peace of the assembly. From the moment that

prayer was uttered and the assembly arose from their knees it was evident the spirit that had troubled us was dead so far as any influence for evil was concerned, and a calm and peace-loving spirit prevailed throughout the remainder of the conference. At this scene my mind flashed back to the valley of the great Salt Lake, where I had seen Brigham stand in his proud but assumed authority, uttering his terrible menaces against those who dared to oppose his views, and pointing out such with his tyrannical finger to the minions who stood ready to do his bidding: But here was a young man with limited experience, but full of good sense and the love of God, and, inspired by the spirit of goodness, he invokes the Spirit of the Holy One to rule in each heart in that audience, and the spirit of evil stands rebuked and abashed before him. God is honored, his Saints are strengthened, and the victim of error has seen his folly, while a grand and glorious lesson has been taught to all.

At the close of the conference wife and I returned home, but my duties as clerk of the conference and also of the Quorum of Twelve, and Presidency, in their councils had wearied me, not having the needed rest, and I lingered in a very weak state for about eight weeks. In my sickness I received many evidences of kindness from the Western Iowa Saints, and I would like to record their names, but lack of space forbids. Nor were the Saints in Nebraska lacking in their manifestations of love for me and mine. It was at the conference above named that Bro. Joseph Gilbert, the young man I met on the plains going to Utah, came and greeted me with expressions of gratitude, telling me he had proved my words true in every particular. He cast his lot with the Reorganized Church, and from his hand and mine received many kindnesses in after days. He became an elder in the branch at Omaha, Nebraska. This conference resulted in great good to the work at large. The Saints were greatly

strengthened and their minds set at ease respecting the gathering. Joseph told them to drive down their stakes, and establish their homes, as though they were to abide there for ever, and when it became needful to go to Zion they would be prepared, having wherewith to build up Zion. Some heeded this advice, others neglected it and suffered in consequence, while those who heeded prospered. From this time on the general fall conferences were held in the western part of Iowa until the fall conferences were dispensed with.

During the interval between my uniting with the Reorganized Church and this conference, I had formed the acquaintance of many noble Saints and their families, among whom were: William W. Blair, Edmund C. Briggs, Jairus M. Putney, Calvin Beebe, and Calvin A. Beebe, Isaac Beebe, George Sweet, John A. McIntosh, Cornelius McIntosh, Silas W. Condit, Hugh Lytle, David M. Gamet, Thomas Dobson, Oliver E. Holcomb, Gideon Hawley, John Swain, Alexander McCord, Samuel Wood, John Leeka, Elijah Gaylord, Noah Green, Edward W. Briggs, Daniel Harrington, Rufus Pack, Reuben Hartwell, Jonathan Heywood, Samuel Waldo, Richard Kelley, Lyman Campbell, Joseph Gilbert, George Hatt, Zachariah Martin, James C. Crabb, Amos Chase, John Mackland, Elizabeth Bardsley, Isaac Ellison, Uriah Roundy, James Stuart, and Thomas Revell. These were prominent in their efforts to spread the truth, some locally and some in the missionary field, with whom it has always been a pleasure to associate. Many of these have now passed to their reward, but the memory of them is blessed. I was unable to resume my labors for some time after we returned home, for my sickness continued and it did not seem as though I should be able to fill my mission to England. I received no news from Brn. Briggs and Powers as to their readiness to go, but I felt that it was my duty to go whether they did or not. I thought their neglect would not excuse me, so I determined to go, if I had to go alone, and I made what preparations I could.

(To be continued.)

BRIEF GLIMPSES INTO A CENTURY OF THE PAST.

—NO. 2.

(Continued from page 405, volume 1.)

BY M. WALKER.

THERE IS NO FAILURE.

There is no failure. Life itself's a song
Of victory o'er death, and ages long
Have told the story old of triumphs wrought
Unending, from the things once held for naught.
The battle's over; though defeated now,
In coming time the waiting world shall bow
Before the throne of Truth that's builded high
Above the dust of those whose ashes lie
All heedless of the glorious fight they won
When death obscured the light of victory's sun.

There is no failure. If we could but see
Beyond the battle-line; if we could be
Where battle-smoke does ne'er becloud the eye,
Then we should know that where these prostrate lie
Accoutered in habiliments of death,
Sweet freedom's radiant form has drawn new breath.
The breath of life which they so nobly gave
Shall swell anew above the lowly grave,
And give new life and hope to hearts that beat
Like battle-drums that never sound retreat.

This is no failure. God's immortal plan
Accounts no loss a lesson learned for man.
Defeat is oft the discipline we need
To save us from the wrong, or teaching heed
To errors which would else more dearly cost,
A lesson learned is ne'er a battle lost.
When'er the cause is right, be not afraid;
Defeat is then but victory delayed—
And e'en the greatest vict'ries of the world
Are often won when battle-flags are furled.

—Thomas Steed Masley, *Success Magazine* for August, 1908.

In the previous chapter we gave a brief account of the

disposition manifested by Joseph Smith, when as a boy he endured bravely and unflinchingly the severest physical pain, to show that he was not lacking in physical courage; but that, on the contrary, he possessed that characteristic of manhood to a remarkable degree. We also made lengthy quotations from a recent article of Reverend Lyman Abott's in the *Outlook* to show the moral courage required by any man who in that early day dared undertake to in any way assail or refute the doctrine which held sway over the minds of men. Doctrines which from both pulpit and religious seminary were unhesitatingly taught as fundamental truths of the gospel of Christ, but which God commissioned this unlearned, untaught youth to declare to the world "were an abomination in his sight." To tell them not only that their man-made creeds were an abomination to him, but that their worship of him was vain so long as they taught these commandments of men as his doctrine. Not only this, but he was commanded to call upon them to "fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth and the sea and the fountains of waters." And that he did this without the slightest hesitation, never once shunning or seeking to avoid declaring the whole counsel of God, and never once apologizing for the character of the message he was sent to deliver, will, we think, be proof most conclusive to all reflecting minds that his moral courage was equal to, if it did not exceed, his physical. But there is yet another strongly marked characteristic of this man (whom God had chosen to intrust with the wonderful message of life and death to the inhabitants of the earth) which the incident of his boyhood before mentioned seems clearly to reveal, and because of this we refer again briefly to his conduct at the time of his severe physical suffering.

Every one at all familiar with children knows how natu-

rally in time of sickness, pain, or trouble of any kind, they turn to mother. No hand is quite so gentle, no heart quite so tender or sympathetic as mother's. The boy was facing a most lingering and painful operation, one that, unlike the lancing of an abscess or the extraction of a tooth, would not be a moment of sharp pain followed by instant relief, but the repetition of one severe shock after another, unfollowed by any surcease of the almost unbearable agony. That he should in a time like this manifest such loving, unselfish thoughtfulness for his mother, if it indicates anything, surely indicates that the true element of all unselfishness was in the boy, that love for his mother was stronger than all the craving of his heart to lean upon her, and the desire to spare her pain was greater than the desire to pillow his aching head upon her tender breast, and feel the cooling touch of her loving hand upon his throbbing temples in this hour of extreme suffering.

And that this loving thoughtfulness was not laid aside with his youth, but was retained to the last amid all the trials and persecutions he was called upon to pass through, we are thankful has passed into history as one of the strong characteristics of the man.

"In my estimation," says a writer we have previously quoted, if we can get a true reflection of a man's private life, of the relationship that he sustains to those who are nearest to him, we can form a better estimate of his character, of the true, of the real man, than we can from published acts or published documents written for the public eye. His life was one of continued responsibility, of active, energetic diligence in whatever his hands found to do. But it seems that his heart never grew cold, that his affections never wavered, that his solicitude and tenderness for his loved ones were ever prominent features of his character. . . . While in New York City on important and perplexing business he wrote to his wife on October 18, 1832. This was but a few days before the birth of our beloved President, his son. And when I read his words you will, I think, discover that he had in mind this coming event with its attendant pain, responsibility, and trial. He wrote:

"I returned to my room to meditate and calm my mind, and behold, the thoughts of home, of Emma and Julia, rush upon my mind like a

flood; and I could wish for a moment to be with them. My breast is filled with all the feelings and tenderness of a parent and a husband, and could I be with you I would tell you many things. . . . I feel as if I wanted to say something to you, to comfort you in your peculiar trial and present affliction. I hope God will give you strength that you may not faint. I pray God to soften the hearts of those around you to be kind to you and take the burden off your shoulders as much as possible, and not afflict you. I feel for you for I know your state and that others do not; but you must comfort yourself knowing that God is your friend in heaven, and that you have one true and loving friend on earth, your husband, Joseph Smith."

Such words as these, written without the intention of influencing the public, written in the privacy of his own room, with no thought that they would be seen by other eyes than those of his wife, indicate a heart full of affection and love and tenderness. Written in a time when an expected trial was awaiting her, they indicate that the perplexing and important business that was upon his mind was not sufficient to remove the thoughts of home and loved ones, or even to render his feelings any less tender. And this is the side of his character we want to present.

At another time when cast into a dungeon with his companions in tribulation, loaded with chains, he wrote a letter full of affection and pathos, not dwelling as some would have done upon his own trial, upon the darkness of the prospect before him, though as history tells us his life was in danger; but his mind was filled with concern for those he loved. On November 12, 1838, he wrote from the jail in Richmond, Missouri, to his wife, from which we extract the following:

"We are in good spirits and rejoice that we are counted worthy to be persecuted for Christ's sake. Tell little Joseph he must be a good boy. Father loves him with a perfect love; he as the eldest must not hurt those that are smaller than he, but care for them. Tell little Frederick father loves him with all his heart; he is a lovely boy. Julia is a lovely little girl; I love her also; she is a promising child; tell her father wants her to remember him and be a good girl. Tell all the rest that I think of them and pray for them all. . . . Little Alexander is on my mind continually. O, my affectionate Emma, I want you to remember that I am a true and affectionate friend to you and the children for ever. My heart is entwined around yours for ever and for ever. O, may God bless you all. Amen. I am your husband and am in bonds and tribulation."

I can not add more of meaning than these words express. I can only invite your attention to the conditions. With Alexander but five months old, and the other children tender in years, the mother was waiting for news from her husband, hoping for the best, but fearing the worst. But he seemed to think little of himself, but of wife and children his heart was too full for utterance. . . . Let others laud his character as a prophet or speak of the many noble deeds of his life,

from our view-point we can see more of the real character of the man than can be seen from any other. He who is loving, kind, considerate, forgetful of self in his anxiety for the welfare of others at home can but be more useful to the world, and keep himself purer from the world's corruption.

In the October issue of the JOURNAL there is a statement by one of its editors like this:

Usually all that is needed to answer all objections made to any divine record is time, enough of it, and the proper use of the revelations which it makes. Truth only needs truth to support it. Falsehood needs falsehood and that only. Somehow or other the march of time is always attended with the discovery of truth, more or less, and hence it always vindicates the truth of any and all records.

As our research is leading back into the history of the nineteenth century, we find one instance most forcibly illustrating the truth enunciated in the above quotation, and as this incident is one which has attracted widespread attention, it properly demands our notice, and all the more so as it is vitally associated with the man, Joseph Smith, of whose real character, as before stated, we are seeking to know more. If, as Goethe has said, "a character is formed by storm and strife," then indeed Joseph Smith had plenty of the material out of which to form a character, and small opportunity for developing talent, which the same author tells us is "developed by calm and quietude." From the first moment that this youth (in all the sincerity of his unsophisticated experience) related to those outside his own family the fact of his having had a vision, a vision in which he had received religious instruction, the very atmosphere of the entire neighborhood seemed charged with some subtle element stirring up antagonism and opposition.

It has been said, "the conservatory may be full of beauty, but it is in the great storm-rocked forests that men find the timber for the temples of the land and the navies of the world." If every history furnishes a period and a locality when such timber was nourished by all the elements essential to its growth, surely that time was during and immediately pre-

Jour 2

ceding the organization of the Church of Jesus Christ of Latter Day Saints, in the year 1830, and in the years immediately following this event; and that locality was the neighborhood closely surrounding the home of Joseph Smith.

The Book of Mormon, or "Golden Bible," as it was termed by the enemies of Joseph Smith and opposers of the latter-day work, seemed to them to be a rock of offense which it was altogether desirable should be disposed of, since, until that was accomplished, little headway could be made in demolishing the errors, or refuting the falsehoods and impositions supposed to be taught by the followers of Joseph Smith, of which this was the chief. For a full account of the manner in which this very desirable object was—or supposedly was—accomplished, we are indebted to a work by Samuel M. Smucker, published in the year 1858, entitled, *The Religious, Social and Political History of the Mormons, or Latter Day Saints*. The reader will please pardon us if we make what may seem to be an unnecessarily lengthy quotation, since among a multitude of falsehoods and misrepresentations we have selected this as the one most industriously circulated and most generally believed. And as it is the only one of that period to which we expect to give more than a passing notice, it seems best that we give of this a full account. On pages 40 to 44 of the book above referred to, we have the following:

The question will be asked, could Joseph Smith, a notoriously illiterate, though clever man, really write the Book of Mormon? Without pretending to state positively that Joseph Smith was not the sole author of the volume, or that he was not aided by other persons in its composition, we present the following short history, which the American opponents of Mormonism consider to be a true statement of its origin.

It is stated by them that, in the year 1809, a man of the name of Solomon Spalding, who had formerly been a clergyman, failed in business at a place called Cherry Valley, in the state of New York. Being a person of literary tastes, and his attention having been directed to the notion which at that time excited some interest and discussion, namely, that the North American Indians were the descendants of the lost ten tribes of Israel, it struck him that the idea afforded a good

groundwork for a religious tale, history, or novel. For three years he labored upon this work, which he entitled *The Manuscript Found*. "Mormon" and his son "Moroni," who act so large a part in Joseph Smith's *Book of Mormon*, were two of the principal characters in it. In 1812 the manuscript was presented to a printer or bookseller, named Patterson, residing at Pittsburg, Pennsylvania, with a view to its publication. Before any satisfactory arrangement could be made, the author died, and the manuscript remained in the possession of Mr. Patterson, apparently unnoticed and uncared for. The printer also died in 1826, having previously lent the manuscript to one Sidney Rigdon, a compositor in his employ, who was at the time a preacher in connection with some Christian sect, of which the proper designation is not very clearly stated. This Rigdon afterwards became, next to Joseph Smith himself, the principal leader of the Mormons. How Joseph Smith and this person became connected is not known, and which of the two originated the idea of making a new Bible out of Solomon Spalding's novel is equally uncertain. The wife, the partner, several friends, and the brother of Solomon Spalding, affirmed, however, the identity of the principal portions of the *Book of Mormon* with the novel of *The Manuscript Found*, which the author had from time to time, and in separate portions, read over to them. John Spalding, brother to Solomon, declared upon oath that his brother's book was an historical romance of the first settlers in America, endeavoring to show that the American Indians are the descendants of Jews, or the lost ten tribes. He stated that it gave a detailed account of their journey from Jerusalem by land and by sea, till they arrived in America under the command of Nephi and Lehi; and that it also mentioned the Lamanites. He added that "he had recently read the *Book of Mormon*, and, to his great surprise, he found nearly the same historical matter and names as in his brother's writings. To the best of his recollection and belief, it was the same that his brother Solomon wrote, with the exception of the religious matter."

The widow of Solomon Spalding afterwards married a Mr. Davison; and a statement, purporting to have been made by her in the following words, was published in a Boston newspaper in May, 1839:

"As the *Book of Mormon*, or *Golden Bible* (as it was originally called) has excited much attention, and is deemed by a certain new sect of equal authority with the sacred Scriptures, I think it a duty which I owe to the public to state what I know touching its origin.

"That its claims to a divine origin are wholly unfounded needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and has impregnated some with its gross delusions, so that excommunication

had been necessary, I am determined to delay no longer in doing what I can to strip the mask from this mother of sin, and to lay open this pit of abominations.

“Solomon Spalding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination, and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, New York. From this place, we removed to New Salem, Ashtabula County, Ohio, sometimes called Conneaut, as it is situated on Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spalding being an educated man, and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity led him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this imaginary history was to amuse himself and his neighbors. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of ‘Manuscript Found.’ The neighbors would often inquire how Mr. Spalding progressed in deciphering the manuscript; and when he had a sufficient portion prepared, he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could be easily recognized by them. Mr. Solomon Spalding had a brother, Mr. John Spalding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read. From New Salem we removed to Pittsburg, in Pennsylvania. Here Mr. Spalding found a friend and acquaintance, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spalding that if he would make out a title-page and preface, he would publish it, and it might be a source of profit. This Mr. Spalding refused to do. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing-office of Mr. Patterson, as is well known in

that region, and as Rigdon himself has frequently stated, became acquainted with Mr. Spalding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington County, etc., where Mr. Spalding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter Mrs. McKenstry, of Monson, Massachusetts, with whom I now reside, and by other friends.

"After the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spalding's former residence, and the very place where the Manuscript Found was written. A woman preacher appointed a meeting there; and in the meeting read and repeated copious extracts from the Book of Mormon. The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. Spalding, in which they had all been so deeply interested years before. Mr. John Spalding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Doctor Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spalding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Doctor Hurlbut brought with him an introduction and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbors when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to the purpose of delusion. Thus, an historical romance, with the addition of a few pious expressions, and extracts from the sacred Scriptures, has been construed into a new bible, and palmed off upon a company of poor deluded fanatics as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and the authors exposed to the contempt and execration they so justly deserve."

From the time of these solemn and tearful assertions made in the year 1839 up to the finding of the genuine manuscript of the Reverend Solomon Spalding by Mr. L. L. Rice, of Honolulu, in 1885, the defenders of the truth propagated

by Joseph Smith have had to meet this falsehood and defend their claims as best they might. But then—when God in his wisdom had sufficiently tested his people to show that to them the witness of God was greater than the witness of men—in what might almost be termed a miraculous manner, this notorious manuscript, which was ever flaunted before the face of the honest inquirer after truth, was brought to light. To use the words of another:

For the past fifty years it has been made to do duty by the opposers of the Book of Mormon as the source, the root, and the inspiration, by and from which Joseph Smith and Sidney Rigdon wrote the Book of Mormon. It has been popularly and persistently claimed that the plan, subject-matter, including prominent names and localities, history of the origin of the aboriginal races of America with their arts and sciences, civilizations and customs were identical in this "Manuscript Found" and in the Book of Mormon. Thousands have believed this false and foolish statement, without giving its truth or falsity an hour's fair and unprejudiced investigation, and then fought the book and the church with a readiness and a zeal almost without a parallel. . . .

This seeming huge hindrance and insurmountable obstacle which is always thrown in the way of the investigator with all the skill and power that craft and cunning and malice and fear and blind zeal can invent and command, vanishes from the presence of this original witness in the case; for when it speaks it reveals the flimsiness and falsity of the claim that it was in any way or in any sense the origin of the Book of Mormon, or that there is the least likeness between the two. This newly found "missing link" completes the chain of evidence which proves that the "Manuscript Found" never was and never could be made the occasion, cause, or germ of the Book of Mormon.

Mr. Spalding has been exalted by the opposers of Latter Day Saints to the very pinnacle of fame, as a very learned, very moral, and very pious man. It is fortunate that his true measure and worth in respect to his learning, his morals, and his piety, is now furnished us in his "Manuscript Story." God judged men by their works, and it is wise for men to judge of each other after this manner. And when we estimate Mr. Spalding by the character of his work as exhibited in this document, we must grade him down to a very low level, whether in respect to scholarship, mental power, moral purity, or pious attainments and tendencies.

The above is an extract taken from a preface of the pamphlet which contains this story, a copy of which was furnished to Bishop E. L. Kelley of the Reorganized Church, by James H.

Fairchild, president of Oberlin College, accompanied by the following letter:

Oberlin College, OBERLIN, Ohio, July 23, 1885.

I have this day delivered to Mr. E. L. Kelley a copy of the manuscript of Solomon Spalding, sent from Honolulu by Mr. L. L. Rice, to the library of Oberlin College, for safe-keeping, and now in my care. The copy was prepared at Mr. Kelley's request, under my supervision, and is, as I believe, an exact transcript of the original manuscript, including erasures, misspellings, etc.

JAS. H. FAIRCHILD,
President of Oberlin College.

This pamphlet was published by the Reorganized Church at their publishing house in Lamoni, Iowa, where it now is and has been on sale since the year 1885. In addition to the story itself which is entitled *The Manuscript Found*, this pamphlet contains in full all the correspondence bearing upon the history of the manuscript, its preservation and transmission until it came into the hands of the publishers, and in view of the fact that we recently saw in a popular history of the United States, written by a Mr. Elson and brought out by a no less responsible publishing house than the Review of Reviews Company in 1904 the following statements, the question presents itself whether or not it would not be well for Mr. Elson (and others like him) to seek information upon important matters before undertaking to impart it to others? On page 80 of volume 4 of his work, in speaking of the *Book of Mormon* he says:

This book has been copied, as the weight of evidence clearly indicates, from a manuscript in a Pittsburg printing office by an employer of the office named Rigdon, who was now in league with Smith. It had been written by Solomon Spalding of Conneaut, Ohio, and was a fanciful history of the ancient inhabitants of America, who were said to be descendants of the ten lost tribes of Israel.

Lamoni, it is true, is an out-of-the-way place, but this historical fact in regard to the finding of the above manuscript had not been covered with a bushel nor kept in a corner, but had been published in many of the leading journals throughout both the East and West. Among these the *Bibliotheca Sacra*

contained a full account from the pen of President Fairchild himself. It was as follows:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spalding, will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-slavery editor in Ohio, and for many years state printer at Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession, which he would be willing to contribute to the rich collection already in the Oberlin College library. In pursuance of this suggestion, Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn, and faded manuscript of about one hundred and seventy-five pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian tribes, which occupied the territory now belonging to the states of New York, Ohio, and Kentucky. On the last page of this manuscript is a certificate and signature, giving the names of several persons known to the signer, who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spalding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and indorsed in Mr. Rice's handwriting, "A Manuscript Story."

There seems to be no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others, compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

Let it not be for a moment supposed that the above facts have been cited as proofs of the divine origin of the Book of Mormon. This has not been the thought in mind, but rather to show how often the testimony of men is misleading and false. This testimony had been accepted not only by the unlearned, but if we rightly interpret the meaning of President Fairchild's remark, "Some other explanation of the origin of the Book of Mormon must be found," we infer (and we think justly too) that even as wise and learned a man as he himself, had up to that time accepted this glaringly false testimony as an explanation. It is true he adds, "if any

explanation is required." It may be he was not interested in the matter further than all wise, all honest men should be interested in the unmasking of that which is false, and the vindication of that which is true. But if perchance this should meet the eye of any one more deeply interested who may feel that for him at least an explanation is both desirable and necessary, to such an one let us say in all truthfulness and sincerity that God is not leaving himself without a witness, but each year, each month, we had almost said each day, new evidence from history, archæology, antiquity, and science is brought to light sustaining the history contained in the Book of Mormon and proving to thousands of investigating minds the divinity of its origin. And this evidence time will yet complete.

(To be continued.)

[Elsewhere in this issue will be found an article entitled "The Spalding Romance," composed of correspondence between opponents of the Book of Mormon, which will be interesting in connection with the foregoing article.—H. C. S.]

TRUE PRAYER NEVER SLIPS.

If we could see the unseen things that God is doing for us, our hearts would give a great bound, and our voices be ringing, and our eyes shining. When the man who asked Jesus to heal his son got home, he found that the hoped-for change had occurred. He believed it when Jesus spoke the word, but he did not know it in actual experience until he got home. There are many answers to our prayers that have been started by God, of which we do not yet know in experience. We may believe that he is working out the result we desire so much, but we do not know by the touch of our hand, or the sight of our eyes, that the thing has begun to take place. But it has. True prayer never slips.—S. D. Gordon.

LOCAL HISTORIANS.

SANDWICH ISLANDS.

(Continued from volume 1, page 462.)

1907.

Chapter XX.

Church building completed—Encouraging progress of the work—Visit of President Joseph Smith and Apostle Francis M. Sheehy—Dedication of the church—President Smith's visit to Mrs. J. M. Whitney, daughter of L. L. Rice—Visit to Mormon Settlement at Laie—Trial of Utah Mormon for Adultery in Federal Court—Indictment of Elder Harmon, temporary president of the Utah Mormon mission in Hawaii, for subornation of perjury—Elder Sheehy's visit to Hilo, Hawaii.

On July 4, a letter was received from Elder Frederick A. Smith, one of the missionaries in charge, inclosing the form of report used by General Conference appointees in making returns of work done each quarter. He also referred to the church dedication.

On Friday, July 5, the election of the officers of the Zion's Religio-Literary Society was held.

On Sunday, July 7, the election of the officers of the Honolulu Branch and of the Waikiki Sunday-schools was held, as well as the election of the officers of the Honolulu Branch of Zion's Religio-Literary Society.

On Monday, July 15, Elder John D. White returned by the Korea from the States, and shortly afterwards went up to the island of Kauai to resume his law practice there.

This month the church building was completed.

On Sunday, August 4, the first services were held in the new

church and were well attended. Six persons were baptized, four at Waikiki and two at the font at the church. At the morning services Moses Keaulani, a young Hawaiian who had been in the church for some years, was ordained to the office of priest.

On Wednesday, August 7, at a business-meeting, the presiding elder was authorized to extend an invitation to President Smith to attend the church dedication services.

On Tuesday, August 13, Elder Waller wrote to President Smith inviting him to come, in accordance with the wishes of the members as expressed at the business-meeting. He also wrote Elders Frederick A. Smith and Francis M. Sheehy about the same time, informing them of the invitation extended to President Smith to come and take part in the church dedication services, and telling them also of the condition of the work here.

On Saturday, August 17, twelve people were baptized and four children blessed.

On Sunday, August 25, five persons were baptized, three being young Japanese from Waikiki, who had been members of Elder Waller's Sunday-school class for some years. A good spirit prevailed at the confirmation of these young people, which encouraged those laboring among them to look forward to the future for more work to be done among that race. In the letter written to Elbert A. Smith on August 27, which appeared in the *Herald* of September 25, Elder Waller referred to the opening up of the work among the Japanese, as follows:

Of the five baptized last Sunday, three were Japanese, all of whom have been attending our Sunday-school for some years; in fact, one of them has been in the Sunday-school class since it was first formed, in the year 1900. The object in view in starting this Sunday-school, was to introduce our work amongst the Japanese. These are the first Japanese who have been baptized into our church here and we rejoice to see that our labors amongst them are bearing fruit, and we hope their coming into the church will open the way for many others of their race to follow. We are encouraged to look for good results in this direction

in the future from the assurance given at the confirmation of these people by the spirit of their acceptance by the Master and also on account of the promise made to them of future usefulness in the work amongst their own people. This makes a total of twenty-three baptisms in our branch during this month.

In speaking of the future outlook for the work, he wrote as follows:

Our services are also being better attended since we moved into our new church building, and more interest is being manifested by members as well as outsiders. During this month also eight children have been blessed and one young Hawaiian ordained to the office of priest. We are looking for more Hawaiians to be baptized, as some are talking of coming into the church very soon. There is also interest being manifested in our work by some young Chinese, who are beginning to attend our services pretty regularly now. This encourages our young Chinese brother, Too Shau Chin, and gives him an opportunity to work amongst them. I need hardly add, therefore, that Bro. Ingham and I both, are encouraged with the outlook.

On Saturday, September 5, a letter was received by Elder Waller from President Smith relative to his coming to Honolulu.

On September 15, a letter dated September 3, was received from Elders Francis M. Sheehy and Frederick A. Smith, with regard to President Smith's prospective visit.

On Sunday, September 6, we were pleased to meet with Bro. Frank Sheehy, a nephew of Elder Francis M. Sheehy. The young man, who was serving on the United States Steamship Maryland then lying in the port of Honolulu, was glad to avail himself of an opportunity to attend our services, and take part in the program of the Zion's Religio-Literary Society.

On September 20, Elder Waller wrote to President Joseph Smith informing him that he had learned by letter from Elders Francis M. Sheehy and Frederick A. Smith, that they did not intend to visit Honolulu at the present time unless President Smith so wished.

On Tuesday, October 1, a cablegram was received through the Associated Press from Kansas City, and published in the evening papers, announcing the departure of President Joseph

Smith to dedicate a church in Honolulu. This dispatch appeared in the *Advertiser* of October 2, a picture of President Smith and the following short account of him, written by Elder Ingham, also being given:

Joseph Smith, first president of the Reorganized Church of Jesus Christ of Latter Day Saints, and its prophet, seer, and revelator, was born in Kirtland, Ohio, in 1832. He is the oldest son of Joseph Smith, the founder of the church, and the hereditary and legal successor to the office formerly held by his martyred father. This office he came forward to claim in 1860, at a church conference held at Amboy, Illinois, on April 6 of that year, and was duly chosen and ordained on that occasion to the office made vacant on the death of his father, June 27, 1844. In the address he made to the church conference at that time, his attitude was clearly defined, especially relative to the Utah church and its polygamous doctrines and practices; and from that uncompromising attitude he has never receded. He said:

"There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

"I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

"I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society."

President Smith has, since May 1, 1865, aside from his other duties, been connected with the editorial department of the church organ, the *Saints' Herald*; sometimes as sole editor and sometimes associated with others; in which capacity he has shown much ability. For many years he was a resident of the state of Iowa, but has recently taken up his residence at Independence, Missouri. He is a close personal friend and has always been a warm supporter of Colonel Hepburn, who is well and favorably known in Hawaii.

Mr. Smith, despite his years, possesses a strong intellect and retains a vivid memory of the stirring scenes of his early years; and, being an able speaker, his addresses have commanded the interest and attention of large audiences throughout the United States and Canada, as well as England. During his stay in Honolulu the public will no doubt have several opportunities of listening to him.

Mr. Smith has frequently been confounded with the notorious Joseph

F. Smith, president of the Utah church, the similarity of names alone being responsible for the mistake in identity, as there is a wide disparity between the two men in other respects. While here Mr. Smith will dedicate the church recently erected on King Street, near Thomas Square.

On Friday, October 4, Elder Waller received a cablegram from San Francisco informing him that President Smith and Elder Sheehy were leaving there October 5. This was published in the *Advertiser* of October 5.

On Tuesday, October 8, a letter was received from Joseph Smith, written at Independence under date of September 25, informing Elder Waller of his coming here with Elder Francis M. Sheehy. He reported that he had been disappointed about securing passage on the steamship Siberia, which was leaving San Francisco October 9, and that he would therefore try to catch the Steamship Alameda which was to leave San Francisco October 5.

At a business-meeting held October 9, arrangements were made to hold the church dedicatory services on Sunday morning, October 13. Announcement of this was made in the *Pacific Commercial Advertiser* of October 10.

On Saturday, October 12, President Joseph Smith and Elder Francis M. Sheehy arrived by the Steamship Alameda and were met by Elder Waller who went out to the steamer before she entered the harbor in the custom-house launch. They were greeted on the wharf by some of the members of the church who had come down to see them. They were afterwards taken to the Hawaiian Hotel, where comfortable quarters were obtained for them. An interview by a reporter with President Smith was published in the *Evening Bulletin* of this date, and the *Pacific Commercial Advertiser* of October 13 contained a lengthy interview had by a reporter of that paper with President Smith. The interview published was very favorable to the Reorganization.

On October 13, Sunday, the church dedicatory services were

held and were well attended. By request, Elder Waller was in charge, President Smith made the dedicatory address, and Elder Francis M. Sheehy offered the dedicatory prayer. Five persons were baptized in the font of the church early in the morning. These were confirmed by President Smith and Elders Francis M. Sheehy and John D. White. After the dedicatory services a baby was also blessed by President Smith. Elder Francis M. Sheehy preached in the evening to a good audience. . . .

Arrangements were made to have services held during the week. On Monday, October 14, President Smith preached. On Tuesday, October 15, Elder Sheehy was the speaker.

On Wednesday, October 16, President Smith and Elder Francis M. Sheehy, accompanied by Elder Waller, called on Governor Frear, Federal Judge Dole, and United States District Attorney R. W. Breckons, by all of whom they were nicely received.

On Thursday, October 17, President Smith and Elder Sheehy, together with Elder Waller, were taken for an automobile ride by Mr. Trent, the county treasurer, to the Nuuanu Pali. The ride they enjoyed very much. In the evening President Smith preached at the church.

On Friday evening, October 18, Elder Sheehy was the speaker.

The services held during the week were fairly attended.

On Saturday, October 19, President Smith and Elder Sheehy, accompanied by Elder Waller, visited the country home of S. M. Damon, at Moanalua, where they were very nicely entertained by their host, who showed them over his extensive and beautiful grounds.

On Sunday, October 20, President Smith preached in the morning and Elder Sheehy in the evening.

On Monday, October 21, President Smith preached a special sermon for the benefit of the Utah members. This meeting

was well attended, many white people as well as Hawaiians who were not members of the church being present, together with a good number of the members of the Utah church. A report of the meeting and sermon appeared in the *Advertiser* of October 22, which we give herewith:

ONE WIFE AT ONE TIME ENOUGH.

SON OF MORMON PROPHET REFUTES POLYGAMY DOCTRINE.

President Joseph Smith of the Reorganized Church of Jesus Christ of Latter Day Saints gave an address last evening at the new King Street church on "The Utah apostasy." The church was well filled, there being quite a number of the members of the Utah branch of the church present, besides quite a number from other churches.

The purpose of President Smith's address was to demonstrate that polygamy was never a doctrine taught or tolerated by the Prophet, Joseph Smith, nor held in the church during his lifetime, nor ever held or taught by any authority recognized by the church, and is, in fact, a heresy, the acceptance of which has amounted to apostasy by the Utah branch of the church.

The church, he said, was organized in 1830. In 1835, was published the Book of Doctrine and Covenants, which was a compilation by a committee appointed for that purpose of all the doctrines and revelations up to that time accepted by the church. The compilation was only published after it had been presented to the general assembly of the church and had received the unanimous approval of all the quorums. In this book under the title of marriage is clearly and unequivocally stated that one man should have but one wife and one woman but one husband, and that marriage is a relation dissolved only by death. In another section of this book it is stated that the church had been reproached with charges of fornication and polygamy, and in refutation of these the position of the church as believing in monogamy is reiterated.

The Book of Mormon, considered a revelation of the word and thought of God and embodying doctrines held by the church, was also quoted from copiously to show that there never was in the early church any thought or tendency toward polygamy. The same doctrine was drawn from the Bible. Revelations received as early as 1831 declared the will of God to be that no man should have more than one wife.

The statement regarding marriage as found in the Book of Doctrine and Covenants, published in 1835, appeared in every edition of that book published by any branch of the church until 1876, when for the first time the Utah branch of the church published an edition from which it was stricken out.

President Smith then gave his own testimony to the character of his father as he had known him, and the testimony of his mother on this point, the whole of which went to clear him of the charge that had

been made that he did practice polygamy or that he had received or pretended to receive a revelation authorizing it.

Elder F. M. Sheehy said he would remain here some time and would be willing to discuss these matters with any one at any time.

President Smith and Elder Sheehy will go to Laie on Wednesday, hoping to have an opportunity to address the people there.

On Wednesday, October 23, President Smith and Elder Sheehy, in company with Elder Waller and a native brother, named David Piikoi, left Honolulu for a visit to the Mormon settlement at Laie, driving over the Pali by way of Kaneohe. Laie was reached about midnight. The party stayed at the country home of Cecil Brown, president of the First National Bank of Hawaii, who had kindly placed the same at their disposal.

On Thursday morning, Elder Waller and Bro. Piikoi went to Laie and called upon a brother of Sr. Paauhau, named Bridges, to whom the elder had a letter of introduction. Through Mrs. Bridges Elder Waller was introduced to Elder Harmon at the Mormon mission house, and from him obtained permission for Elder Smith to preach in the church in the evening. Elder Harmon was temporarily in charge of the mission, during the absence of President Wooley, who was on a visit to the States. Arrangements were accordingly made for President Smith to speak in the evening at the Laie church, where he was accorded a cordial reception, the Hawaiians especially appearing much pleased to meet the son of Joseph the Martyr. The audience that greeted President Smith was not a large one, but many of those present paid good attention to his remarks, which were on the marriage question. Elder Waller had charge of the meeting and Elder Francis M. Sheehy was also on the stand, together with some of the Utah elders. Bro. John Mahuka acted as interpreter. President Smith in his address introduced some of his own personal history, referring to his knowledge of conditions surrounding his father's home previous to the time of his father's death. He

also pointed out that he was well acquainted, when a boy, with the leading men of the church, particularly mentioning Brigham Young; that he was twelve years old at the time of his father's death; and that he knew from his own knowledge, that his father had but one wife, which was his mother, Emma Smith, the elect lady referred to in the Book of Doctrine and Covenants. He then quoted from the three books of the church to show what was taught by his father upon the marriage question, proving conclusively that all the teachings of the said books were in support of monogamy and against polygamy, and emphasized the evidence presented from the three books by pointing out that a three-fold cord is not easily broken. He also testified as to the instruction he received from the Lord upon arriving at his majority, in answer to inquiry upon his part as to which faction of the church he should identify himself with, the body at Utah or the body now known as the Reorganized Church, which was to the effect that he should join himself to the Reorganized Church because, so he was informed, the light that was with that body was greater than that of the Utah church. He also said that he asked for information with regard to polygamy and was told to have nothing to do with it, but to oppose it. At the close of the services, President Smith was cordially greeted by the Hawaiian members, who were anxious to shake his hand. Sr. Thompson, of Haaula, and some of her children, were present at the services.

President Smith and Elder Sheehy returned after the meeting with Bro. Piikoi to Cecil Brown's place at Laiemaloo, where they spent the night.

Elder Waller stayed all night in Laie at the home of a man named Apua, a member of the Utah church. Before retiring several of Apua's household called upon him and an interesting conversation upon church matters was indulged in.

Friday, October 25. Early in the morning Elder Waller, accompanied by Bro. Mahuka, left Laie for Kahuku, return-

ing by the five-thirty train for Honolulu, which place was reached by half past eight o'clock.

Elder Joseph Smith and Bro. Sheehy left Laie-maloo early in the morning, driving via Kahuku and Waialua to Wahiawa, which place they reached in the afternoon. They had supper and spent the night at Mr. H. C. Brown's hotel at Wahiawa. While there they visited the pineapple plantation and a large dam built for the purpose of supplying the Waialua Plantation with water. On Saturday, October 26, after partaking of breakfast at Brown's, the party returned to Honolulu via Waipahu and Pearl City. At Waipahu they visited the Oahu Sugar Mill and were kindly entertained by Mr. Bull, manager of the plantation, who showed them around the mill and explained how the cane was handled in the grinding process and how sugar was made. Honolulu was reached about noon.

Sunday, October 27. At half past eight in the morning six people were baptized by Elder Waller and were confirmed at the morning services by Elders Smith, Sheehy, Waller, and Ingham. At the same time four children were blessed. President Smith preached at the morning service. Dinner was partaken of at the home of Bro. Pahau at Waikiki. In the afternoon President Smith and Elder Sheehy attended, with Elder Waller, the senior grade Sunday-school class at Bro. Harbottle's; and also the Book of Mormon class in connection with the Waikiki Zion's Religio-Literary Society. At the evening services, four children were blessed by President Smith, Elder Ingham assisting. Their mother had been brought up in Utah, her parents being members of the Mormon church. While a believer in the latter-day work, she was opposed to polygamy and was turning her attention towards the Reorganized Church. Elder Sheehy's address was much enjoyed. At the close of the services, Elder Waller requested the members to remain, as he wanted them to hear from Bro. Mahuka, who had been instructed by the elder to find out the wishes

of the members with regard to the giving of a *luau* in honor of President Smith and Elder Sheehy before President Smith's departure. The members were in favor of the *luau* being given, and a committee was appointed to make the necessary preparation for the same.

On Monday, October 28, at two o'clock in the afternoon, Elder Smith and Elder Sheehy, in company with Elder Waller, visited the home of Mrs. J. M. Whitney, who was a daughter of Mr. L. L. Rice, with whom President Smith had corresponded in the year 1885 with regard to a manuscript that had been found by him, written by the Reverend Solomon Spalding. Inasmuch as the wise men of the world had concluded that it was from this manuscript that Joseph Smith the Martyr had written the Book of Mormon, its discovery by Mr. Rice was a matter of the greatest importance to all interested in the latter-day work, who accepted the Book of Mormon as a divine record. Mrs. Whitney was very pleased to meet Mr. Smith and related the details of the finding of the manuscript. She said when her father came to Honolulu from Ohio, he had brought with him two trunks containing papers and other effects, and that during the visit of President Fairchild, of Oberlin College, he had been led to look through them for the purpose of finding out whether or not he had any anti-slavery literature in his possession. Mr. Rice had bought out, while in Ohio, a printing-press, and had there been interested in an anti-slavery organ. Before looking into the trunks he felt sure that he did not have any literature of the kind, as he had gone through them several times before during the long period (nearly fifty years) since they had been in his possession, without finding anything of importance. One morning when Mrs. Whitney was at breakfast her father came in, and calling her by name, said, "Do you remember hearing of the Solomon Spalding manuscript?" Her reply was, "Indeed, I do!" For when she was a young girl she had often heard

it spoken of. "Well," he said, "I have found it." They both rejoiced over the finding of the manuscript and with great pleasure informed President Fairchild, upon his return from Hawaii, where he had been on a visit to the volcano, of its discovery. He was much interested in the matter, and upon hearing of it, raising his arms in delight, he exclaimed, "Well, well, well!"

Elder Smith took part in the conversation, stating that while in Utah on a visit he had learned of the finding of the manuscript and had therefore put himself in communication with Mr. Rice, with whom he had corresponded in the matter. Mrs. Whitney said that two Utah elders called upon Mr. Rice for the purpose of securing the manuscript, but her father thought it best to hand it over to President Fairchild, who deposited it in the archives of the Oberlin College. President Smith stated that through his acquaintance with some students of Oberlin College he was able to get permission from President Fairchild to copy the manuscript, which was then published by the Reorganized Church in pamphlet form, and later by the Utah church, for the purpose of showing to the world that the writings of the Reverend Solomon Spalding could not possibly have furnished material to Joseph Smith for writing the Book of Mormon, the subject-matter in the two books being entirely dissimilar. Correspondence upon the subject by L. L. Rice, President Fairchild, and Doctor C. M. Hyde, of Honolulu, shows the conclusion they had reached with regard to the matter, which was that the Book of Mormon could not possibly have been compiled from these writings of Mr. Spalding, and that therefore some other origin for the Book of Mormon would have to be looked for.

Elder Smith here introduced a personal experience of his own previous to the finding of the manuscript, which had prepared him for its coming forth, through a vision he had

in the spring of 1884, in which he saw the manuscript of the Reverend Solomon Spalding, together with a document on which were affidavits by certain individuals certifying to the fact that the manuscript contained the writings of Solomon Spalding, and at that time he had remarked to one of his church associates, Elder Edmund L. Kelley, that the Spalding manuscript would be brought out to the world. Mrs. Whitney remarked that she did not blame our church people for believing that the discovery of the manuscript was providential, for she added it was "very, very curious."

The pleasant conversation was enjoyed by all, and after leaving Mrs. Whitney's, Elders Smith, Sheehy, and Waller visited Elder Waller's home on Pacific Heights, where they were nicely entertained by Mrs. Holmes. This visit was thoroughly enjoyed by all.

At five o'clock a committee was held to make arrangements for the *luau* to be given on Saturday, November 2, at Waikiki in honor of Elders Smith and Sheehy.

In the evening a Chinese dinner was partaken of by Elders Smith, Sheehy, Waller, and Ingham, in company with Bro. Too Shau Chin and several other Chinese.

Elders Smith, Sheehy, and Waller had a Chinese lunch with Mr. Tom Ayoy, which was enjoyed very much. Afterwards Elders Smith and Sheehy visited Manoa Valley. Dinner was partaken of at Bro. Harbottle's at Waikiki, where Elders Smith and Sheehy spent the evening.

During the balance of the week many members were busy preparing for the *luau*, the catering for which was attended to by Bro. Piikoi, who, assisted by his daughter Marie, contributed largely to the success of the feast.

On Saturday, November 2, the *luau* in honor of President Smith and Elder Sheehy was given at the home of Mr. Henry Paoa, whose wife and children are members of the church. It was well attended.

On Sunday evening, November 3, President Smith preached his farewell address, which was well received, a good audience being present.

On Monday evening, November 4, President Smith and Elder Sheehy dined with Elder Waller at the home of his brother-in-law, Mr. Henry Holmes, a prominent attorney of Honolulu. After dinner a pleasant chat on various matters with Mr. and Mrs. Holmes was thoroughly enjoyed by both President Smith and Elder Sheehy.

On Tuesday, November 5, President Smith and Elder Sheehy called upon Ex-queen Liliuokalani, to whom they were introduced by Sister Pauhau, and were well received. They had lunch with Bro. and Sr. Kanui at their home up Kalihi Valley and had dinner in the evening with the county clerk, Mr. David Kaluokalani.

On Wednesday, November 6, President Smith left on the Steamship Alameda at ten o'clock in the forenoon for San Francisco. A number of the members of the church were on the wharf to bid him good-bye, who, in accordance with the Hawaiian custom, decked him with *leis* just before he boarded the steamer.

Just before leaving, President Smith, in speaking with Elder Waller, said that he felt impressed to say that some of the native Hawaiians should be ordained to the higher priesthood and put to work.

The following reference to President Smith's departure appeared in the *Hawaiian Star* of November 6:

President Joseph Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints, who has been here a month, was smothered in *leis* and was attended to the wharf by a crowd of the people of his church. He appeared deeply affected at leaving Honolulu and remarked that he never expected to take so long a journey again. On the wharf there were a hundred or so Saints, men and women and children, to give him *aloha*.

(To be continued.)

HISTORY OF EASTERN, WESTERN, CENTRAL AND
NORTHERN MICHIGAN.

(Continued from volume 1, page 471.)

CHAPTER 2.

At that conference, Bro. Joseph Smith, son of Joseph Smith the Martyr, was unanimously chosen the president of the church.

The following is taken from the minutes of that conference as published in the *Herald* of May, 1860:

On motion of Isaac Sheen, Bro. Joseph Smith was chosen president and prophet of the Church of Jesus Christ of Latter Day Saints, and successor of his father. Bro. Joseph Smith delivered an address in which he made known his willingness to act in the office to which he was appointed. Isaac Sheen offered up a prayer in behalf of the prophet, and his mother and brethren, and the Saints in bondage in Utah.

The present Joseph Smith was born November 6, 1832, at Kirtland, Ohio.

In 1843, in a meeting held at Nauvoo, Illinois, only a few months before the death of his father, Joseph was anointed and blessed as his father's successor in office. Newel K. Whitney held the oil, Hyrum Smith anointed him, and Joseph Smith, his father, blessed him and declared him to be his successor. A unanimous vote was also taken of the members of that meeting of about three thousand in number, sanctioning the blessing and appointment.

The conference in 1859, held at Sandwich, Illinois, appointed no elders to labor in Michigan, and but little work was done in the State in that year.

At the semiannual conference held near Sandwich, Illinois, October 6 to 9, 1860, three elders were ordained to the apostleship, as found in the following from the minutes of that conference:

President Joseph Smith said that it was necessary that the Quorum of Twelve Apostles should be filled [more nearly] and that as many of the elders as are found worthy and qualified and properly situated should be ordained to the Quorum of Seventies.

On motion, Resolved, That three persons be ordained to the Quorum of Twelve Apostles.

On motion, Resolved, That a committee of three be chosen to make the selection.

The committee appointed were Brn. William W. Blair, William Marks, and O. P. Dunham. They selected Brn. John Shippy, James Blakeslee, and Edmund C. Briggs. This selection was confirmed by the conference, and they were ordained by Brn. Zenos H. Gurley and William W. Blair.

There were now in the Quorum of the Twelve Apostles Brn. Jason W. Briggs, Zenos H. Gurley, Samuel Powers, William W. Blair, John Shippy, James Blakeslee, and Edmund C. Briggs.

During this year William W. Blair did some preaching in Michigan, but only in the southern part.

Bro. James Blakeslee preached for two weeks in Michigan in the fall of 1860. He also did some preaching in Galien, Michigan, in January, 1861.

Outside of this but little preaching was done for years, except perchance an elder should pass through on his way to Canada, and preach a few sermons by the way, as did John Shippy on his mission to Michigan and Canada.

Following are some extracts from a letter by James Blakeslee, written in 1862, showing the progress of the work in Michigan:

Mister Isaac Sheen; Dear Brother: Having returned from a mission to Michigan, I drop a line or two to you to let you know how the good work of the Lord is progressing. I spent two or three weeks in Saginaw and Midland Counties, Michigan, in which time I found several families of the old Saints, and preached several times, and baptized seventeen old and new members, and organized a church of eighteen members, called the Swan Creek Branch, Elder Charles Hutchens, Sr., presiding elder. . . . There are many old Saints scattered through Michigan, and it will require elders to hunt them up, who are able to travel on foot extensively. . . . O, ye Latter Day Saints, let us strive by every means which the Lord has put into our hands to spread his gospel and kingdom among those who sit in darkness; and "blessed are all they who shall labor to bring forth my Zion at that day, for they shall be filled with the gift and power of the Holy Ghost."—Book of Mormon. May the Lord bless and preserve his people unto eternal life. Amen.

Your brother in Christ,

JAMES BLAKESLEE.

BATAVIA, Kane County, Illinois, December 26, 1862.

In 1863 the Galien Branch numbered forty-five members, and the Swan Creek Branch numbered twenty-four members. The only traveling elder was James Blakeslee, and his time was divided among Michigan, Indiana, and Illinois.

On the sixth day of April, 1863, at Amboy, Illinois, another branch reported as being organized in Berrien County, called the Lake Branch, with a membership of fifteen.

This same year some other work was performed, as will be found from the following letter of Elder Shippy, published in the *Herald*:

Brother Sheen: Thinking that it would not be uninteresting to the readers of the *Herald*, I will give you a short sketch of my mission thus far. I left Plano, September 2, (after the August conference,) in company with Bro. James W. Gillen. We went to the Galien Branch, Michigan, and preached four times. Then we went to the Lake Branch and held four meetings. Bro. Gillen baptized one. The Spirit was with us in the gifts of the gospel. We went again to the Galien Branch to take the cars for Battle Creek, where we had agreed to meet Bro. Samuel Bailey on the 12th, but on the 11th, after Bro. Gillen had preached on the divinity of the Book of Mormon, and while we were engaged in family prayer at Bro. George Blakeslee's, the Spirit said, "Stay a little longer, for I have something more for you to do before you leave this place." So Bro. Gillen went to Battle Creek, and I stayed and preached six times, and baptized four, and left many more believing. We had one good prayer-meeting on Saturday evening, the 12th. The Spirit was with us in great power, bearing testimony to the calling of Bro. Joseph, which gave one brother a testimony which he never had before. I truly realized before I left, that it was the Holy Spirit which said, "Stay a little longer, etc." I met Bro. Gillen at Kalamazoo on the 17th, who said, "I preached five times in Waukesha to large and attentive congregations. Brn. Samuel and Oliver Bailey were with me. The people were very anxious to have me stay longer. I think that a large branch will be raised up in that place." We then went to Grand Rapids, where we visited some old Saints. From thence we went to Saginaw County, and visited the Swan Creek Branch. We tarried there thirteen days, preaching and exhorting the people. During our stay in that vicinity, we blessed fourteen children, and I baptized one. We left Saginaw City, October 5, in company with Bro. Isaac Bogue, and went to Pine Run, where Bro. Bogue was acquainted with some old Saints who were very cold. Some had no faith at all in the work. The bad conduct of the Strangites in that place had so disgusted the people that we could not get a fair hearing. I preached once, but the next night no lights were brought, so we took our leave next day, and arrived here

on the 10th, and on Sunday, the 11th, Bro. Gillen preached to a large and attentive congregation. A bright prospect is in this region. The Buckhorn Branch is all alive in the work; I do not know of another branch of the same number, where the gifts and blessings are enjoyed in such great power as in this, and my prayer is that the good Lord may carry on his work. We left four elders in Michigan, who agreed to travel and preach this fall and winter: Samuel and Oliver J. Bailey, in Kalamazoo and adjoining counties, and Isaac A. Bogue and Edmund A. Cross, in Saginaw and adjoining counties.

I am, as ever, your brother in Christ,

JOHN SHIPPY.

BUCKHORN, Canada West, October 14, 1863.

CHAPTER 3.

From the beginning of the publication of the *True Latter Day Saints' Herald*, in January, 1860, until June, 1863, it was published at Cincinnati, Ohio, after which it was published at Plano, Illinois, and it still appeared monthly, Isaac Sheen retaining the editorship. In the July number, page 15, of the *Herald*, a statement is made by the publishing committee, Israel L. Rogers and Joseph Smith, that "We now have a press and fixtures established," also:

Feeling that there is a necessity for more frequent publication of the *Herald*, it has been decided by the committee to issue it semimonthly, thereby publishing two volumes within the year instead of one. We are aware that this will increase the year's subscription to twice what it now is, still we ask our readers to consider that more than double the reading matter now had will be given for this increase in price.

Hence the *Herald* came to us semimonthly instead of monthly, as formerly, the price now being two dollars, instead of one, as before.

In 1863 Elder John Shippy was appointed to preside over Michigan and Canada.

In 1864 Samuel Powers was appointed over Wisconsin and Michigan.

James Blakeslee presided over Michigan and Indiana in 1865.

At a general conference held at Plano, Illinois, Michigan and Indiana were organized into a district. The resolution reads as follows:

Resolved, That Michigan and Indiana comprise one district, which shall be called the Michigan and Indiana District. Resolved, That James Blakeslee preside over the Michigan and Indiana District.—*Herald*, volume 7, page 126.

But little preaching was done in the State by the traveling elders, the local officers doing some preaching in their branches.

Michigan and Indiana being now made into a district, it was arranged that a conference should be held at Galien, Michigan, June 2, 3, and 4, 1865, and at the appointed time quite a number met for the first time in conference in the state of Michigan.

There were at that conference, of the Twelve, James Blakeslee and John Shippy; Seventy, Stephen Bull, J. L. Adams, and Daniel Spining; Elders, Alexander Emery, Thomas Allen, George A. Blakeslee, E. M. White, L. Scott, Silas Wheaton, and Henry Holmes; besides priests, teachers, and one deacon. A good time was had, and the conference adjourned to meet at the same place in September, 1865.

During the year 1865 several more were added by baptism.

They met in conference again in September, and also in December of 1865, and from time to time, as was thought advisable by the body.

At the annual conference of April, 1865, it was "Resolved, That the names of Daniel B. Rasey, David Newkirk, and George White be stricken from the Quorum of the Twelve." This resolution was adopted by the conference, and the above-named brethren were accordingly stricken from the Twelve.

Previous to that time George White was requested by the conference to report himself to the next semiannual conference.

It was further "Resolved, That the President appoint a committee of three to select two men to fill the places of Daniel B. Rasey and David Newkirk. The President appointed Zenos H. Gurley, William W. Blair, and A. M. Wilsey."

During that conference the above named committee selected Josiah Ells and Charles Derry, whereupon it was resolved, upon separate motions, That Josiah Ells and Charles Derry be ordained members of the Quorum of Twelve, after which they were ordained by Joseph Smith, Zenos H. Gurley, and James Blakeslee.

There were now belonging to the Quorum of Twelve the following: Jason W. Briggs, Zenos H. Gurley, James Blakeslee, William W. Blair, John Shippy, Josiah Ells, Samuel Powers, Reuben Newkirk, Charles Derry, and Edmund C. Briggs.

The First Presidency then consisted of Joseph Smith and William Marks. At the same conference the following changes were made:

Resolved, That the publishing committee be released from their office.

Resolved, That President Joseph Smith be appointed to take charge of the publishing and editorial departments of the HERALD, and of all our publications.

Resolved, That a vote of thanks be tendered to Brother Sheen for his unceasing efforts in the editorial department of the HERALD.—Volume 7, page 126.

About the years 1864 to 1870, a little monthly paper called the *Restorer* was published in Wales in the interest of the church for Wales and England, with Thomas E. Jenkins editor.

Conferences were held from time to time in Michigan, generally at Galien; but from a lack of ministers, the work moved on slowly. In September, 1865, a few met at Galien in conference, and in December of the same year they met at the same place. The few ministers who were then in Michigan had families to look after and were not able to spend much time in the ministry, and General Conference had appointed only one missionary, and but very little was done in any part of Michigan, except the lower part.

In March, 1866, a conference was held at Coldwater. Only eight officers all told, with a few members, were present.

At the General Conference of 1866, only two men, Samuel

Powers and James Blakeslee, were appointed to labor in Michigan, and but little of their time was used in the State, because they were appointed to labor in Wisconsin, Indiana, and Ohio, as well as Michigan.

At that conference it was agreed by the body to publish the Inspired Translation of the Bible. A committee consisting of Elders William Marks, Israel L. Rogers, and William W. Blair, were appointed to confer with Sr. Emma Bidamon, widow of the Martyr, wife of Major Bidamon, and the mother of the present President of the church, in whose care was left the manuscript by the Prophet.

President Joseph Smith, Israel L. Rogers, and Ebenezer Robinson were also appointed a committee to publish the same, and were urged "to take all necessary steps to secure its speedy completion."

On October 2 Bro. Isaac A. Bogue reported having done a little preaching near Saginaw, and of baptizing two.

During those years, 1863 to 1866, very little gospel work seems to have been done by the traveling ministers in the eastern and northern parts.

The local officers were also careless in their work. Many of the members were careless as well, and lacked energy, living rather reckless lives, while a few were alive to the work and did the best they could; but to better explain the situation we here present a copy of a letter written by Bro. James Blakeslee, from Batavia, Illinois, September 20, 1866:

I write to inform you and all whom it may concern, of my last mission. I left home on the fifteenth day of May last, and went to Galien, Michigan, where I tarried over the Sabbath, and met with the Saints, a part of whom are striving to live right before the Lord, and others of them are in darkness; may the Lord assist them to recover themselves out of the snare of the wicked one. From thence, being assisted to the means to go on by my son, I went to Franklin, in Oakland County, Michigan, where I found several old Saints whose hearts the Lord opened to receive me; indeed, if I had been the president of the Church of Jesus Christ of Latter Day Saints I could not have received a more hearty welcome than I met with among those noble Saints. I tarried at

Franklin some weeks, and delivered a course of lectures which were well attended, all things considered, and gave good satisfaction; much prejudice was removed, and I trust that I was the instrument in the hands of the Lord of winning many friends to the cause of Christ. From thence, being assisted by the good people of Franklin, I went to Lapeer, where I found some old Saints, who received me gladly. Bro. A. C. Pemberton and family reside at Lapeer, whose hospitality was freely extended to me while I tarried some two weeks in this region, preaching and visiting from house to house, and looking up old Saints, but found but few of the old Saints who were not twice dead, and gone beyond the reach of recovery, at least at the present time. Some there were who were ready to take hold anew of the rod of iron. They are a good people. While I was there I baptized four persons, and left those alive of the Saints in that place rejoicing in the goodness of God. From thence I went to the Swan Creek Branch, where I was gladly received by the Saints. Here I continued to preach in different places to good houses for some time, and I also preached at different places to good houses for some twelve miles from the Swan Creek Branch, and also at Midland City, a place nine miles distant, where a goodly number professed to believe. I also visited the Beaver Creek Branch, some ten or twelve miles distant, and preached several times to the Saints of that branch, and also while there; I, with some of the Saints, went to St. Charles, Michigan, and preached with good effect, making many friends to the cause wherever I went; the Lord be praised for the same. While at those places in my labors round about, I was accompanied mostly by Bro. Hutchens, the presiding elder of the Swan Creek Branch, and some of the time by Bro. I. A. Bogue and others. Several new places were opened for preaching, which will be supplied by the elders in those branches. While there I baptized three into the Swan Creek Branch. The work in that region is prospering, and the Saints generally are enjoying a good degree of the Spirit of the Lord.

About the first of August I met with an accident that hurt me very much, and which crippled my usefulness. I was traveling through the woods from one settlement to another, and walking on logs sometimes to keep out of the mud, and while walking thus my foot slipped, and I fell upon my chest across a log, which I found hurt me more seriously than I had at first supposed. My health, which before the accident was tolerably good, has been declining ever since, and at this time I am only able to sit up a part of the time. I had many good seasons with the Saints while among them, who did all in their power to make me comfortable and happy, and may the Lord bless them is my prayer. The Swan Creek and Beaver Creek Branches have each of them a most excellent president; indeed all those Saints are good people. I left there the latter part of August, and tarried over one Sunday in East Saginaw, with old Bro. Benjamin Loomis, and preached once. The Saints at Swan Creek and also Beaver Creek gave me some means to assist me on my way. I did not stop at Franklin, but came on to Galien and met

the Saints on Sunday, September 2, and on the 4th came home, being again assisted by my son, at Galien. God bless all the Saints.

The first day of January, 1867, the *Herald* came to the Saints in Michigan, draped in black, the habiliment of woe. Upon perusing its pages, they came to the obituary notice of Elder James Blakeslee, who died at his home in Batavia, Illinois, December 18, 1866, after a painful, lingering illness. He was a member of the Quorum of Twelve Apostles, also president of the Michigan and Indiana District. He was a prominent and good man, much beloved by the Saints among whom he labored. It was, therefore, with much sorrow that the Saints read of the death of their dearly beloved brother and co-laborer. At the age of thirty-one years he was baptized into the church, at Ellisburg, New York. He was ordained by David W. Patten. He began preaching in 1833 as a priest, and after a time was ordained an elder.

The death of this brother cast a gloom over the Saints, not only of Michigan, but of the entire church.

CHAPTER 4.

During the year 1867 things continued about as usual, only one missionary, Eli Clothier, being appointed to labor in Michigan. Yet Elder Edmund C. Briggs did some preaching in the southern district only. Of the work in Michigan at that time, Elder Edmund C. Briggs writes:

I am holding meetings almost every evening, crowded houses of interested people. I found a good opening near Decatur for preaching. Bro. Clothier was in Cass County, holding interesting meetings when I last heard from him.

The above was written from Hopkins, Allegan County, Michigan, February 3, 1868.

At the General Conference of 1868, Elders Henry A. Stebins and David H. Smith were appointed to labor in Michigan and Northern Indiana. Bro. Edmund C. Briggs was also laboring in Michigan at that time, and of the work in Michigan he writes:

Quite an interest is manifest in these parts for the word of life. Brn. Henry Stebbins and David Smith are in good spirits, and bid fair to be very able men in defense of the truth. We hope to go to the Hopkins Branch this week, and in about two weeks arrive at Grand Rapids. I am glad to hear of the prospects of a new press, and the new publication. I feel that all the opposition the true Saints meet with will only tend to the upbuilding of the cause of God, and more firmly establish the truth in the hearts of the honest. I have felt no disquiet on the account of false brethren, or contentious spirits who are associated with the latter work; but feel assured that the right will prevail.

The foregoing was written at Decatur, Michigan, on June 29, 1865.

Elder David H. Smith, a brother of the present President of the church, also writes:

Bro. Joseph: I had the pleasure last Sunday of baptizing one, an aged widow, once a child of Zion in the old church. Yesterday I baptized four more, making eight since I left home. The aged sister I baptized is called Mary German; she will soon remove to Laharpe, Illinois. If elders go there, inquire for her.

This was dated at Hopkins, Michigan, August 28, 1868.

At the General Conference of 1867, Bro. Josiah Ells reported, and in the report mention is made of the *Herald* and the Inspired Translation thus: "The *Herald* was well sustained, and a liberal effort for the new translation had been put forth."

The reader will see that the church could not do any more for Michigan than was being done, as there were but few members in the whole church. The law of tithing was not understood as well as it now is, the majority were poor, and there were other states to look after as well as Michigan. To show the financial standing at that time, I will here give the Bishop's report to the April conference of 1866:

The whole amount received from October 6, 1865, to October 6, 1866, \$844.42. Amount paid out \$1,024.96, leaving the church indebted to the Bishop \$180.54.

The *Herald* is a comfort to the Saints in Michigan, and no doubt in every other state.

The *Herald* of January 15, 1867, had a host of names of

Jour 3

parties who donated money to assist in translating the Inspired Translation of the Bible, each donating from one to thirty-five dollars for that purpose. Bro. Israel L. Rogers loaned over four hundred dollars, which he afterwards offered as tithing, which was accepted by the conference of 1870.

The *Herald* continued to come semimonthly at two dollars per year.

At the April General Conference of 1876, it was

Resolved, That the mission of Edmund C. Briggs be so extended as to embrace the district lately presided over by our deceased brother, James Blakeslee.—*Herald*, page 141.

At that conference no missionaries were appointed for Michigan, and no district conference was held in the State, and but little labor was done. In the meantime some died and several moved away to other states.

At the April General Conference held at St. Louis, Missouri, in 1869, no one was sent to Michigan. Although in the early part of the year some labor was done by Elders Edmund C. Briggs, Henry A. Stebbins, and other local help, such as Asa S. Cochran, Sherman Smith, Norman W. Smith, James Prettyman, Henry C. Smith, O. B. Thomas, S. J. Smith, James S. Comstock, Samuel V. Bailey, and others, all of whom were elders and priests at that time, but now elders, seventies, etc. The reader may wonder how it was that with so many ministers there are not more members at the present time in the state of Michigan. The reason for this is that all the before-mentioned officials have moved away, as did also many of the members, while others have died. Although the branches at Hopkins, Coldwater, Galien, etc., were prosperous, and additions were sometimes made by baptism, others moved west into other states to better their condition in life.

In the *Herald* of March 1, 1869, appeared a notice to the Saints that a child's paper, at fifty cents per year, would be

issued semimonthly, and in July sample copies were sent to us, with a beautiful heading arranged by Elder David H. Smith. The little paper was named *Zion's Hope*. We were all much pleased with it, and many began to subscribe for it.

All are now anxiously awaiting and expecting to hear about the Inspired Translation of the Bible. A notice appeared in the same issue of the *Herald* as follows: "The Holy Scriptures, bound in Tucks, now on hand. For price see list." On looking over the price-list we saw eight different prices, according to the binding, etc., ranging from two dollars and five cents to three dollars and forty-five cents each. We now began to send in our orders, all anxious to see the difference between that and the King James Version. On receiving and hastily perusing its pages and comparing it with our King James' Bible, we find that Adam and Eve did not hear the voice of the Lord God walking in the garden as found in the King James translation, but they heard his voice as they were walking in the garden. (See Genesis 3: 8.)

We read that God plagued the people for making a calf which Aaron made, and wondered how it could be, but we now see by the correction which is made in the Inspired Translation that the Lord plagued the people because they worshiped the calf which Aaron made. (See Exodus 32: 35.)

It was a mystery to many why God should make man in his own image and then repent of it, but we saw that there was a mistake made some way. The Inspired Translation says because of the wickedness of the people, the Lord told Noah that he must build an ark for the safety of himself and family, because the people had become so wicked, that he would bring in a flood upon them unless they repented. (See Genesis 6: 7.)

And we wondered also why God should harden Pharaoh's heart, but in reading from the new book we see that Pharaoh hardened his own heart. (See Exodus 7.)

Then we thought we would go to Deuteronomy 14:21 to see if it read the same, where it says, "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God." But we find they shall not sell it, etc., because they are an holy people.

Being so highly pleased with what we had so far found, we went to the New Testament. First, to satisfy our curiosity and wonderment, we turn to Matthew 8:11, 12, to see if the Inspired Translation claimed we should all be turned out of heaven after we once arrived there, as does King James' Version, but on reading the revised book we see that it is the wicked who will be turned out into outer darkness.

To ascertain which statement we should rely on, the first one recorded by Saint John, 5:31, as being the statement of the Savior, or his statement in John 8:14, we went to the new translation and found that the thought presented in the eighth chapter and fourteenth verse is the true one, and instead of a contradiction, both statements agree.

Another wonderment to us was why Peter in his first epistle should say in the second chapter, twenty-second verse, that Christ did not sin, and then seemingly contradict himself in the fourth chapter, first verse, making out that Christ was a sinner. So, turning again to the Inspired Translation we find that Christ was not a sinner and that Peter's first statement was correct, wherein he says he (Christ) did no sin, neither was guile found in his mouth.

But the thing that had puzzled us so long was at last cleared up. In Hebrews 7:3, it tells about a man named Melchisedec who was without father or mother and without descent, having neither beginning of days nor end of life. This was a puzzler. Long and deeply had we pondered and meditated upon it, and had at last given it up as a problem

too deep for our solution. But we were agreeably surprised by finding that the new translation said that Melchisedec had an unending priesthood, which priesthood was without father, or mother, or descent, having neither beginning of days nor end of life. That solved the mystery. It was now plain as day.

There are many other translations, some of which we might mention briefly, as instead of, "Be ye wise as serpents and harmless as doves," the Inspired Translation gives it "wise servants." In Luke 8:23, as Jesus and his disciples were sailing on the lake there came a storm of wind, and they were filled with water. The Inspired Translation says they were filled with fear. We have known of people being filled with water, but only when they were drowned. The foregoing, with hosts of others we might mention, are some of the differences between the two translations. Space forbids further details.

(To be continued.)

A GREAT LOVE.

"It takes great love to stir a human heart
 To live beyond the others and apart,
 A love that is not shallow, is not small,
 Is not for one or two, but for them all.
 Love that can would love for its higher need,
 Love that can love, though the heart may bleed;

"Love that can lose love, family, and friend;
 Yet, steadfastly live, loving to the end.
 A love that asks no answer, that can live
 Move by one burning, deathless force to give
 Love, strength and courage—courage, strength and love,
 The heroes of all time are built thereof."

NEWEL K. WHITNEY.

Newel Kimball Whitney, bishop of the church in Kirtland, was born February 5, 1795, at Marlborough, Windham County, Vermont. His ancestors came from England about 1635. We do not know just when he left his native town to follow his own fortunes; but at the time of the War of 1812 he was engaged as a merchant in Plattsburg, New York. Here he took part in the Battle of Lake Champlain, September 11, 1814. He was at this time but nineteen years of age.

At the close of the war, Whitney lost his business in Plattsburg and went into the Northwest Territory as an Indian trader. He located his trading post upon Green Bay, in what is now Wisconsin.

A story is told of his rescue from a drunken Indian. The Indian had become enraged at Whitney's refusal to give him liquor. With his tomahawk raised he was close upon Whitney when an Indian girl, Moudalina, seized the savage and held him till Whitney was out of danger. In remembrance of the Indian girl Whitney named one of his daughters Moudalina.

About 1817 Whitney moved to Painesville, Ohio, entering the employment of Algernon Sidney Gilbert, then a merchant at that place. He later became junior partner of the firm of Gilbert & Whitney, with office at Kirtland, Ohio.

Upon October 20, 1822, he married Miss Elizabeth Ann Smith, a native of Connecticut, whom he had met on his numerous trips as a trader.

His wife writes of him as follows:

He was a young man who had come out west to seek his fortune. He had thrift and energy and accumulated property faster than most of his associates. Indeed, he became proverbial as being lucky in all his undertakings. He had been trading at Green Bay, buying furs and skins from the Indians and trappers for the eastern market, and exchanging them for goods suitable to the wants of the people in that locality. In his

travels to and from New York he passed through the country where we resided; we met and became attached to each other, and my aunt granting her full approval, we were married. Our tastes and feelings were congenial, and we were a happy couple with bright prospects in store. We prospered in all our efforts to accumulate wealth; so much so that among our friends it came to be remarked that nothing of N. K. Whitney's ever got lost on the lake, and no product of his was ever low in the market.—Jensen's Latter Day Saint Biographical Encyclopedia, p. 223.

Neither Mr. nor Mrs. Whitney was a church member at this time, but they joined the Disciples, becoming a part of Sidney Rigdon's congregation. They remained in this church until November, 1830, when they, with Rigdon and Partridge, were converted to the Latter Day Saint faith.

One of their experiences is told by Mrs. Whitney:

One night it was midnight—my husband and I were in our house at Kirtland, praying to the Father to be shown the way when the Spirit rested upon us and a cloud overshadowed the house. It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the Spirit and the cloud that was over us. We were wrapped in the cloud. A solemn awe pervaded us. We saw the cloud and felt the Spirit of the Lord. Then we heard a voice out of the cloud saying, "Prepare to receive the word of the Lord, for it is coming." At this we marveled greatly, but from that moment we knew that the word of the Lord was coming to Kirtland.—Jensen's Latter Day Saint Biographical Encyclopedia, page 223.

The first mention of Whitney by the Prophet is in his history under date of February, 1831. He speaks of going to Kirtland in company with his wife, Sidney Rigdon, and Edward Partridge, and being welcomed into the house of Newel K. Whitney.

There is a story to the effect that Joseph Smith with his companions rode up before the store of Gilbert & Whitney. Suddenly springing from the sleigh he ran into the store, and stretching out his hand to Newel K. Whitney exclaimed, "Thou art the man." Whitney replied that he was at a disadvantage, when Joseph said, "I am Joseph the Prophet. You have prayed me here, now what do you want of me?" Whitney was as pleased as surprised to welcome his guest, and Joseph Smith

and wife stayed with him several weeks. Of this incident Joseph Smith says nothing.

Newel K. Whitney soon became Bishop's agent in Kirtland, Bishop Partridge leaving, June, 1831, for Zion. During this summer two revelations came mentioning Whitney, from which the following passages are quoted:

Let my servant Newel K. Whitney retain his store, or, in other words, the store yet for a little season, nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily I say, Let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery.—Doctrine and Covenants 63:12.

And it is not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store, and their possessions here, for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.—Doctrine and Covenants 64: 5.

In December of 1831 came the revelation calling Whitney to be bishop of Kirtland, and pointing out some of his duties. It is as follows:

Hearken, and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hands of every steward to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop of Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, My servant Newel K. Whitney is the man who shall be appointed and ordained unto this power; this is the will of the Lord your God, your Redeemer. Even so. Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the

vineyard; to take an account of the elders, as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay, that this also may be consecrated to the good of the church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion; thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

And now, verily I say unto you, That as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, Let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop, or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, that they also may render themselves approved in all things, and be accounted as wise stewards.

And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.—Doctrine and Covenants, section 72.

It is reported that Whitney hesitated about accepting the office, saying to the Prophet, "I can not see a bishop in myself, Brother Joseph; but if you say it's the Lord's will I will try?" Joseph Smith is said to have replied, "You need not take my word alone; you go and ask Father for yourself." Whitney went into the silence of his own chamber and offered up a

prayer for light when there came a voice saying, "Thy strength is in me." He then told the Prophet that he was satisfied.

He started for Independence, Missouri, April 1, 1832, together with Joseph Smith, Peter Whitmer, and Jesse Guaze. They crossed the state of Ohio by wagon; took a boat for Wheeling, where they purchased paper for the *Evening and Morning Star*. From Wheeling they went by steamer to St. Louis, thence by stage to Independence, where they arrived on April 24.

An interesting account of the troubles of the return journey to Kirtland is given by Joseph Smith:

On the sixth day of May I gave the parting hand to the brethren in Independence, and, in company with Brn. Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio River. Before we arrived at the latter place, the horses became frightened, and while going at full speed Bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel, and had his leg and foot broken in several places; at the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while Elder Rigdon went directly forward to Kirtland. During all this time, Bro. Whitney lost not a meal of victuals or a night's sleep, and Doctor Porter, our landlord's brother, who attended him, said it was a d—d pity we had not got some Mormon there, they can set broken bones or do anything else. I tarried with Bro. Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I arose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to Bro. Whitney, (who was on the bed,) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful, as to cause much of the hair to become loosened from my head. Thanks be to my heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ. Amen.

Bro. Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry-boat in waiting which would take us quickly across, where we would find a

hack which would take us directly to the landing, where we should find a boat in waiting, and we will be going up the river before ten o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found everything as I had told him, for we were passing rapidly up the river before ten o'clock, and landing at Wellsville, took stage-coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.—*Millennial Star*, volume 14, pages 163, 164.

A revelation came in September, 1832, containing the following passage:

And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud; he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things, the hour of their judgment is nigh, and their house shall be left unto them desolate. Let him trust in me, and he shall not be confounded, and an hair of his head shall not fall to the ground unnoticed.—*Doctrine and Covenants* 83: 23.

In obedience to this commandment Bishop Whitney spent a large part of his time in the Eastern States. The old firm of Gilbert & Whitney had been dissolved, and the business in Kirtland was conducted under the name of N. K. Whitney & Co., while Gilbert became keeper of the church store in Independence, Missouri. In time the store in Kirtland came under the control of the church, but under the United Order (see *Doctrine and Covenants*, section 101), Newel K. Whitney received the store as his stewardship.

Bishop Whitney was not free from criticism, despite the great confidence reposed in him. A revelation given in May, 1833, contains the following paragraph:

My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.—*Doctrine and Covenants* 90: 9.

Moreover, Joseph Smith writes under date of December 26, 1833, of trouble with Bishop Whitney, as follows:

This evening a bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that Bro. Whitney was not fit for a bishop, and that he treated the brethren who came into the store, with disrespect; that he was overbearing, and fain would walk on the necks of his brethren, and so forth.—*Millennial Star*, volume 14, page 683.

Joseph, however, rebuked the men who criticised the bishop, and defended Whitney.

Whitney assisted in the establishing of the *Messenger and Advocate* at Kirtland in December, 1833. He remained in Kirtland as bishop until 1838. While at Kirtland he had the satisfaction of seeing his father and mother baptized into the church.

Under date of January 7, 1836, Joseph Smith wrote as follows:

Attended a sumptuous feast at Bishop N. K. Whitney's. This feast was after the order of the Son of God—the lame, the halt, and blind were invited, according to the instruction of the Savior. Our meeting was opened by singing, and prayer by Father Smith; after which Bishop Whitney's father and mother, and a number of others, were blessed with a patriarchal blessing. We then received a bountiful refreshment, furnished by the liberality of the bishop. The company was large, and before we partook, we had some of the songs of Zion sung; and our hearts were made glad while partaking of an antepast of those joys that will be poured upon the heads of the Saints, when they are gathered together on Mount Zion, to enjoy each other's society for evermore, even all the blessings of heaven, when there will be none to molest or make us afraid.—*Millennial Star*, volume 15, pages 567, 568.

At a conference held at Kirtland, September 3, 1837, Whitney was sustained as bishop together with his counselors, Reynolds Cahoon and Vinson Knight.

Bishop Whitney and his family started for Missouri in the fall of 1838, but went no further than St. Louis. There they heard of the treatment of the Saints by the mobs of Daviess and Caldwell Counties, and returned as far as Carrollton, Green County, Illinois. Here the bishop left his family while he went back to Kirtland to finish some business for the church. He returned to Carrollton in the spring of 1839, just in time

to help his family to escape, a mob having formed against them.

They met the Saints from Missouri in Quincy, Illinois, and from this place went with the church to Commerce (Nauvoo). Here Whitney was made (October 5, 1839,) bishop of the middle ward, which office he probably held until the death of the Prophet.

At the death of Joseph Smith, Bishops Miller and Whitney became trustees-in-trust of the church, likewise trustees of the temple. Bishop Whitney presided at the trial of Sidney Rigdon, on September 8, 1844. The very partial way in which this trial was conducted, is well known. Although Whitney was presiding, Brigham Young proved the ruling spirit. His dictatorship was evident.

Whitney followed Young to Winter Quarters in 1846, where he remained two years, going to Utah in 1848. He died in Salt Lake City, September 23, 1850.

In the early days of the church he was very highly regarded, and was a warm friend of the Prophet.

“We lavish thought and prayer on those
 Bowed low by grief, like guelder-rose
 When hailstones through her garden-home are sweeping;
 Mute from our very awe, behold
 The lightning’s work on dewy fold
 Of hearts ere while in warmth of summer sleeping.

“Longs soul of friend, that shallow urn,
 Thus to yield solace? How must yearn
 Our Lord’s deep Heart of Love when saints are weeping!
 He whose Creative Breath first gave
 Flowers unto Earth, each tear will save,
 And smile it to a pearl in Heaven’s sure keeping.”

PROPER AND IMPROPER USE OF HISTORY.

BY H. H. SMITH.

The duty of a historian is of the greatest importance because he deals with human life; because he brings to view the past actions of the very forces that have made us what we are. Surely there can be no stricter charge than the one humanity gives to the historian. Hundreds of years shall pass and his words shall remain to tell posterity the inner life of the heritage we shall have left here.

The man who lays claim to the task of writing history must surely be lacking in the higher morality which recognizes an ideal of truth, should he stoop to the garbling of facts.

Perhaps he does it because he wants to satisfy the popular demand for sensation; perhaps because of a love of good English; but humanity's charge to the historian does not admit of any deviation from what he knows to be true.

And the man who consciously copies the words of another and willfully changes them, publishing them to the world as the work of that other, is guilty of as base a misrepresentation as a historian can make.

For an excellent example of such a performance commit us to the "History of the Church of Jesus Christ of Latter Day Saints, period 1. History of Joseph Smith the Prophet, BY HIMSELF," published by the Utah church, three volumes of which have been published, appearing respectively in 1892, 1894, and 1895, and edited by Brigham H. Roberts. In the preface of volume 1 appears the following:

When the church historians George A. Smith and Wilford Woodruff completed their publication of the "History of Joseph Smith," down to the 8th of August, 1844, which history was published in installments in the *Deseret News*, Utah, and in the *Millennial Star*, England, they expressed themselves upon the correctness of what they had published in the following manner:

"The history of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were. Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him. We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the history of Joseph Smith is true, and is one of the most authentic histories ever written."—Pages 5 and 6.

Yet this, "one of the most authentic histories ever written," has need to be altered in the most astounding manner.

In the three volumes at our hand there appear six thousand three hundred and thirty-three changes as follows as compared with *Millennial Star*, both claiming to be written by Joseph Smith himself:

Volume 1, 1,802.

Volume 2, 2,607.

Volume 3, 1,629.

Appendix to volume 3, 295.

The most important changes in the first chapter are as follows:

On page 2 the following not found in *Millennial Star* is inserted:

My father, Joseph Smith, was born July 12, 1771, in Topsfield, Essex County, Massachusetts; his father, Asael Smith, was born March 7, 1774, in Topsfield, Massachusetts; his father, Samuel Smith, was born January 26, 1714, in Topsfield, Massachusetts; his father, Samuel Smith, was born January 26, 1666, in Topsfield, Massachusetts; his father, Robert Smith, came from England.

In giving an account of the vision of Joseph Smith on page 6 a phrase is omitted from the sentence which reads:

No sooner therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all sects was right—and which I should join.

The phrase omitted is as follows:

“For at this time it had never entered into my heart that all were wrong.”

On the same page an interpolation is inserted in the following sentence:

“When I came to myself again, I found myself lying on my back, looking up into heaven.”

The words are inserted after the words, “looking up into heaven,” and are as follows:

When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, “Never mind, all is well—I am well enough off.” I then said to my mother, “I have learned for myself that Presbyterianism is not true.”

It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?

On page 8 in the following sentence, “I had actually seen a light and in the midst of that light I saw two personages, and they did in reality speak to me,” the words, “or one of them did,” after the words, “speak to me,” are omitted.

In chapter 2 there are eighteen changes. The most flagrant is on page 9 in the following sentence:

I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruptions of human nature, which I am sorry to say led me into divers temptations.

The words, “to the gratification of many appetites,” are left out after the word “temptations.”

Immediately following the same sentence these words are inserted:

In making this confession no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.

Chapter 3 contains fourteen changes, some of them in the body of revelations; chapter 4, sixteen; chapter 5, twenty-seven; chapter 6, sixteen; chapter 7, nine; chapter 8, thirteen; while chapter 9 contains just sixty-eight changes. There are thirteen changes in chapter 10, besides those in the revelation given to Joseph Smith in June, 1830, on pages 98 to 101. This revelation is given practically as it is in the preface of the Inspired Translation of the Scriptures, differing from the copy in the *Millennial Star*. The changes are numerous.

Chapter 11 contains seventy-six changes, some of them very serious. Sidney Rigdon is repeatedly referred to as "Mr. Rigdon" rather than "Elder Rigdon." At the end of page 120, a long account of Sidney Rigdon's early life is omitted, and parts of it, very much garbled, are placed in a long foot-note (pages 120, 121), as though original with the editor of the later history. In this he subjects himself not only to the charge of garbling the history he pretends to publish, but to the charge of plagiarizing that very history in a purported explanation of it.

At the time that Elder Parley Pratt found him at Mentor, Ohio, the account is again placed in the body of the history. But in the middle of the first paragraph of the renewed account (page 122), there is another omission, leaving out an important statement concerning Parley P. Pratt, and yet nothing to indicate an abridgment. The omission is as follows:

After listening to the testimony of the witnesses, and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.

At the close of the second paragraph on page 124, another omission in the same narrative occurs as follows:

This was, indeed, generous on the part of Elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range untrammelled through the Scriptures, embracing every principle of truth, and rejecting error, under whatever guise it

should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the Scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by any one that was new, or tended to throw light on the Scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with Elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

On page 125 occurs another long omission, as follows:

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

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

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

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

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining. He informed her what the consequences would undoubtedly be, respecting their worldly circumstances if they obeyed the gospel, and then said, "My dear, you have once followed me into poverty, are you again willing to do the same?" She then said, "I have weighed the matter, I have contemplated on the circumstances in which we may be placed, I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death."

In these omissions and in those omitted in the above-mentioned foot-note, it is evident that the publishers of this history do not intend that Sidney Rigdon shall have anything of importance said in behalf of his character. So jealous are they of the Prophet that they will allow him no personal opinions of his friends.

In chapter 12 there are ninety-nine changes, the most of them in the bodies of revelations. Two very significant changes are found at the foot of page 128. After the name "Sidney Rigdon," the former publication of the history says, "a sketch of whose history I have before mentioned"; but this is omitted, evidently to cover up the misrepresentation of the previous chapter.

In connection with the name of Edward Partridge, the words, "that man of whom I will hereafter speak more fully," are omitted, because for another reason the account in which the Prophet speaks of him "more fully," is omitted. (See chapter 13.)

Chapter 13 is some improvement over its immediate predecessors, having only thirty-eight changes. The most important of these, however, is an entire omission of the sketch of Bishop Partridge's life, without any indication of an elipsis.

It should come at the close of the revelation on page 147, and is as follows:

As Edward Partridge now appears, by revelation, as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Berkshire County, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, Scotland, during the seventeenth century, and settled at Hadley, Massachusetts, on Connecticut River. Nothing worthy of note transpired in his youth, with this exception, that he remembered (though the precise time he can not recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer.

At the age of sixteen he went to learn the hatting trade, and continued as an apprentice about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeli-

ness, or loveliness in the character of the God that was preached up by the sects. He however heard a Universal Restorationer preach upon the love of God. This sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite Church, by Elder Sidney Rigdon, in Mentor, though they resided in Painesville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, New York, where, on the eleventh day of December, I baptized him in the Seneca River. Other incidents of his life will be noticed in their time and place.

The omission of this is especially interesting when we notice that in the autobiography of Parley P. Pratt, published in 1888, Edward Partridge is said to have been ordained by Cowdery, Whitmer, Peterson, and Pratt on their visit in Ohio (page 50), which was evidently an error, as he was not yet baptized according to the account of Joseph Smith.

The present omission is apparently an effort to conceal this their own previous blunder; but this does not cure the trouble; for in a work entitled, "One hundred years of Mormonism," by John Henry Evans, published at Salt Lake City, in 1905, they contradict their own authority and admit the very fact their history seemingly tries to conceal. After speaking of the visit to Rigdon and the appearance of Partridge in Ohio, Evans says: "Soon after this, Mr. Partridge was baptized in Seneca River near by."—Page 124.

Chapter 14 contains thirty-eight changes; and chapter 15 has eighty-five. Chapter 16 contains sixty-one changes. The description of the land of Zion, found on pages 197 and 198, is changed and garbled so much from the original (found on pages 74 and 75 of the supplement to the *Millennial Star*, volume 14), as to be recognized only by the similarity of phrases. On page 199 the first paragraph reads as follows:

On the third day of August, I proceeded to dedicate the spot for the temple, a little west of Independence, and there were also present Sidney

Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe.

The original reads as follows:

On the third day of August, the spot for the temple, a little west of Independence, was dedicated in the presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe.

A comparison of these two passages is an example of the methods used in reproducing this history of the Prophet, "one of the most authentic histories ever published."

Immediately following this passage a reference is made to the singing of a certain psalm, and Editor Roberts, with his superb love for revision, proceeds to insert the whole psalm into the body of the history as if written by Joseph Smith himself.

Chapter 17 contains forty-five changes, more or less important. At the mention of the baptism of Orson Hyde, a sketch of his life by the Prophet is entirely omitted and the editor's own version of his life given in a foot-note. For the original sketch see the supplement to volume 14 of the *Millennial Star*, page 82.

Great liberty is taken in changing the headings of revelations and in the changing of words throughout. A fine example of the Utah style of following copy is found in comparing the paragraph at the close of page 229, with the similar one near the close of page 86 of the before-mentioned supplement.

Chapter 18 contains forty-three changes. As a rule the revelations of God have met the approval of the Utah editors to a larger extent than the language of the Prophet, although both have suffered at the hands of these, their critics.

Chapter 19 is largely narrative; and the number of changes arises to seventy-nine. At the very beginning of the chapter the whole prospectus of the *Evening and Morning Star* is omitted from the history, and rather than explain such omis-

sion, the note at the bottom of the page begins as follows:

"The prospectus of the *Evening and Morning Star* referred to above, is a lengthy document from which the following is condensed."

The note does not lead us to believe that the prospectus was given entire in the history, but only the reference made to it, and thus the editor, by additional labor, has looked it up and given us the benefit of a condensation of it.

This is only one example of numerous like changes.

The entire prospectus will be found in *Millennial Star*, volume 14, pages 146-148.

On page 266 Joseph Smith's account of the treatment of Emma Smith, his wife, is entirely omitted. It is found in *Millennial Star*, volume 14, page 161, and reads as follows:

She went to Kirtland, to Bro. Whitney's, and Sr. Whitney's aunt, Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly Sr. Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours' visit. She then went to Bro. Reynolds Cahoon's, and Father Smith's, and Doctor Williams', where I found her very disconsolate on my return.

In the revelation given April, 1832, page 268, "showing the order given to Enoch," the names Newel K. Whitney, Sidney Rigdon, Joseph Smith, Oliver Cowdery, Martin Harris, and Kirtland are inserted after those of Ahashdah, Pelagoram, Gazelam, Olihah, Mahemson, and Shinehah, respectively, although they do not appear in the revelation originally. If brackets had been used the insertion would have been pardonable, as the interpretation of these terms by the editor; but parentheses are used, thus indicating that the insertions are those of the author.

At the very end of the chapter the phrase, "and I found my wife as before mentioned," is omitted, so as to cover the omission mentioned above. Thus it appears the other omis-

sion must have been intentional or there would be no such effort to cover it.

Chapter 20 contains only thirty-nine changes.

At the very beginning of chapter 21, occurs the following new paragraph:

“On September the 10th, George A. Smith was baptized by Joseph H. Wakefield at Potsdam, St. Lawrence County, New York; and confirmed by Elder Solomon Humphrey.” This is made the occasion for a long foot-note concerning George A. Smith. In the first version there was not a mention of George A. Smith at this time.

At the end of the revelation given on pages 287 and 295, there is omitted without indication of omission a whole article entitled, “Writing letters.” It is found in the *Millennial Star*, volume 14, pages 265 and 266. At the end of the same page the following is added:

About the 8th of November I received a visit from Elders Joseph Young, Brigham Young, and Heber C. Kimball of Mendon, Monroe County, New York. They spent four or five days at Kirtland, during which we had many interesting moments. At one of our interviews, Bro. Brigham Young and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I received the gift myself.

Of course, following such a remarkable passage, not a word of which appears in the first version, we are given foot-notes descriptive of Joseph Young, Brigham Young, Heber C. Kimball, and John P. Greene.

This is the most serious charge of all, to invent history concerning which the Prophet said not a word, and attach his name to it. The chapter contains forty-two other changes of less importance.

Chapter 21 contains seventy-three changes. At the close of page 301 the prophecy of December 25, 1832, concerning the Rebellion, is inserted, although it did not appear in the original account in the *Millennial Star* at all.

Forty changes appear in chapter 23. In chapter 24 there are just ninety-four changes. A paragraph concerning council proceedings is inserted on page 343 instead of on page 349, where it would appear if given in the order in which the history appeared in the *Star*. No excuse is offered for the transposition. At the close of the chapter the following paragraph is added:

May 25. My uncle, John Smith, and family arrived in Kirtland from Potsdam, New York, my uncle being an elder in the church; and his wife and eldest son, George Albert Smith, a lad of fifteen, were members. They were the first of my father's relatives who obeyed the gospel.

What possible excuse there can be for throwing pure fabrication over the signature of the Prophet we can not see.

(To be continued.)

O, for the love of a friend whose voice and touch will rainbow sorrows, diamond tears, making of them gems of rarest joy; one who forgives all my shortages ere asked to do so; one who dares to the uttermost of human imagery; one whose ship will cast anchor, and throw out the Lifeline of hope when storms are near; one who forgives in me all that I can forgive in myself. O, for the love of a friend who can be made the sacred trustee of my heart; one who is more to me than the closest relative; one whose very name is so sacred that I want to whisper it softly; one who lingers near my door in time of distress, and stretches forth his hand, which is not empty or cold, and who says little, but feels largely; one whose very glance radiates tenderness, sympathy, loving kindness, and whose warming effect penetrates the very soul of me; one whose smile eases the gray pain in the heart of me; one who lays his hand tenderly on my fevered brow, saying, "Peace, be still;" one who is not afraid to lay down his own burden to help carry mine; one whose silent presence subdues all gloom, and melts keenest sorrows, transforming them into a brilliancy of gladness and joy. Without such friendship, love is without endurance.—Mae Lawson.

THE SPALDING ROMANCE.

For many years the elders of the church have occasionally been called upon to defend against this old tale of the stolen manuscript, the history of which is too well known to be profitably related here.

Those who have been in the fight themselves will, however, enjoy seeing, or hearing, a contest on the subject between two of our opponents, each of whom prides himself on having studied the subject.

When our enemies enter the contest arrayed for the combat with as much assurance as these two gladiators do, we can afford to look on complacently.

The following letter by Mr. A. T. Schroeder and the reply by Elder D. H. Bays, appeared in the *Christian Evangelist*, of St. Louis, Missouri, October 12, 1899.

DOCTRINES AND DOGMAS OF MORMONISM.

THE CHRISTIAN PUBLISHING COMPANY, St. Louis, Missouri:

Gentlemen: I have just examined *Doctrines and Dogmas of Mormonism*, and am surprised that the author, with no investigation worth mentioning, should assume to say the Spalding manuscript theory must be abandoned. His statement shows that he doesn't even know what that theory involved. I call attention to this so that in a second edition he may be led to further investigation.

Yours very truly,

A. T. SCHROEDER.

REPLY.

205 Champion Street, Battle Creek, Michigan, August 9, 1899.
HONORABLE A. T. SCHROEDER, Salt Lake City:

Dear Sir: Your communication of the 1st inst., forwarded by the Christian Publishing Company, St. Louis, Missouri, for my consideration, is at hand and contents noted. Permit me to assure you that I am glad to have discovered a gentleman sufficiently acquainted with the facts to afford me some additional information concerning the "Spalding manuscript theory" of the origin of the Book of Mormon. I am not loath to confess that I do not know all that may be known upon that question, and I assure you that I shall only be too glad to duly consider any fact that may tend to throw any additional light upon this somewhat

perplexing question. Although reared in the faith of the Mormon Church and trained in its history and philosophy, and while I had preached its doctrines and defended its theology in twenty-three public discussions, yet there is no doubt much for me to learn respecting the Spalding romance.

One thing, perhaps, which has helped me to reach this conclusion is your unqualified statement that the author of *Doctrines and Dogmas of Mormonism* "does not even know what that theory involved." Before reading your letter I had really flattered myself that I understood, not only the "theory," but also "what that theory involved." During my forty years of experience with Mormonism, and especially during the period of my public debates in its defense, I had carefully examined every fact, every argument advanced in support of the Spalding theory, which includes the testimony of Mrs. Davidson, Mr. Spalding's widow, Mrs. McKinstry, his daughter, the Reverend Doctor Storrs, *et al.*—in fact, everything my opponents could produce—and yet the author has made "no investigation worth mentioning." This reminds me how sadly even authors are sometimes mistaken in themselves.

A critic who is able so to discover the short-comings of a writer as to justify him in the conclusions you seem to have reached must be in possession of a rich store of information to which the writer did not have access. In view of the fact that you "call attention to this so that in a second edition he may be led to further investigation," the writer respectfully requests that you furnish him such evidence as may be in your possession which will in the least aid in reaching just conclusions.

It was my aim when writing *Doctrines and Dogmas of Mormonism* to present "the truth, the whole truth, and nothing but the truth," and if I have failed in this I have fallen short of my ideal. Will you, therefore, as an attorney with a thorough understanding of the laws of evidence, give me such facts as would be admissible under Greenleaf's rules in order to prove, not merely assert, that the Spalding romance is the foundation and origin of the Book of Mormon?

As a lawyer you must have what to you are good and valid reasons for being "surprised that the author with no investigation worth mentioning should assume to say that the Spalding manuscript theory must be abandoned."

Please give me the facts upon which you rely, and state the reasons for your great surprise. I am at the present time engaged in writing upon a subject involving this issue, and shall be delighted to avail myself of any reliable information you may possess which will throw more light upon the questions involved. Hoping to hear from you at once, I am, very respectfully,

Yours for the whole truth,

D. H. BAYS.

The subject is further discussed in the *Christian Evangelist* for November 2, 1899, as follows:

DOCTRINES AND DOGMAS OF MORMONISM.

D. H. BAYS, 205 Champion Street, Battle Creek, Michigan:

Dear Sir: Yours of August 9 has been duly received. My statement, that you did not know what the Spalding theory involved, was made because your book indicates nothing to show that you ever heard of Spalding having written three manuscripts; the first of which simply outlined the story and is the one now in Oberlin. The second was prepared for the printer; the plot of the story changed as to place from which Indians came here, and the names changed to suit the change in the plot. This is the one which furnishes the basis for the Book of Mormon.

The statement that you had made no investigation worth mentioning was based upon your suggestion that the total want of similarity in names between Spalding's Manuscript and the Book of Mormon was evidence that they had no connection. If you had made any investigation worth mentioning you would have found the absolute identity of the very unusual names in the Book of Mormon with the second Spalding Manuscript was originally one of the principal evidences of the connection between the two. If you had known these facts, and those which necessarily go with them in the study of the question, the Oberlin Manuscript, instead of convincing you that there was no connection between the two, would have furnished many confirmations of the theory that the Spalding Manuscript was the basis of the Book of Mormon.

Mrs. McKinstry made no investigation worthy of mention, not even as much original work as you did. If any evidence was needed as to Mrs. Davidson's superficiality it would be shown by the fact that she knew of the existence of the Oberlin Manuscript, even at the time she wrote, and she was not sufficiently earnest in her search for truth to secure its possession as she probably might have done. If you had made very much original investigation in the matter you might, in the publications of the Utah church, have discovered some few circumstances which would have supplied the only missing links in the evidence of the connection between the Spalding Manuscript and the Book of Mormon.

I can not establish these facts except by hearsay evidence, which Greenleaf would bar, and yet I do not know of any historical fact not now within the knowledge of living witnesses that can be established by any but hearsay evidence. Barring the question of the hearsay character of the evidence, I believe that a case can be made out much stronger than the circumstantial evidence upon which many a man has been hung.

Permit me also to add that your little sarcasms about my "rich store of information" are wasted on me. I happen to possess a library covering considerable over one thousand books and pamphlets on the subject of Mormonism, and I chance to know something of the contents of those books. Similar statements to the one which you make concerning the Spalding Manuscript have been quite often repeated, and are usually made by persons who have not even read Mrs. Davidson's and Mrs. McKinstry's evidence.

If I have leisure I may in the near future write a short essay on the origin of the Book of Mormon, and if I do I shall take pleasure in sending you a copy. Of course, it would be hard in a letter of ordinary length to cite the evidence from which my impressions are made, and would involve the spending of more time than it is possible for me now to do.

I have before now known men to preach for a lifetime without having the least bit of critical knowledge of their religion, and while I am satisfied from your book that you are better informed than many who attempt to write on the subject of Mormonism, I still believe that there is evidence upon several questions which you have overlooked and which has made you reach wrong conclusions. While on the whole I think your book will do good, I do believe it might have been more free from error.

Yours very truly,

A. T. SCHROEDER.

August 14, 1899.

REPLY.

A. T. SCHROEDER, Esquire, Salt Lake City, Utah:

Dear Sir: Replying to your favor of the 14th ult., permit me to say that while I thank you for your promise of future aid and suggestion, yet candor compels me to say that I am not in the least disappointed—in fact, your letter contains only about what I had reason to expect. I very much regret that, from “a library covering considerably over one thousand books and pamphlets on the subject of Mormonism,” you are unable to furnish me with a single fact in support of the old, exploded “Spalding Manuscript theory” of the origin of the Book of Mormon.

In justification of your statement, that the writer of *Doctrines and Dogmas of Mormonism* “did not know what the Spalding theory involved,” you remark that the statement “was made because your book indicates nothing to show that you ever heard of Spalding having written three manuscripts.” That there is nothing in my book to indicate that I had ever heard that Spalding had “written three manuscripts” is certainly true, and for the obvious reasons that in that work I deal with facts rather than fancies and unsupported assertion.

I was, at the time my book was written, fully aware that such assertions had repeatedly been made, but as I have never been able to obtain the testimony of a single witness in support of the claim, I have unhesitatingly dismissed it as an idle speculation.

You assure me that the first of these manuscripts “simply outlined the story and is the one now in Oberlin.” The second, you assert with equal gravity, “was prepared for the printer,” while in the third “the plot of the story changed as to place from which Indians came here and the names changed to suit the change in the plot”; and this, you assure me, “is the one which furnishes the basis for the Book of Mormon.”

This is a very pretty “theory,” and somewhat ingenious, but where is the evidence to support it? When and where were these “three manuscripts” written? By whom were they preserved after Mr. Spalding’s death? And how did they all so mysteriously disappear from view?

Indeed, it is but legitimate and fair to all parties concerned to ask why at least one of these alleged manuscripts was not produced long ago, and thus for ever silence the defiant voice of the Mormon church which, for the last fifty years, has been clamorous in its demand for proof upon this point.

I confess myself not a little surprised that an attorney, trained in a school of justice to weigh and determine the value and admissibility of evidence, should ask a candid public to decide so grave a matter upon the bare assertion of an interested party, without the shadow of evidence to support it.

If "three manuscripts" ever existed, why not produce the evidence to prove it? Why not induce that library of "over one thousand books and pamphlets" to yield up some of its hidden treasures of knowledge upon this point, and settle this mooted question once for all? Mormonism for more than half a century has been demanding the production of the "Manuscript Found" that it might be compared with the Book of Mormon. Since the discovery of that now historic document, and the further unquestionable fact that it bears not the slightest resemblance to the Book of Mormon, the wonderful discovery has been made that Solomon Spalding wrote "three manuscripts!" While you affirm very dogmatically, as others have done before you, that Spalding wrote three manuscripts, yet, like your predecessors, you offer not a single fact in support of this claim. In the face of these significant facts, you with characteristic pertinacity assert:

"If you had made any investigation worth mentioning, you would have found that the absolute identity of the very unusual names in the Book of Mormon with the second Spalding Manuscript was originally one of the principal evidences of the connection between the two."

Here we have the assumption that a "second Spalding Manuscript" actually existed, and from this assumed premise you jump to the conclusion that the names were "absolutely identical" with those in the Book of Mormon. My objections to this statement are:

1. The existence of a second manuscript is assumed, not proved.
2. If such manuscript really existed, no proof is offered to show the "absolute identity" of the names with those in the Book of Mormon.

Hence, until you establish the alleged fact that such "second Spalding Manuscript" had a *bona fide* existence, and that the "very unusual names" found in the Book of Mormon are "absolutely identical" with those found in the so-called "second Spalding Manuscript," a fair-minded, just public will reject this new-fangled "Spalding Manuscript theory" as the merest vagary of a prejudiced mind, and wholly without the slightest foundation in fact. I do not say that the "three manuscripts" had no actual existence; but I do say that if such manuscripts ever had anything more than an imaginary existence somebody knows it; and if somebody knows it, why not have that somebody step upon the witness stand and boldly testify to the fact? But why pursue this question further, since you admit that it is only a "theory"—a theory, too, supported by such a

class of evidence which, as a lawyer, you well know would be rejected by any court in this broad land of ours. Acknowledging the fact you say:

"I can not establish these facts except by hearsay evidence, which Greenleaf would bar."

In concluding this paragraph you remark that

"Barring the question of the hearsay character of the evidence, I believe a case can be made out much stronger that the *circumstantial evidence* upon which many a man has been hung." (Italics mine.)

This may be true, but it must be borne in mind that many an innocent man has been hung upon purely "circumstantial evidence," and it is a principle of law from which there is no deviation that a guilty man may better escape the punishment due to his crimes than that an innocent man should suffer the extreme penalty of the law. Hence, juries are always instructed to give the prisoner the benefit of a doubt. But, of course, I need not remind an experienced attorney that there is a vast difference between "hearsay evidence" and "circumstantial evidence." The former Greenleaf peremptorily excludes, while the latter is declared to be the "best evidence" of which any case is susceptible, for the assigned reason that circumstances can not lie, provided that all the circumstances are considered.

Concluding your letter you remark:

"I have before now known men to preach for a lifetime without having the least bit of critical knowledge of their religion, and while I am satisfied from your book that you are better informed than many who write upon Mormonism, I still believe that there is evidence upon several questions which you have overlooked and which has made you reach wrong conclusions."

If, as you seem to think, I have, through lack of information, "reached wrong conclusions," permit me to say that I am always open to conviction and stand ready to correct any and all errors of the past. And if, as you assert, "there is evidence upon several questions which I have overlooked, and which has made me reach "wrong conclusions," I shall esteem it a favor alike to myself and the public if you will furnish me the evidence which has led you to this conclusion, and I shall take great pleasure, I assure you, in making such corrections and emendations as shall be justified by the facts.

As a lover of truth, purity, good government, liberty and law, I have the right to expect your coöperation in a matter fraught with so much importance to all concerned. It becomes a duty alike to yourself, to posterity, and to society that you speak out and give us such facts as may be in your possession relative to the question now under consideration.

That I stand with the class of preachers you name, who have "preached for a lifetime" without a "critical knowledge" of what they preach, may, I confess, be true; but of this others must judge. However this may be, I feel quite sure, if I know myself, that I desire all the light possible upon any question that pertains to Mormonism, and shall only be too

glad to avail myself of any facts and figures which you may be pleased to offer.

“While on the whole I think your book will do good, I do believe it might have been more free from error.”

In this statement I fully concur. Thanking you for the modest compliment you pay me, permit me to say, in conclusion, that I shall hail with joy any additional light my friends may afford me—yourself with others—and shall studiously endeavor to make the second edition of my book all its friends could wish.

A copy of your proposed “Essay on the origin of the Book of Mormon” will be very thankfully received.

Very truly yours,

D. H. BAYS.

205 Champion Street, BATTLE CREEK, Michigan, September 7, 1899.

To even express an opinion upon who has the best of the argument in the foregoing would be a reflection upon the judgment of the reader, as there can be but one verdict.

One great source of scientific, historic, and religious error is that we formulate our theories without the facts, and when the facts are presented we either reject them because they condemn our theory, or interpret them to fit the theory. Facts should be first considered, and theory be a second consideration. It is safer to have many facts, and few theories, than to have many theories and few facts.

It is safe, therefore, to receive fact without theory, but not safe to receive theory without fact.

H. C. S.

DAWN.

Day's sweetest moments are at dawn;
Refreshed by his long sleep, the Light
Kisses the languid lips of Night,
Ere she can rise and hasten on.
All glowing from his dreamless rest
He holds her closely to his breast,
Warm lip to lip and limb to limb,
Until she dies for love of him.

—Ella Wheeler Wilcox.

THE "IDAHO SCIMITAR."

[The *Idaho Scimitar*, which began its career November 2, 1907, and which we referred to in our first issue, January 1, 1908, has been suspended, the closing number appearing under date of October 3, 1908. The *Scimitar* allied itself with that wing of the Democratic party that made a determined fight against church influences dictating in politics. When the Supreme Court of Idaho decided against this party and authorized the placing of that wing of the Democratic party, ignoring this issue on the official ticket the *Scimitar* feeling that it could neither support the Republican ticket nor the ticket thus declared the official Democratic ticket of Idaho, suspended.

Ex-senator F. T. Dubois was the editor, and his fight was ably conducted. In his strong fight against church dictation and especially against the "Mormon" church of the West we thought he was not always as discriminating as he should have been between the real doctrine of so-called Mormonism, and its abuses, but in the early career of the *Scimitar*, November 23, 1907, it defined its attitude towards the Reorganized Church, and the Utah Church in forcible language, which to those who read it will show that there was no intention upon the part of the *Scimitar* to attack the Reorganized Church.

From personal acquaintance with Senator Dubois and Mr. C. E. Arney, his business manager, we learned to respect them and to believe they were fighting an honest fight based upon their convictions of right and duty. We wish them well in whatever capacity they may use their talents in the future.

The following is the article referred to which will set the

Senator in his proper light with reference to the church.
—H. C. S.]

NO ATTACK ON RELIGION.

In discussing the Mormon problem as the *Scimitar* intends doing, it is to be constantly borne in mind that we are not arguing about any one's religion, beliefs or religious creed. We are combating the practices of the Mormon organization, which are not consistent with American citizenship, or the teachings of Christianity. The corner-stone of the system is polygamy, as it has been ever since it was openly proclaimed by Brigham Young in 1852 as a divine command, given by direct revelation, by God himself to the Prophet Joseph. "The Reorganized Church of Jesus Christ of Latter Day Saints," commonly called the "Josephites," insists that Joseph Smith, Jr., the Prophet and founder of the church, received no such revelation, and that he not only did not practice polygamy, but forbade it, and denounced it.

The Josephites claim that Brigham Young was the originator and first promulgator of the doctrine. The Josephite preachers are ready and anxious at all times and places to meet the "Brighamites" (as the Mormons in Utah and Idaho, and generally, are designated), in debate, the Josephites standing ready to prove that there is no authority in the church teachings, the Book of Mormon, and the Doctrine and Covenants, for polygamy, church dictation in politics or commercialism. Be this as it may and accepting it even as a fact that Joseph Smith, Jr., taught and practiced the identical things which the Brighamites now teach and practice, polygamy, union of church and state and commercialism, it does not count against the Josephites. No matter what the founders of the church taught and practiced, the Josephites now and for many, many years have been the most determined enemies of all these obnoxious things.

Jour 4

The Josephites accept all the history of the finding of the plates, of their translation by Joseph, and the Book of Mormon and Doctrine and Covenants. They believe that Joseph was the inspired representative of God. They accept with intense fervor all that is religious in their creed. Their hope is to convince the Brighamites of the true faith and to persuade them to be Christians and not blind followers of a polygamous, treasonable and law-defying hierarchy. Every good citizen and Christian wishes the Josephites well.

They teach and practice virtue, morality and the highest type of citizenship. They are strong in some parts of the United States, and are accounted among the best citizens wherever they are. Their ministers belong to the general ministerial associations, and they coöperate with other Christian forces for the uplifting of mankind.

Their headquarters are at Lamoni, Iowa, where they have schools and colleges and are recognized by the entire state of Iowa as a power for good. Joseph Smith, son of the Prophet, is their president. They have the twelve apostles and their church organization is not different from that of the "Brighamites."

The "Josephites" are constantly embarrassed on account of confusing them with the "Brighamites."

This explanation will make it plain we hope that in objecting to Mormonism the *Scimitar* refers always to the treasonable and polygamous "Brighamites." It should make it plain also that no one anywhere is attacking any one's religion. Whatever of religion there is in Mormonism the "Reorganized Church of Jesus Christ of Latter Day Saints" teaches and practices, and they are never molested or assailed.

If any one dissents from their beliefs or creed, they do so as they do with the Presbyterian, Episcopal, Catholic or any other belief or creed. In other words there is no more objection to the Mormon religion than there is to any other

religion. At all times in the *Scimitar* we regard the "Josephites" the same as we do the Lutherans, Baptists, Methodist and other Christian sects.

In objecting to Mormonism, we allude always to the organization which is now and has always been in conflict with the laws of the land, the Christian sentiment of every community in which they have lived, which debases womanhood, degrades childhood, and debauches manhood. This organization is not religious. Its members are not Christians. It is not necessary for them to lead Christian lives to be "good Mormons" or high officials in the organization.

There are two requisites for a "good Mormon," obey counsel and pay tithing. If one comes to you and asks that you give a young man employment and urges as a qualification that he is a good Presbyterian, you at once associate the young man with morality, and good conduct and habits.

When we speak of young men as being good members of this or the other Christian churches, we at once think of them as clean, upright young people whose example will be wholesome.

We would be inexpressibly shocked if young friends of ours, members of the church in good standing, were to frequent saloons, swear, blaspheme and do those things which are repulsive to Christian teachings.

It is not so with a good Mormon. He can and does all of these ungodly things and it does not hurt his standing in the church one particle. He is eligible to church preferment and church rewards just the same. Every one who has lived among these people knows absolutely that they make no pretension, by their conduct and practice in every-day life to religion, as all Christian people understand religion.

Their organization is a commercial and political one essentially.

One can be a good member of it, and in line for all the

rewards and benefits which it bestows, provided only he pays his tithing cheerfully, and obeys the orders of the heads of the system without question. Nothing else is required to constitute a good Mormon.

Nothing more is expected of the leaders.

When we speak of men being good Presbyterian or Campbellite or Episcopal ministers, we take it for granted that they are moral in character and clean in life and precept, and are dismayed when one of them occasionally "falls from grace." A minister who would swear and drink and blaspheme could not retain the respect of his congregation, and would be driven from the pulpit.

Not so the Mormon bishop who corresponds in position to the preacher in other denominations. We think nothing of seeing and hearing a Mormon bishop do all of these things, and he is always in evidence in political conventions, the legislature and political places, and must be reckoned with always in corrupt political deals.

No one associates the Mormon bishop with religion. He has been so subservient to those higher in authority, and has paid his tithing so cheerfully that now he is a collector of tithing, is a factor in politics, is getting along nicely in a material way and hopes by continuing steadfast in his subserviency, to some day become the president of a stake or perhaps an apostle.

When he becomes an apostle, he may be made a United States senator. An apostle corresponds as nearly as you can make the comparison to a cardinal of the Church of Rome, or to the bishops of the Episcopal or Methodist Church. That is, he is the highest ecclesiast in position and dignity. What would we think of Cardinal Gibbons, or Bishop Tuttle, or Bishop Van Dusen drinking and carousing and swearing and mixing in all kinds of nasty, corrupting political chicanery,

for the sole object of advancing their own or their church's political aggrandizement?

Apostle Senator Reed Smoot does all these things. Any apostle of the Mormon church can, and it does not injure him one iota from a religious standpoint with any member of the Mormon church, high or low. Every one familiar with the Mormons knows these things, yet for a consideration of one or another kind, there are individuals and newspapers who cry out when the abominations of the system are denounced that "you are attacking the religion of a people."

They haven't any religion to attack. They have abandoned what religion there was in their creed.

We do not make the sweeping declaration that there are no Christian, upright, God-fearing Mormons, nor that there are no Mormons who do not lead virtuous and clean commendable lives. There are such Mormons, but it is not necessary for them to be pure in spirit and practice in order to be good Mormons. They are exemplary in thought and practice, in spite of their system and leaders and not because of them.

"Courage, the highest gift, that scorns to bend
To mean devices for a sordid end.
Courage—an independent spark from heaven's bright throne,
By which the soul stands raised, triumphant, high, alone.
Great in itself, not praises of the crowd,
Above all vice, it stoops not to be proud.
Courage, the mighty attribute of powers above,
By which those great in war are great in love.
The spring of all brave acts is seated here,
As falsehoods draw their sordid birth from fear."

EARLY SETTLEMENT AT GARDEN GROVE.

(Written by Heman C. Smith, secretary of Decatur County Historical Society, and read by him before a meeting of the society at Leon, Iowa, January 8, 1908.)

It appears that what is now known as Decatur County, Iowa, has had attraction for the oppressed, not only of other nations, but of our own. Five years prior to the advent of the Hungarians, of which our honored President wrote at our last meeting, a settlement was made at Garden Grove by exiles from a sister State. To enter into the merits of the controversy which caused them to be expelled from their homes is not our province. It is the old story of long-established organizations objecting to the formation of new ones, and of protesting to the point of violence. Without entering into discussion of the issues, it will be sufficient to present the condition of this people as they left their former homes and arrived within the precincts of what is now Decatur County. In doing this we can not do better than to quote from an address delivered by Colonel Thomas L. Kane before the Pennsylvania Historical Society, on the 26th of March, 1850:

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

I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright, new dwellings, set in cool, green gardens, ranging up around

a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high, tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty.

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

Yet I went about unchecked. I went into empty workshops, rope-walks, and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped light wood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked watering horn, were all there, as if he had gone for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marigolds, heart's-ease, and lady-slippers, and draw a drink with the water-sodden well-bucket and its noisy chain; or, knocking off with my stick the tall, heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples—no one called out to me from any opened window, or dog sprang forward to bark and alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the town was the city graveyard; but there was no record of plague there, nor did it in any wise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering remains of a barbecue fire that had been constructed of rails from the fencing around it. It was the latest sign of life there. Fields upon fields of heavy headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest.

As far as the eye could reach, they stretched away—they sleeping too in the hazy air of autumn.

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

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

It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset, and the water beating roughly into my little boat, I hedged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

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

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street-venders of apples and peanuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair sofa-cushion under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow

awkwardly, sips of the tepid river water, from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed; a toothless old bald-head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of driftwood outside.

Dreadful, indeed, was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick: they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

These were Mormons, in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their plows, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple, whose drunken riot insulted the ears of the dying.

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

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

As stated by Colonel Kane, these people whom he visited on

the banks of the Mississippi were but the remnant of the people who had inhabited the city described by him, most of whom had already departed for the West.

Iowa, with her magnificent resources, was then but little known. In December, 1853, George William Curtis wrote to a friend in the East from Milwaukee, Wisconsin, saying:

I have seen a prairie, I have darted all day across a prairie, I have been near the Mississippi, I have been invited to Iowa, which lies somewhere over the western horizon.

It was into this almost unknown region that this unfortunate people launched in those early days to find a resting-place where they could again build their homes and enjoy the freedom of which their country boasted.

Several companies had left the city of Nauvoo, taking a westward course into this unknown region, "somewhere over the western horizon;" and as Colonel Kane says, "The question was, 'What had been their fate; what their fortunes?'"

The particular company of which we speak left the city of Nauvoo, Illinois, in the early part of February, 1846. It was composed of several hundred families. They made their first camp on Sugar Creek, a few miles west of the river, where they remained for nearly a month, during which time they had great difficulty in getting sustenance for themselves and their cattle and horses. Mr. Orson Pratt, who was a leading spirit in the movement, in his private journal, remarks concerning this time that they required many hundreds of bushels of grain daily; but as they had not yet launched into the regions altogether uninhabited, they were enabled to buy large quantities of Indian corn from time to time with money and labor.

On March 1 the company moved on. The following day they camped on the banks of the Des Moines River, four miles below the village of Farmington. Then they proceeded up the east bank of the Des Moines River until they reached Bonaparte's Mills, where they crossed the river on March 5. The weather

was cold; and it being too early in the spring for grass, their teams subsisted upon the limbs and bark of trees. Heavy rains and snows impeded their progress, while frosty nights rendered the situation very uncomfortable.

Their camp was organized thoroughly, with captains of hundreds, of fifties, and of tens; and all other necessary officers. Their condition was made more tolerable by the hunters finding game; and Mr. Pratt says they brought into camp more or less deer, wild turkeys, and prairie-hens every day.

The real condition of this company can be best described by quoting again from the address of Colonel Kane:

Under the most favoring circumstances, an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous. But the pioneer company had set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged northwest winds, such as sweep down the Iowa peninsula from the ice-bound regions of the timber-shaded Slave Lake and Lake of the Woods; on the bald prairie there, nothing above the dead grass breaks their free course over the hard-rolled hills. Even along the scattered watercourses, where they broke the thick ice to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp-fires, the first luxury of all travelers; but, to men insufficiently furnished with tents and other appliances of shelter, almost an essential to life. After days of fatigue, their nights were often passed in restless efforts to save themselves from freezing. The stock of food proved inadequate; and as their systems became impoverished, their suffering from cold increased.

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

To return to Nauvoo was apparently the only escape; but this would have been to give occasion for fresh mistrust, and so to bring new trouble to those they had left there behind them. They resolved at least to hold their ground, and to advance as they might, were it only by limping

through the deep snows a few slow miles a day. They found a sort of comfort in comparing themselves to the exiles of Siberia, and sought cheerfulness in earnest prayers for the spring—longed for as morning by the tossing sick.

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

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

These were dreary waitings upon Providence. The most spirited and sturdy murmured most at their forced inactivity. And even the women, whose heroic spirits had been proof against the lowest thermometric fall, confessed their tempers fluctuated with the ceaseless variations of the barometer. They complained, too, that the health of their children suffered more. It was the fact, that the open winds of March and April brought with them more mortal sickness than the sharpest freezing weather.

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

The best expedient generally was to cut down a log of some eight or nine feet long, and slitting it longitudinally, strip off its dark bark in two half cylinders. These, placed around the body of the deceased and bound firmly together with withes made of the alburnum, formed a rough sort of tubular coffin which surviving relations and friends, with a little show of black crape, could follow with its inclosure to the hole, a bit of ditch, dug to receive it in the wet ground of the prairie. They grieved

to lower it down so poorly clad, and in such an unheeded grave. It was hard—was it right, thus hurriedly to plunge it in one of the undistinguishable waves of the great land sea, and leave it behind them there, under the cold north rain, abandoned to be forgotten? They had no tombstones; nor could they find rocks to pile the monumental cairn. So, when they had filled up the grave, and over it prayed a *miserere* prayer, and tried to sing a hopeful psalm, their last office was to seek out landmarks, or call in the surveyor to help them to determine the bearings of valley bends, headlands, or forks and angles of constant streams, by which its position should in the future, be remembered and recognized. The name of the beloved person, his age, the date of his death, and these marks were all registered with care. This party was then ready to move on. Such graves mark all the line of the first year of the Mormon travel—dispiriting milestones to failing stragglers in the rear.

It is an error to estimate largely the number of Mormons dead of starvation, strictly speaking. Want developed disease, and made them sick under fatigue, and maladies that would otherwise have proved trifling. But only those died of it outright who fell in out-of-the-way places, that the hand of brotherhood could not reach. Among the rest no such thing as plenty was known, while any went an hungered. If but a part of a group was supplied with provision, the only result was, that the whole went on the half or quarter ration, according to the sufficiency that there was among them; and this so ungrudgingly and contentedly, that, till some crisis of trial to their strength, they were themselves unaware that their health was sinking, and their vital force impaired. Hale young men gave up their own provided food and shelter to the old and helpless, and walked their way back to parts of the frontier states, chiefly Missouri and Iowa, where they were not recognized, and hired themselves out for wages, to purchase more. Others were sent there to exchange for meal and flour, or wheat and corn, the table and bed furniture, and other last resources of personal property which a few had still retained.

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

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

far to return to interfere with them, and then renewed their aggressions.

Notwithstanding this suffering, however, they seemed to have been cheerful, and devoted to their convictions. Under date of April 5 Elder Pratt says:

It being Sunday, a portion of our camp met together, to offer up our sacrament to the Most High. After a few remarks by myself and Bishop Miller, we proceeded to break bread, and administer in the holy ordinance of the Lord's supper. At six o'clock in the evening, we met with the captains of companies to make arrangements for sending twelve or fourteen miles to the settlements for corn to sustain our animals.

The next day, April 6, his journal records the following:

This morning, at the usual hour of prayer, we bowed before the Lord with thankful hearts, it being just sixteen years since the organization of this church, and we were truly grateful for the many manifestations of the goodness of God towards us as a people.

On the same day they sent nine or ten wagons with four yoke of oxen on each wagon to the settlements to obtain corn. These teams were gone two days, returning on the 8th, most of them empty. Great difficulty was found in finding sustenance for teams as they moved slowly westward.

On April 16 they arrived at a grove, which is described by Elder Pratt as "a very pleasant grove which we called Paradise; and about a mile to the south found the grass very good." Here they stopped several days and recruited their teams. Resuming their journey on the 22d they arrived at their temporary resting-place on the 24th of April, 1846. Under that date Elder Pratt records the following:

Yesterday we traveled about eight miles, to-day, six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement, and open farms for the benefit of the poor, and such as were unable, at present, to pursue their journey further, and also for the benefit of the poor who were yet behind.

On the 27th he records that at the sound of the horn they gathered together to organize for labor. One hundred men were appointed for cutting trees, splitting rails, and making fence; forty-eight to cut logs for the building of log-houses; several were appointed to build a bridge; a number more for

the digging of wells; some to make wood for plows; and several more to watch the flocks and keep them from straying; while others were sent several days' journey into the Missouri settlements to exchange horses, feather beds, and other property, for cows, provisions, etc.

On May 10 Elder Pratt's journal records the following:

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

The recognized leader of this movement was Brigham Young; but Elder Orson Pratt, and his brother Parley P. Pratt, seemed to come more clearly into the limelight of history during the movement than did Elder Young. They were apparently the leading spirits. Elder Orson Pratt was a scholar of no mean attainments; and during their travels from Nauvoo to Garden Grove, frequently took observations from the sun by the use of instruments in his possession by which he ascertained the latitude of their camp and corrected their time. He ascertained that Garden Grove was in latitude forty degrees and fifty-two minutes. How nearly this agrees with later observations we are not able to say, but it is approximately correct.

Among the leading spirits was also Bishop George Miller, who was not always in harmony with others of the leaders, in consequence of which he finally left them at Winter Quarters on Missouri River.

Their meeting-house was located on what is now the northeast one fourth of the northeast one fourth of section thirty-three, seventy, twenty-four, now a part of the farm of William Waters, and within the present corporate limits of the town of Garden Grove.

Two farms were fenced and cultivated with an area respectively of one thousand and five hundred acres; a mill was

erected for grinding corn on the south line of section twenty-eight, midway of the section.

The cemetery was located in the southeastern part of the southeast one fourth of section twenty-eight. There are now more than one hundred owners of the realty that was originally contained within the confines of these two fields mentioned above.

The leading men remained at Garden Grove but a short time, resuming their journey on May 11, to pursue their western pilgrimage and form other settlements for like purposes at what they called Mount Pisgah, in Union County, and at Kaneshville (now Council Bluffs) Iowa.

Such were the people, and such were the circumstances under which the first town was founded in Decatur County.

Leaving this place these leading men left behind them a sufficient company to cultivate these fields and raise grain for sustenance of other parties who were to follow them in the exodus.

This colony was maintained until the spring of 1852, some going and others coming from time to time, and it is estimated that at times there were as many as three hundred families at Garden Grove.

Finally they all disappeared, leaving their temporary homes to be occupied by the later emigrants who came to that fruitful land, until now there is no vestige left of the early settlement except the name *Garden Grove*, which is appropriately perpetuated.

During the time of the settlement Garden Grove was a recruiting station for emigrants coming from Europe and the Eastern States *en route* for Utah.

CHURCH CHRONOLOGY.

(Continued from page 504, volume 1.)

1843.

January. Thomas Ford succeeds Thomas Carlin in the governorship of Illinois.

January 4. Joseph Smith is tried before Judge Pope at Springfield, and discharged on the 5th.

January. Parley P. Pratt lands at New Orleans with a company from England early this month; he reaches Nauvoo in early February.

January. William Smith, brother of the Prophet, was a member of the Illinois legislature in the winter of 1842-43.

March 21. The Young Gentlemen and Ladies' Relief Society of Nauvoo, recently organized, adopts resolutions indicative of its purpose, etc.

April 6. Conference convenes on the platform of the Temple in Nauvoo. About this time the First Presidency appointed Apostle Orson Hyde and Elder G. J. Adams on a mission to St. Petersburg, Russia.

April 13. First number of the *Wasp* was published at Nauvoo.

May 3. The first number of the *Nauvoo Neighbor* is issued, instead of the *Wasp*, suspended.

June 4. A large general conference of the English Mission is held at Manchester.

June 8. Judge Elias Higbee dies.

June 23. Joseph Smith is arrested near Dixon, Illinois, to be taken to Missouri.

June 30. Joseph Smith arrives at Nauvoo.

July 1. He is examined before the municipal court of Nauvoo and released.

July 6. An expedition to the pineries of Wisconsin leaves Nauvoo by boat.

July 26. Governor Ford refuses compliance with the request of Governor Reynolds of Missouri to enforce the arrest of Joseph Smith.

October 6. Special conference convenes at Nauvoo.

November 4. Joseph Smith writes John C. Calhoun and Henry Clay.

November 15. Henry Clay replies.

December 2. Mr. Calhoun replies.

1844.

January 2. Joseph Smith writes Calhoun again.

January 29. Joseph Smith is nominated for the Presidency of the United States, in Nauvoo.

February 1. The *Times and Seasons* gives notice of the expulsion of Hiram Brown for "preaching polygamy and other false and corrupt doctrines."

February 7. Joseph Smith finishes his "Views on the government and policy of the United States."

April 1. John Taylor denounces the spiritual-wife system in the *Times and Seasons*.

April 6. A special conference is held at Nauvoo at which Joseph Smith preaches the funeral-sermon of King Follett.

April 18. Notice is published of the expulsion of the Laws and Robert D. Foster for bad conduct.

May 6. Joseph Smith is arrested on complaint of Francis M. Higbee.

May 8. Joseph Smith is discharged by the municipal court of Nauvoo.

May 13. Joseph Smith makes a lengthy reply to Henry Clay's letter.

May 17. At a state convention in Nauvoo, Joseph Smith is formally nominated for President of the United States and Sidney Rigdon for Vice-president.

June 7. The *Expositor* makes its first and only appearance.

June 10. The city council declares the *Expositor* a nuisance and the plant is destroyed.

Francis M. Higbee, shortly after, goes before a justice of the peace in Carthage and obtains a writ for the arrest of Joseph Smith and others on charge of riot. Joseph Smith is tried on the 12th and acquitted.

June 14. The mayor of Nauvoo makes a detailed report of the *Expositor* case to Governor Ford.

June 17. Joseph Smith and others are acquitted before Justice Wells on charge of riot after another arrest.

June 18. The Nauvoo Legion is ordered out and the city declared under martial law.

June 22. Joseph and Hyrum Smith cross the Mississippi into Iowa.

June 23. Joseph Smith writes to his wife.

June 24. Joseph and Hyrum Smith and a number of others start for Carthage under the pledged protection of Governor Ford, to undergo another trial.

June 25. They appear before Justice Robert T. Smith at Carthage and give bonds for their appearance at next term of the circuit court.

Same day they are arrested on charge of treason and committed to custody without investigation.

June 26. Governor Ford interviews the prisoners in the jail, reassuring them of protection.

June 27. Governor Ford goes to Nauvoo, leaving the prisoners under guard of their enemies.

Joseph Smith writes to his wife, also to O. H. Browning.

About five o'clock in the evening Joseph and Hyrum Smith are murdered and John Taylor is wounded.

June 28. The bodies are removed to Nauvoo.

June 29. About ten thousand visit and view the remains of the Martyrs.

July 1. Willard Richards, John Taylor, and William W. Phelps write an epistle to the church.

July 2. John Taylor is brought to Nauvoo from Carthage.

July 15. Three of the Twelve at Nauvoo and William W. Phelps write an address to the Saints.

Many of the elders arrive at Nauvoo the latter part of this month.

July 30. Samuel H. Smith dies.

August 2. A political meeting is held in Nauvoo by the citizens of Hancock County to nominate officers.

August 3. Sidney Rigdon arrives in Nauvoo from Pittsburg, Pennsylvania.

August 4. Elder Rigdon addresses the Saints, and with William Marks, stake president, makes appointment of special conference for the 8th.

August 6. Several of the Twelve arrive.

August 7. The Twelve meet in council.

August 8. The special conference meets respecting selection of a guardian.

They vote to support "the Twelve in their calling."

August 12. The Twelve hold a council; appoint Wilford Woodruff to England to preside over the European mission.

July 15. The Twelve issue an epistle.

September 27. Governor Ford visits Nauvoo.

About this time several are indicted for the murder of the Smiths.

October 1. The Twelve issue another epistle.

October 15. Sidney Rigdon commences publishing the *Messenger and Advocate* in Pittsburg, Pennsylvania.

October. The conference this month sustains Brigham Young as "president of the Quorum of the Twelve, and the Twelve as presidents of the whole church."

December 1. Parley P. Pratt is appointed to go to New York City respecting emigrants arriving from Europe.

The Seventies' Hall in Nauvoo is dedicated this month.

1845.

January 3. Elder Woodruff and other missionaries arrive in Liverpool, England.

January 21. The legislature of Illinois repeals the charter of Nauvoo.

April. The General Conference takes another step in accepting "the Twelve as the First Presidency and leaders of this church." Other important changes and depositions were made.

April 6. Proclamation of the Twelve Apostles is issued.

April 24. A general council in Nauvoo decides to send a written appeal to the President of the United States and to the different governors.

May 30. Those accused of the murder of Joseph and Hyrum Smith are acquitted by the jury in Carthage.

A Nauvoo edition of the Doctrine and Covenants is issued this summer.

September 10. The mob begins burning the houses of the "Mormons" in Hancock County, Illinois.

Efforts being made, later, to disperse the rioters, two of them are killed.

October 1. The Saints agree to leave the State in the spring.

October 1 and 2. A convention of delegates at Carthage from nine counties accepts the Saints' proposition to remove, and appoints four commissioners to wait on them.

October 6. Conference convenes in the Temple and continues over the 8th. They vote to sustain "the Twelve as the Presidents of the whole church." Other radical changes are made. The conference resolves to discontinue the *Nauvoo Neighbor* after one more number and to continue the *Times and Seasons* to the end of the volume.

Soon after this conference William Smith is expelled from the church.

October 25. Major Warren comes into Hancock County with a body of troops.

During this month the Saints are persecuted in Kirtland, Ohio.

November 1. Brigham Young and Willard Richards publish an epistle to the brethren "throughout the United States."

1846.

January 20. The high council publishes a circular of instruction respecting spring movements and migration westward.

February 4. The ship Brooklyn leaves New York with two hundred and thirty-five Saints *en route* for California (Brannon's expedition.)

February 4. On or about this time the first wagons cross the Mississippi River in their movement westward.

February 15. Brigham Young and other leaders cross the Mississippi for the west.

The last number of the *Times and Seasons* is issued on this date.

August 7-10. The Strangites in conference at Kirtland, denounce polygamy.

September 10-12. Nauvoo is bombarded; some killed and wounded on both sides.

September 17. The remaining Saints in Nauvoo cross the Mississippi River.

1847.

January 14. The date of the purported revelation through Brigham Young at Winter Quarters, found in the Mormon Doctrine and Covenants.

July 24. Brigham Young and company enter Salt Lake Valley.

August 26. A return company, including Brigham Young, starts from Salt Lake for Winter Quarters.

December 5. Brigham Young is elected President of the Church at Winter Quarters by eight of the Twelve, only six of whom were apostles when the Martyr died.

December 24. This action of the 5th is now indorsed after not in excess of nineteen days' notice, by a small percentage of the church membership (the number of which is doubtfully estimated at one thousand) who met in the improvised tabernacle.

1848.

May 26. Brigham Young leaves Winter Quarters on return to Salt Lake Valley.

September 19. The Nauvoo Temple is burned.¹

1849.

April. The Strangite conference at Voree, Wisconsin, resolves: "That we give our prayers daily for Joseph, the son of Joseph, that he may be raised up of God to fill the station to which he has been called by prophecy.

September 16. Jason W. Briggs and B. G. Wright organize the Waukesha Branch in Wisconsin.

1850.

Jason W. Briggs and the Beloit Branch renounce Strangism early this year, and most of them associate with William Smith's movement.

March 3. Oliver Cowdery dies at Richmond, Missouri.

May 27. The walls of Nauvoo Temple are blown down by a hurricane.

September 9. The act of Congress organizing Utah Territory is approved.

During the spring of this year Zenos H. Gurley, Sr., is sent by the Strangite, Voree, conference on a mission in Northern

¹ There are different accounts published giving conflicting dates of the burning of Nauvoo Temple.—ED.

Wisconsin, where he and Hiram P. Brown organized the Yellowstone Branch the following winter.

1851.

October. Jason W. Briggs attends conference held at Palestine, Illinois, by William Smith and others, and becomes satisfied that William Smith is wrong.

November 18. Jason W. Briggs receives a revelation near Beloit, Wisconsin, respecting would-be leaders, polygamy, and the coming of Young Joseph.

In this same fall Zenos H. Gurley, having become satisfied that Strangism is false is told by the Lord to "Rise up, cast off all that claim to be prophets," etc.

Soon after this David Powell comes to Yellowstone, bearing the revelation that Jason W. Briggs had received, of which Gurley and congregation get an evidence that it is from God.

1852.

June. A conference is held at Beloit, Wisconsin, by those who are interested in the prospective reorganization and the coming of Young Joseph.

August 29. The Mormon revelation on celestial marriage was first made public in Salt Lake City, Utah.

October. Conference meets at Yellowstone, Wisconsin, Jason W. Briggs presiding (who also presided at June conference). Samuel Blair is appointed General Church Recorder.

1853.

January 9. In an important meeting held by the Saints in Wisconsin the Lord wonderfully manifests himself to them, answering at the same time questions they had put to him respecting polygamy.

March. It is intimated by the Spirit that they should organize, between which time and April conference they receive more instruction in answer to prayer as to how to proceed. They are told to appoint three to select twelve apostles.

April 6-8. Conference assembles at Zarahemla, Wisconsin. Seven, viz, Zenos H. Gurley, Sr., Henry H. Deam, Jason W. Briggs, Daniel B. Rasey, John Cunningham, George White, and Reuben Newkirk are ordained apostles; seventies are ordained; Zarahemla Stake is organized; Jason W. Briggs is appointed Church Historian.

October 6-8. General Conference meets at Zarahemla, Wisconsin.

During this autumn, and further, strange manifestations are witnessed which threaten to destroy the work.

November 1. The first number of the *Journal of Discourses* (Mormon) is published in Liverpool, England.

1854.

January. About the middle of this month Apostle Henry H. Deam visits Jason W. Briggs at Beloit, proposing to fully organize without Young Joseph.

January 29. A testimony of the Spirit is given at Beloit, Wisconsin, respecting the Saints at Zarahemla, making them great promises, as to dispersion of clouds if they would cleanse themselves and be united.

Between this and the October conference the "Deam party" develops.

March 11. Doctor Willard Richards dies in Salt Lake City.

April 6. Annual conference meets at Zarahemla, Wisconsin.

October 6. Semiannual conference meets at Zarahemla, Wisconsin. Apostles Henry H. Deam and John Cunningham are expelled from the church.

1855.

April 6. At this General Conference Samuel Powers and David Newkirk are ordained apostles in place of those who had been expelled at the previous conference. Zenos H. Gurley is appointed Church Recorder.

October 6, 7. At the Zarahemla semiannual conference, John

Cunningham, expelled apostle, makes application for coming back into the church.

October 15. Orson Spencer dies in St. Louis.

1856.

April 6, 7. The general annual conference meets at Zarahemla, Wisconsin.

October 6. The semiannual conference is held at Zarahemla.

Probably in November and December Joseph Smith is called upon by Erastus Snow and George A. Smith; also by Edmund C. Briggs and Samuel H. Gurley.

1857.

April 6. The general annual conference meets at Zarahemla. William W. Blair is ordained a high priest.

May 13. Parley P. Pratt is killed by McLean near Van Vuran, Arkansas.

September 9. The massacre of Mountain Meadows, occurs.

October 6. The semiannual conference is held at Blanchardville or Zarahemla, Zenos H. Gurley, Sr., presiding.

1858.

April 6, 7. The annual conference meets at Zarahemla, Wisconsin.

October 6, 7. The semiannual conference meets at Zarahemla, Wisconsin. William W. Blair is ordained an apostle.

1859.

April 6-10. The annual conference meets at Beaverton, Boone County, Illinois. Samuel Powers presiding.

June 10-14. A special conference is held at Amboy, Illinois. William Marks is received by vote into the Reorganization. Edwin Cadwell is appointed Church Treasurer, and William W. Blair is appointed Church Recorder. A letter of inquiry is received from Isaac Sheen, of Cincinnati, Ohio.

October 6-10. The semiannual conference is held in the grain

barn of Israel L. Rogers, in Kendall County, Illinois. It is resolved to "publish a monthly church paper and continue it for six months."

1860.

January. *The True Latter Day Saints' Herald* makes its first appearance, from Cincinnati, Ohio, edited by Isaac Sheen.

March 5. Joseph Smith writes William Marks from Nauvoo that he is nearly ready to take his father's place.

March 20. William Marks, William W. Blair, and Israel L. Rogers call on Joseph Smith and his mother Emma in Nauvoo, who promise to attend the Amboy, Illinois, conference.

April 6. Annual conference convenes at Amboy, Illinois. Joseph Smith and his mother were accepted into fellowship by vote. The former was ordained President of the High Priesthood, and accepted by resolution as the "Prophet, Seer, and Revelator of the Church of Jesus Christ and the successor of his father." Conference continues some days.

June 1. A special conference meets at Council Bluffs. William H. Kelley and others are ordained seventies.

August 21. The citizens of Carthage and vicinity assemble and pass resolutions of protest against the Saints resettling at Nauvoo.

October 6-9. The semiannual conference meets at Sandwich, Illinois, Joseph Smith presiding. John Shippy, Edmund C. Briggs, and James Blakeslee are ordained to the apostleship. William W. Blair is released as Church Recorder and Isaac Sheen is appointed in his stead.

November 7. Joseph Smith issues an important address to the Saints through the *Herald*.

1861.

April 6-8. The annual conference meets at Amboy, Illinois. Jason W. Briggs and Samuel Powers are appointed to England; two others to Wales.

June 7-9. A special conference meets at Council Bluffs, Iowa.

July 19. Joseph Smith addresses his "First General Epistle" to the "Scattered Saints."

August 30, September 1. A special conference meets at Little Sioux, Iowa; Charles Derry is ordained a seventy.

October 6-9. The semiannual conference meets at Sandwich, Illinois.

On the 7th, section 114, of the Doctrine and Covenants, is given, as the first revelation to the church through Joseph Smith.

October 25. The "first general epistle of the Twelve" to "the Saints scattered abroad" is issued.

1862.

April 6-9. The annual conference meets at Mission, LaSalle County, Illinois.

A special conference is held at the same time at Gallands Grove, Iowa.

June 7-9. A special conference is held in North Star Branch, in Pottawattamie County, Iowa.

June. Joseph Morris is killed in Utah.

October 6-9. The semiannual conference convened at Gallands Grove. Heman C. Smith and others are baptized by William H. Kelley. Charles Derry is appointed on a mission to England with Elders Briggs and Powers who had not yet gone.

December 6. Charles Derry leaves home for his mission to England.

1863.

January 24. Elder Charles Derry sails from New York City.

March. Section 115 is given calling William Marks to the counselorship.

April 6. The annual conference meets at Amboy, Illinois. William Marks is ordained to the counselorship. Edmund C.

Briggs and Cornelius G. McIntosh are appointed to Utah, Nevada, and California.

June 20-22. A special conference meets at String Prairie, Iowa; John H. Lake is ordained an elder.

July 1. The *Herald* begins its fourth volume, and is hereafter published semimonthly instead of monthly.

August 7. Edmund C. Briggs and Alexander McCord arrive in Salt Lake City.

August 29-31. A special conference is held at Fox River, Kendall County, Illinois.

October 6-9. The semiannual conference meets in North Star Branch, Iowa.

October 25, 26. A special conference is held at Gallands Grove, Iowa.

November 7. A special conference is held at the residence of Elijah B. Gaylord, in Fremont County, Iowa.

December 26, 27. A general conference is held in the British Isles.

1864.

March 12, 13. A special conference is held at Gallands Grove, presided over by John A. McIntosh.

First number of the *Restorer* is issued this month in Wales.

April 6-8. The annual conference meets at Amboy, Illinois.

April 6. First conference of the Reorganized Church in Salt Lake City meets.

May 21, 22. A special conference is held at North Star, Iowa, at which Edmund L. Kelley is baptized.

September 2. Jason W. Briggs challenges Orson Pratt to discussion.

October 6-8. The semiannual conference is held at Gallands Grove.

October 19. Jason W. Briggs arrives in New York City from Europe.

CURRENT EVENTS.

June 16. Third Quorum of Priests is organized at Lamoni, Iowa, by Frederick M. Smith of the First Presidency.

July 20. Seventh Quorum of Priests is organized at Kansas City, Missouri.

July 20. Sixth Quorum of Deacons is organized at Kansas City, Missouri.

August 15. Eighth Quorum of Teachers is organized at Huntington Beach, California, by Frederick M. Smith of the First Presidency, and Frederick A. Smith of the Traveling High Council.

August 16. A one-night debate occurred at Swansea, Wales, between T. Daeling, secretary of the Anti-Mormon Society of Swansea, Wales, and Elder William Lewis, on "Who and what are true Latter Day Saints."

August 16. Eighth Quorum of Priests is organized at Huntington Beach, California, by President Frederick M. Smith, and Frederick A. Smith of the Twelve.

August 16. Seventh Quorum of Deacons is organized at Huntington Beach, California, by Frederick M. Smith of the First Presidency, and Frederick A. Smith of the Twelve.

August 24. A reunion convened near Ripley, Oklahoma, and continued ten days.

September 3. The Terlton Branch was organized at Terlton, Oklahoma, by Elder Isaac N. White, of the Quorum of Twelve, assisted by Elder Ammon White.

September 4. The reunion of Northern and Central California convened at Irvington, California, and continued until the 13th.

September 14. A discussion commenced at Blair, Nebraska, between Bishop Charles J. Hunt and Elder Almus Adams of

the Advent Church, on church propositions. The debate lasted twelve days, one session each day.

September 15. A discussion commenced at Vancleave, Mississippi, between Elder Francis M. Slover, and Elder B. M. Bogard, of the Missionary Baptist Church. Eleven sessions were held, and the respective claims of the churches represented were discussed.

September 23. A discussion commenced at Fenshawe, Oklahoma, between Elder Hubert Case and Elder I. W. Yandall, of the Free Will Baptists.

October 1. The *Gospel Standard* of this date publishes the safe arrival in Australia of Elder Cornelius A. Butterworth, of the Quorum of Twelve. He reached his home in Geelong, Australia, September 11.

October 3. Ninth Quorum of Priests is organized at St. Clair, Michigan, by John W. Wight of the Traveling High Council.

October 3. Seventh Quorum of Teachers is organized at St. Clair, Michigan, by John W. Wight of the Traveling High Council.

October 18. Crystal Springs Branch (Arkansas) is organized by J. T. Riley of the Seventy, under direction of Isaac N. White of the Twelve.

November 3. The general election resulted in the election of William H. Taft, of Ohio, for President of the United States, and James S. Sherman, of New York, for Vice-president.

November 11. Debate begins at Kansas City, Missouri, between Elder W. G. Roberts, of the Church of Christ, and Elder S. W. L. Scott, debate closing Wednesday, November 25.

November 23. Governor Cummins, of Iowa, appoints Professor Benjamin F. Shambaugh, of Iowa City, to the position of Curator of the Historical Department of the State, to succeed Honorable Charles Aldrich, deceased.

November 24. Governor Cummins, of Iowa, is elected by a special session of the legislature, United States Senator, to fill the unexpired term of Senator William B. Allison, deceased.

November 24. Lieutenant-governor Garst is inaugurated Governor of Iowa, to fill the unexpired term of Governor Cummins.

November 27. Debate between Elder S. W. L. Scott, and Elder W. G. Roberts, of the Church of Christ, convened at Independence, Missouri, closing December 10.

November 28. The Decatur County Historical Society met at Leon, Iowa. A new constitution was adopted, and the following officers were chosen: Guy P. Arnold, of Garden Grove, President; O. E. Hull, of Leon, Vice-president; Heman C. Smith, of Lamoni, Secretary; Richard S. Salyards, of Lamoni, Treasurer; Duncan Campbell, of Pleasanton, Historian. These officers, with Jeremiah A. Gunsolley, of Lamoni, Mrs. Emeline A. Malotte, of Garden Grove, Judge J. W. Harvey and Stephen Varga, of Leon, constitute the Board of Directors.

November 29. Eros Branch (Louisiana) is organized by J. T. Riley, of the Seventy, by direction of Isaac N. White, of the Traveling High Council.

December 2. Nord Alexis, President of Hayti, is deposed, and takes shelter from the enraged populace of Port au Prince, on board a French ship.

CONTRIBUTORS.

ELDER CHARLES DERRY. (See volume 1, page 384.)

MRS. M. WALKER. (See volume 1, page 254.)

H. H. SMITH. (See volume 1, page 584.)

ALVIN KNISLEY. (See volume 1, page 256.)

GILBERT J. WALLER. (See volume 1, page 255.)

JOHN J. CORNISH. (See volume 1, page 510.)

Volume Two

Number Two

JOURNAL OF HISTORY

APRIL, 1909

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

EDITORS

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

CONTENTS

Stockbridge Indians—Autobiography of Charles Derry—Brief Glimpses Into a Century of the Past—Settlement at Mount Pisgah—Local Historians and Their Work—Biographical Sketch of the Life of Elder Thomas Dobson—George Miller—Anglo-Jewish Association—Church Chronology—Contributors

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

JOURNAL OF HISTORY

Published Quarterly.

January, April, July, and October.

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

| | |
|-------------------|--------|
| One year | \$1 50 |
| Six months | 75 |
| Single copy | 40 |

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

STOCKBRIDGE INDIANS.

In 1837, Elder Parley P. Pratt, one of the early defenders of the church, wrote a work entitled, "A Voice of Warning," which has been published in many different editions in Europe and America. In the edition of 1885, published at Lamoni, Iowa, page 82, there is a quotation from Mr. Boudinot, which reads as follows:

Mr. Boudinot in his able work, remarks concerning their language:

"Their language in its roots, idiom, and particular construction, appears to have the whole genius of the Hebrew; and what is very remarkable, and well worthy of serious attention, has most of the peculiarities of the language, especially those in which it differs from most other languages. There is a tradition related by an aged Indian of the Stockbridge Tribe, that their fathers were once in possession of a 'Sacred Book' which was *handed down from generation to generation, and at last hid in the earth*, since which time they have been under the feet of their enemies. But those oracles were to be restored to them again, and then they would triumph over their enemies and regain their ancient country, together with their rights and privileges."

Some criticism was made upon this passage in 1894 by some of the elders of the church, in which two points supposed to be errors were raised. First, that such a quotation was not found in Mr. Boudinot's *Star of the West*, the book supposed to have been referred to by Elder Pratt; and second, that there was no such tribe of Indians as the Stockbridge Tribe.

The error in the first case seems to be in the publication of 1885 edition, and may appear also in other editions. We have before us an edition of 1841, published in England, in which the passage reads (pages 171, 172) as follows:

Mr. Boudinot, in his able work, remarks concerning their language:

"Their language in its roots, idiom, and particular construction, appears to have the *whole genius* of the Hebrew, and what is very remarkable, and well worthy of serious attention, has most of the peculiarities of that language; especially those in which it differs from most

other languages." There is a tradition related by an aged Indian, of the Stockbridge tribe, that their fathers were once in possession of a "Sacred Book," which was handed down from generation to generation; and at last hid in the Earth, since which time they had been under the feet of their enemies. But these Oracles were to be restored to them again; and *then* they would triumph over their enemies, and regain their rights and privileges.

Observe the quotation marks, and it will be readily seen that Elder Pratt does not quote all this from Mr. Boudinot, but the quotation ends with the word *languages*. And the statement regarding the Indian of the Stockbridge Tribe is the statement of Elder Pratt himself. That disposes of the first objection.

In regard to the second, we have satisfactory evidence that there was such a tribe as the Stockbridge Tribe, located in an early time in Massachusetts, removed from there to New York, and subsequently a portion of them went to Indiana, thence to Wisconsin, and there the remainder of the tribe left in New York united with them, and they were located at two different points in Wisconsin, as the following extracts will show.

In the year 1900, the State Historical Society of Wisconsin issued a book under the title of, *Early Presbyterianism in Wisconsin*, containing a sketch of Cutting Marsh, by John E. Chapin, D. D., also containing documents relating to the Stockbridge Mission. In this sketch of Cutting Marsh, the author introduces his subject as follows:

On the first day of May, 1830, the Reverend Cutting Marsh, a young man lately graduated from the Theological Seminary at Andover, Massachusetts, landed at Green Bay, then in the Territory of Michigan. His destination was Statesburg, twenty miles up the Fox River from Green Bay, and in near vicinity of what is now South Kaukauna. Here was the Grand Kakalin (Big Rapids), the Indian name from which Kaukauna is derived. Here were situated the Stockbridge Indians, a tribe among whom the Brainerds and Jonathan Edwards had labored in Massachusetts before the War of the Revolution. The Stockbridges were transferred from Massachusetts to the state of New York, and lived in Onondaga County until 1821, when they were removed to this point on the Fox River. A church had been organized among them in 1818, and in

1825 we find the Reverend Jesse Miner establishing a home among them as their pastor, under the direction of the American Board of Commissioners of Foreign Missions. He had come on first without his family, had labored very successfully, and then returned East, and brought his family into the wilderness; but just as he was completing a house and barn for them, he died, November¹ 22, 1829. His grave is still to be seen on the high-bank of the river above Kaukauna.

It was to supply this vacancy that young Marsh came to Green Bay in 1830, both as minister and physician. We see from Marsh's diary and correspondence at this time, that he was the product of the sober, thrifty, self-reliant, and stalwart life of New England; the son of a pious home, and the pupil of that truly high education which leads a man to covet usefulness rather than treasure, and to rejoice in sacrifice rather than in ease.

On reaching the field he found a settlement on the southeast side of the Fox River, and stretching along its banks some four or five miles, and from a mile and a half to two miles back from the stream. The Stockbridges had opened farms, lived in log cabins, raised corn and wheat, and owned live stock. They had a church building and a school-house. But there were only two white people in all the region, except at Green Bay, where were a garrison of United States troops and a few settlers, mostly French-Canadians. The whole number of the Stockbridge Indian settlement at and near Kaukauna was 225 souls, with 39 church members.

Mr. W. W. Wight, then secretary of the State Historical Society of Wisconsin, now its president, adds the following foot-note on the history of Mr. Cutting Marsh. In both the body of the work, and in this foot-note, the Stockbridge Indians are frequently mentioned; they are also said to have been a tribe of Indians before the war of the Revolution:

Cutting Marsh, son of Samuel White and Sally (Brown) Marsh, was born in Danville, Vermont, July 20, 1800. His given name was derived from his paternal grandfather's maternal grandfather, Cutting Moody. The early years of our subject were passed upon his father's farm. From 1819 until 1822 he spent in preparation for college at Phillip's Academy, Andover, Massachusetts. He graduated from Dartmouth College in 1826 and from Andover Theological Seminary in 1829. On April 22, 1829, he was licensed to preach by the Andover Association of Congregational ministers; and on September 24, 1829, was ordained as a foreign mission-

¹Cutting Marsh, in his annual report for 1831, says that the Reverend Jesse Miner died March 22, 1829. See page 48. H. C. S.

ary at Park Street Church in Boston. In October, 1830,² he departed for his field of labor among the Stockbridge Indians of the Northwest, as a missionary of the American Board of Commissioners for Foreign Missions.

Reaching Detroit on his way to Green Bay November 1, 1830, [1829,] he found that the last boat for the season had been gone for two months. Accordingly he went to Maumee, Ohio, where there was a mission among the Ottawas. There he spent the winter. In the ensuing spring he started for Green Bay, which point he reached Friday, April 30, 1830. Upon the very next day (Saturday) he traveled by boat up the Fox River to the station of the Stockbridges at the Grand Kakalin, then called also Statesburg and now known as South Kaukauna. Although he reached his destination late at night and very weary, he preached the next day (Sunday, May 2, 1830,) his first sermon to his new charge.

The mission house of the Stockbridges which became his residence, "was in those days almost the only house of entertainment between Green Bay and Fond du Lac."—Wis. Hist. Colls., 12; p. 189, note.

When, in consequence of the treaty of the United States with the Menominee Nation of October 27, 1832 (7 U. S. Statutes at Large, 405), and of the acceptance of the new cession, proposed by said treaty, by the Stockbridges and other New York Indians (*ibid.*, 409), the Stockbridges removed to their new lands, Marsh accompanied his people. His new home was therefore at Stockbridge, in what is now Calumet County, east of Lake Winnebago. At the time of this removal, and down to 1840, there were but three whites residing within the present Calumet County, of whom Marsh was one. The period of the removal of the Stockbridges from Statesbury to their new home, which they named Stockbridge, is not exactly given. Doubtless it was in the early spring of 1834. Certainly the removal was practically complete early in June of that year. On June 12, 1834, Marsh and his five Stockbridges started on their missionary visit to the trans-Mississippi Foxes and Sioux, the report of which is contained in the letter edited in the present volume, *post*.

On November 2, 1837, Marsh married at Stockbridge, Eunice Osmer of Buffalo, New York, born in 1798 at Whitestown, New York. She had taught among the Ojibways at Fort Gratiot from 1821 to 1824; and from 1824 until about the time of her marriage, as a teacher in a mission school at Mackinac. A daughter of this marriage, Sarah E. Marsh, resides (1900) in Chicago.

Marsh's labors for the Stockbridges continued until the American Board discontinued its work among them in 1848—he preached his final sermon under the Board, at De Pere, October 29, 1848. Marsh reported frequently of his work and of the condition and characteristics of his

²If he arrived at his destination in 1830, as both Mr. Chapin and Mr. Wight assert, he must have started in 1829.

H. C. S.

Indian charge to the American Board and also to the Society for Propagating Christian Knowledge, of Edinburgh, Scotland, which latter Society also gave aid to the Stockbridge mission.

From 1848 for about three years, Marsh was a home missionary in Northern Wisconsin, with Green Bay as his home. In 1851 he removed to Waupaca, situated on an Indian reservation, the land of which had just been opened for settlement. The country was new and for several years he had appointments for preaching at different places every Sunday, some of them being twenty miles from his home. He died at Waupaca, July 4, 1873. His wife, who had been his wise and faithful helper, died December 27, 1855. A cut of this self-denying and devoted preacher faces p. 116 of Davidson's In Unnamed Wisconsin.—W. W. Wight.

In the documents relating to the Stockbridge Mission, pages 39 and 40, we find the following agreement:

GRANT OF STATESBURG MISSION SITE.

This agreement made the 6th day of April 1825 between the Chiefs & Peacemakers of the Stockbridge Tribe of Indians in behalf of their nation of the first part and Reverend Jesse Miner Missionary to said Tribe of Indians of the second part witnesseth That the said Parties of the first Part for the consideration herein after mentioned do agree to convey & confirm to the said Jesse Miner and hereby do convey & confirm to him all right and title to the Mission House & Barn and the other improvements on the piece of Land attached to them agreeably to a Deed given by Elijah Pye to our former Missionary Reverend John Sargeant. and the said party of the second part doth hereby agree & bind himself to & with the said parties of the first part that when the said piece of Land shall be sold to the State, on condition the said House Barn & other improvements, on their appraisal, shall be accredited to the said party of the second part, he will then pay to the said parties of the first Part or their Agent within one year the sum of money at which said House Barn & other improvements shall have been appraised.

And the said parties of the first part further agree to grant to the said party of the second part so far as in their power peaceable possession of said piece of Land & the improvements untill said Land shall be sold to the state

In testimony whereof the parties to these presents have hereunto interchangeably set their hands & seals the day & year above written.

Signed sealed &
delivered in presents of

THOMAS T. HENDRICK
his
JACOB X AARON
mark

HENDRICK AUPAUMUT.
JOHN METOXEN.
JOHN W. QUINNEY.
SOLOMON U. HENDRICK.
JESSE MINER.

A foot-note to this document, by the editor, gives a sketch of each of the signers in behalf of the Indians, which reads as follows:

Captain Hendrik (Aupaumut) was a soldier in the American army, in the War of the Revolution, and is said to have received a captain's commission from the hands of Washington. In 1792, when the Stockbridges visited President Washington, Secretary-of-war Henry Knox commissioned him to undertake a mission to the Western tribes. His great influence with these tribes was thrown against Tecumseh, and he actively assisted Major General William Henry Harrison in the campaign which ended in Tecumseh's defeat. He is said to have favored the plan in 1808-10, for forming settlements of all the Eastern Indians, in the White River country in Indiana, where, by 1818, there had been gathered about 800 of the Stockbridges. From here they were invited by the Outagamies to settle in the valley of the Fox, in Wisconsin. Later, they joined forces with the Munsees, Brothertowns, and Oneidas; and August 8, 1821, signed a treaty which entitled them to a strip of land about five miles wide, at Little Kaukauna. Hendrick Aupaumut's remains were buried at Kaukauna.

John Metoxen was the head chief of the Stockbridge Christian party which left White River, Indiana, in the late summer or autumn of 1822, to take up their new lands in Wisconsin. It was the following year before the Stockbridges who had been left in New York, reached Wisconsin. Metoxen, who had been educated in the Moravian school at Bethlehem, Pennsylvania, was an orator of rare power, and frequently preached to his people. He died April 8, 1858, aged 87 years, and lies buried in the old Indian cemetery at Stockbridge. See Biographical sketch in Wis. Hist. Colls., 4, pp. 303-305.

Quinney was born in 1797, and received an English education at a high school in Yorktown, New York. Attaining the chieftancy of the Stockbridges in Wisconsin, he was largely employed by his people, during thirty years, in the negotiation of treaties with the government of the United States. He died at Stockbridge July 21, 1855. See biographical sketches in Wis. Hist. Colls., 4, pp. 305-311; also Quinney's speech and memorial, *ibid.*, pp. 313-333.

The son of Hendrik Aupaumut, [Solomon U. Hendrik,] and himself a chief of the Stockbridges. He was one of the negotiators of the treaty of 1821, which secured the Wisconsin lands for his tribe.—Ed.

In a foot-note on page 53, the editor says, "David Brainerd was a celebrated missionary among the Stockbridges, in Massachusetts. He commenced his work in 1743." This gives an early date to the existence of the Stockbridges.

In Marsh's report to the Scottish Society, in 1831, page 58, Marsh says:

About one hundred of the Oneida tribe which left the state of New York last summer have joined the Stockbridge Indians, settled down upon the Fox River, two or three miles above them, built convenient houses and some of them have begun to clear up farms in a business-like manner.

In Marsh's report to the same society for 1832, in speaking of the Sacs, he gives the following:

They were at peace with the Stockbridge tribe, but their object was to destroy white people & the Menominies with whom they were at war, and many of them resided in the vicinity of Green Bay. After I lay down upon my pillow with the impression upon my mind, that it was possible before the morn[ing] light I might be aroused by the war whoop, & rise to seek safety by flight or else fall into their barbarous hands a prey; such feelings were indescribably painful: but then I sought support & relief & trust that I found it in his precious promise who said "Lo I am with you always even to the end of the world." And the Lord remembered us in great mercy & blessed be his holy name forever, for the enemy were not permitted to come against us or even "shoot an arrow here."

Since then those Sacs have been mostly slain by the Am[erican] force & other friendly Indians.

It is now quite probable that the Stockbridge Indians will remove in the course of two years to a place about 15 miles distant on the E. side of Winnebago Lake (a small L[ake] in t[he] Fox river about 40 miles from its mouth). An arrangement has been made betwixt them & the U. S. in wh[ich] they together with two other tribes are to receive 3 Townships of land on that side of the Lake, and pay for all their improvements on their present location. As this arrangement is connected with another in wh[ich] a reservation is to be set off on the W. side of Fox r[iver] for other N. Y. Tribes, and has not as yet been assented to by the Menominies it is possible they will refuse consent. Provided they should accede to the proposed arrangement betwixt the U. S. & the N. Y. Indians, then the Township will be confirmed to the Stockbridges & other tribes by an act of the Senate and Pres. of the U. S. I have lately explored this tract of land and find the soil of a quality far superior to their present location, generally well watered with excellent streams of pure water, & some of them large enough for mills, well timbered and suited to purposes of agriculture. In addition to this they will be farther removed from the means of intoxication. I have little doubt but the removal will eventually improve their condition altho for a few years they will have to struggle hard to get along.—Pages 71, 72.

In Marsh's report for 1834, he speaks of the Stockbridge Indians as follows:

I believe that I have in former communications mentioned that the

Stockbridge Indians were expecting to remove from the lands they now occupy to another place 15 or 18 miles distant on the East side of Lake Winnebago a small Lake in Fox river about 40 miles from its mouth. They have made an amicable & satisfactory arrangement with the govt of the U. S. in which they agree to relinquish two Townships and pay for all of their improvements not to exceed a sum of 25 thousand dolls. Notwithstanding the terms on the part of the Indians are quite advantageous, and they receive improvements, still the effects and consequences of removal will be very disastrous, and will be felt for years, besides the operations of the mission, giving religious instruction—of the school &c are and will be very much interrupted.—Page 94.

It will be seen by the foot-note by W. W. Wight, quoted above, that Cutting Marsh in 1834 started on a mission to the Foxes and the Sioux, and that there were five Stockbridge Indians accompanying him. These Indians doubtless had become Christians, and were doing missionary work among other tribes in connection with Mr. Marsh. As indicated by Mr. Wight, the account of this expedition is published in the same book, commencing at page 104. Mr. Wight in another foot-note on this page says the original of this letter is still preserved in the record room of the American Board in Boston. Mr. Cutting Marsh commences this report of the expedition, as follows:

STOCKBRIDGE, Mar. 25th, 1835.

TO REV. DAVID GREENE, Missionary Rooms, Boston, Mass.

Dear Sir—I feel it a duty to make some apology for so long a delay in communicating to the Board the result of my tour last summer with the Stockbridge Indians. But my peculiar situation, building, removing to the New Settlement, visiting the sick, together with the duties connected with my calling &c. must be my apology.

The following extracts from this report will be interesting, not only regarding the subject of the Stockbridge Indians, but also the traditions which were found among other Indians visited by these missionaries:

When we arrived at Rock I. we heard that the Sacs &c. were just setting out to make their summer-hunt, a part having already gone and that Ke-o-kuck would doubtless be before we could reach his village. After some consultation amongst themselves the Stockbridges concluded to remain until the Sacs returned which would be about 40 days. I then took a steamboat and went down the river to the Lower Yellow

Banks to overtake Dr. W. having one of them in company but he returned in two or three days to Rock I.

After a few days the Stockbridges met with the Stabber who is considered by the Sacs as head chief but not by the white people. Fearing that it would be sickly when the hot weather came on they began to wish to return and they proposed to the Stabber to make the intended visit to his people &c. At first he objected as his people were out hunting and besides they had not provisions, he said, to receive them; at length however he consented after they told him that they had provisions of their own. Accordingly they went and staid there about five days but having no interpreter could converse but little with each other and so the Sacs understood but little the object of their visit. Still I had reason to believe from what I afterwards ascertained, that a favorable impression was made upon their minds by the visit. After this the Stockbridges set their faces towards home and it was not until some weeks after they had left that I heard of it. I had gone down the river to visit one of the most remote bands upon the river Des Moines, intending to return and accompany them when they went to meet them in council &c.

The deportment of the Stockbridge delegation during the whole tour was such as to do honor to themselves and the cause of missions. Many white people where we went had never seen a civilized or Christian Indian before, and the Stockbridges were almost as much a curiosity to them as Indians would be in many parts of the N[ew] E[ngland]. —Pages 113, 114.

1. Ke-o-kuck's,³ the principal village of the Sacs is situated upon the S. S. Eastern bank of the Lower Iowa river about 12 miles from its mouth where it empties into the Mississippi. It contains between 40 & 50 lodges, some however are 40 or 50 feet in length, constructed of bark and in the form of houses. As it respects the exact number in each village it is extremely difficult to find out, as no census is taken by themselves, they are constantly coming and going and the chiefs often do not know their number provided they were disposed to tell. This was the case with Ke-o-kuck's village. There were probably as many as four or five hundred souls in it.

This village is situated at the northern extremity of a vast and delightful Prairie, extending for many miles south and west. From the appearance of the grass and soil it seemed as though it would abundantly reward the labors of the husbandman, having an easy and natural communication with the Mississippi where a ready and excellent market would be found for every kind of produce; but now this luxuriant soil affords only a scanty subsistence for a part of the year, for a single band of Indians.

³ Doubtless the Keokuk of history for whom "The Gate City" of Iowa was named. H. C. S.

It was towards eve. of the 29th of August when I visited this village. As I approached from the west having the prairie on the right and the river on the left, the sun was now going down and shed a mellow brightness over the landscape whilst all nature seemed to smile around and speak in silent accents of the goodness and wisdom of God. The natural scenery so pleasant and cheering served only to make the contrast still more striking and painful to think that none but pagan eyes and pagan feet roved over these beautiful plains. Upon entering the village which is formed without any regard to order or taste my attention was particularly attracted by Black Hawk's lodge at the upper end of it. This was enclosed by a neat fence made of poles embracing an area of four or five rods square in a circular form. A little gate led into it, and all around the inside melon vines had been planted and cultivated in the nicest manner. Between these and the lodge which was also constructed in a circular form and of peeled bark there was an aisle in which a weed was not to be seen. As I entered the lodge I was received very politely by the children of Black Hawk, himself and wife being absent at the time, and such a specimen of neatness and good order I never before witnessed in any Indian's lodge. Although made of bark it was perfectly tight excepting a small hole at the top for the smoke to pass out at. As there was no floor a layer of clay had been spread over and trodden down which was almost as hard, and at the sides places were built up about three feet from the ground all around, and mats spread over upon which they usually sat and slept. It was also furnished with some dining-chairs, a thing which I saw at none of the other lodges in the nation.

Although Black Hawk has been imprudent and acted rashly in times past, still he had just cause as I conceive for dissatisfaction and complaint which led to those hostile movements. He has been degraded and is not permitted to hold any office amongst his people, yet he has a very respectable band who follow him and are much attached to him, and it is questionable whether even at the present time he is not quite as much respected as the haughty and high-minded Ke-o-kuck who now holds the reins of government in his own hands.

Winding my way to Ke-o-kuck's lodge which was about 50 feet long, I found him sitting with prince-like dignity in one corner of it surrounded by his young men and wives, which were no less than five. He appeared very distant and not at all disposed to converse, but treated me with politeness and hospitality, and ordered his young men to put out the horses and supper to be prepared. I found him entirely unwilling to listen to any suggestions whatever respecting the object of my visit as was also the other chief, Pah-chip-pe-ho or the Stabber. There was the same unwillingness to hear anything respecting the subject of religion, and all made light of it when mentioned in the presence of the latter chief. But I was not at all at a loss to account for such a state of feeling.

2. Wah-pel-lo's⁴ village, the head chief of the Foxes is also situated upon the Lower Iowa and about 10 miles above Ke-o-kuck's. This is considered to contain about 30 lodges. As only a part of his band resided at the village at the time, most of them being at their corn-fields I did not go to them as Wah-pel-lo himself was absent and I had seen him before. He is himself a notorious drunkard and his influence is not great over his band. In respect to intoxication his band follow the example of their chief.

DREADFUL EFFECTS OF JEALOUSY.

At this village I learned that a man in cool blood murdered his wife a few days before and then cut off her nose and ears. The Indians are exceedingly prone to be jealous of their wives, and if at such times an Indian cuts off the nose or ears of his wife as is sometimes the case, no notice is taken of it; for they have no laws for the punishment of any crime, and even murder may be expiated by money or presents to the friends, which seems with them to answer all things.

3. Pow-we-sheak's⁵ village is situated upon the Red Cedar, a branch of the Iowa, and about ten miles from its mouth. Pow-we-sheak is second chief among the Foxes. This village contains about 40 lodges and 4 hundred souls as P. informed me. There are more in it than in Wah-pel-lo's. It is not more than 12 or 15 miles west of the Mississippi, consequently upon the U. S. land. It will doubtless be removed in the course of one or two years further up the river and upon their own land. The Red Cedar is a very beautiful and rapid stream of 25 or 30 rods in width and the soil where they raised their corn of an excellent quality. With comparatively little labor they might raise corn and vegetables in great abundance but alas they are indisposed as a general thing to alter their mode of life.

INTERVIEW WITH POW-WE-SHEAK.

When I arrived I found him and his people preparing for a sacred feast at his lodge which was about 30 feet long. He sent one of his young men to inform me that I could stay at his lodge if I wished; and assigned me a place in it according to Indian custom. After the feast was over which together with the usual ceremonies lasted between two and three hours I sought an interview with him. P. is about 40 years of age, thin and savage in his appearance and very much debased as well as all his band. Still he was much more willing to converse than either of the chiefs before mentioned. I inquired first about the instruction of his young men. He replied that he should like to have two or three educated for interpreters, &c., but he did not want schools

⁴ This was no doubt the chief for whom the County of Wapello, Iowa, was named. H. C. S.

⁵ Poweshiek County, Iowa, was probably named for this chief. H. C. S.

for he wished to have his young men warriors and they did not like to be confined in a house. I inquired if he should not like to have his men make farms &c. He answered they could work the ground with the hoe and did not want a plough; and besides they did not wish to raise more corn than they wanted, but chose rather to hunt for a living than cultivate the ground. In a few years said I, there will be no game, by the time your little children grow up. Ans.—We shall all be dead before that time. But this will not be the case if you change your mode of life. Ans.—But our way is best. The Great Spirit has made us to fight and kill one another whenever we are a mind to. I replied, this is not pleasing to him, but to live in peace. P.—If we should now change our life it would displease the Great Spirit and we should all be sick and die off. Ans.—If so how does it happen that those nations of Indians who change in this manner as I have proposed live longer, and besides the Great Spirit gives them a great deal more than they had before and they do not have to go hungry &c? Evasion.—P.—Two made the earth and all the people, viz.—We-sa-kah and the Great Spirit, and the latter made the red man different from the white man. Ans.—But how different? The red man has a body and soul as well as the white,—he eats, sleeps and wears clothes just as the white man does and how is he different? Evasion.—P.—After a person dies we carry victuals to the grave for him to eat. Ans.—At death the body turns to corruption, and the soul being a spirit can not eat. No reply. P.—The Great Spirit has given us our Me-shaum. How do you know this? Ans.—It is made known to us by dreams when we fast. But can not the bad spirit speak in this way as well as the Good? Ans.—But we know when the good and when the bad spirit speaks. A great while ago, says he, all of the nations leagued against us and we were almost all cut off, only a few lodges remained (referring to the wars they had when in the region of Green Bay) and our Meshaum was all that saved us. Afterwards, finding it to little purpose to talk with him I spoke to him respecting Jesus Christ, his suffering and dying for sinners &c. P.—When that God died was it the time when all the ground shook?⁶ But Jesus Christ will come again I remarked. And by means of a picture I explained to him the scenes of the last day,—the resurrection of the dead—the separation of the righteous and wicked and where the latter would be sent, &c. He then said to my interpreter that he did not wish to have me say any more for it made him afraid,—afraid that he should dream about it.

I have quoted this interview with Pow-we-sheak at length, not only because it contains the views and feelings of those Indians generally

⁶Had the Rev. Mr. Marsh been acquainted with the account of the ground shaking at the time of the death of Jesus Christ as related in Book of Mormon, (see 3 Nephi, 4th chapter) he could have made an intelligent answer. H. C. S.

upon other subjects, but because it may be considered as a fair expression of the feelings of the Fox chiefs upon the subject of civilization, &c.

Where he speaks of not wishing to raise any more corn than they wanted, he meant any more than they had been in the habit of raising; and that is but a small quantity besides what is eaten before they set out upon the fall hunt, which is the first of Sept.

After the conversation with P. some young men gathered around me to whom I showed some specimens of O-jib-wa writing with which they were much pleased. I inquired if they should like to learn, and they replied, that they had no one to teach them. Should you like to have some one come and teach you? Ans.—No: we do not want to learn for we want to kill Sioux. An old man afterwards came along with whom I had had conversation before. I then told him something respecting the Bible and whilst we were conversing it was reported that there were some Sioux camped near and in the morning they were going to have a fight. He then inquired provided they went out to fight and carried that good book if it would help them?

A drunken frolic followed that night and the village was disturbed during the whole of it by the sound of revelry and intoxicated Indians passing frequently thro' the lodge where I kept. My horses were also stolen and rode during the night and considerably damaged but returned the next morn, about sun-rise. About this time also P. entered the lodge to which they had just brought the liquid poison, having remained sober during the night, and partook of it with the rest. The Foxes appear generally more addicted to drinking than the Sacs and consequently more debased.

INTERVIEW WITH A FAMILY AT THE CORN-FIELDS.

On my way to this village I did not reach the cornfields which were at some distance from the village until a late hour in the eve. The owners from the village were now encamped in them, harvesting the corn, drying, shelling and putting it up in sacks for winter. The family with which we put up received and treated us kindly and hospitably, as Indians are accustomed to do to strangers, setting before us dried Buffalo meat for our supper. The old woman was a half-breed and quite intelligent. Seeing some ears of corn hung up having the husks very carefully adjusted and tied at the top I inquired what they were for? Ans.—For the boys to eat during the winter after they had been fasting. Sometimes they fast six days and then four rows of the corn are given them to eat. But why do they fast, I enquire. Ans.—That the Great Spirit might love them and make them good warriors. They have to do this on account of their enemies, the Sioux, for they are often killing their people. Do the boys pray when they are fasting? Ans.—No: for they have none to teach them how to pray. Do you (speaking to the old woman) ever pray? Ans.—No: for I have never been taught and I do not know how; if some one would come and teach me I should then know how.

After this I made some inquiry respecting cultivating the land and living as white people do. They replied they should like it but perhaps their chief would not. At the close I spoke of Jesus Christ and his gospel, and she made answer that she had never heard of these things before.

Bones of the Mammoth have been discovered in the Red Cedar in a state of petrification near P's village. I saw a piece of tooth supposed to be about one third of it which weighed *seven* lbs. and was 6 or 7 inches long. As the Indians were very superstitious about letting it be known where the bones were I was unable to see them. They relate that they are constantly shifting their position; that a man has been drowned where they are; and that another raised some of the bones out of the river but not thinking it quite right to retain them went and buried them in the Prairie and died in about two days afterwards. They therefore think that there is something very mysterious about them and hold them in great veneration. A woman who had obtained a piece of a tooth kept it in the most careful manner for medicine and would not part with it on any account. A man who visited the village soon after I did was attacked with a kind of bilious colic, they immediately prepared some herb-drink tea and scraped in some of the celebrated tooth, and required him to drink it, which was thought to be a certain remedy.

4. Ap-pen-oor-es' village, called Ah-taum-way-e-nauk, (Perseverence Town).

This is situated upon the south side of the Des Moines (Monk) river and about 125 miles from its mouth. It consists of eight lodges, was commenced in the spring of 1834 and has about 250 souls in it. The location is delightful being upon the bank where it is very high, and having a large and fertile prairie extending 7 or 8 miles in a southerly direction and about two miles wide.

Near this village there is a salt-spring and within a mile and a half excellent mill privileges, and a sufficient quantity of timber in the vicinity for building and other purposes.

This is the most eligible place which I met amongst the Sacs and Foxes for a missionary establishment. In addition to the natural advantages it is removed at a greater distance from the white settlements than any other of their villages, being by water about 90 miles. It is quite probable also that the Sacs will concentrate at this place or near. All their hunting ground is upon this river and old Ke-o-kuck had come to the determination, it was said last fall, to sell his Reservation on the Iowa consisting of four hundred square miles because as he said "he was too near the whites."

The Des Moines which the Indians call Ke-o-sha-quah^s is a rapid and

^r This was probably Appanoose whose village was near where the city of Ottumwa is now situated. H. C. S.

^s Probably the same as now spelled Keosauqua. The name of the county-seat of Van Buren County, Iowa. H. C. S.

beautiful river, remarkable for uniformity in width, it being generally about 40 rods wide. According to the Indians' account of it, it is eight hundred miles long and heads above St. Peters on the Mississippi. The water is clear and good except when swollen by rains, and there are in most places an abundance of excellent springs of water breaking out from the banks and bluffs. It is said that steamboats might ascend it for a considerable distance in the spring when the water is high which begins to rise the fore part of April and continues to in the following month also. In the fall Mackinaw boats can ascend but it is with difficulty on account of the low stage of the water.

About 25 miles from its mouth I took passage in a canoe and ascended to the village above mentioned; much of the way the bottom of the river was a solid bed of lime-stone. In some places the shores are bold, but in others the bluff is a half a mile distant and the shore hard and sandy. In its banks and bluffs coal is found in great abundance. Coperas and other minerals no doubt abound upon the tributaries of this river. The fine, rolling prairies, covered with a luxuriant growth of grass and flowers of every hue, which everywhere skirt its borders present to the agriculturalist a powerful inducement to search for the treasures hid in their bosom. This whole region seems to have been formed by nature for agriculture and I have little doubt but that before another generation shall pass away those delightful fields and plains will be covered with flocks and herds. But alas! what will become of the poor Indians?

5. There is also a small village upon the Mississippi about 40 miles below Rock Island, of Foxes and Winnebagoes consisting perhaps of a dozen lodges. To the latter band the prophet belongs who dreamed so fatally for Black Hawk in 1832. These Winnebagoes as well as almost all the rest are notoriously thievish and troublesome to their neighbors, the Foxes. Amongst the Foxes who live at the lower end of the village I passed a Sabbath. They were now harvesting their corn and treated me with great hospitality, but when the holy Sabbath dawned upon them seemed to be entirely ignorant of it and of everything relating to the concerns of the soul, accordingly they went on with their work as usual; and when I spoke to them of eternal things they only "made light of it."

Having secured my horses as I supposed and committing them to the care of my interpreter, I retired to the woods in order there to unite my supplications with the children of God who were assembled in the sanctuary. This I felt to be indeed a blessed privilege although I was as a sparrow alone upon the house-top. But my interpreter being unfaithful suffered the horses which were much troubled with flies to get out and go off. As soon as I found it out I made search as I felt it a duty being amongst strange Indians. After some hours' search they were found just in time to save them, for the Winnebagoes had taken them up and were upon the point of taking them across the river.

This appeared quite providential as I should doubtless in a short time have seen no more of them.

Towards eve, a friendly chief of the W's came down and told the Foxes to look out for their horses as an Indian was going to leave that night and was intending to steal a horse. The Foxes all took up their horses and prepared themselves to kill the W., provided he came, but to my great joy he did not, as I had no doubt they would have done as they said, considering their horses as of more consequence than the life of a fellow-creature.

The next morning early I set out in company with the old man with whom I had been so kindly entertained, and some others for Rock I. After a short ride came to the Winnebago lodges. As I approached the prophet came out to meet me and shake hands.

When I reminded him of having seen him on his tour with Black Hawk he assented with a half suppressed smile which seemed to indicate that the recollection of the past was to him unwelcome. There was a peculiar air of melancholy resting upon his countenance, and his whole demeanor seemed to show that there was lurking within a mingled feeling of humbled pride and disappointed hope. Then he lives in richly merited obscurity and is remembered only for his past mis-deeds.

Besides the villages now enumerated there are a number of others which hardly seem worthy of the name scattered round in various places consisting of three, four or half a dozen lodges perhaps, some of which I visited; and others I did not think it worth the while.

In addition to the Sacs & Foxes now described there is a village of 20 lodges upon the Missouri river near the Black Snake Hills and about 40 miles below Fort Leavenworth.

DISPOSITION TO RECEIVE INSTRUCTION.

They are generally strongly attached to their pagan rites and superstitions and guard with jealous care against any change. The great object of their pursuit is war and hunting, in the former they glory, and it is a distinction highly enviable, to which the young and ambitious thrive to attain, to rank among the *braves* so as to be able to wear the pole-cat's tail upon the calves of the legs and the Shau-no-e-hun (small bells) and strike the post in the war-dance and tell over the number of enemies which they have killed or wounded in battle. To this there are some exceptions however. One of the most striking is Ap-pen-ooore the chief of the village upon the Des Moines. He is young and aspiring, and possesses more independence of mind and fortitude than any of the rest of the chiefs. In addition to this he has far more patriotism than any of the rest of the chiefs excepting Black Hawk. The other chiefs are exceedingly jealous of him, but he is fully aware of it and as he is young stands in some fear of them. Ap-pen-ooore from time to time has expressed a strong desire to have something done for the improvement of his people. This was a great desideratum with his father Ta-ma, who was a much respected chief. A. is at times anxious himself to receive instruction. He possesses naturally an excellent, inquisitive

mind and is one of the most kind and gentlemanly Indians that I ever met with. But he is a great drunkard, and my not succeeding to gain his consent to have a school established at his village I attribute in a great measure to a drunken frolic which took place just at the time appointed to bring the subject before him. After he became sober he seemed far less inclined to do anything upon the subject than before.

Could an influence of the right kind be exerted over him he would soon, I have no doubt, be willing to have schools established and his people instructed. As yet, however, most of the influence which has been exerted over him by the white people has been of the worst kind. (But more of this hereafter.)

Old Ke-o-kuk has in years past manifested a strong desire to have one of his sons educated but of late his mind has been changed and for a very obvious reason. He is altogether under the influence of the traders of the A[merican] F[ur] Com[pany] who are exceedingly hostile to missionary operations. (See also Mr. Metoxin's interview with Black Hawk.)

At a council held with the Sacs &c. whilst I was in the region Col. William Davenport, Commanding Officer at F. Armstrong, (Rock I.) strongly urged upon the chiefs and head men of the two nations to have missionaries, &c. They replied, "They did not want missionaries." He then spoke of the advantages of forming an education and pointed them to the house and farm of the Interpreter across the river, and says "in a few years you also might have good houses and farms—it costs Gov't a great deal of money to hire teachers and now you may have them for nothing." To this no reply was made.

RELATION TO OTHER TRIBES.

The Sacs &c. are in a state of perpetual warfare with the Sioux. Their hunting ground joins on the N. W. and there are mutual complaints of encroachment which is one great cause of hostility. The Sacs &c are more warlike than the S. and more than a match when equal numbers meet in battle, but the Sioux are the most numerous by far, so that they live in constant fear of each other. They are also in a state of hostility with the Winnebagoes and Menomnies. I have heard, by the way, that there has been a massacre of some Menomnies the winter past by the Sacs. With all of the other neighboring tribes I believe they are upon terms of peace & friendship.

FACILITIES AND DIFFICULTIES IN THE WAY OF DOING THEM GOOD.

With regard to difficulties in the way of doing them good, some I have already enumerated, viz:—Opposition from white men,—very superstitious and attached to their rites, &c. To these may be added their vices, indolence and roving habits.

Provided the Sacs concentrate upon the Des Moines as it is expected that they will either where Appenoore has his village or in the vicinity; and if they could be induced to receive teachers &c. and locate in a few years under the influence of the gospel they might become independent. Because then almost every natural advantage might be enjoyed. The

country is healthy, the soil excellent, timber for building &c. near, an excellent place for erecting mills within a mile and a half of A's village and a salt spring close by. Their produce could most easily be carried to the mouth of the river where there is always a good market during the whole season that steam-boats ply upon the Mississippi. It would not be difficult at all to make a road by land from the M. to almost any point upon the Des M. They appear more tractable and not so phlegmatic in their temperament as Indians further north.

In respect to the plan of a mission, the kind of laborers, &c. I would remark, that it should be small at first, so as not to excite their prejudices, still suitable buildings should be erected for the sake of an example. The kind of laborers is of the greatest importance. They ought to possess more than an ordinary share of firmness, patience and perseverance. The Sacs are very shrewd observers of white people; missionaries should therefore possess a good degree of knowledge of human nature; should be circumspect yet affable and have much of the milk of human kindness. With all they must be persons of faith and prayer, so that they may take strong hold of the promise "Lo, I am with you always," and confidently expect in "due time to reap if they faint not."

Could a *native* teacher be procured who understood their language, and was capable of instructing them in reading, writing and farming, I have no doubt but that he could gain access amongst them at once. But such a person I know not. We have none in this tribe of the right stamp.

(To be continued.)

LIFE AND DEATH.

If death be final, what is life, with all
 Its lavish promises, its thwarted aims,
 Its lost ideals, its dishonored claims,
 Its uncompleted growth? A prison wall,
 Whose heartless stones but echo back our call;
 An epitaph recording but our names;
 A puppet-stage where joys and griefs and shames
 Furnish a demon jesters' carnival;
 A plan without a purpose or a form;
 A roofless temple; an unfinished tale,
 And men like madrepores through calm and storm
 Toil, die to build a branch of fossil frail,
 And add from all their dreams, thoughts, acts, belief,
 A few more inches to a coral-reef.

—Christopher Pearse Cranch.

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from page 28.)

[At this point in the biography of Elder Derry we introduce a letter written by him for his family describing the first stages of his journey. The reader will bear in mind that this was not, when written, intended for the public ear, but simply to be read by the loved ones of the home circle. It is, however, these things that show the true character of men. It is not the photograph that man poses for that represents him, but the "snap shot" that catches him unawares that represents him as he is.

So with private letters not written with a view to public criticism, they show the real sentiment of the inner man. We are always glad to have the privilege of using and studying them. H. C. S.]

On the 6th of December, 1862, I bade farewell to my wife and children and started for England. My feelings are partially described in my journal which I have sent home. I arrived at Edwin Briggs', was treated kindly; preached in Nephi on the 7th. Slept at Father Pack's. Visited among the Saints a little on the 8th, but was mostly confined to writing. My health is not good yet.

On the 9th Father Pack took me to Plum Creek Branch. I preached there and got assistance for my journey. On the 10th I went to the Gaylord settlement, preached there, got further help, and on the 11th Elder Pack brought me on to Manti. We stayed at Bro. Wilcox's. I preached at night. Bro. Pack left for home on the 12th. He gave me two dollars. Bro. Wilcox gave me two dollars. This day I visited some of the old Saints, and at evening met Bro. Blair. It was a joyful meeting. He preached that night. We slept at Bro. Redfield's

who kindly entertained us. On the 13th we visited Father Cutler, and again stayed with Bro. Redfield. On the 14th Elder Blair preached in the morning and myself in the evening, and stayed that night with Bro. William Matthews, who also treated us very kindly. On the 15th we visited Mr. Sherman, Bro. Baldwin, Mr. Sperry, and in the evening Elder Blair preached. We stayed all night with Bro. Wilcox. Clark Stillman gave me one dollar.

On the 16th Elder Blair left for the Plum Creek Branch. He blessed me, and we had a season of prayer in Bro. Redfield's house. The friends present were Bro. and Sr. Redfield, George Redfield, William Matthews, Samuel Wilcox, Bro. Blair, and myself. We felt keenly the pang of separation. I sent home two letters to my wife, one by post written some days, and one by Bro. Blair, with six dollars to help them. I have been kindly treated by all. This day I left on the stage in company with George Redfield and William Matthews. Arrived at Clarinda about nine o'clock at night. Put up at the tavern. A number of fellows were conversing about a sermon they had heard; they "thought the preacher was a smart man, had his sermons learned, but had a good delivery." He was good at painting hell; could do it about as well as some can paint secession. If hell was as he painted, they thought some would rather be secessionists. We stayed here all night.

On the 17th we started on our journey. Passed Hollyville, [Hawleyville], Memory, Bedford, Platville, Mount Ayr, Meritts, Decatur, and stopped at Leon, at which place we arrived about two o'clock on the morning of the 18th. This has certainly been a rough day's ride. I could see but little of the country, but on the whole I could see it was better timbered than the more western part. We had three hours' sleep, and on the 18th we started again. We traveled all day and all night, and arrived at Eddyville about seven o'clock on the

morning of the 19th, after riding two nights and two days and part of another night; and the last hundred miles and over was a miserable ride indeed. A good deal of this time seven of us were crowded into a hack where only four could sit with any comfort at all; but the passengers were generally agreeable; but at Centerville a lady with a child got in, and she blustered about very much before she was seated, and peremptorily demanded all the men to sit aside and make room for her and her child. This did not have a good effect; the men did not seem willing to sacrifice their little comfort for her. One man, a doctor, told her he had paid for his seat and he did not feel willing to resign it. I then quietly told her if she would be good-tempered we would do what we could to make her comfortable, but if she got mad we might do the same and then she would not get along so well. This appeared to have its effect and she calmed down. We made her room as well as we could, and she became very chatty. All were then willing to assist her and contribute to her comfort.

We learned from her that she was a soldier's wife, that her husband was sick in the St. Louis hospital, and she was going down to see and comfort him. He had been sick some time, and had been at Keokuk, in the hospital, but on recovering a little he was sent to St. Louis. There he heard from his wife of the death of the second of his children that had died during his absence. This so afflicted him that he had a relapse of his sickness and was sent into the hospital. Only one little babe now remains to him out of the three he kissed when he left his home for the bloody battle-field. His wife is taking that to him that he may once more gaze upon one of his children before he passes away from earth. She is a tolerably good-looking woman; but her fiery black eye bespeaks a like fiery temperament; yet I have no doubt she feels like a wife for her husband, but seems to lack self-government. But then the anxiety to go to her husband and the trouble she had seen

during his absence would have a tendency to make her more irritable. Every one of the men now took an interest in her welfare, and we assisted her at every stage. A father also was with us on his way to St. Louis to look after two of his boys who were sick in the hospital; he, too, was going to afford so far as he could, a father's comfort.

It is reported that the Federals have been defeated at Fredericksburg, in Virginia, and ten thousand have been slain on our side. Who shall supply the places of these brave men in the hearts of their fathers, mothers, lovers, and wives and children? Who shall cheer those sad, sad hearts that weep around those desolate hearthstones where those beloved ones will never sit again? Great God! What sacrifices are made daily! and all to satisfy the sordid, ambitious cravings of a few that have made power, lust, and gold their gods, their object, and their end. Truly this nation has sown wind and is reaping the whirlwind. It has refused the bread of life and is now feeding upon empty chaff. Well may we exclaim, Great God, thy judgments are just!

I can not remember all the places we passed through while in the stage, but the principal places after we left Leon, were Corydon, Centerville, Moravia, Albia, and then to Eddyville. The country in general is a very fine country, pretty well timbered, and rich land. After we get to Corydon we find the people burn stone coal, and I could smell it as we got near to a town. They burn it in stoves but not like ours. The stoves are in the form of a flower-vase, and they have pipes like our stove-pipes. They say coal is cheaper than wood. I found all the people at the various taverns where we had to stay manifesting a very great eagerness to get a few cents from the travelers; but I concluded that I would live as cheap as I could, so I bought a few crackers and I had a little sweet cake, so that I did not buy many suppers at the taverns.

I and the two brethren with me, namely, William Matthews

and George Redfield, took the cars at Eddyville Station. I paid two dollars and thirty-five cents to go to Belfast. The railway cars here are superior to those in England. The car in which I rode was about sixty feet long and about twelve feet wide, contains two rows of seats about four feet in length, each of them. They are well cushioned and the backs of them are made to work upon a kind of hinge, so that you can turn them (the backs) over and have the seats to face each other, or you may have them like the pews of a church. The seats are a fixture and can not be moved. Between these two rows of seats is an aisle the full length of the room. A stove is placed in the center of the car. . . . There are several mirrors in the car where you can see to arrange your toilet, etc. A boy comes around with apples and cakes and pies to sell, also a newspaper, but it is truly a meager one, containing but little news. This car serves for rich and poor, there is no distinction made. The railway goes down through the Des Moines River Valley to Keokuk. Several towns are found on its banks. We got off at Belfast after riding seventy-two miles in six hours.

I inquired for a man by the name of Haskin. I found him about a mile and a half from where we got off the train. He is a farmer and has a very pretty place, and plenty of firewood and so forth; for here they find it cheaper to burn wood than coal. He had been just patching up his chimney, hence had no fire. He seems alive in the work and was just reading the November number of the *Herald*. He received us kindly. He requested us to go to his son's and warm until he had done his chimney. I did so. The boys went to see some relatives they have around here. I went to young Bro. Haskin's; he was not at home. I did not tell who I was. The lady invited me to warm. I did so. . . . I talked but little, in fact I was thinking of the loved ones I had left behind me. At length her husband came home. He had heard of my coming and saluted me

accordingly. He seemed like chatting, I did not; and in a little while I left and wandered through the woods, drew from my pocket the likeness of my wife and family, raised my prayer to heaven on their behalf, and looked forward to the happy, happy day, when my Father will permit me to return to their sweet society again. Those likenesses afford me unspeakable pleasure.

That soft blue eye, like the azure sky,
So beautiful to see,
With radiant smiles my heart beguiles,
As I think loved one of thee.

I returned to the old man's house. They had lighted a fire, and soon a brilliant one warmed the old log cabin. I gazed around. It had an air of neatness. Home-made clothing, home-made bedding, etc., was the order of the day. Now the old man's wife appears, a fine appearing old lady, with an intelligent countenance. She had read my name in the *Herald* she told me; was very chatty. My lonely feelings passed away and I entered into conversation as well as I could. But I was weary. I had had but one night's rest for the last two hundred and fifty miles, and the warm fire soon sent me to sleep. The old lady told me where I should find my bed; and after making them acquainted with my wife and children, and assuring them that those were the only earthly jewels I had, I retired for the night. Need I say that my last thoughts were with my wife and children? Will any one upbraid me for it? If they do let them have to part with one of earth's best daughters, given them for a wife, and two loving children, perhaps not to gaze upon them for years, around whom the cords of life and love have tenaciously entwined themselves, and for whom every life-pulse has learned to beat; whose smiles have been their sunshine when worse than Egyptian darkness has enshrouded their hearts (for there is a darkness which light of the natural sun can not disperse), and then the

bitterness of their rebuke will pass away, and they will as I, feel that every mile further from home susceptibly stretches the heart-strings and tries the strength of those love-cords that bind and endear him to his family. But, thank God, every step I take from my home proves that these cords of love and endearment are stronger the more they are stretched, or probably it would be more proper to say, the natural strength of these cords is more fully developed the further I wander from home. Yesterday I saw a poor soldier in the train whose downcast looks told that he left perhaps a father and mother, brothers and sisters, or perhaps a lover behind him, that he might never behold again. Oh, how keenly he felt the separation; but different motives it may be prompted his leaving. Maybe it was the love of country, or it may be as it is with many, the love of office, the dazzling brilliancy of fame, or the lust for gold. But however this may be with him, now the time of reflection has arrived. The old homestead has faded from his view. His parents only pass in imagination before him. The voices of his brothers and sisters are only heard in the past; and the sweet angelic tones of his lover are only sounds which fond remembrance recalls to mind. And he is human—for a moment honors fade, fame is a tinselled bauble, and gold loses its value when weighed by the considerations of parents, friends, and lover. He feels with Solomon, "Better is a dinner of herbs," in the society of those you love than all the warlike fame and honor and wealth a world can give, without them. It may be when he loses these friends he has no earthly hopes of happiness left, and his heart is a barren waste. It is not so with the soldier of the cross, the battler for truth and righteousness. The objects he fights for are the glory of God, the eternal welfare of humanity, and the establishment of truth and righteousness upon all the face of the earth. Having secured these he will have gained an unfading crown, an immortality with God, a fame that can

never die, and the society of those loved ones he leaves behind him throughout eternal ages in the bright effulgence of untainted bliss. These hopes are mine; and hence when I gaze upon the forms of my wife and children, my mind is full of hope and my heart is strengthened by the faith that God will work all things for our mutual good, and God will not deprive me of them nor them of me until we have filled the measure of our creation, if we prove true to God and ourselves, and then we shall enjoy all the blessings of eternal union.

We have had good weather ever since I left Manti. I have felt but little of the cold. I drink no hot drinks of any kind. I wash in cold water and drink cold water, hence the cold does not affect me so much as it would if I drank hot drinks and washed in warm water, because my pores are not opened so much. The weather is rather cloudy and cold. I am now in the vicinity of the String Prairie Branch.

December 20. I am very well, my cough is nearly gone. I think some lozenges did me good that I got on the way called "Brown's bronchial troches." . . .

THOUGHTS ON MY LITTLE BOY.

George Nephi, what is he doing? Is he a good boy to his mother? Is he kind to his sister? I have just taken a peek at his features, just as he looked when he sat in the Daguerrean car, while the artist copied his likeness and that of his sweet sister. I can not see anything evil in those looks; they are mild, good-natured, and loving, at least his father thinks so. Yet I see a little mischief in those blue eyes; but that is natural; "he is a chip off the old block," as my grandmother used to say. But I hope he will not cultivate that mischief, lest it might grow to wrong-dealing. Well, what is he doing? Is he studying his lesson that he may be a man by and by? Is he studying how to write an elegant hand without mistakes

so that he may write a letter to his father, informing him of his thoughts, what he has learned, what he has done, and what he intends to do? Is he practicing writing that he may tell father how he reads the Bible and Book of Mormon, and how pleased he is with the history contained in them? that he may tell him how he loves God and his Savior, and how he intends to imitate his Savior? Is he studying how to read that he may read his father's letters and profit by them? that he may read those good books before mentioned, and thus pass away many an hour that would otherwise be idly spent, and at the same time amuse and instruct his mother and sister while they are sowing and knitting, or so forth? Is he studying arithmetic that he may be enabled to transact all kinds of useful business, and thus make himself a man? Is he doing all these in the proper time and season? If so, when I see him again I shall see a well-educated boy, a boy prepared to play a noble part in life's drama. But above all, does he pray? Does he reflect for himself and observe everything that passes before him, that he may be wise in human nature, wise in the things of life and wise in those things that pertain to his eternal welfare? Does he pray to God for wisdom that he may know himself which is the most important thing that he can possibly learn? Is he looking into his own heart and trying to find out all the evil that is rooted there? And is he trying to root out all the evil that it may not sink him into degradation and woe? Is he trying to cultivate every virtue, such as love, kindness, goodness, truthfulness, industry, patience, meekness, and humility? If he is, when I see him again I shall see what will please me most of all to see, a boy loving God, loving his mother, sister, and everybody else. In fine, I shall see a boy that is trying to be like the blessed Jesus. A faithful son, obedient in all things even to death. Surely my little boy in whom I have always delighted, and for whom I have offered so many earnest, anxious prayers, will not prove an idle,

ungrateful, careless fellow, like some that I have known in my life. No, he will not! I have confidence in his little confiding, loving soul, that he will be a *man*, a credit to his father and mother, and an ornament to the family of man. That little boy that so loves his father and mother, can not be so ungrateful to them as to be undutiful to his parents or unkind to his sister, or unfaithful to his God. But Satan will tempt him every day to make him naughty. But if he will pray for strength he will overcome all temptation.

Does he love his mother? Yes, to be sure he does! He can not fail to love that angel form that took him in her loving arms more than eight years ago, and printed a motherly kiss on those pale lips, while her beaming, loving eye dropped a warm, sympathetic tear upon his death-like cheek. Can he forget her who pledged herself to be a mother to him when he was a motherless, helpless babe? No, that little, kind, loving heart can not forget the thousand kindnesses she has shown him. She that has been the greatest earthly blessing to him that God could give him. She that watched over him in his sickness and anticipated all his wants, and offered up for him a mother's prayer when his own sweet mother was sleeping in the silent tomb. No, it is impossible for him to forget her. And in his remembrance of her kindness he will bless her in return, by anticipating her wants and his ready compliance with her every wish; yes, he will make his father's heart glad by loving obedience to his mother. And for this the rich blessings of heaven shall rest upon his youthful head, and he shall have that peace of mind that is only given to the true, the kind, the good and obedient. May God grant that his Holy Spirit may inspire him to every virtue, that his name may be enrolled in the Lamb's book of life.

This evening I left Father Haskin's house. The old lady washed me a shirt and pair of socks. Poor old woman! She

has had the misfortune to lose one leg. Father Haskin piloted me down to Father Dungan's, the president of String Prairie Branch, the distance about three miles. It rained all the way. Father Dungan seems a very intelligent old man. His wife seems a good, kind woman. She is his second wife. He has one boy at home, just returned from California, a young man about twenty-three years of age, apparently, and two step-daughters constitute his family. There I was feasted upon apples; a rich treat! I wish I could send some to the loved ones at home.

Sunday, 21st. Elder Shippy came; I preached twice in the schoolhouse on String Prairie, made the acquaintance of the Saints; they seem a good people and alive in the work. We had large meetings. I supped at Bro. John Lake's. Father Duty Griffiths lives here, an old man eighty years of age, hale, hearty, straight, and strong; his mind clear and comprehensive. I recollect a conversation with Bro. Dungan in which he stated that he did not believe that it was true that we must be once a man and twice a child. We agreed that if we improved our minds and took proper care of our bodies we might retain our mental powers as well as Moses and Jacob and others of the ancients.

I slept at Michael Griffiths'.

On the 22d, I and Elder Shippy and Brn. Matthews and Redfield started for Nauvoo. String Prairie is a delightful country, well wooded, and filled up with excellent farms. We passed through Boston, called at John Shippy's house. . . .

On descending the bluffs down to the Mississippi River I beheld Nauvoo for the first time in my life. It is situated on the eastern bank of the Mississippi. A beautiful location indeed! One prominent thing to be seen is a portion of the temple that is left, and can be seen very plain for quite a distance up and down the river. Here we see on every hand fine

apple orchards, in fine, the people *live* her. We passed through Montrose. This city is opposite Nauvoo on the western bank of the Mississippi; but is not so favorably located as Nauvoo. We visited Sr. Timins. She is an elderly lady and lives on the bank of the river. She is a good old woman to all appearances. I was interested in seeing the old lady bring out a portrait of a son that is in the army. He was the idol of her heart. But he was exposed to the chances and horrors of war. This grieved her soul. Her aged eye brightened, a tear stood there, a monument of the fond, undying affection of a mother's heart. A bereaved mother alone could tell her feelings; yet there was pride in her heart, a mother's pride, as she spoke of him as being a good boy. There was also a hope there to which she fondly clung, and that hope was that he would yet return. For this she prayed day by day, and God has pledged himself not to turn a deaf ear to the widow's prayer.

We dined at Bro. John Oman's. The skiff has now arrived; we have a mile and a half of water to cross; but this river is not so rough and turbid as the Missouri River. There seem to be no snags in it as far as I can see. I raise a prayer to God for our safety and enter the little skiff with Bro. John Shippy and the brethren from Manti. My fears subside after sailing, or rather rowing, a hundred rods, perhaps, I took my miniatures from my pocket, gazed once more on the features of my wife and family, offered up a prayer, and plied our way to Nauvoo. We land all safe and thank God. We called at Bro. Austin's. They were all glad to see us. They had been on Beaver Island, but escaped from the same and now received the gospel. His son-in-law and daughter are with them. They have also a daughter about seventeen years of age, perhaps; a beautiful girl and a sweet singer. Sr. Moore, the married daughter of Bro. Austin, gave us an outline of the dark, nefarious deeds of Strang and his associates. We visited the mansion. The

wife of the martyred Joseph lives here, with David, and Alexander and his wife and their little child. They keep travelers and boarders here. Sr. Emma is just such a woman as I thought she was. A woman of staid appearance, very intelligent, in fact she appears to come as near being a good woman in every sense as you will generally meet. She has been handsome, and to-day she is a very good looking woman for a woman of her age. She will be sixty years of age next June. David, her youngest son, is tall and slender, was eighteen years of age some time last November, I think. He is a very intelligent young man, of light complexion, blue eyes, of a warm temperament, quick perceptive powers, rather impulsive I should judge, but kind, generous, enthusiastic, and, I understand, very obedient to his mother. He is a natural poet, very gifted indeed, and he is truly entitled to the epithet, of "Sweet singer of Israel." My acquaintance with him yet is limited.

This evening I and John Shippy had a short debate about the offices of prophet, seer, and revelator and translator. He contended that the blessing spoken of in the sixteenth paragraph of the one hundred and third section of Doctrine and Covenants [later editions 107:18] was not necessarily to be given to Joseph, but thought those blessings were to be divided among all his brothers, because it mentions his posterity. I contended that all these blessings were to be vested in one, and that one the eldest son, because it says the blessing shall be put upon the head of his posterity, and the oldest of course is the head. And Jacob said it should be upon the top of the head of him that was separate from his brethren. Again in the third section and forty-second paragraph [later editions 104:42] we are told that the *duty* of the president of the office of High Priesthood is to be a seer, revelator, a translator, and prophet. Now, it could not be the duty of any one to be this if God did not make them this. The fact that a duty

Jour 2

is enjoined upon us implies the power to act in that duty; and no man can fulfill that duty unless God has made him what is expressed in this paragraph. Hence, if Joseph is president of the church, he must also be a prophet, seer, revelator, and translator, or he can not perform his duty.

Sr. Emma and David and several other Saints came in and they sang some of the songs of the "Sweet singer of Israel," and verily they did my soul good. I wished my family were here to listen to the same. I slept with Bro. John Shippy at the mansion.

December 23. Very drizzly, wet day. I wrote a letter to my wife that would make her heart rejoice; also a short one to the Glenwood Branch. Joseph is now come home. He was away yesterday, and to-day until eleven o'clock. I dined with him. He had received a letter from Carson Valley, from an Englishman, formerly a Baptist, requesting that the gospel be sent to his friends in England and Australia. It breathes a noble spirit. He says he has pledged himself and his earnings to the work of the Lord. He expects by next summer to have five thousand dollars, and to spend it in the work. John Shippy received a letter from Canada, and a mighty miracle God has wrought there by healing an old, decrepit man, and making him to leap with the agility of a man of twenty-five, and it was by the power of God through the gift of tongues and interpretation. Praise God all ye his Saints.

Nauvoo is to be built up again; so says the Spirit through the gifts enjoyed here.

This afternoon I witnessed the baptism of the two brethren that came with me from Manti. They were immersed in the "Father of Waters," (*i. e.*, Mississippi,) by President Joseph Smith. We held a meeting in the house occupied by Bro. Austin. I spoke a little and John Shippy preached, after which we confirmed the two brethren.

I am aware that —— borrows a great deal of trouble; and I fear is not so wise as he should be for the position he occupies. I am sorry to learn that there is considerable influence against him here, even among the Saints. His forwardness in trying to gain favor for Zion by persuading young men to enlist in the war, has closed up the hearts of mothers and sisters against him, and they feel that they owe their bereavements to him. I thank God that no mother mourns a son, no wife a husband, nor any child a father through my counsel or influence. I believe if any man thinks the Saints ought to enlist in this war, he should himself set the example. I understand that up to this time the brethren that have enlisted are preserved. I slept at the mansion with Bro. Shippy.

December 24. The Manti brethren are leaving to-day for home. Brn. Joseph Smith and Alexander Smith rowed them over the river in their skiff. I went along with them. On the Montrose shore I saw John A. McIntosh. Poor old man. He heard I was at Nauvoo and had watched every skiff that crossed to see if he could see me. He heard my voice when I was away on the water, before I knew him, and knew me at once. I was glad to see him. I stopped on the Montrose shore with him. I went with him to Nashville and preached in the schoolhouse. He also spoke. We slept at Elder William Anderson's.

December 25. We ate a splendid Christmas dinner at Sr. Hemenway's, of Nashville. It is within sight of Nauvoo. It rained very hard all day. Sr. Hemenway presented me with a ten dollar gold piece. I wish Lizzie was here that I might "wipe her eyes with it." If that would not dry them, my presence would do it. I wonder where my loved ones are eating their Christmas dinner. I think the branch is all together at one table. They talk about Charles, and Lizzie's eye is moistened with a tear; but that tear is sanctified by a fer-

vent prayer for me. My Alice and George remember me, too, and they join in the heartfelt wishes that linger on every lip around that well-filled table, for my prosperity. To-night I preach in Elder Anderson's house. The people seemed loath to leave, and when they did leave, young and old must shake my hand and wish me the protection of God, although they were not in the church. I slept at Elder Anderson's, close by the river side, in a good stone house. Every one admired the likenesses of my loved ones at home. I have eaten piles of apples this Christmas.

December 26. William Anderson and John A. McIntosh went with me to Montrose and over the river to Nauvoo. Here I met Davis H. Bays and wife on their way home. She met with a very cold reception from her relatives, and all in consequence of Mormonism. And Davis thought of leaving her among the Saints and fulfilling his mission; but I advised him to take his wife home. I saw she was cast down and longed for home. He promised me he would if it was her wish. I know it was her wish, and that was Joseph's mind, too. They started home to-day. I went with Bro. Joseph through Nauvoo. I visited the ruins of the temple. Only one small fragment is standing, and that stands in bold relief above all the other buildings. It is magnificent in its desolation, even. I went to the post-office, but there was no letter from my Lizzie. Twice I had been disappointed. Why does it tarry so long? Has Lizzie forgotten to write? No! Sooner will her heart forget to beat than she will forget to write to her Charley. Is she sick? Are my children sick? No, I trust not; but the mail tarries. It knows not that a husband's and father's anxious heart is longing to be comforted with the precious tidings it bears, and hence it tarries, and I still impatiently wait. To-day I dined with Joseph. They expected me yesterday. Joseph has encouraged me with fresh hopes of soon again

clasping my family to my bosom. He tells me as soon as I find that I am going to stay long in England, and can get the means, or the church can find the means, I have the privilege of fetching or sending for them.

December 27. Bro. Moore very kindly took me, in company with Bro. David and others, with his team around Nauvoo. It has occupied, or rather covered an area of some three or four miles square. Many excellent buildings are crumbling down for want of occupation; and where there was a population of twenty thousand people nineteen years ago there are but about fifteen hundred now. Truly this is one of the waste places of Zion, and as truly as God has spoken, it will again blossom as the rose and bloom as the Garden of God. I think of settling here when I return from the East; for I have never seen a place more deserving of the appellation of "Beautiful" than this down-trodden Nauvoo. In passing by the temple ruins, David remarked there were only three pillars standing in perfection, and one that was broken off. So there are but three brothers of us and one is dead, Frederick; Joseph, Alexander, and David Hyrum alone remained. Says he, "There are three stars left, and there are three missionaries going to England." I replied, "One of the stars has one of its points broken. The other is all broken and only one remains in perfection." I must here add that I have not heard anything either from Bro. Jason or Samuel Powers, at all. Lizzie, will you not pray that I may not become a broken or obliterated star; but that I may shine brighter and brighter until the perfect day? The other evening David came over and sang and played some of his pieces for us. He is all life, full of poetry, of a very sensitive nature, but I notice that he studies his mother's wish in all things. He is passionately fond of Joseph. The other day he remarked, "Who is there that can live a year with Joseph and not love him? Bro. Jens Gorgenson (a Danish man) has been teaching that David will come

out and lead the church instead of Joseph. This hurt David much; and he told him to his face, it was false, and he must never utter the words again.

This evening I went up into Joseph's music-hall to hear the Nauvoo Eagle Brass Band play. They are not Mormons. Joseph enters freely into conversation with all classes of men, and I very frequently hear the familiar remark, "Good morning, Joe"; "Good evening, Joe"; or, "Well, Joe, how are you"; not in derision, but in a friendly, familiar manner by all. He bears the best name of any man in Nauvoo. He is justice of the peace, and as such wields a wholesome influence over the community. He makes no parade about religion or anything else, but keeps on the even tenor of his way. His religion consists in acts more than words.

Sunday morning, December 28. Three weeks from home and no letter yet; and I must not wait for another mail, as it only comes in three times a week. Oh, how I wish to hear from home! But I will not borrow trouble. I left them in the care of my Father, and he will preserve them from all harm, and there will nothing happen to them but what will work for their good. They are preparing for meeting, and when they are in meeting with the dear Saints, I shall be assembled, too; but not personally with them, but our prayers will mingle before the same bright throne, and God will hear and answer us. Yesterday I bought me a new pair of gray flannel drawers, and Sr. Austin washed my old ones. These people are very kind to me and I want them remembered by my loved ones at home. We have lovely, warm weather, a little frost at night, and all the people say they never knew such a mild winter in this country. John Shippy brought me eleven dollars and thirty cents from the String Prairie Branch for the mission. Joseph says he would be glad if some good, exemplary people would come and settle in this place and around here; but he

thinks it would not be wisdom for people who are suitably fixed to break up their homes until the word of the Lord comes to that effect. He would advise all to improve their property so as to make themselves comfortable. And I think this is good policy. The faith of the Saints in this region is very strong that God will soon bring back Zion and cause her waste places to be built up. Amen.

Afternoon. Bro. Joseph gave me a letter to a friend in Sing Sing, New York. He also gave me a letter of recommendation to all Saints. I preached in Bro. Austin's house. Bro. Joseph bore testimony. This branch is small, numbering eighteen, but is onward and upward in its progress. The sun is sinking behind my Lizzie's home. May peace be there. Alexander Smith is not so tall as David, nor so heavy as Joseph. Is of light complexion, free and sociable, intelligent, and takes a great interest in the work. His wife is a pretty, neat little body, and in the church. All three of them are working men, but David also goes to school. I never saw a family pay more respect to their mother than all three do. Joseph's wife is a very good-looking woman, and apparently possessing a good share of intelligence, kind-hearted, and also a little proud, and appears to care but little for the truth. Joseph never agitates her mind on the subject, but leaves her to think for herself. She is no doubt a good wife, and she treats the Saints well.

I leave here in the morning, and my heart again feels lonely. I form new attachments and must now leave them, and this calls to my mind my leaving of home, and always makes me feel sad and heavy. I am going further from my home, but duty calls, and the God I serve will restore me to their arms again, and not a link of our family chain will be broken. My mother, God bless her! I think of her. She has no doubt looked across the prairies many times for me; but mother, duty has

called me other ways, and I must wander as one of the swift messengers to the nations of the earth, and may never see thee more on earth, but hope to meet thee in the land where the weary rest, where all is light, life, peace, love, and eternal joy. Yet something whispers me we may meet again on earth. A respite from my labors may be granted me; if so, then I will see my mother. May heaven's peace and joy be in thy soul, and make thy last days thy brightest and best on earth.

Sunday night. I have just returned from a pleasant visit to Sr. Emma, at the Nauvoo Mansion. We had some good singing. She is a good singer. David showed me his drawings. They are really good, and evince a large share of genius in the artistic line. They seemed pleased with my visit. Emmá blest me with her hearty God-speed. I wished my family were here to enjoy their society. I can not think how men can be so base as to misrepresent a woman as the Brighamites have misrepresented her. A woman that has trained up her children in honest industry and virtue, so that none that know them can bring the first accusation against them, could not be otherwise than a truly noble, god-like woman. And let their cursed lies fall into the bosoms of those that have defamed her. The people of Nauvoo hold her in the highest esteem, and it only requires acquaintance to prove it to all.

Monday morning, December 29. I have bidden adieu to the people in Nauvoo. I have taken the last look at the ruins of the Nauvoo Temple. The people here have treated me with kindness, and they are sorry to part with me. I have been among them a week. They are good people, but not blessed with much of this world's goods. Bro. Joseph is taking me out to Colchester in his wagon, the distance of thirty miles. We have some interesting conversation. He does not believe his father ever practiced polygamy, and he gives good reasons for it. He says there were several young women lived at his

father's house, but they were destitute of homes. They were not his father's wives. If they had been it is probable some evidence would have been visible, especially as we are told that polygamy was instituted to bring forth a holy seed, and surely no means would have been taken to have prevented this result. But he knows that none of these females had children until 1846, which was nearly two years after Joseph's death. As for Eliza Snow, it is reported that she had a child by Joseph; but he knows that she never bore children while she was in Nauvoo, which also was about two years after Joseph's death. The Brighamites claim that Joseph has a son in Utah, but this is equally false.

The weather is very cold this morning. Farewell, Nauvoo; farewell, friends; but my mind wanders farther west than this, and I gaze upon the beauteous features of my Lizzie and our children and say, Farewell, ye loved ones; further still I wander from you, having received no news from you since I left twenty-four days ago; but I have made provisions for it to be sent on to me at Bishop Rogers' when it arrives here. The roads are very muddy. The lands hold the wet so much longer here than in Western Iowa. Not a speck of ice is to be seen in the Mississippi River. We have traveled ten miles. We stopped, to dine at the house of some English people by the name of Stevenson. We have had a good dinner, and an old-fashioned English pork-pie was done justice to, also some apples. The people are not willing I should leave to-day, so I have to stay here and preach to-night. I and Bro. Joseph preached. It stormed, so that but few people attended.

December 30. We went to Colchester, or Coal Chester. We dined on the way at Joseph's cousin's, a man named Salisbury. Coal Chester is so named from the fact of its being a coal country. The land is more rolling than it is about ten or fourteen miles from Nauvoo. But the roads are very bad indeed, and the snow (for it snowed to-night for the first time on my

journey from home,) made it very bad traveling. We slept at Mr. Milliken's in Coal Chester. The man's wife is a sister of the Martyr Joseph, and looks much like the portrait I have seen of her mother, and she is called by the same name, Lucy. They have a little child that has been burnt lately; they have to nurse it night and day.

December 31. This morning about five o'clock I bade farewell to Bro. Joseph and took the cars for Sandwich, about one hundred and fifty miles distant. But I have forgotten to say that a Scotchman by the name of Archibald Morton came to see us in Coal Chester, told Joseph he wanted to be baptized when it was convenient, and he gave me two dollars to help me on the way.

I was now alone again, wending my way from those I love. I stole a look at their portraits, and the look of love that I saw there cheered my lonely heart. It was filled with joy, and a prayer for their welfare from its sacred altar went up to heaven.

This country is a beautiful country indeed. More thickly settled than Iowa. It is necessary that a traveler should understand that there were various class carriages which vary in their prices. I did not know this, and had to pay fifty cents more than I should have done. There was no distinction made on the cars in Iowa, but there is here. I arrived in Sandwich about two o'clock in the afternoon. I heard that Bishop Rogers was in town. I found him. I bought me a new Bible for eighty-five cents,¹ and a pocketbook for one dollar. Went home

¹Some years ago Elder Derry presented us this Bible, and it is now before us, preserved as a much-prized memento. On the fly-leaf, in the well known handwriting of Elder Derry, is the following:

"Charles Derry's Bible, December 31, 1862. Sandwich, Illinois." Following this in Pitmanic shorthand is the following verse, doubtless the composition of Elder Derry.—EDITOR.

Companion of my lonely hours,
Instructor of my soul,

with the Bishop, who was right glad to see me. His heart is right in the work; but he had been cast down because he had learned that it was very doubtful whether Jason W. Briggs and Samuel Powers would go to England or not, on account of their temporal affairs. But his heart rejoiced when he found I was bent upon going unless the Lord stopped me, or permitted the Devil to do it, which I do not think he will do. I left home intending to go, and by his help I will go ere I return home, and he has answered my prayer hitherto and opened my way before me, although I have never asked for a cent or even the privilege of a ride. My expenses to this place *in toto* are nineteen dollars and thirty-two cents; and I have now left thirty-two dollars and twenty-five cents; besides six dollars that I sent home by Bro. Blair. This was private gifts by strangers and a few known friends. Then surely the Lord has blessed me. But everybody wants me to stay; but I tell them my course is onward. If I was going to stay long on this side the ocean I would soon be at home. Duty calls me onward, and I must go, in order that I may soon return to my family or have them with me. When I have filled my mission Joseph

I love to cull those fruits and flowers,
That in thy borders grow.
I love to drink thy precious streams
Of life, and light, and love;
And bask within thy heavenly beams,
That light my soul above.
Oh, may I have that sacred guide,
By Jesus promised here;
And may I in thy laws abide,
And worship in thy fear;
That every truth may be revealed
Into my darkened mind;
And every good instruction sealed,
By his own power divine.
So shall my feet be ever found
In duty's sacred path;
And my poor heart with joy abound
Through holy gospel faith.

wants me to live either at Nauvoo or near it; and unless God orders otherwise I shall do so.

I met with Bro. Lanphear at Bishop Rogers'. I saw his daughter that is lately married to the Bishop's son. She is a mere girl, about fifteen or sixteen, a very pretty and good girl, but too young for a wife. She will be worn out before she has half filled her days.

Well, I made them all acquainted with my jewels at home. Bro. Lanphear remembered them well; and then I retired to bed.

Thus ends my journal to this place, and thus ends the year 1862. My letters will no longer bear that date. It has passed with all our deeds; and oh, may they not be remembered against us. May God assist us to improve the new-born year. The past has witnessed the parting of myself from my wife and children to preach the gospel in its purity to my fellow men in England. May the present year behold the fulfillment of that mission with honor to myself and especially to the glory of God; and the meeting, happy meeting, that shall take place between me and my loved ones at home! May God bless them all; and may this journal comfort their hearts, and may they have a good New-year; for this I pray in the name of Jesus Christ, Amen.

January 1, 1863. I am well and hope you are. I have had no letter since I left home. Oh, how I do wish I could get one from you. I have just taken a look at you.

(To be continued.)

I want no monument of stone or marble. Let my children plant at the head of my grave a pecan-tree and at the foot an old-fashioned walnut. And when these trees shall bear let the pecans and the walnuts be given out among the plain people of Texas so that they may plant them and make Texas a land of trees.—Governor Hogg.

BRIEF GLIMPSES INTO A CENTURY OF THE PAST.
NO. III.

BY MRS. M. WALKER.

(Continued from page 41.)

First find thou Truth, and then—
Although she strays
From beaten paths of men
To untrod ways—
Her leading follow straight;
And bide thy fate;
And whether smiles or scorn
Thy passing greet,
Or find'st thou flower or thorn
Beneath thy feet,—
Fare on! nor fear thy fate
At heaven's gate.

—William S. Shurtleff.

In our research into the past for the purpose, if possible, of discovering the character of the man Joseph Smith, we have sought to know the real man by evidence of the disposition manifested by him in his private relations—the home life not lived before the public, and not open to their scrutiny. But, like all other men who follow a public career, Joseph Smith had a public life, a life open to the world, and which the world had a perfect right to scrutinize, to weigh in the balance and approve or condemn, according to the preponderance of truthful evidence. It was early in the nineteenth century that he claimed to have had communications from angels, and visions in which he saw and talked with both the Father and the Son. These visions were published to the world, without the slightest attempt being made at concealment. How are such claims as these to be tested? Have we any means of doing so?

If Joseph Smith laid claim to having received knowledge of future events—which he certainly did—two infallible tests were open to any one seeking to know whether he spoke as one

to whom God had given authority, or whether he was a deceiver and spoke presumptuously of himself. They could either accept his message—yield obedience to the same, and receive a witness of its truth direct from God, or they could await the revealments of time. Both methods, under certain limitations, were scriptural, hence were right. The former method, the method enunciated by Christ in John 7:17, was accepted by thousands who claimed to have received a knowledge for themselves that the Lord had sent him to declare this message. In turn these bore the same message to other thousands, who, through obedience, claimed to have received the same witness and assurance that they had not followed any cunningly devised scheme of man. Among these witnesses were many of the bone and sinew of the land—many of the stanch sons and daughters of Puritan ancestry—men and women who loved truth and hated a lie.

The latter method, the method given in Deuteronomy 18:22, namely: “When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him,” was followed by other thousands, some of whom passed into eternity while waiting, and others doubtless had forgotten the message while they waited. But despite this, God had spoken, and the message was confirmed by being fulfilled.

It is not our intention to enter into details, as this article is intended as but a glimpse into the century in which this man was born, declared his message, and sealed it with his blood; hence we will notice but one prediction; but that of itself is one so prominent that none can say “it was done in a corner.” or, “hid under a bushel.”

Years before the late Civil War deluged our country in blood,¹ Joseph Smith delivered a prophecy, not only foretelling

¹ 1832.

this event, but naming the very State in which the rebellion would begin, and the arming of slaves and marshaling them against their masters for war. Indeed, so plain and accurate was his forecast of this now historical event that it might well have been claimed of him as it has been claimed of his fellow prophet Daniel, that the prediction was written after the events had occurred. But unfortunately for this theory, facts are stubborn things, and Joseph Smith had sent this prediction broadcast over the land while yet the events which it foretold were in the womb of the future.

As early in the century as 1833 we find that God through Joseph Smith declares to the world: "It is not right that any man should be in bondage one to another, and for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up for this purpose, and redeemed the land by the shedding of blood."

In harmony with this great truth—a truth for which you will search elsewhere in vain to find so plainly revealed—Joseph Smith [in 1844] counseled the rulers of our nation to purchase the slaves and set them free. This counsel was not heeded, but in due time God stretched forth his strong arm and set them free. And as there passes before our mental vision the panorama of events which have followed, we can but feel that when God established the Constitution of our country, the death-knell to tyranny and oppression, as well as human slavery, was sounded. The unlooked-for humiliation of Russia—that monumental nation of infamous and cruel tyranny—the arousing of China from her stupefied dream of ages—a dream of bondage, oppression, and enslavement of vast millions of God's creatures—the fostering hand of our own Government as extended to Cuba, her firm maintenance of the Monroe doctrine and the haven of freedom she years ago bore to Japan, the then obscure nation whom God chose as his

instrument to humiliate Russia and help largely in the awakening of China, pass before us in rapid succession. And later yet, and most wonderful of all, the bloodless revolution of Turkey, the overthrow of her tyrant, and the establishment of a constitution, all seem to confirm this belief.

But to return to our subject. Joseph Smith might have stood this latter test of a prophet, his predictions might have been verified to the letter, and yet he might not have been sent of God. The truths of heaven are of vast moment. They are of great importance to men. Phillips Brooks has said: "If we could all see, and always see the essential force which is in . . . every true belief, however meager it is, how different our lives would be." But this truth, this testing of the message of one claiming to have been sent by God, was not meager, but of vast importance to man, hence a special safeguard was placed around it.

"If there arise among you," said the Lord, "a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deuteronomy 13: 1-3.

Now the question arises, how as to Joseph Smith? Was his message the old, old one of God to man, or was it something new? Was it the gospel of Christ, or was it a perversion of that gospel? Any one at all familiar with the teachings of this man must know that from first to last his claim was, in the words of Paul to the Galatian saints, "Though we, or an angel from heaven, preach any other gospel unto you than that which we [Paul] have preached unto you, let him be accursed.

. . . But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

"Ah, but," says the objector, "what was the teaching of Christ in regard to the covenant of marriage? Was it that a man might have many wives?"

No, it was not, and neither was this the teaching of Joseph Smith. Christ testified that he who made them in the beginning made them male and female. And because of this he enjoined: "For this cause shall a man leave father and mother, and shall cleave to his *wife*: and they *twain* shall be one flesh."

The law of the church founded by Joseph Smith governing the marriage relation was: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." This was the law to the church in the days of Joseph Smith, and it is the law to the church to-day. Afar in the mountains of the West there exists a church claiming to be the church founded by Joseph Smith, and also claiming that Joseph Smith taught the doctrine of polygamy. Twice in the courts of our land has this claim been proved false, and more recently the evidence before the Senate Committee in the notorious Smoot case has also been adverse to such claims, and as a church we challenge the proof and stand ready at any time to defend the name of Joseph Smith from the blot of so foul a charge, be it brought by whom it may. And if this be not sufficient we ask the reader in all sincerity, Can you recognize such a charge as this as consistent with the character of the boy and man we have (from history which is incontestable) presented to you? Would it be possible for a man in whom existed love and honor for wife and mother to so degrade woman? As a boy his

thoughtful tenderness was far above the ordinary lad, and the witness of the wife of his youth was, "He was ever true to me," and of his son, "I never knew or heard dissension between my father and mother but once in my life and that was in regard to another matter entirely."

Many are now living who have heard words similar to the following fall from the lips of Joseph Smith, the eldest son of the Prophet: "I have ever," he has said, "held it to be among my chief privileges and my duty to so live, so conduct myself, that my life should, in as far as it is possible for one life to vindicate another, be a living vindication of my father. That if any man should be disposed to judge the father by the son, no man should have it in his power to truthfully speak evil of my father because of any evil act or word of mine."

Some have thought this a rather poor ambition for a man occupying the position which he occupies. We have even heard it spoken of as rather a boyish sentiment, an evidence of a want of intellectuality upon the part of the present leader of this people—the earthly head of the church militant. But have not such failed upon their own part to give due consideration to the importance and vital significance of the fact, this which is claimed to be among the dearest objects of this man's life? Let us see?

The eighteenth century, in bringing forth Joseph Smith and his message to the world, brought forth either one of the most stupendous frauds ever sought to be perpetrated upon humanity, or some of the most vital truth ever intrusted to man. Is it then of small moment the character of the message-bearer? When the Son was sent as messenger was it not to make known the character as well as the will of the Father? That Father had not only been heretofore but dimly understood, but his character had been maligned, distorted, and misrepresented by a people professing to be the only ones on

earth having any true knowledge of God. Was it not then a matter of importance that the Son correctly represent the Father, that he by his life and words vindicate not only the message he brought, but the character of the one who gave him that message? We are surely of the opinion that none can deny this fact, namely, the importance of Christ vindicating in his own pure life and teachings the character of the Father which heretofore had been so misrepresented, so little understood.

And this other father, Joseph Smith? He was not divine, not even angelic; but of the earth, earthy. Human, and possessing the weaknesses of human nature in common with all humanity. And yet he was sent with a message from God—sent by the Father to declare truth to this generation which had for centuries been buried and obscured beneath the rubbish and wreckage of priestcraft and superstition. He labored, suffered, and went to a martyr's death, then false shepherds usurped the lead, and the fold was opened by them to thieves and robbers, while the sheep were scattered upon every mountainside, and in every valley lifted up their voices in weeping and lamentation. And when we say this we are not using words unadvisedly. We know of what we speak. Then the iniquity which had been working secretly in the hearts and lives of those who usurped authority over the church began to materialize and come into the light.

But one thing these men knew only too well, and that was that if they expected to hold their usurped positions, they must not at that early stage of assumed authority appear to teach anything which conflicted with the teachings which the church had received from Joseph Smith. But this doctrine of polygamy must be taught—their corrupt souls were demanding it, and if need be, heaven, earth, and hell itself must be moved to its accomplishment.

It would not do so soon after the death of the man who had declared the will of God to be that a man shall cleave to one wife and her alone, for another professing to be of the same faith to bring forth a revelation entirely opposed to this and the thought of a posthumous one did not then suggest itself. But when at a later day it did, it was eagerly seized upon, and when received by a deluded people became a grand stepping-stone to every abomination which followed. From that day to the present people who had once loved Joseph Smith, and who in all sincerity and truth had accepted his divine message (many of them unwittingly) became his most bitter vilifiers, thus helping to fulfill the prophecy, that his "name should be had for good and evil, among all nations, kindreds, and tongues"; or, that "it should be both good and evil spoken of among all people."

"In peril from false brethren," wrote Paul, and perhaps of all perils this is most to be dreaded. At all events since the Reorganized Church first sent missionaries to Utah calling upon that people to repent and turn from their idols, the fight has been on and the conflict between error and truth still rages. The first falsehood hurled at our elders, both by the world and by an apostate church is and has been this one of polygamy.

Let it not be overlooked that in this article we are dealing only in generalities, but notwithstanding this we have not made an assertion which is not susceptible of proof, and which the ministry of our church are not prepared to defend.

And now, if it should chance that any one in reading this article has become sufficiently interested in the subject to have a desire to know who may be justly credited as having had a part, and a prominent one in many of the great changes which the nineteenth century has witnessed in regard to ethics and religion, let us invite consideration of the following brief summary of historical facts:

At the time Joseph Smith began his work there was no church advocating the literal gathering of Israel to their ancient home. Now it is not a strange doctrine.

There was no thought of a Zion of the Lord being built upon this continent. Now it is quite popular, as witnessed in the Zion City of Dowie fame.

The healing of the sick by divine power received no countenance in religious circles. Now there are several organizations which advocate this possibility, and it is finding its way into the more popular churches.

There was then no thought of the second literal coming of Christ to the earth. Now this is a common theory, so much so that we have one church taking upon itself the name of the Advent Church.

Then there was no intimation that any thought of such a thing as there being prophets of the earth. Now to believe in prophets is a very common thing, and the same is true in regard to apostles.

He delivered the most accurate forecast of the conditions that were then future ever delivered by any man, in his famous revelation of the rebellion.

When he consented to run for president of the United States, questionable as the propriety of it may have been, he gave utterance to policies that have since come into prominence. For instance, he advocated the purchasing of the slaves by the Government, and setting them free. Had this been done it would have cost many times less in treasure, to say nothing of the life sacrificed, and the enmity engendered.

And strange to say that sixteen years later from the same State arose a man who first advocated the same policy of slave-purchase, and became the great liberator of the slave.

Many other points might be mentioned, but this, it appears to us, comprises enough to make a strong case.

We remember of reading, in the year 1876, the following editorial in the *Chicago Times*, and as it has been preserved by a friend, we insert it here. If we remember correctly the editor was commenting upon the death of Mr. Rigdon.¹

Mr. Rigdon was a man of good general ability, enlarged general culture, and well versed in natural science. He devoted the latter years of his life to the study of geology, on which science he was an able lecturer. No person had a more intimate acquaintance with Joseph Smith, or had better opportunity to judge the truth, or falsity of the thing he proclaimed to be true. As a Baptist, as a Campbellite, as a scientist, he was regarded as an honest, straightforward man. Only a bigot will accuse him of dishonesty in espousing the doctrines held by Joseph Smith. Mr. Rigdon was not the only person of good repute who gave testimony in favor of Joseph Smith till the end came. The original testifiers of his having the Golden Plates, whereon was inscribed the Book of Mormonism, never indulged in crooked talk in relation to the affair. As recently as last year, two of them were living—venerable men, whose word no person was likely to question in other matters. The widow of Joseph Smith still lives at Nauvoo, respected in the community as a woman of more than ordinary mind, culture and character. Two of his sons are citizens of this State, esteemed by all who know them as gentlemen of the highest integrity.

No one who knows them will deny that the antipolygamy Mormons, or Josephites who are scattered throughout the West, are the peers of other people in honesty, integrity, and truthfulness. It is all very well to sneer at Mormonism, to say that the father of Joseph Smith was an idle vagabond, who stole sheep, and that he himself was a knave or a fool, or both combined, but the question naturally arises, What is to be done with the testimony of this cloud of witnesses, the word of whom in all ordinary matters is taken as readily as the word of any man, and whose oath would send any man to the prison or gallows? Another age will probably ask, Why was not this testimony refuted when those who gave it were living? The truth is, the testimony of these persons must be shown to be false within the next twenty years, or the fact that it was not disproved or even shaken will be a powerful argument in favor of its truthfulness in all coming ages. If there is good and sufficient evidence to substantiate any phenomena ordinarily classed as supernatural, it exists in relation to acts performed by Joseph Smith. Not one of the miracles imputed to the author of the Christian or Mohammedan religions was vouched for by so many witnesses.

Thirty-two years have passed since then, and not only have the two living witnesses of whom he spoke gone into the

¹ Rigdon died at Friendship, New York, July 14, 1876. H. C. S.

beyond, bearing a faithful testimony to the last, but thousands have been added to the cloud of witnesses since then. And it may be the day is not far distant when if the question be asked, Whence came the leaven of all the wonderful changes wrought in the religious world during the nineteenth century? it may dawn upon even the wise men of the earth that Joseph Smith, the Mormon prophet, if permitted to speak could answer. His life was brief and from first to last filled with the most trying circumstances which perhaps any man has ever faced. To-day he sleeps peacefully in his unmarked grave, close to the waters of the mighty onrushing river, beneath whose waves he had buried hundreds in baptism—buried them in the name of the Father and the Son who had given him his authority to act—sleeps peacefully near the shadow of his earthly home, the home to which his remains were brought from the bloody tragedy of Carthage. And recently as we stood there, the words of the poet were borne in upon our soul with a force and pathos never realized before.

“I sing the hymn” to “Pilate or Christ.” And history has yet to speak of Joseph Smith and the influence of his work upon the nineteenth century.

“I sing the hymn of the conquered who fell in the battle of life—
 The hymn of the wounded, the beaten, who died, o’erwhelmed in the
 strife;
 Not the jubilant song of the victors, for whom the resounding acclaim
 Of nations was lifted in chorus, whose brows wore the chaplet of fame,
 But the hymn of the low and the humble, the weary, the broken in heart,
 Who strove and who failed, acting bravely a silent and desperate part;
 Whose youth bore no flower on its branches, whose hope burned in ashes
 away;
 From whose hands slipped the prize they had grasped at, who stood at
 the dying of day,
 With the wreck of their life all around them—unpitied, unheeded,
 alone—
 With death swooping down o’er their failure and all but their faith
 overthrown.
 While the voice of the world shouts its chorus, its pæan for those who
 have won;

While the trumpet is sounding triumphant, and high to the breeze and
the sun
Gay banners are waving, hands clapping, and hurrying feet,
Thronging after the laurel-crowned victors, I stand on the field of
defeat,
In the shadow, 'mongst those who have fallen, and wounded and dying,
and there
Chant a requiem low, place my hand on their pain-knotted brows,
breathe a prayer,
Hold the hand that is helpless, and whisper: "They only the victory
win
Who have fought the good fight and have vanquished the demon that
tempts us within";
Who have held to their faith unsecluded by the prize that the world
holds on high
Who have dared for a high cause to suffer, resist, fight—if need be,
to die.
Speak history! Who are life's victors? Unroll thy long annals and say
Are they those whom the world called victors, who won the success of a
day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians, or Xerxes? His judges or Socrates? Pilate or Christ?

ANSWERED PRAYERS.

I prayed for riches, and achieved success;
All that I touched turned into gold. Alas!
My cares were greater and my peace was less,
When that wish came to pass.

I prayed for glory, and I heard my name
Sung by sweet children and by hoary men.
But ah! the hurts—the hurts that come with fame!
I was not happy then.

I prayed for love, and had my heart's desire.
Through quivering heart and body, and through brain
There swept the flame of its devouring fire,
And but the scars remain.

I prayed for a contented mind. At length
Great light upon my darkened spirit burst.
Great peace fell on me also, and great strength—
Oh, had that prayer been first!

—Ella Wheeler Wilcox.

SETTLEMENT AT MOUNT PISGAH, IOWA.

LAMONI, Iowa, November 12, 1908.

MR. T. P. MCGOWAN, Thayer, Iowa.

Dear Sir: Yours of the 7th of September was received here while I was absent, and my assistant being sick it was neglected, for which please pardon us. I hope that we are not too late to serve your purpose, for we always take pleasure in furnishing such information as we may be able to do on such subjects.

The Church of Jesus Christ of Latter Day Saints, sometimes called the "Mormon" church, was organized in Fayette, New York, on the 6th of April, 1830. Joseph Smith was chosen its first presiding officer, which position he held until his death in 1844.

In the autumn of 1830 missionaries were sent from headquarters in New York to the western country, principally to preach to the Indians, but to also preach to others by the way. These missionaries were Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson.

Pratt had previously been associated with the Disciples in what was known as the Western Reserve, Ohio, and was personally acquainted with one Sidney Rigdon, the pastor at Mentor, Ohio, so called upon Mr. Rigdon *en route*. After a few weeks spent in that vicinity they baptized Mr. Rigdon and many others and organized a flourishing church in the vicinity of Mentor and Kirtland.

In 1831 Joseph Smith and a large part of the church in New York moved to Ohio, and Kirtland became the headquarters of the church.

The missionaries before mentioned moved on to Western Missouri, and a portion of the church soon followed them

there, locating at Independence, in Jackson County, from whence they were expelled by a religious persecution in the autumn of 1833. The body of the church located in Clay County, but subsequently the county of Caldwell was set apart or organized with the understanding that the Latter Day Saints were to have control; consequently they bought out the few settlers there, entered the land, and rapidly settled up the county, and founded the city of Far West, which soon became quite a flourishing place.

All this time the organization at Kirtland was maintained.

Joseph Smith removed to Missouri in 1838, and the settlement at Far West was then considered the central church or headquarters.

Soon after this, friction again arose which resulted in the church again being driven by mob force from their homes. (I am not entering into the causes of these disturbances, real or supposed, as I suppose that is not the subject in which you are interested.)

In the winter of 1838 and 1839 the great body of the Latter Day Saints left the state of Missouri and found a temporary asylum near Quincy, Illinois.

Soon after they purchased two large farms in the vicinity of Commerce (subsequently called Nauvoo) in Hancock County, and there enjoyed a season of great prosperity, the city of Nauvoo at one time having a population of about thirty thousand, and was said at the time to have been the largest city in the state of Illinois.

Large portions of the surrounding country were also possessed by members of the church and extensive settlements made on the Iowa side of the river.

Their former enemies in Missouri were industrious in stirring up their new neighbors against them, and after a few years of comparative prosperity they were again beset by violent opposition.

This culminated in the murder of Joseph Smith and his brother Hyrum by a mob of ruffians at Carthage, Illinois, on the twenty-seventh day of June, 1844. The church then broke up into many factions following different leaders. One of the most bold and unscrupulous was Brigham Young, who with his faction afterwards settled in Utah and has been such a source of trouble to the Government, on account of the practice of polygamy and other questionable things. This practice, by the way, was not taught nor indulged in during the lifetime of Joseph Smith, as the evidence abundantly shows, though Young and his followers have dated the practice back to 1843, doubtless to give this criminal practice the prestige of Joseph Smith's name among those who believed in his claims.

It was this faction under Brigham Young who first settled at Mount Pisgah, in Jones Township.

It was in February, 1846, that the first company of this faction of the church left Nauvoo, Illinois, and started for the unknown West. They suffered much hardship and privation consequent upon their poverty occasioned by their having to leave their comfortable homes with only as much as they could carry with few teams in this inclement season of the year when feed was scarce and roads almost impassable.

Colonel Kane, in a paper read before the Historical Society of Pennsylvania, March 26, 1850, thus describes their privations and sufferings:

Under the most favorable circumstances, an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous. But the pioneer company had set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged northwest winds, such as sweep down the Iowa Peninsula from the ice-bound regions of the timber-shaded Slave Lake and Lake of the Woods; on the bald prairie there, nothing above the dead grass breaks their free course over the hard-rolled hills. Even along the scattered water-courses, where they broke the thick ice to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp-fires, the first luxury of all travelers; but to men insufficiently furnished with tents

and other appliances of shelter, almost an essential to life. After days of fatigue, their nights were often passed in restless efforts to save themselves from freezing. Their stock of food also proved inadequate and as their systems became impoverished, their suffering from cold increased.

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

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

In this toilsome and painful way did they pass the remainder of the winter and spring, until the twenty-fourth day of April, 1846, when they arrived at Garden Grove in Decatur County.

From the journal of Elder Orson Pratt, one of their leading men, we quote as follows:

April 24. Yesterday, we traveled about eight miles, to-day six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement, and open farms for the benefit of the poor, and such as were unable, at present, to pursue their journey farther, and also for the benefit of the poor who were yet behind.

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

This town sprung into existence as if by magic, and while some remained others moved on. Garden Grove was maintained as a station for the migrating Saints until about 1852. Some were almost constantly leaving for the West and some arriving from the East.

On May 11 the pioneers moved on, leaving a colony behind. Elder Pratt's journal contains this entry:

May 16. This morning, at four o'clock, I started out on foot and alone, to hunt, and also to look at the country; I traveled about ten miles to the south, and found myself upon the main branch of Grand River. No game or wild animal of any description to be seen, having been thinned out by a tribe of Indians, called Pottawattamies, whose trails and old camping-grounds were to be seen in every direction. I returned again to camp, getting back about half past twelve o'clock, having traveled on foot upwards of twenty miles before breakfast. P. P. Pratt had in the meantime, been some four miles to the west, and found a very beautiful grove on the east bank of Grand River, on high ground, and we resolved forthwith to proceed to the same with our camp. We arrived a little after sunset, and turning our horses and cattle out to graze, we proceeded to fence in small door-yards in front of our tents, to prevent the cattle from soiling the same, as the ground was still muddy.

May 17. We determined to wait here for the main body of the camp which were but a few miles in the rear. I succeeded in catching a few fish with the hook, from Grand River, which was quite a rarity to us wanderers in a wild country, especially as we had now for several months been deprived of the luxuries of life.

May 18. To-day, P. P. Pratt and myself went back a few miles on horseback, to see if we could not discover the main camp. After going some eight or ten miles east, we saw them traveling some three or four miles to the north of us, having either lost our trail or looking out for a better one. They were at such a distance from the course to our camp, that we concluded to return the nearest route to our tents, and upon our arrival, we immediately dispatched a messenger with a fresh horse to the north, to inform the main camp where we were. This evening the most of them arrived, and encamped by our side.

May 19. The Twelve, with some others, went out several miles into the regions round about, to view the country. We found the same broken and hilly though well adapted to farming. We concluded to form another settlement here, for the benefit of the poor, and such as were unable, for the want of teams, to proceed further. Accordingly, the camp commenced building houses, plowing, planting, and fencing in farms. An immense quantity of labor was performed in a very few days. And the place in a short time began to assume the appearance of an old settlement. The ground being more hilly and elevated than the prairies over which we

had passed, we concluded to call the place Mount Pisgah. Towards the latter part of May, the most of the Twelve, with large companies, proceeded on in a westerly direction. I remained at Pisgah until the seventh of June. During my stay, many large companies arrived from Nauvoo, the most of whom passed on, a few stopping at the settlement.

Such is a brief history of the settlement at Mount Pisgah in 1846. It is impossible to tell just how many were there at any given time, for, as indicated, companies were coming and going frequently. The place, like Garden Grove, was maintained as a recruiting station for the hosts from Nauvoo and foreign countries until about 1852.

Among this pioneer company were Brigham Young, Orson Pratt, his brother Parley, Bishop Miller, and many other leading men.

Finally this faction of the church all passed on to the valleys of the mountains save those who dissented from the rule of Brigham Young and dropped out by the way.

The Latter Day Saints, who are now quite numerous in this section of the country, are not members of this faction, but belong to the original church which maintained local organizations in different localities throughout the States during the dark days, and finally in 1853 reorganized the general body, and in 1860 chose Joseph Smith, son of the founder, as their president, whose right they believed it to be by divine appointment. The headquarters of this original church is now at Lamoni, Decatur County, Iowa, where they maintain church offices and sustain the largest publishing house to be found in Southern Iowa.

Respectfully,

HEMAN C. SMITH.

LOCAL HISTORIANS.

HISTORY OF EASTERN, CENTRAL, AND NORTHERN MICHIGAN.

(Continued from January number, page 69.)

CHAPTER 5.

After the Inspired Translation was published and began to be circulated, a cry arose among people who were outside the church and not very friendly to it: "A new Bible! A Mormon Bible! It is something secret. Those people just keep it among themselves, and do not let non-members see it. They preach from it, too." But, be it remembered, when the church was organized in 1830 it took for the standard books of the church the King James Translation of the Bible, the Book of Mormon, and Book of Doctrine and Covenants.¹ Again, when it was reorganized in 1860, it took the same translation of the Bible, together with the Book of Mormon and Book of Doctrine and Covenants, as the standard books of the church, and preached from the same. The Inspired Translation, by Joseph Smith, was published in 1869,² and, of course, we do have it among ourselves, but not exclusively. It is for sale to all who wish to buy it, whether members or non-members. There is not any secrecy about it. Our ministers preach from the King James Translation of the Bible, as that is the standard book of the church, as mentioned above.

This year (1869) seemed to be a prosperous one for the church throughout the world generally. The Inspired Translation was printed and published, the *Zion's Hope* was born, the

¹ The Book of Doctrine and Covenants was not published until 1835, but when published it contained some revelations received before April 6, 1830. H. C. S.

² The Inspired Translation was first published in 1867. H. C. S.

Herald was enlarged, and at the April conference a committee was appointed to arrange and compile a better, larger, and more perfect hymn-book. An extract from the minutes reads as follows:

The compilation and publication of a new hymn-book was authorized; and upon motion, the president appointed a committee of three, consisting of the following named brethren, to collate and compile said book: Mark H. Forscutt, David H. Smith, and in case of his absence before the compilation of the work, Bro. Norman W. Smith; President Joseph Smith, by vote, was one of said committee.—*HERALD*, page 280.

Elder Edmund C. Briggs was the president of the Michigan Mission, which included Indiana, Ohio, and Canada.

Things continued in 1871 about the same. Elder Briggs was still in charge. No great changes were made except that the work in Michigan began to widen, and found its way into Mason County. By the urgent request of Bro. James Drown, who resided there, Elders Henry C. Smith and Asa S. Cochran did some more preaching, baptized eight, and organized a branch of fourteen members, known as the Sherman Branch. Sherman is in Mason County, not far from Ludington, between what is now called Freesoil and Ludington. This is where Bro. Jacob Kaplinger first heard the gospel. He walked night after night, through mud and water, a distance of about five miles, making ten miles all told, and after arriving home told it over as best he could to his wife, who believed it, and when he was ready for baptism his wife was also ready to obey, although she never had heard a sermon.

Shortly after the elders returned home they received word to return to Sherman Branch if they could, as others were ready for baptism.

In Michigan there were now over one hundred members and five branches.

Edmund C. Briggs came to the Sherman Branch in 1871 and baptized fifteen or eighteen.

He had been laboring in Grand Rapids, but went to the

assistance of the Sherman Branch, remaining there twenty days during the month of July, and preaching twenty-one discourses. Some of those baptized heard the word for the first time while our worthy brother, Henry C. Smith, was preaching in that county the previous winter. Others heard it for the first time during the sojourn of Elder Briggs.

The following is an extract from a letter by Asa S. Cochran, which was published in the *Herald* of September 15, 1871: "Members of the reorganization may now be found in the counties of Allegan, Berrien, Branch, Cass, Chippewa, Kent, Muskegon, Mason, Iosco, Shiawassee, and Van Buren, in this State."

In some of these counties there were only a few members, as for instance, in Iosco County there were only two, namely Charles W. Conat and wife, then residing in East Tawas.

There were at this time only thirty members of the Quorum of Seventy in the entire church.

In 1872 Elder Briggs was president of the district and Asa S. Cochran secretary. Labor was performed in the district occasionally by the following named ministers: Edmund C. Briggs, Asa S. Cochran, Horace Church, Orlin B. Thomas, George H. Bailey, Daniel R. Baldwin, William H. Reynolds, Henry C. Smith, John E. Hopper, Edmund L. Kelley, Harvey S. Dille, Isaac A. Bogue, Samuel V. Bailey, and others, the most of whom were branch officers. None of them are now residents of Michigan, the most of them having moved to Iowa, Illinois, Missouri, and other States.

In March of this year Edmund L. Kelley preached in East Tawas, with but little success, the people being prejudiced.

The church now began to send missionaries to foreign lands, as seen by editorial in *Herald*, volume 19, page 272:

The *Herald*, volume 19, number 11, came to us dressed in mourning over the death of Elder William Marks, counselor to President Joseph Smith. Elder Marks was an elder in the

church in the days of the Martyr, and was president of the stake at Nauvoo.

At the April conference, William H. Kelley was requested to labor in Michigan as well as Indiana and Minnesota.

Edmund L. Kelley reports that he did some preaching at Port Sanilac, Michigan, but there were no members there to assist. In the same letter to the *Herald* he says: "Some good was done at East Tawas; Bro. Charles W. Conat is at work there heart and hand."

About this time (1872) Elders Duncan Campbell and Robert Davis came from Canada by direction of the Spirit and labored in St. Clair County, baptizing nine persons, and organized a branch, leaving it in charge of Charles W. Blanchard. Two of the nine baptized have since moved to Canada.

Bro. Robert Davis afterward made frequent visits to St. Clair County and preached for the Saints there. Several members were added to the church by baptism, and altogether the year was a very successful one for Michigan.

Some of the members of other faiths now began to be aroused. Some would publicly meet the Latter Day Saints in discussion, some would circulate false stories about them, while others would write about "Joe Smith and his golden bible," publish it in newspapers, and, coward-like, hide behind initials or fictitious names instead of placing their own signatures at the end of their productions. Wherever they were given a chance our ministers were always ready to answer in the same paper, but frequently the editors of the papers were men of biased opinions who would not allow our elders to make a reply to be published in their papers, so our ministers would send their replies to the *Saints' Herald* for publication. One man, of East Saginaw, signing himself "J. F. D.," wrote an article headed "The Mormon church," and had it published in the Detroit (Michigan) *Tribune*. In this article he made some misrepresentations; so Elder William H.

Kelley, of the Latter Day Saints, took up the cudgel in defense, and had his reply published in the *Saints' Herald* of January 15, 1873, volume 20. Suffice it to say he presented the matter in a very satisfactory light, and in a candid manner, to the satisfaction of many, and, as may be imagined, in quite a different light from what "J. F. D." did.

In the *Herald* of February 1, 1873, there appeared the following letter from Michigan:

EAST TAWAS, Michigan, January, 1873.

To the Michigan Saints: We are all well. Hope those we have written to will reply. We have prayer-meeting once a week, and a Sunday-school of twelve scholars; there are four baptized Saints in this vicinity, and no officers of the church among us; we would like to see an elder here very much, but I can do but very little this winter towards bringing one, as I lost my store by fire December 26, 1872. No insurance.

Your brother in gospel bonds,

CHARLES W. CONAT.

The conference of the Michigan District was held at Coldwater, Branch County, on November 9, 10, and 11, 1872. Elder Edmund C. Briggs was president of the conference. At that conference Elder Henry C. Smith reported that he had baptized four. Elder William H. Kelley reported having labored since the June conference at Hopkins and Coldwater; and in company with Elder Edmund L. Kelley had visited St. Clair Branch; had been at Port Sanilac, Lexington, Lapeer, Lansing, and Eaton Rapids, and preached in the above mentioned places as opportunity offered. From Eaton Rapids they went to Galien. Elder Edmund L. Kelley left there for Iowa. Leaving Galien Elder William H. Kelley visited Lawrence and returned to Coldwater. He reported being not at all discouraged.

Elder Duncan Campbell, who accepted the gospel in Ontario, reported having been engaged in the work about one year, had raised up the St. Clair Branch, and come to the conference to meet with those more experienced in the work.

Elder Robert Davis, of Canada, bore testimony to the work;

said he had been in it some four years, and had been ordained some three years; had baptized some fifty or sixty, and preached the gospel to a considerable extent.

CHAPTER 6.

The *Herald* of March 1, 1873, came to us dressed in robes of sorrow, mourning the death of Bro. Samuel Powers, of Beloit, Wisconsin, of the Quorum of Twelve who passed over the river into the spirit world, on Monday, the seventeenth day of February, his remains being laid peacefully away on the 19th. Elder Powers was one of the brightest men of the church. It is said that death loves a shining mark, and it was certainly true in this instance. Truly death is no respecter of persons. Of him the *Herald* says: "Bro. Powers was one of the best and ablest men of the church," and "his rest must needs be glorious."

At the General Conference of April Brn. William H. Kelley, Thomas W. Smith, Alexander H. Smith, John H. Lake, Joseph R. Lambert, James Caffall, and Zenos H. Gurley were pointed out by commandment to be chosen into the Quorum of Twelve. The five first named being present, were chosen and ordained. There were now ten active members in that quorum, and new life was infused into the meetings at the conferences.

Brn. William W. Blair and David H. Smith were, by commandment, chosen and ordained to be counselors to the presiding elder of the church—thus filling the Quorum of the First Presidency.

Elder Jason W. Briggs, one of the Twelve, wrote an article to the Saints, which was published in the *Herald* of May 1, 1873, in which he makes mention of the Quorum of Twelve being so nearly filled as follows:

The Quorum of the Twelve, also, being more nearly filled than heretofore by the young and middle-aged, whose faith and zeal, with the vigor of manhood to sustain them in hardships, much labor accomplished and much fruit gathered may confidently be looked for at their hands.

Two editorials in the *Herald* of May 1, 1873, said :

Bro. Duncan Campbell left to-day for his field of labor, Michigan and Indiana. He met Bro. William H. Kelley at Coldwater, Michigan, where they will labor together for a time.

Bro. Edmund C. Briggs will begin the summer's campaign at Quincy, Michigan, in a few days.

The minutes of the General Conference were published in the *Herald* of May 1, 1873. At that conference Elder Edmund C. Briggs reported the Michigan Mission as having seven branches, one hundred and seventy-two members, thirteen elders, two priests, two teachers, and one high priest. And he said the people in that district were earnestly inquiring the way of life; and that as many as fifty or sixty, who had not united with the church, had expressed themselves in faith with us. He says he might have baptized many more, but believes it wisest to see that people were thoroughly indoctrinated in the faith ere they were baptized. He said some of the ablest ministers they had were priests and it was his opinion that by virtue of his calling, a priest could be just as able and efficient a minister as any in the church, and present the gospel with as much power and telling effect as either apostle, prophet, or elder.

Elder William H. Kelley reported that he had labored in Canada and Michigan, in conjunction with Elder Edmund C. Briggs. He said there were good people there and that he enjoyed his mission.

The president of the conference presented a revelation which was read by the secretary of the conference. An extract from it says:

Until such time as the Quorum of the Twelve shall be filled the decision of that quorum, being a unanimous decision, shall be accounted final as if such quorum were filled, according to my law as given in the Book of Doctrine and Covenants, and until such time as the Quorum of the Seventy shall be filled, their decision, if unanimous and agreeing with that of the Quorum of the Twelve, shall be considered the same as if the quorum were filled.

At this conference Elder Jason W. Briggs was appointed to labor in Michigan, Indiana, Ohio, Canada, Minnesota, and Iowa.

Elder Edmund C. Briggs was appointed to labor in Michigan, Indiana, Western Ohio, Canada, and Wisconsin.

Elder William H. Kelley was appointed to labor in Minnesota, Wisconsin, Michigan, Indiana, and Western Ohio.

Elder Noah Dutton was given Michigan and Indiana as a field of labor, but no labor was performed in the northern portion of Michigan.

To show how the work was progressing in Michigan at this time, the following letter by Elder Thomas W. Smith is here quoted. It was written at Coldwater, Michigan, June 6, 1873:

The conference here was very interesting, harmonious, and successful. Bro. Edmund C. Briggs preached on Saturday night, and Thomas W. Smith on Sunday morning. Eight were baptized by William H. Kelley. Confirmation at 3 p. m., and preaching by William H. Kelley. Preaching at 8 p. m. by Thomas W. Smith, and on Monday night by Duncan Campbell and George T. Chute. Congregations large, attentive, and apparently interested.

Asa S. Cochran also wrote to the *Herald* from Wayland, Allegan County, Michigan, under date of June 16, 1873, as follows:

Thinking that a few lines from this part of the Lord's vineyard might perhaps be acceptable to the readers of the *Herald*, and desiring to congratulate my brethren and sisters in Christ, and rejoice with them from the fact that God has heard the petitions of his people and answered their prayers, and more fully organized his church. In reading the minutes of the annual conference, we can realize that we are connected with a church which is built upon the foundation of apostles and prophets, with Jesus Christ as the chief corner-stone. And now, brethren, let us continue to pray the Lord of the harvest, not only to send forth more laborers, but that he will endow them with a fullness of that power and wisdom, which is necessary to carry on the work of the last days; even the dispensation of the fullness of times. In this part of Michigan we have to lament the loss of three faithful laborers, Elders Norton and Brown, who were so suddenly taken away by the reaper, Death; and Bro. O. B. Thomas, who has moved to Rantoul, Champaign County, Illinois, where he is preaching each Sunday, having hired a hall in that village. Should any elder pass that way, I assure them of a

hearty welcome from Bro. Orlin, and also from Bro. David Thomas, who resides there. We enjoyed our conference very much at Coldwater, and many hearts were made glad in beholding eight persons put on Christ by baptism. It would be useless to speak of the nature of the preaching on that occasion, further than to say that Brn. T. W. Smith, E. C. Briggs, William H. Kelley, Duncan Campbell, and George T. Chute were present, each bearing a part. . . . Quite a number of those friendly to the cause attended our conference, coming a distance of thirty miles; and one, a sister, was among those who were baptized. Truly, the prospect of the work is encouraging, and more in Michigan are deeply interested in the welfare of their own souls, and the progress of the latter-day work. That the honest in heart may receive the gospel and rejoice in the blessings thereof, is the prayer of your brother in Christ.

ASA S. COCHRAN.

Nothing done in the northern part.

CHAPTER 7.

When the Saints in Michigan had once received the gospel and knew it to be true they were anxious for their friends and neighbors to know it, and be one with them. This is evident from the following extracts from the *Herald*: "Bro. and Sr. Auranah Holbrook, at Eaton Rapids, Michigan, are anxious that some elder may call on them. Bro. Kelley visited them last summer, and Bro. Thomas last winter. Bro. Holbrook thinks that good was done by them at their visits."

Elder Edmund C. Briggs reported being constantly in the ministry in Indiana, Michigan, and Canada. Large congregations. Visited six branches in Michigan. He said Robert Davis and Duncan Campbell were laboring constantly.

The year 1873 seems to have been a successful one with the church in Michigan. Many were baptized, many were earnestly inquiring the way of life, and those who had found it were endeavoring to have it shown to their fellow men, and prejudice was being removed to a certain extent from the minds of the people. In the *Herald* of January 15, 1874, is the following editorial, showing that the good work was still being prosecuted in Michigan:

Bro. Edmund C. Briggs is preaching in three States; yes, four, at stated intervals, filling eight appointments in seven different places, in the states of Indiana, Ohio, and Michigan—and the state of happiness."

Bro. Myron H. Bond writes from Bonds Mills, Wexford County, Michigan, to Elder David H. Smith, through the columns of the *Herald*, that he would like him to come there when they got ready to spare him from home, as there were plenty of chances for an elder there, and he would insure him a hearing.

The following breezy letter from Elder Edmund C. Briggs appeared in the *Herald* of March 15, 1874. It was written at Coldwater, Michigan:

Brother Joseph: Jason is here. We expect the Disciples will have one of their ministers from Ohio, eloquently demolishing our faith at Metz, Indiana, next week. We propose to see how it is done. Our meetings have been well attended during the winter so far; quite a number are believing, and some have given their names for baptism. A worthy and very much respected lady was baptized last Sunday, at Metz. Bro. Campbell is feeling well, and is doing effective work in the Master's cause. Bro. Jason met with a good hearing at Galien. Saints all feel well in this vicinity.

On April 3, 1874, occurred the death of Elder Isaac Sheen, who had been one of the ablest, most energetic, and faithful ministers of the church.

At the annual conference of April 6, 1874, Elders William W. Blair, Henry A. Stebbins, and Jason W. Briggs reported having done some labor in Michigan.

At this conference Elders Edmund L. Kelley, Edmund C. Briggs, and William H. Kelley were given Michigan as a portion of their field of labor, and Elder Isaac A. Bogue was appointed to Northeastern Michigan.

A letter was read from Esquire Loomis, of Mt. Pleasant, Michigan, soliciting the aid of an elder in that region.

From the *Herald* we learn that Bro. and Sr. Samuel Chambers, of Detour, Michigan, and Sr. Emaline Beebe, of St. Charles, are anxious to have an elder sent to their assistance.

Bro. George H. Bailey wrote to the *Herald* from Victory, Mason County, that the Saints of the Sherman Branch were feeling well, and were enjoying a degree of the Master's Spirit.

He said they had had no preaching for about a year, that though Elder Edmund C. Briggs had promised they should not be neglected they felt to excuse him on account of the sickness of Sr. Briggs.

The year 1874 was quite a successful one with the church in Michigan, at least it compared favorably with previous years. Laborers were Elders Edmund C., Jason W., and Riley W. Briggs, and Isaac A. Bogue. Elders Blair and Stebbins also labored and visited some in the southern part of this State. Local officers did their part manfully for the most part. There was an increasing demand for more workers, the ministers were kept very busy trying to attend to all the calls for preaching, branches were being organized, the members were trying to tell the good news to their fellow men, and sometimes we would see a letter from an outsider written to the *Herald*, asking for some elder to come his way, and thus the work moved on.

The *Herald* of March 1, 1875, contains the following, dated at Coldwater, Michigan, February 2, 1875:

Bro. Joseph Smith: I visited the Saints in Mason County, and left the Saints in unity and love. The trouble there was more imaginary than real. They are good, earnest people, rather like children than full-grown men and women. They lacked instruction in the gospel. I think that it is frequently the case that branches are raised up and left to grow up themselves; what child would not make mistakes, without their parents to watch over them. Most all of the preaching is to the world; which leaves the Saints without that instruction that they need for their growth; which gives the enemy a chance to come in.

SAMUEL BAILEY.

The *Herald* of April 15, 1875, said:

Bro. D. R. Baldwin, of Sherman, Mason County, Michigan, March 18, wrote encouragingly of the branch at that place, and of Bro. Samuel Bailey's visit there in January. He expects an ingathering there, if some people live so as to retain a clear conscience.

Concerning Michigan Elder Samuel V. Bailey reported to the conference of 1875 that it was an excellent field for preaching, that a great change had taken place in the minds of the

people in favor of the work. He said that Henry C. Smith had done what he could considering his feeble health.

At that conference Elder Edmund C. Briggs was appointed to labor in Michigan, Northern Indiana, and the Canadas; Samuel V. Bailey was appointed to labor in Michigan and Northern Indiana, Henry C. Smith to labor with him as circumstances permit; Duncan Campbell was sustained in Canada, Michigan, and Northern Indiana, under charge of Edmund C. Briggs.

Bro. Daniel R. Baldwin, of Sugar Grove, Michigan, wrote to the *Herald* on July 3, 1875, as follows:

It gives us joy to know that Israel's God has not changed, and will answer the prayer of faith. Bro. Samuel V. Bailey made us a transient visit in May, and while here he brought twelve souls into the Master's kingdom, ordained one elder, exhorted the Saints to faithfulness, cheered us on to victory, strengthened our faith, and dealt staggering blows to infidelity, skepticism and prejudice, dulled the point of the venomous fangs of spiritualism, and did much good in general. Allowing us to rally around the standard erected by our Mediator, Matthew 12: 33. We know him to be a man of God. Very many of the promises of health, understanding, etc., made through him, have been, and are being verified. We think this sufficient evidence that he received not his wisdom of man. We are well pleased with the spirit manifested by those who became members of the household of faith one month since. A number of them are already bearing testimonies to the truth of the great latter-day work, who know that the signs follow the believer, and that the gift of healing is in the church.

In July, 1875, President Joseph Smith made a trip to Ohio, Massachusetts, and other States, and on his way home called at Galien, Michigan. Just imagine how the Saints must have crowded out in order to see a real prophet.

Elder Samuel V. Bailey was appointed to labor in Michigan in connection with Elder Campbell.

During this year (1875) Elder Robert Davis did some quite successful labor in Lapeer County. Bro. Hemingway, of the St. Clair Branch, drove with him from place to place, and thus greatly assisted him in his labors.

Many of the isolated Saints in Michigan would lend books,

papers, and pamphlets to their friends, and get them so interested in the work, that they would want elders to come there and preach, and thus the elders when they went would find an interested people, which made it easier for them to do their work.

In May, 1875, Ethan A. Shelley, of Sherman, Mason County, was ordained an elder by Samuel V. Bailey.

The first Bishop's agent appointed for Michigan by Bishop Israel L. Rogers was George A. Blakeslee, of Galien, Michigan, who afterward became the Bishop of the church.

In the year 1876 quite a number were added to the church in Michigan, the Saints generally were moving on in unity and love, and were beginning to learn more about the church by reading the church publications.

The laborers in Michigan for that year were Elders Samuel V. Bailey, Daniel R. Baldwin, Henry C. Smith, Duncan Campbell, Edmund C. Briggs, Moses McHarness, Robert Davis, Ethan A. Shelley, and Charles M. Bootman. Joseph Smith and William W. Blair made transient visits here.

Elder Arthur Leverton came this year in connection with Robert Davis from Canada.

The following editorial appeared in the *Herald* of March 1, 1876:

Bro. Arthur Leverton and Robert Davis wrote from Lapeer County, Michigan, January 19, that they had been laboring there for three weeks—two had been baptized, four others had offered themselves, and still more were expected soon. They reported chances for preaching better in the States than in Canada. Calls for preaching were being received from various places. They thought eight or ten elders could find plenty to do in the way of preaching the word in that locality. Saints, pray the Lord of the harvest to send forth more laborers into the vineyard."

Another editorial says:

Four or five await baptism at St. Charles, Saginaw County, Michigan, so writes Sr. S. J. Wilcox, under date of March 17. The preaching of the word is much needed there. Inquire at Agnew's Mills for A. R. Wilcox. Also, an elder is expected at Lexington, Michigan. Bro. E. C. Briggs was there two years ago; they are anxiously looking for his

return, or for him to send some one. James Squires and wife write to this effect. Since writing the above we learn that Bro. E. C. Briggs has been there and baptized some.

The James Squires above mentioned embraced the gospel in England in the early days of the church, and after the death of the Martyrs followed Brigham Young and his party to Utah. After a few years' residence in Utah, polygamy was introduced to him and he opposed it. However, on attending priesthood and other meetings at which polygamy was advocated, he began to believe in it, and on coming home one evening from one of those meetings, he told his wife that he believed it was right and thought he would take another wife. The good woman replied, "Well, James, when you bring her in the front door I'll walk out the back door." At the next meeting he attended Brigham asked him why he did not get another wife. He replied that his wife was opposed to it. "Then," said he, "take her across your knees, take a knife and cut her throat, and save her soul, and you obey the celestial law, that you may be exalted in the world to come." This is "blood-atonement."

It appears that if the wife rejected it in those days, she would lose her salvation, but to cut her throat before she rejected it secured her salvation. But James never married the second wife while the first lived. This and other things showed him the errors of Utahism, and by the assistance of the United States troops he managed to escape, taking with him his wife and some household goods in a wagon drawn by one yoke of oxen, and settled in Sanilac County, Michigan, where he united with the Reorganized Church.

(To be continued.)

SANDWICH ISLANDS.

(Continued from page 55.)

On November 22 Elder Waller received a short letter from President Smith posted upon his arrival in San Francisco under date of November 12, informing him of his safe arrival

in San Francisco in good health. Elder Sheehy also received a letter from President Smith by the same mail, in which he again referred to the ordination of the Hawaiians to the eldership, stating that he felt convinced that this should be done. It was also learned from Elder Sheehy's letter that President Smith had preached at the Sunday morning service on the steamer Alameda, and a gentleman who heard the sermon informed Elder Waller the service was well attended by the passengers, who were much pleased with President Smith's address.

During this month a case in which Elder Sheehy took a great deal of interest was tried in the Federal Court, in which one George Kekauoha, a member of the Utah church, was under trial for adultery. The officers of the Utah church here fought against the admission of evidence taken at the church trial at which Kekauoha had made a confession. Judge Dole, after hearing the argument of counsel on both sides, took the matter under consideration and finally ruled that the confession made by the defendant at the church trial could be admitted as evidence. Following is the ruling of Judge Dole in the matter as reported in the *Pacific Commercial Advertiser* of November 12:

TEXT OF DECISION.

In the District Court of the United States, in and for the District and Territory of Hawaii.

The United States of America, Plaintiff, vs. George Kekauoha, Defendant. Objection to testimony.

In the course of the examination of witnesses for the prosecution a witness was produced who was a member of the Mormon church at Laie who had been present at a church meeting when defendant was investigated, and it was proposed to ask him as to some admission or confession made by him on that occasion. Preliminary to the asking of such question witness was examined as to his status as an officer of such church, at such meeting. The defendant's counsel was allowed to cross-examine on this matter, and asked the following question: "Q. And under the beliefs of your church, what was said at that meeting is regarded as sacred, is it not, and should not be repeated?" to which counsel for the prosecution objected on the ground that it made no

difference whether what was said was sacred or confidential, as to the duty of the witness to testify to it, on the ground that he was not a clergyman.

The general rule is that a witness must tell what he knows. The exceptions to this rule allowed by the Hawaiian statutes include confessions made to clergymen in their professional character, according to the usages of the church to which they belong. The solution, therefore, of this matter is to be found in the answer to the question whether the witness held the position of a clergyman in the Mormon church. His testimony was that there were four elders, or leaders, and eight or nine teachers, of which he was one. So far as the evidence goes it appears that the teachers have no authority to absolve or to excommunicate. Their status was, to some extent, in the nature of policemen to look after the interests of the community and report at the meetings of elders and teachers. He stated that an elder, or leader, receives his authority from the heads of the church in Utah, but that the teachers receive theirs from the elders or leaders here.

The evidence is scant as to the duties and powers of teachers in a church meeting, but it is clear that they have no controlling vote, if any vote at all. Apparently they are assistants in such investigation; they may be prosecutors or they may be witnesses; it is possible they may exercise some advisory functions. Nothing has appeared to show that it is necessary that they should be recipients, together with the elders, of the confessions of penitents. It is recognized that in a case of privileged communication between attorney and client a third party, who may be necessarily present as an interpreter or stenographer of the attorney, may be privileged, and an interpreter, in the case of a church meeting and confession, would, under such rule be privileged, but no such relation exists in regard to this witness, so far as the court is informed. The court, in *Owens, Sheriff, v. Frank*, 7 Wyoming 463, said, in referring to confidential communications between Masons, "However binding an obligation may be, as between members of the same society, secret or otherwise, not to divulge to others that which may be confidentially communicated to them, such an obligation must be understood to be subject to the laws of the country, and doubtless the societies themselves recognize that such a limitation attaches to the obligation; and therefore it can not be said that the obligation is violated when the disclosure is compelled in a court of justice in the course of the administration of the laws." Although a confession of a penitent to his clergyman is made privileged by the statute, which privilege may be regarded as desirable in the public interests, yet the extension of such privilege to those present at a meeting for disciplinary purposes, made up of a miscellaneous assembly of higher and lower officials of a church, may well be viewed with alarm as tending to transform a conservative and reasonable practice to one containing elements of interference with the administration of the laws in the nature of unnecessary obstacles thereto.

No private or social or religious obligations can dispense with that universal one which lies on every member of society to divulge all information in regard to crime against the public interests, except as provided by law, in the recognition of certain communications which are privileged, because of the sentiment that to compel testimony under the circumstances would be of more prejudice than value to the public. These privileged communications include those made between attorney and client, husband and wife, physician and patient, clergyman and penitent and some others. These exceptions are statutory, and it is not within the power of a court, where such statutory exceptions are made, to add to them, although in England, where there is no statutory exception to the general rule, a sentiment has grown up, supported by precedents, in favor of privilege as to some of these communications.

It is evident that the witness is not a clergyman, and it is not evident that his presence was necessary to any communication that may have been made by the defendant in the nature of a confession. There is nothing to show that, however necessary the presence of the teachers may have been to the trial and prosecution of this defendant at such meetings, their presence was necessary at any confession he may have been willing to make at the termination of such investigation, and it is clear that their vote, if they had a vote, was of no consequence.

I find that the witness is not within the exceptions provided by the statutes of the territory of Hawaii, not being a clergyman, and the objection to the question is allowed.

The defendant was found guilty of the offense charged and was sentenced to four months in prison. Some of those testifying were charged with perjury, and Elder Harmon, temporary president of the Utah church in this mission, was also indicted by the Federal grand jury for subornation of perjury. The report of Kekauoha's trial appeared in the *Advertiser* of November 16.

On Wednesday, November 28, an article appeared in the *Advertiser* on Mormonism at Laie and in Utah, in which remarks pertinent to the subject, made by Elder Sheehy, were introduced. Following is the article referred to:

MORMONISM AT LAIE AND IN UTAH.

What Mr. Sheehy of Reorganized Church has to say about it.

The indictment of M. M. Harmon, acting head of the Mormon church at Laie, for subornation of perjury, brings into investigation and under examination by the courts some of the questions which were investigated by the committee of the United States Senate in the Reed Smoot inquiry. Reed Smoot was elected to the United States Senate by

the legislature of Utah. Immediately there were protests against his being allowed to take his seat. These protests came from Utah and from individuals and organizations in every part of the United States. It is doubtful if there was ever presented to the United States Congress protests from as many people and from as many different organizations having moral purposes, as were presented against the admission of Reed Smoot, unless it was in the case of Brigham H. Roberts, elected from Utah to the House of Representatives.

Reed Smoot was admitted to his seat in the Senate pending the result of the investigations by the committee on privileges and elections. These investigations were carried on through three years, and resulted in a volume of testimony regarding the practices of the church in Utah such as had never before been gathered together. In the end, by a party vote, Smoot was confirmed in his seat.

Elder F. M. Sheehy of the Reorganized Church of Jesus Christ of Latter Day Saints, who came here a month or so ago with President Joseph Smith of the Reorganized Church, was in Washington and in attendance at practically every one of the sessions of the Reed Smoot investigation. His intimate knowledge of what was attempted and what was accomplished by the Senate committee in its investigations is probably not surpassed by that of any one.

Speaking of the indictment against Elder Harmon, he said: "If there has been any violation of the law here among the Mormons it is not surprising, in view of the disclosures of law-breaking among the heads of their church. Joseph Fielding Smith, the president of the Utah church, before the Senate committee investigating the Smoot matter, admitted under oath that he was living in violation of the law of the land and of his own conception of the law of God. Francis M. Lyman, the head of the apostles and next to the head of the church, said the same thing. So also did John Henry Smith, a second or third cousin of Joseph Fielding Smith, and one of the twelve apostles of that church. So too did Brigham H. Roberts, one of the presidents of the seventies and one of the historians of the church.

"President Joseph Fielding Smith is looked on by his people as a prophet of God, to whom the Almighty reveals his mind and will. His influence and that of the others whom I have mentioned goes farther than that of an ordinary minister. If a minister of any of the denominations in Honolulu with which the public are familiar were to say that he was living in violation of the law of the land and the law of God, how long would his influence last? Yet that is what President Joseph Fielding Smith of the Utah church said under oath to the Senate committee that he was doing, and the general conference of the church, year after year, votes its confidence in him as prophet, seer and revelator, and teacher of religion.

"The history of the duplicity of the leaders of the Utah church in this matter is interesting and important in this connection. While Utah was a territory and the Edmunds Act was in force there, the Mormons were

generally disfranchised by its conditions, and much property was confiscated. In this state of affairs President Wilford Woodruff in 1890 issued what is known as the Woodruff Manifesto, by which the practice of polygamy was discontinued, and an agreement was entered into by the church authorities by which in return for amnesty granted by President Cleveland and President Harrison it was agreed, among other things, that no more polygamous marriages should be celebrated with the permission or approval of the church. Yet in the Reed Smoot investigation it was proved that Abram H. Cannon, one of the twelve apostles of the church, entered into a polygamous marriage with Lillian Hamlin, the marriage ceremony being performed by Joseph Fielding Smith, himself the president of the Utah church. The ceremony was performed on a vessel plying from the coast of California to Santa Catalina Island. In regard to this marriage ceremony, President Joseph Fielding Smith testified before the Senate committee that he had 'never performed it on this earth,' but when pressed by further inquiry, he admitted that he had performed it on board a vessel on the ocean. A child of this marriage was born which inherited property from Abram H. Cannon on his death, so that there can be no dispute about the relationship that existed between Cannon and Lillian Hamlin.

"There were others of the leading apostles whom it was shown during the Reed Smoot investigation were leading polygamous lives and had taken additional wives since the Woodruff Manifesto.

"That United States Attorney Breckons has been able to secure three members of the church at Laie to testify to this charge against Mr. Harmon, as I understand that he has, is to me quite wonderful. It is more than the Reed Smoot committee of the United States Senate could do."

In the *Herald* of November 20 there appeared another article by President Smith on his visit to the islands of the sea.

On Friday, December 6, Elder Sheehy left for Hilo, Hawaii, where Bro. Purfurst is staying. Since the departure of President Smith, Elder Sheehy had been assisting in the work in Honolulu, the whole of the preaching at the Sunday services having been done by him. His sermons were much enjoyed and appreciated by those attending the services. Elder Sheehy also spent much time in visiting amongst the Saints and others outside the church who showed any interest in our work. He also assisted at the evening services held during the week at the homes of some Hawaiians who seemed anxious to learn with regard to our faith.♦

On this day, Elder Waller forwarded to Bishop Kelley the

sum of twenty-five dollars, the amount of the donation of the Honolulu Branch for the year 1908 to the Graceland College fund.

On this date the Hawaiian Gazette Company published its edition of "Picturesque Honolulu" in which a short notice of our church appeared, as well as a fine cut of the chapel.

The following reference to the Mormon perjury cases appeared in the *Hawaiian Star* of December 7:

TROUBLES OF THE MORMONS.

Further Distributions of Punishments Growing Out of the Kekauoha Case.

The famous so-called Mormon cases again came up in the United States Court this morning when George Kekauoha and his wife Jennie Kekauoha, were each arraigned for perjury, while Melvin M. Harmon, President of the Laie Mormon settlement, was arraigned on charge of subornation of perjury.

George made a long speech in Hawaiian, which was rather involved, in which he came to the conclusion that he could not hope to clear himself in view of some statements he had been prevailed upon to make to District Attorney Breckons and Marshal Hendry, and consequently he pleaded guilty, asking for the mercy of the court. He was not represented by attorney, A. Perry having withdrawn.

Jennie Kekauoha also pleaded guilty, and her husband asked to be permitted to serve out whatever sentence the court might impose upon her, and allow her her liberty. On motion of Attorney J. J. Dunne, for the prosecution, sentence was suspended in George's case until the expiration of the term which he is now serving, and that of his wife went over till Tuesday.

On December 13 a letter was received from Joseph Smith in which, in referring to the ordination of Hawaiians to the Melchisedec priesthood, he wrote as follows:

I believe that an ordination of two of the Hawaiian brethren to the higher priesthood will be pleasing to the Master; and when ordained they should be encouraged to prosecute missionary work among their own people, so far as opportunity offers, or can be made. Let them get experience, and find out their powers, and I believe they will soon be of good help. You and Bro. Ingham can not always do all the work; sooner or later you will need to trust them to the guidance of the good Spirit on their own individuality and discretion; and the sooner they learn to rely on themselves and realize that they are trusted and expected to do well the easier it will make the work for you. I had a talk with Bro. Sheehy along these lines.

On December 18 the *Herald* of December 4 was received, in which appeared more from the pen of President Smith on his visit to Honolulu.

Elder Sheehy returned from his visit to [Hilo] Hawaii on Friday, December 20. While there he had met Elder Purfurst and also Albert Horner, one of the sons of the late John M. Horner, with whom he talked on church matters. He traveled overland from Hilo to Kawaihae, where he embarked for Honolulu. Among the letters awaiting him was one from the president of the church in which he again referred to the ordination of Hawaiians to the Melchisedec priesthood.

While in Honolulu Elder Sheehy made his headquarters at the hospitable home of Elder Ingham. Here also President Smith had made his home, together with Elder Sheehy, after leaving the Hawaiian Hotel on Saturday, October 19.

On the evening of Wednesday, December 25, the Christmas entertainment of the Honolulu Branch was given. Quite a lengthy program was presented in which children from the Honolulu Branch and Waikiki Sunday-schools took part and made quite a creditable showing. Several different nationalities were represented, American, Hawaiian, Chinese, and Japanese children taking part, which made the exercise very interesting, especially to Elder Sheehy, who expressed himself as being much pleased at the way in which they acquitted themselves.

On Monday evening, December 30, by permission secured by Elder Sheehy from Presiding Elder Anderson of the Utah Mormon church in Honolulu, a meeting was held in the Mormon church on Punchbowl, where Elder Sheehy spoke on the succession to the prophetic office in the church, presenting the position of the Reorganized Church on this question. The meeting was well attended by the members of the Utah congregation, many of our own church people also being present. Good attention was paid to the remarks of Elder Sheehy by

those present, but a few of the Utah members objected, as they put it, "to being abused in their own church." Our side of the question was ably presented by Elder Sheehy, and at the close of his address a few questions were asked by some of the Utah members.

On Tuesday evening, December 31, a meeting was held at the church at which Elders Sheehy, Waller, and Ingham were present, for the purpose of considering the question of ordaining certain Hawaiians to the Melchisedec priesthood. The elders present were all in favor of calling Bro. Robert K. Pahau to the eldership; and Elder Waller was instructed to speak to him the same evening with regard to the matter. This he did and found that the call was not unexpected by Bro. Pahau, who had evidently been influenced in that direction by the Spirit.

On this date the *Herald* of December 18 was received, in which further matter on Joseph Smith's visit to Hawaii appeared.

A survey of the work of the past year shows this to have been one of the most successful in the history of the Reorganized Church in Hawaii.

On turning to the church record book the following interesting statistical data are disclosed:

BAPTISMS.

5 in the month of April.
1 in the month of May.
23 in the month of April.
13 in the month of October.
5 in the month of November.
11 in the month of December.

—
58

BLESSING OF CHILDREN.

1 child blessed in April.
6 children blessed in May.
1 child blessed in June.
8 children blessed in October.
3 children blessed in September.
10 children blessed in October.
2 children blessed in November.
4 children blessed in December.

—
35

ORDINATIONS.

2 Priests.
1 Teacher.

1 Deacon.

The erection of our church-building was an important event in the history of the church and added considerably to our prestige in Honolulu and in the Hawaiian Territory.

The visit of President Joseph Smith and Elder Francis M. Sheehy to take part in the dedication of the church also did a vast amount of good to our work in this territory. The prominent notices of President Smith in the papers helped to remove any prejudice that might exist in the minds of some on account of our supposed connection with the Utah church, as the articles referred to left no room for doubt as to the attitude of President Smith and the Reorganized Church on the question of polygamy and other pernicious doctrines introduced by Brigham Young into the Utah organization. President Smith's addresses also attracted considerable attention and made a good impression on a number of Honolulu people.

The faith of the members was also more firmly established in the church through his words of exhortation and instruction, and the memory of the meeting and association with their beloved prophet will live long in the minds of the Saints in Honolulu.

Elder Sheehy's addresses also made a good impression on those who were fortunate enough to hear him, and good to the work in Hawaii can not fail to follow the visit and labors of two such faithful servants of the Lord.

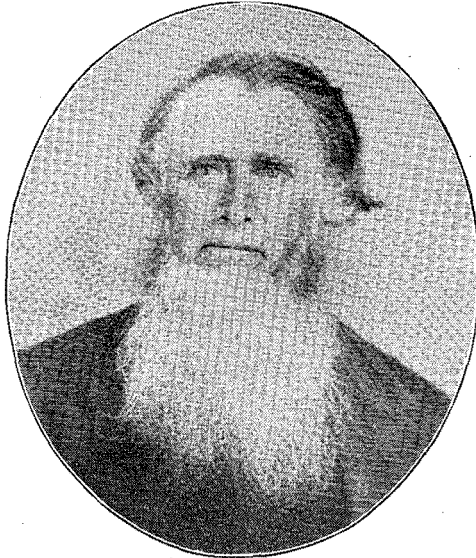
There is nothing we do or say but may be big with good or evil consequences to many of our fellows of whom we know nothing. People whom we have never seen, of whose very existence we are ignorant, are affected for good or evil eternally by our lightest words and our most thoughtless actions.
—Browning.

BIOGRAPHICAL SKETCH OF THE LIFE OF ELDER
THOMAS DOBSON.

WITH A SHORT RECORD OF FAMILY DESCENT.

BY HIS SON, ELI T. DOBSON.

Thomas Dobson, son of Benjamin Dobson, who, during the last years of his life, was so well known throughout Western



THOMAS DOBSON.

Iowa as proprietor of the Dobson Mills, was born in Butler County, Ohio, February 8, 1819.

The following is a short history of family descent as far back as there is any record:

Roger Dobson was born in England about the year 1683. Was married to Elizabeth Rutherford about the year 1756. His wife was born in Scotland, August 27, 1725. (This is thought to have been his second marriage; however there is no record of any former marriage.) He died in 1767. His eldest

son, Thomas Dobson, was born in England, Northumberland County, Parish of Elsdon, August 27, 1757. Came to America in 1784. Married Catherine Riggins about the year 1798. His wife was born in the state of New Jersey, Cumberland County, Morris River Township, May 18, 1781. He died October 30, 1828.

His only son, Benjamin Dobson, was born in the state of New Jersey, Cumberland County, Morris River Township, November 5, 1799. Was married to Kezziah Wolf January 1, 1818. His wife was born in the state of New Jersey December 29, 1802. He died November 17, 1876.

Elder Thomas Dobson, the subject of this sketch, was the eldest of eleven children. He emigrated with his parents from where they resided in Butler County, Ohio, to Tazwell County, Illinois. This was in the autumn of 1831.

Here, in about the twenty-second or twenty-third year of his age, in corn-planting time, he was attacked by a malignant fever which caused him to keep his bed until corn was in shock, from the effects of which he never fully recovered, as it seemed to settle in his general system. Dyspepsia, as one of its effects, afflicted him more or less ever afterward.

He was married to Sarah K. Taylor October 29, 1843. His wife was born in Warren County, Kentucky, August 24, 1823.

By this union there were ten children—three sons and seven daughters. Two sons and six daughters are still living.¹

After his marriage he resided in Hancock County, Illinois, until the spring of 1846, when he moved to what is now Pottawattamie County, Iowa, and in the fall of 1849, moved to Union Grove, Harrison County, where he lived until the spring of 1852, when he came, in company with his father and brother John, to Mason's Grove, Crawford County, at which they arrived about the middle of April, and immediately set about looking up some claims. As there had been no surveying

¹ 1878.

done, they could only take claims as best suited them, and with a pocket compass tried to get them located so that they would square up without much inconvenience when the survey should be made. He then built a log cabin to which he immediately introduced his family, then consisting of his wife and three children. His was, I believe, the third family located at Mason's Grove.

On the twelfth day of October, 1853, Elder Thomas Dobson united in marriage three couples, the first marriages in the county.

HIS OFFICIAL CAREER.

After Crawford County had been organized into a civil township by order of the court of Shelby County, to which county Crawford had been attached for revenue and judicial purposes, the proper notices were posted, and on the first Monday in April, 1854, at the house of Thomas Dobson, was held the first election of township officers. At this election Mr. Dobson was chosen justice of the peace and assessor.

In 1855 he drew the clerkship of the county in a tie vote between himself and Benjamin F. Wicks.

In 1858 he was elected county superintendent. He attended a county superintendents' convention at Iowa City, going and coming with a wagon, and we have in one of his old memorandum books a particular account of his journey there and back, giving state of weather each day, state of the roads, each camping place going and coming, as well as notes of proceedings while at the convention. This trip occupied nearly one month, and serves to show the contrast between the state of things then and now.

After his two years' service as county superintendent he was (1860) elected to the office of county supervisor. Drawing the one-year term, he was reelected October, 1861, and again in 1863, his services as supervisor ending in 1865.

In 1866 he was elected county recorder. Was reelected in

1868, and again in 1870, since which time he has served in his township as a trustee for a number of terms.

In all these trusts he conducted himself in accordance with the responsibilities, and fulfilled them, I may say, with credit to himself and honor to his office.

HIS RELIGIOUS CAREER AND THE PARTICULARS OF HIS ILLNESS AND DEATH.

He united with the Church of Jesus Christ of Latter Day Saints, December 28, 1836, and was ordained an elder in October, 1841. He was intimately acquainted with Joseph Smith, the founder of "Mormonism," (erroneously so called,) and always averred that he was a man of high character, and not a base deceiver, as reported by the enemies of Mr. Smith.

After the death of Joseph Smith and his brother Hyrum, and the remodeling of the church organization and the introduction of "heresies and doctrines of devils" by Brigham Young, a short time thereafter, Mr. Dobson remained nearly inactive as a promulgator of the faith, and assigned as a reason why he did not attach himself to other religious organizations, that none approached so nearly the organization of the primitive church under the apostles, that none taught so fully the gospel or doctrine of Christ as set forth in the New Testament Scriptures, compliance with the terms of which guarantees eternal salvation; nor was the gospel as taught by them embellished with the characteristics mentioned in Mark 16: 16, 1 Corinthians 12, and elsewhere, which he regarded to be as unlimited to the true believer as is the application of the gospel, all of which he *knew* was characteristic of the gospel of Christ as taught by the *true* Latter Day Saints.

The Church of Latter Day Saints was reorganized in 1853, but more fully in 1860, when Joseph Smith, the present President of the church, identified himself with the movement, and, with many who had refused to be imposed upon by the innovations made upon the faith and order of the church by Brig-

ham Young and company (and it should be remembered that of the near two hundred thousand which the church numbered at the death of the Smiths only about fifteen thousand followed Young to Salt Lake), set out with the determination to retrieve the name of the church from the disgrace, and remove the foul stain cast upon it by the unscrupulous head of that oligarchy of Utah, sending out ministers to again set forth the faith of the church as established by his father, declaring uncompromisingly against the wicked practices of the organization at Salt Lake, which had "departed" from the original faith of the church.

And when those ministers came to Mason's Grove, Mr. Dobson declared that their preaching had the "ring of the pure metal," and he willingly accepted the situation and began to carry forward the work in his community. In 1861, therefore, he once more became actively engaged in the ministry, and so confident was he that the gospel as contained in the New Testament Scriptures and taught by the Latter Day Saints "is the power of God unto salvation" (Romans 1:17, 18) that he sacrificed a great portion of his time and means, many times taking satchel in hand would cross the wide prairies alone and on foot (which became necessary, as, about that time, he had four horses stolen by the Indians), in heat or cold, to make the introduction into the settlements in adjoining counties. We might mention that he has traveled quite extensively in Carroll, Greene, Calhoun, Sac, Pocahontas, Cherokee, Ida, Monona, Harrison, Shelby, and other counties, and attended to preaching at many different points in his own county. He was for several years president of the Gallands Grove District, his field of labor extending from Shelby County east to near the middle of the State and north to the Minnesota line. In 1871 he was sent as delegate from this district to annual conference, held at Plano, Illinois.

August 15, of last year,² Elder Dobson accompanied his wife to Utah Territory, on a visit to her mother, whom she had not seen for thirty years. Perhaps it would be interesting to the readers of this article to know what kind of a description Elder Dobson gave of matters there, as written to his children at home. In a letter dated at Harrisville, Weber County, August 24, he writes:

“As yet I see nothing desirable to live here for except the fruit. There is a blight here that covers this land; nay, a curse, in the system of plurality [of wives] that is so forbidding that I can hardly write about it without old Adam rising within me; but while many profess to be satisfied, there is evidently much unrest and uneasiness felt. I see many that look as though they were honest, straightforward people.” Again he writes from Kaysville, Davis County, under date September 3:

“Dear Children: As yet we have heard nothing from home. Mother is very anxious to hear from you. . . . We have visited here and down to the lake shore, and expect to go back to Ogden next Saturday.

“Brigham Young died on Wednesday, the twenty-ninth day of August, at four o'clock in the afternoon. Myself and mother attended the funeral at the tabernacle on yesterday. There was an immense crowd present, but there was a great contrast between the funeral of Joseph [Smith], the Martyr, and that of Brigham [Young]. On the occasion of Joseph's funeral there was sorrow depicted on the faces of all present. On the occasion of Brigham's funeral it almost seemed to me, when going down to the city on the train from Kaysville, that they were going on a pleasure excursion—all hands seemed to enjoy themselves, laughing, talking and jesting. I look for a great revolution to take place soon. Confidence between the heads

² 1877.

of the church and people is lost; a great many are letting all holds go, and are almost infidels. There is really less of religion here than any place I ever was in. The people are very industrious and as a class, I think, honest, but, in their minds, darkened. The sky is brightening for a good work to be done here, but the vast majority we don't want with us. I think many of them are past redemption and are only fit to be gathered in bundles ready for the burning."

While there Elder Dobson invited the editor of the *Ogden Junction* to a public discussion, as that paper, published in the interests of Brighamism, seemed to spunk up because a "Josephite elder," as ministers of the Reorganized Church are denominated there, was in the vicinity. But the *Junction* editor positively declined to discuss the difference between the two organizations, thus admitting that their tenets are untenable.

Elder Dobson was assigned a mission to Utah, with some others, by the annual conference held at Plano, Illinois, in April last, for the purpose of reclaiming some, at least, of those who have been led astray by designing men, which mission it was his intention to have filled this fall^s his health permitting. His health, however, had been rapidly failing for six months previous to his death; though during that time he made two quite extended preaching tours through counties east, northeast and north. His last attempt to speak in public was at the Saints' chapel at Deloit, June 27, when he spoke a short time on a funeral occasion, and on the following Sunday entered the chapel for the last time to listen to the funeral discourse by his son, on the death of a little child. From that time he was confined to his house.

On the fourth day of July he was permitted to see all his children (eight) at home, and sixteen grandchildren. With them he bowed in prayer, and in feeble but earnest tones

^s 1878.

thanked Him who holds the destinies of all that he had been once more permitted to see all his children, and to *Him* he reverently dedicated them all.

It was not until two weeks before his death that it became apparent to his family that the end was so near, and even then they hoped for his recovery. However, he told his family he did not expect to get well, though he should like to have stayed with them a few years longer, yet he was perfectly resigned to go.

A great many of his friends were in to see him the last week of his illness, which he often remarked. On the Saturday before his death he called together his children and grandchildren—those who were available—and bade them all an affectionate farewell, telling them all to be good children and the Lord would be good to them, “for,” said he, “he has been good to me.” He told them he wanted them all to so live that he might meet them again in the kingdom of God, when Christ shall be king over all; told them that in the gospel of Christ was the power of God to salvation; that the latter-day work in which he had spent forty-two years of his life is what he had always represented it to be—God’s work.

On the morning referred to above he said he never felt so well in his life, that although he suffered in body, yet in his mind he felt completely reconciled. He said he had been permitted to view that beautiful Tree which yields its fruit every month, and whose leaves were for the healing of the nations; that the sight was indescribably glorious; “and,” said he, “I am slowly paddling over to the other shore, and I have my effects almost over; I am only waiting the summons to come, and I could pray come, Lord Jesus, come quickly, and deliver me from this body of pain. We come here and toil and suffer, and then die, but it’s all right. I have no fears.” These and similar expressions he would use, and would repeat portions of the lines:

“Oh, then to my home let me go,
 Where the waters of life ever flow;
 Oh, yes to my home let me go,
 To my fair Eden home let me go.”

His intellect was perfectly good to the last. He said, “I ought to be happy. Here I am with good, kind friends all around me. Everybody has been kind to me, and God has blessed me with good children.” Fifteen minutes before he died, he told his friends, in clear tones, that he knew them all, He gave directions in regard to his funeral and burial, requesting that Elder Charles Derry, his friend and brother, should preach his funeral-sermon, but circumstances prevented.

In regard to his history of Crawford County, he requested his sons, if possible, to complete and publish it.

At twenty-two minutes of two in the afternoon, on Sunday, July 28, he sank to rest. In the absence of Elder Derry, his funeral-services were conducted by Elders McIntosh, Chothier, and Chatburn, and were very largely attended, although in the heat of harvest, when wheat was suffering much for want of care. He was a kind father and true husband, and his loss is felt by a very large circle of friends. And now let me add, in the language quoted by Elder Charles Derry on receiving the news of the death of Elder Thomas Dobson, “Let me die the death of the righteous, and my last end be like his.”

DELOIT, Iowa, August 26, 1878.

E. T. D.

[The following letter was received by us from Elder Charles Derry, mentioned above, announcing the death of Elder Dobson. We think it appropriate, and it will be interesting in this connection.

H. C. S.]

August 3, 1878.

Brother H. C. Smith: Since I left home I have received news from Deloit, that Uncle Tommy Dobson is dead. He has been failing fast for some time and I feared the hot weather would take him. In his death the church militant loses one of

its noblest members. It may have more brilliant men, but I doubt if it has any better. His life was devoted to the cause of truth, he cared for nothing more, he was a pattern of piety, a model of industry, and an example of self-sacrifice that renders him truly an ornament to the church. He was in truth a man of God. "Let me die the death of the righteous, and let my last end be like his." Heman, a life like his, since he obeyed the truth, will do to pattern by. I would to God mine was as even, as free from errors, and as worthy of divine acceptance. Universally beloved, not for his brilliancy, nor for suppleness in bending to the world, but for his constant goodness; his unyielding integrity, his unflinching devotion to the right. Every man knew where to find him; the church knew where to find him, and it never doubted him. His memory is blest, may mine be as dear to the Saints. As yet I have no news of his last hours, I was with him a few weeks ago, and saw then he was passing away. His harness, the whole armor of truth, was on him, and with it he triumphantly passed to the presence of his God. May you and I live as purely, fight as manfully, endure as bravely; and die as god-like. No ostentation in his life, unselfish, always preferring others to himself, and never shrinking at the call of duty. In his death I lose a brother and a friend. Heman, our days are few at most, let us work while it is day. Let us think no sacrifice too great, no hardship too arduous, no labor too difficult to perform for God and his truth. Our trials are so many means of preparation and purification. They develop our strength, call forth our virtues, teach us wisdom, and clothe us with knowledge that can not be gained in schools, or in man made systems of education. To know that we have not lived in vain, that some one has been made better by our life, and that many will rise up to call us blessed is worth more than all the honors and pleasures of the world a thousand times told. I have no doubt your temptations are many and your

trials great, but greater is he that hath promised, and faithful is he to perform. Avoid the blandishments of the fair; be deaf to the flatterer's wiles; be blind to the dazzling enchantments of sinful pleasures, and know always that your only strength is in God; and in all your weakness remember that God is merciful. May God's peace and blessing crown you is the prayer of your brother.

CHARLES DERRY.

It has been said that Abraham Lincoln was not a religious man. This is so easily refuted that the following letter is not necessary for that purpose, but the sentiment of it should be often repeated.

“Executive Mansion,

“WASHINGTON, D. C., November 21, 1864.

“*To Mrs. Bixby, Boston, Massachusetts, Dear Madam:* I have been shown in the files of the War Department a statement of the adjutant general of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any word of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I can not refrain from tendering you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost; and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of Freedom.

“Yours very sincerely and respectfully,

“ABRAHAM LINCOLN.”

GEORGE MILLER.

BY H. H. SMITH.

The first mention that we have of George Miller is the account of his baptism by John Taylor in 1839.

Brigham H. Roberts, in his biography of John Taylor, speaks of an incident on one of Elder Taylor's missions from Nauvoo as follows:

Elders Taylor and Woodruff were the first of their quorum to start on their mission [to Eng]land]. At McComb they found Bro. Zebedee Coltrin, who proposed taking them as far as Cleveland, Ohio, in his wagon, a proposition they gladly accepted. At this place a Bro. Miller, whom Elder Taylor baptized while there, gave them a horse, and another a saddle and bridle.

This is probably the George Miller who became presiding bishop, as he, himself, said, (see later,) that he was baptized in the summer of 1839 by John Taylor.

George Miller was ordained in the summer of 1840, to the office of high priest, under the hands of Vinson Knight, Joseph Smith, and Hyrum Smith.

In the same summer he was appointed on a committee to examine land in the southwestern part of Iowa Territory.

The report of this committee is interesting in view of the fact that to-day a large part of the church is settled in Southern Iowa.

NAUVOO, Illinois, July 28, 1840.

We, a committee appointed to examine and report a place in Iowa Territory (if any could be found) suitable for establishing and building up a stake or branch of the Church of Jesus Christ of Latter Day Saints, submit the following report:

We left the head of the rapids on the west bank of the Mississippi River opposite Nauvoo, on the 22d of this instant, we explored the country north of the Des Moines River in Lee County, and part of Van Buren County. The surface is neither hilly nor level, but may be termed undulating, having nearly equal portions of timber and prairie; the timber

Jour 4

prevailing on the Des Moines and its tributaries, and on the sources of the Skunk River, and on the minor tributaries of the Mississippi River. The soil is generally very fertile, especially on the Des Moines River. The bottom land or valley of this river averages about one mile in width, soil dry, and exuberantly fertile, with abundant good springs on the river margin, but elsewhere, springs scarcely ever occur, though an abundant stock of water is found on all the small streams, and excellent well-water may be obtained in any place by digging from twelve to thirty feet; stone abounds on all (or near all) the streams, suitable for building and other purposes.

We examined the Des Moines River from near its junction with the Mississippi River, up to the Sauk village, a distance of near ninety miles, it averaging six hundred feet wide, gliding over a smooth limestone bed or bottom for the greater portion of the distance, only a few instances of a thin coating, or strata, of gravel. The depth of this river is uniform, and at the stage of water we made the examination, about eighteen inches deep, finding no place but you might drive a loaded wagon, or ride on horseback along the channel. Steamboats ply a portion of every spring and fall to the Sauk village, and could run much higher was there business, say to the Raccoon forks, a distance of two hundred miles. Small keel boats can ply any time unless obstructed by ice. The prevailing timber, oak, shellbark hickory, walnut, sugar-maple, hackberry, buckeye, mulberry, elm, and some other varieties; undergrowth paupau, hazel, etc.

We have seen the principal rivers of the States, and say without hesitancy, that the river now under consideration is the most pleasant and beautiful known to us.

There was offered unto us a mill-seat with chartered privileges, (on the Des Moines River,) together with a donation of about seven hundred dollars, if we would go on to improve the same: this offer will be taken in a few days by one of our brethren.

We now proceed to take into consideration the country south of the Des Moines, to the Mississippi [Missouri] boundary line (on the north) and east of the Indian boundary line. Its form is that of a right angle triangle, having the Des Moines River for the hypotenuse, covering a surface of about three hundred and fifty-six square miles, equal to two hundred and seventeen thousand eight hundred and forty acres—near half of this is not surveyed, and subject to settlement and preëmption, being that portion from the Des Moines River along the Indian boundary line south, to the north boundary line of Missouri, averaging nine miles wide and twenty-two miles long, from north to south; about ninety thousand acres of this tract is not settled or claimed, we therefore deem this the best location that can be made in Iowa Territory, to build up a stake. This district is watered by the Des Moines River, and a creek called Chequest, (signifying in the Indian tongue, thunder and lightning); there is however, small tributaries to both the above streams, watering the surface now under consideration. It may be described as a timbered

country, consisting of timber, brush, openings, and a small portion of prairie, surface rather broken, though nearly all susceptible of cultivation, and mostly in the highest degree fertile, and may be more densely populated than any other portion we have examined. Stone and other crude building materials abound, with a sufficiency of water power on the Des Moines River and Chequest Creek, that can be easily improved. This region has many other advantages and resources, not adverted to in this description. Submitted July 29, 1840.

GEORGE MILLER.

JOHN A. MIKESELL.

—*Millennial Star*, volume 1, pages 231, 232, 233.

On January 19, 1841, came the revelation calling him to the office of presiding bishop, and appointing him as one of a committee to build the "Nauvoo House." We quote as follows:

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

Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such a one as my servant Joseph shall show unto them; upon the place which he shall show unto them also. And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore, let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord, and the corner-stone I have appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor, which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.—*Doctrine and Covenants* 107: 8, 9.

He was ordained by the First Presidency "under the hands of Elder William Marks."

The Nauvoo House Association was incorporated February 23, 1841, with George Miller, Lyman Wight, John Snider, and Peter Haws as trustees. Miller remained a trustee until his removal from Nauvoo.

Don Carlos Smith, president of the Quorum of High Priests,

died on August 7, 1841, and George Miller was chosen in his place.

In addition to these duties he was one of the building committee of the Temple. In July, 1843, Lyman Wight and he went to Wisconsin to procure lumber for both the Temple and the Nauvoo House.

The relegating of Miller to the position of "second bishop," is only one example of the general policy of Brigham Young after the death of Joseph Smith to remove those whom he could not control. The following quotation gives some instances:

First, Sidney Rigdon, of the First Presidency, was disposed of; then William Smith, John E. Page, and Lyman Wight, of the Twelve, were either expelled or placed under censure to destroy their influence.

To supply their places Amasa Lyman was presented, together with Sidney Rigdon, as a counselor in the Presidency, and offered the same position to the Twelve. (*Times and Seasons*, vol. 5, p. 638.) Lyman accepted; Rigdon objected. Rigdon was expelled; Lyman was received as one of the Twelve. (*Ibid.*, p. 692.)

Later (July 6, 1846), Ezra T. Benson was received into the Twelve, but just how he was designated for the position we have not learned.

George Miller, who was called of God to succeed Edward Partridge as presiding bishop (*Doctrine and Covenants* 107:8,) was relegated to second place and N. K. Whitney placed over him. (*Times and Seasons*, vol. 5, p. 693.)

William Marks was removed from his position as president of the stake of Nauvoo, and John Smith installed in his place. (*Ibid.*, p. 692.) Elder Marks was also removed as president of the High Council, and was succeeded by Samuel Bent. (*Times and Seasons*, vol. 6, p. 870.)

Josiah Butterfield, of the presidents of Seventy, was cut off the church (no reason stated for the act) and Jedediah M. Grant chosen to succeed him. (*Times and Seasons*, vol. 5, p. 693.)

Lyman Wight and John Snider were removed from the Nauvoo House building committee, and Amasa Lyman and George A. Smith put in their places. (*Millennial Star*, vol. 6, p. 91.)

Several changes were made in the High Council.—True Succession in Church Presidency, pp. 121, 122.

Bishop Miller crossed the Mississippi River February 6, 1846, and went with Brigham Young to Winter Quarters, reaching Council Bluffs June 14, 1846. He had some trouble

with Brigham Young on the way. In the language of Andrew Jensen, of Utah:

Bishop George Miller was unmanageable; he would not observe order, and could not be controlled. Finally President Young was compelled to say that he would be disfellowshipped from the camp unless he repented.

We have seen nothing more serious charged against Bishop Miller.

On July 7, 1846, Miller with his company, and James Emmet and his company crossed the Missouri River, and pushed their way westward, arriving at the Pawnee village, on the south side of the Platte River, a little below where Fremont now stands, on the 18th. Here they remained until July 27, when they were visited by some Ponca chiefs, who stayed with them until August 5, 1846. The church authorities at Winter Quarters sent Miller word to winter on the Platte River, but the Poncas representing to him that there was good feed for cattle farther north, he decided to disobey orders and winter on the lands of the Poncas. He therefore, with a company of about two hundred wagons, started from the Platte River on August 12, and arrived on the Running Water, near the mouth of the Niobrara, on the 23d. Here they tarried for the winter. Here on the 9th of February, Miller and company were visited by Erastus Snow, Porter Rockwell, and Ezra T. Benson, who brought the revelation received by Brigham Young regarding the organization of the Camp of Israel. (See Utah Doctrine and Covenants, section 136.) This was followed by orders to return to Council Bluffs. This order Miller obeyed, arriving at Winter Quarters in April, 1847.

It soon became apparent that Miller and Brigham could not agree. He therefore proceeded south, taking with him a much smaller company than the one with him the winter before. He passed down the east side of the Missouri River, through St. Joseph. Recrossing the river at Kansa or Kansas village, where Doniphan, Kansas, now stands, he passed down through

Kansas, and Indian Territory, by the way of Talequah, and crossed the Red River into Texas, January 1, 1848. His company arrived at Austin, Texas, January 24, 1848. He was much reduced, and his teams having died by the way, it was with privation and difficulty that he proceeded. Learning that Lyman Wight was on the Perdenales River, about seventy miles northwest of Austin, he dispatched two young men, William Leyland and Lewis Anderson, to Wight for help. January 29 these messengers reached Zodiac, where Wight and his colony had settled, and the same day started back, accompanied by teams to assist Bishop Miller. He was received into the company of Lyman Wight, and affiliated with that branch for some time.

In April, 1849, a conference was held at Zodiac, in which Lyman Wight and George Miller participated, when the following resolutions were adopted:

“That we receive J. Smith, Junior, as president of the church when he comes forward and claims that station.”

“That we fellowship Lyman and George in their standing as two of the Fifties.”

At this conference it was resolved “that we let Bro. Miller have wagons and teams to carry him and others to Jackson County.”

This proposition was carried into effect, and the following October he departed from Zodiac. For some reason unknown he did not go to Jackson County. It appears that prior to starting he was in correspondence with James J. Strang, as the following letter written from Austin, Texas, June 12, 1849, will indicate:

I was baptized in the summer of 1839, by John Taylor, then one of the Twelve; and in the summer of 1840 was ordained a high priest, under the hands of Bishop Knight, Hyrum and Joseph Smith; and in January, 1841, I was called to the bishopric, and set apart by the First Presidency, and under the hands of Elder Marks. And at the fall conference after the death of Don Carlos Smith, I was called and set apart as president

of the Quorum of High Priests, with my counselors Noah Packard and Amasa Lyman.

On this wise I now find myself in Texas, an isolated, frail being. In the spring of 1844 Joseph organized a council of fifty. I was one of that number. The question arose in regard to settling those Saints in the South, that were making lumber in Wisconsin, for building the Temple and Nauvoo House. The decision of the council was had and Lucian Woodworth, George Miller, and Lyman Wight appointed to settle the company and their families, and procure a place for a stake for the gathering of the Saints; whereupon Lucian Woodworth forthwith started to Texas and returned about the first of May. He negotiated with Samuel Houston (then president of the Republic of Texas) for a district of country to colonize the before-mentioned Saints upon, which was to have been ratified at the meeting of the Texan Congress the ensuing fall. On the part of the church we were to send commissioners or delegates to meet the Texan Congress, clothed with the authority of the church, to complete the negotiations for the aforesaid purpose. Woodworth, Brown, Wight, and myself were understood to be the delegates for said purpose. Immediately upon this decision, all or most of the before-mentioned council were sent on missions during the presidential canvass. I was sent to Kentucky, and Lyman Wight to Washington City.

Whilst I was in the vicinity of Harrodsburg, Kentucky, on the morning of the 28th of June, 1844, Joseph appeared to me in a dream, and told me of the assassination of himself and Hyrum. I returned to Nauvoo. You are aware of many things that have taken place since in regard to the church. Lyman Wight took the lumbermen and others and left, and with them one of my sons. Lucian Woodworth and myself applied to Brigham Young, president of the Twelve, in his assumed standing, for the necessary outfit in papers, etc., to take with us to meet the Texan Congress. He dissolved the appointment. I started with the camp, came to Texas to look after my son. I have preached some and a few have believed; but I have not baptized any, because of the distracted state of the minds of believers in regard to the presidency, etc. And until recently I have been disposed to get an inheritance in Missouri, and then stand still and see the salvation of God.

Elder Richard Hewett, who wrote to Strang on the same sheet of paper on which the above letter of Miller's was written, states:

Now I want to know what your mind is about men having the priesthood having more wives than one. The principle is taught amongst all that I have been with. Some have from two to ten or twenty, and some have none. If it is consistent I want you to let me know when you write to me, and I want you to write as soon as you get this so Bro. Miller and myself will know what to do. You must excuse me for asking so much, but you must bear with me, as I confess I am ignorant. Bro. Miller

says their whoring will send them all to hell. You can see Bro. Hyrum's epistle to me on that subject in the *Times and Seasons*, 15th March, 1844, if I don't mistake. I don't find such things in the Book of Covenants, nor in the Book of Mormon, nor in the writings of the apostles, and I don't want to be deceived nor flattered any more.

What Strang's answer was, we have not learned; but it was probably adverse to polygamy, as Miller, instead of going to Jackson County, Missouri, went to Strang, on Beaver Island, Lake Michigan, and became identified with that movement, since which we have no information of his life or death.

One of his sons, Joshua Miller, died at San Bernardino, California.

His son, John, whom he mentions as having gone with Lyman Wight, married a daughter of Lyman Wight, by whom he had several children. She died in Texas, and her children are all dead but one, Mrs. Rosina Crandall, wife of T. J. Crandall, now residing at Moorhead, Iowa. John also died in California some years ago.

The cup of cold water is always a good investment—the other things do not pay. It does not pay to harbor malice; it does not pay to make wounds so deep as to leave a scar upon the heart. One of the prettiest thoughts was stated recently by a writer, whose name is not just now recalled, to the effect that the kindness and good cheer generally prevalent during the Christmas season represents the normal condition of society when it shall reach that perfection possible among human beings. It is not likely that many of us will live to see the day when that will become the normal condition; but that condition may be approximated if every man will do his part in putting away malice, and in the cultivation within his own breast of those finer sentiments which, while they uplift the man himself, tend, also, to the uplifting of the world.—Richard L. Metcalfe.

ANGLO-JEWISH ASSOCIATION.

To those who are believers in the sacred writings contained in the prophets, the history of the Jewish people is full of interest. When we consider their wanderings among the nations, their peculiar sufferings in the past and present, the statement of Jeremiah, reading as follows, is full of interest:

But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.—Jeremiah 46: 27, 28.

According to this prophetic declaration, they are to continue in existence as a people, and up to the present time they have shown a remarkable inclination to keep themselves separate from all other people, more so than any other nation that has ever existed.

There is a society formed called the Anglo-Jewish Association, also one called the Alliance Israélite Universelle. The report of the first named, in connection with the other, for the years 1907 and 1908, being the Jewish years of 5667 and 5668, is before us. We believe a study of the present conditions as reported by this association will be of interest to our readers. In "Retrospect," published in introducing this report, is the following:

There has been no appreciable change in the situation of the Jews as such in Eastern Europe, Northern Africa, and Mohammedan countries in Asia since the publication of the last annual report; but the reopening of the Eastern question and the possibility of a Congress of the Powers being held to reconsider the Treaty of Berlin is occupying the anxious and earnest attention of the council.

Anti-Jewish demonstrations and even threats of pogroms in Bulgaria were once again nipped in the bud, thanks to the prompt and energetic

action of the Bulgarian Government and its sovereign, who himself manifested in several directions his good will towards the Jews. Although the Jews in the Turkish Empire have for several years enjoyed the fullest protection and have been highly regarded by the Sultan and his ministers, the restoration of the Constitution can not fail to improve their position. They are entitled to participate in the representation of the Empire in Parliament, and also, it is believed, will be permitted to serve in the army, whereby opportunities will be afforded them to demonstrate their patriotism, and at the same time they will be relieved of the heavy financial burden of the military tax imposed on them in lieu of service. The Turkish Government showed its sympathy with the Jews by its prompt dismissal of the Kaimakam of Jaffa, who had instigated murderous outrages on the Jews in that town. The Anglo-Jewish Association was solicited to make representations to the Sublime Porte through the Foreign Office, but in view of the step mentioned above the council considered that any action on their part would be superfluous. The secretary of the association procured substantial donations for the relief of the sufferers from the fire which occurred in the Jewish quarter of Haskeui (Constantinople) early in the present year.

It is as yet too early to judge of the effect which the revolution in Morocco will have upon the position of the Jews, but as the newly proclaimed sultan, Mulai Hafid, has protected them from attack and otherwise has shown himself friendly disposed to them, it may be anticipated that they will be permitted to live in greater security under the new regime. While referring to Morocco it may here be stated that the fund which was jointly raised by the Anglo-Jewish Association and the Board of Deputies for the relief of the sufferers by the outrages at Casablanca exceeded £800. Particulars reached the council of a false cry once again raised at Port Said of an alleged attempt by a Jew to abduct a child (this time a Mohammedan) presumably for ritual murder; but as the accuser was punished at the instance of the Russian Consul (the Jew against whom the charge was made being a Russian subject) the council did not consider that any representations on the part of the Anglo-Jewish Association were necessary. In Persia, the good offices of his Majesty's Minister for Foreign Affairs was successfully invoked by the Conjoint Committee of this association and the Board of Deputies, acting on the suggestion of the Alliance Israélite Universelle, for the protection of the Jewish schools and communities at Kermanshah and Teheran.

The sentiments of the council at the great loss which they sustained by the death of their revered colleague, the Reverend Doctor Albert Löwy, are suitably set forth in the following resolution, which was adopted at their first meeting after that mournful event:

"The council of the Anglo-Jewish Association desires to place upon record their deep appreciation of the services rendered by their late colleague, the Reverend Doctor A. Löwy, to the Anglo-Jewish Association. As one of its founders, as its secretary for fourteen years, as a member of the council and as vice-president, he was intimately connected with

every department of its work, and much of what it has successfully achieved, as well as the important position to which it has attained, are largely due to him. The council have on several occasions given expression to their gratitude for special services rendered by him. But in addition to these, the association will remain permanently indebted to him for his wide knowledge, his fine character and his untiring self-sacrifice. The council desire to offer to Miss Löwy, and to all Doctor Löwy's sons and daughters, their profoundest sympathy, and to assure them, yet once again, of the high esteem and affectionate regard in which their father was held by them and by all the friends of the Anglo-Jewish Association, whether among the Parent Body in London or among its branches in England and the colonies."

The council have also to deplore the death of Mr. Alfred G. Henriques, J. P., who had been a member of their body from the first. For some years he held the important office of chairman of the Executive Committee, and on his retirement from that post his services were recognized by his election as a vice-president. Although his removal from London and weak health prevented him from taking any active part in the work, Mr. Henriques continued to feel a warm interest in the proceedings of the council.

The council have further to record with regret the deaths of Mr. H. L. Bischoffsheim, a generous supporter of the association; Mr. Paul Hirsch, J. P., president of the Leeds Branch; Mr. M. Gottheil, president of the Bradford Branch; Mr. M. S. Bernstein, for many years the enthusiastic honorary secretary of the Middlesborough Branch; and Mr. Charles L. Hallgarten, of Frankfort, one of the most distinguished and benevolent of the Jews of Germany and a member of the Council of the Jewish Colonization Association.

While this report was in preparation an intimation was received from Melbourne that the late Mr. Nelson Samuel Marks, who died in July last, and was a member of the committee of the local branch in the early years of its existence, had bequeathed to the association £600, free of legacy duty. A legacy of £10 from the late Mr. David Davis, of Blackheath, is recorded in the balance-sheet.

In appreciation of their valuable services, the council have elected Mr. H. G. Lousada and Mr. Isaac Seligman, the treasurer (both of whom were original members of that body), and Sir Edward D. Stern (who has specially shown great interest in several of the schools subventioned by the council), vice-presidents of the association. Mr. Claude G. Montefiore, the president, has been appointed a trustee of the invested property of the association.

The resolutions of the association with the Board of Deputies, the Alliance Israélite Universelle, the Hilfsverein der Deutschen Juden, the Jewish Colonization Association, and the American Jewish Committee in New York continue as cordial as heretofore. The council have accepted an invitation from the Colonization Association to join with other organizations for common purposes whenever the necessity shall arise. Several meetings

of the Conjoint Foreign Committee of this association and the Board of Deputies were held in connection with events in Roumania, Palestine, Persia, and Morocco. The conjoint bodies also presented addresses to the king of Portugal and his royal mother on the assassination of the late king and the crown prince; to the Shah of Persia on his escape from the attempt on his life; and to M. Alfred Lévy on his election as grand rabbin of France.

The council once again place on record the exact position of the Anglo-Jewish Association as regards the Jewish Colonization Association. The late Baron de Hirsch gave to the Anglo-Jewish Association 4,595 of the 20,000 fully paid-up shares of £100 each, into which the capital of the company is divided. These shares stand in the name of trustees appointed by the council of the Anglo-Jewish Association (viz, Messrs. Ellis A. Franklin, Claude G. Montefiore, and Isaac Seligman), and, by virtue of their holding, the council have power to nominate a member of the council of the Jewish Colonization Association. Mr. Claude G. Montefiore, who was so nominated by the council, attends the meetings of the Council of the Jewish Colonization Association, which are held in Paris.

The number of boys in schools subsidized by the council is 6,516, of girls, 3,718, and of infants 645. The subventions to the schools in which these 10,879 children are educated amounted last year to £3,943. In addition, over 30,000 children receive instruction in the schools of the Alliance Israélite Universelle, which the Anglo-Jewish Association is unable to assist through lack of funds. A considerable proportion of the subventions is expended in encouraging the teaching of English in several eastern schools. The education fund, which is not available for the ordinary maintenance of schools, has been drawn upon during the year for material supplied to the school in Cairo.

The council again desires to record their sincere thanks to the Ladies' Committee for their valuable services, especially in relation to the Evelina de Rothschild School at Jerusalem. They greatly regret the resignation of Miss Laura Joseph, who has rendered valuable services as honorary secretary of the Ladies' Committee. Her place has been taken by her sister, Mrs. Maurice Nissim.

The proceeds of the dinner held in January, 1906, in aid of the funds of the association, are now completely exhausted, and, to add to its financial embarrassments, several liberal subscribers, whose places have not been filled, have passed away. The council are at present prevented by the limited resources at their disposal from assisting several schools which have just claims on their practical sympathy. As it may be inexpedient to hold another dinner during the present financial year, the council view the situation with much alarm; they therefore earnestly appeal both for substantial donations and, what are still more valuable, numerous annual subscriptions.

The main office of this Anglo-Jewish Association is in London, England. It seems to be a part of the work of this asso-

ciation to establish branches in different places, and to conduct schools where these branches are established. The report states that the Anglo-Jewish Association has thirty-one branches, sixteen in the United Kingdom, ten in the colonies and British settlements, one in India, two in China, one in Japan, and one in Morocco.

The condition of the Jews in different countries is set forth. Of Russia they express regret that they can not report any improvement in the economic and political situation of the Jews, though the question of the treatment of the Jews is being agitated in that country; and notwithstanding outrages on a small scale have been perpetrated, notably at Odessa, where several Jews were killed and a large number wounded, and great damage caused to property, there is prospect of a bill being passed by the government which would give some relief to the Jews, if it is put in force.

The report states that the situation of the Jews in Roumania has grown worse, if possible, in the course of the last year, and that there is but little prospect of conditions improving. The laws preventing the possibility of earning a decent livelihood are growing in number, and vexations grow in strength, each one adding to the heavy burden the Jews are forced to bear.

They have schools established at the following places: Canea, Crete; Corfu, Greece, where there is a population of 3,000 Jews; Crajova, Roumania, where they have a population of 17,000, a boys' school of 1,185 pupils, and a girls' school of 548 pupils. At Constantinople, there is a Jewish population of 65,000, and a girls' school containing 366 pupils. At Monastir, there are 6,000 Jews, and a boys' school of 156 pupils. At Salonica, a population of 75,000, boys' school of 497 pupils, and a girls' school of 405 pupils, and an infants' school of 395 pupils.

In Turkey, in Asia, exclusive of Palestine, there is, in Aidin,

a Jewish population of 3,500, supporting a boys' school of 221 pupils, and a girls' school of 90 pupils; at Bagdad, there is a population of 40,000, supporting a boys' school of 462 pupils, and a girls' school of 332 pupils; at Beyrout, a population of 5,000, a boy's school of 297, and a girls' school of 221; at Damascus, a population of 12,000 supports a boys' school of 241 pupils and a girls' school of 232 pupils; at Magnesia, with a population of 2,100, there is a boys' school of 186 pupils; at Smyrna, with a Jewish population of 35,000, there is a boys' school of 320 pupils and a girls' school of 358 pupils. In Palestine, at Haifa, with a Jewish population of 1,300, there is a boys' school of 195, and a girls' school of 139 pupils.

In India, a school is at Bombay, which has a Jewish population of 5,000, where they sustain a vernacular school, 135 boys and 87 girls.

In Morocco, at Mogador, there is a Jewish population of 10,000, and girls' school of 225 pupils. At Tangier there is a Jewish population of 6,000, and a boys' school of 326 pupils. At Tetuan there is a Jewish population of 6,000 sustaining a girls' school of 345 pupils.

In Egypt, at Alexandria, there is a Jewish population of 13,000, and a boys' and girls' school of 274 pupils. At Cairo, with 14,500 population, they have a boys' and girls' school of 459 pupils. At Tantah there is a Jewish population of 1,200, and a boys' and girls' school of 226 pupils.

Jerusalem has a Jewish population of 50,000. Here is established the Evelina de Rothschild school for girls with 620 pupils.

As an illustration of what the Jews are doing in these schools, we submit here a report of Miss Annie E. Landau, the head mistress of the school at Jerusalem:

I am glad to be able to report the continued and steady progress of work at the school. We try to instill into the hearts and minds of the children, side by side with the spirit of self-help, that of coöperation and mutual aid; and we have seen glad results even among the little ones in

the kindergarten, when one toddler will run and help a woe-begone neighbor to build up a falling tower of David, or, being better fed and therefore stronger, help with the watering-can which a thin, pale child is vainly trying to lift above the little plot it is hers to tend. The children take a special delight in gardening, and we encourage them in this, as there is, on the whole, very little love of nature to be found in Jerusalem children. As we had hoped that building operations for our new school—the plans for which have been prepared by Mr. Delissa Joseph—would be commenced this year, we have transplanted to the sidewalk many trees and plants standing on the ground to be built upon, allowing the children to help whenever possible. We have also permitted those who cared to do so, to take home a plant installed in one of the ubiquitous tin petroleum boxes, which in Jerusalem serve any and every purpose, from (with top removed) a cooking pot to (flattened into sheets) the walls of the makeshift dwellings in which so many of our children live. Great disappointment was felt by teachers and children alike, that the rebuilding has again been postponed. It means a longer period of working in cramped and unhealthy rooms. We sincerely hope that next spring will definitely see the commencement of the building.

Owing to the demand for governesses trained at our school for countries where French and German—especially German—in addition to English, are a necessity, a new class for girls who have finished the school course has this year been formed. The experiment has been attended with very fair results, although our fears that teaching German in a jargon-speaking environment would be very difficult, have been fully realized. The new class is called the "Selecta." The lessons take place almost entirely before and after the regular school hours, number twenty per week, and comprise Hebrew, English, German, French, History and Geography, Domestic Science, Typewriting, Shorthand and Bookkeeping. A fee of five francs per month is asked from the members of the class, but this fee can be earned by the girls by entering the trade workrooms of the school during the day. The thirst for learning on the part of the girls (very few of whose parents are able to pay the fee) has overcome, in many cases, the prejudice of many Jerusalem mothers against letting their children work at a trade.

In addition to the underlinen, lace and millinery workrooms, a dress-making department has been opened since Passover, the teacher being a former pupil of the school. This workroom is not as yet self-supporting, as much time is at present spent in teaching and demonstration, but we hope soon to see it as successful as our other workrooms. This year we have had so many orders for whole outfits of underlinen, that we have had difficulty in meeting all the demands of our customers, as our work-girls are also employed in the household and laundry of the school.

From the register, which takes note, as far as possible, of what becomes of the girls during the period of six years after leaving school (kept at the suggestion of Mr. Elkan Adler), we glean this year that four of our girls are occupying good posts in the United States—one as a clerk,

another as a teacher, and two as hospital nurses. Another of our former pupils is a governess in Austria; one has established herself as the first woman dentist in Jerusalem, two more are studying in Berlin, a third at Frankfort, and a fourth in Paris. A large number of our girls are engaged as carpet-weavers at the Bezalel Art School, and several, on leaving school this year, have been engaged as assistants in the Kindergarten of the Hilfsverein in Jerusalem.

The "Old Girls" Club, which meets once per week at the boarding teachers' house, besides reading several Hebrew and English newspaper articles, have this year read and discussed several standard English works. The members are allowed to attend the dressmaking and cookery classes and have the use of the school library.

The number of children on the roll this year was 620, of whom 250 were infants.

The average attendance for the year was 82½ per cent.

Six hundred and twenty-three cases of malaria and eye disease were treated by the visiting school physician. Malaria has been particularly malignant this year; we have regretfully to record the death of two children from malaria meningitis; 128 children were vaccinated.

During the year 26,614 free dinners were given. We were enabled to increase the number of these free meals to orphans and destitute children and to give warm soups every day during the winter, through the kindness of school children of various towns in Germany, who, on reading an article entitled "Hunger," contributed by our Miss Sara Bondi to a German newspaper, describing the sad daily picture of wistful, half-starved faces when the dinner-bell rings, formed collecting centers, with the result that a sum of nearly 1,000 francs was sent to us to provide meals.

Other special gifts for food, clothing and prizes were made by Miss Biriro, London; Rabbiner Doctor Bondi, Mayence; Mr. E. Berman, Jerusalem; Herr Hauptlehrer I. Brader, Ichenhausen; Mr. Ellern, Carlsruhe; Miss Foster, London (personal visit); Mr. M. Freed, Bethal, South Africa; Mr. A. Hyamson, London (personal visit); Mr. E. S. Kadoorie, Hong Kong; Misses D. and V. Landau, London; Mr. Hermann Landau, London; Mrs. Julius Levey, Baltimore; Mrs. Lewin, Carlsruhe; Mr. Loewe, London (personal visit); Mrs. M. Marsden, Bournemouth (per Mrs. Adler); Mrs. Marx, Mayence, North American Society for the Relief of the Indigent Jews of Jerusalem (per the Chief Rabbi London); Mr. L. Philipps, Sydney (personal visit); Oberrabbiner Doctor Salvendi, Duerkheim; Mr. and Mrs. J. Schiff, New York (personal visit); Mrs. Schwarzschild, Frankfort; Mr. and Mrs. M. Stern, Jerusalem; Mrs. A. M. Spoer, Jerusalem; Mr. and Mrs. Adolph Tuck, London; Mr. Gustave Tuck, London; Mr. Desmond Tuck, London (personal visit); Doctor Wallach, Jerusalem; Mrs. Weiller, Noerdlingen.

In consequence of the rise in the price of provisions, the non-resident teachers were allowed a bonus for a period of seven months of this year.

In concluding my report, I beg to be allowed to express our grateful

thanks to the council and ladies' committee, each and every member of which has once more this year been so unceasingly active in our interests. To our kindly president and Mrs. Adler we are deeply indebted for the sound and helpful advice which has solved many a difficult problem for us. My especial thanks are due to Miss Laura Joseph, the honorable secretary of the ladies' committee, for the kind and patient manner in which the long and detailed correspondence in connection with the work of the school is invariably conducted.

This association believes in the restoration of the Jews to their former position in Palestine, and is working and negotiating to bring about that purpose. Its success or failure will be noted with interest, no doubt, not only by the people of Hebrew origin, but by all people who are watching for the fulfillment of the prophecies uttered by the Hebrew prophets of old.

The one who carries a smile, or wears a frown, is as choke full of contagion as a man with the measles. As the frown or smile is "caught" by another, he in turn passes it to the first person he meets, and so it goes on, and on, and on. Whether it be a vile story or a pure tale; a malicious word or a kind speech; a cruel act or a generous deed; an idle thought or a noble sentiment—it makes itself heard in the whispering gallery of this great world of ours. "So when a great man dies, for years beyond our ken, the light he leaves behind him, lies upon the paths of men." But "great men" does not necessarily mean famous men. It means good men. And it means particularly those men who, without fame or fortune, and unaccredited by their neighbors with genius, pursue the even tenor of their way, live the life of the ordinary man, and have yet the genius for doing right—the genius for making the world better because they have lived.—Richard L. Metcalfe.

CHURCH CHRONOLOGY.

(Continued from page 125.)

1865.

April 6. The annual conference convenes at Plano, Illinois.

May 1. Joseph Smith enters upon his editorial charge of the *Herald*.

May 4. Section 116 of Doctrine and Covenants is given in answer to fasting and prayer.

October 6. The semiannual conference meets near Council Bluffs, Iowa.

1866.

March 4, 5. At a special conference at Goshen, Utah, a statement is made by Elder Thomas Job, indicating that Thomas B. Marsh accepted the Reorganization just prior to his death in January last.

April 6-13. The annual conference is held at Plano, Illinois.

April 6-8. A conference is held at Spanish Fork, Utah, at which report is made that a company of Saints with one hundred and fifty wagons are ready to start east.

May 30. Joseph Smith leaves Plano for Washington, District of Columbia, to appear before the committee on territories on request, respecting legislation for the territory of Utah.

August. Elder George J. Adams leaves America with a colony for Palestine, claiming divine instruction to build up the Holy Land.

October. 6-8. Semiannual conference meets near Council Bluffs, Iowa.

December 18. Apostle James Blakeslee dies at Batavia, Illinois.

1867.

April 3-5. The Presidency, Twelve, and others meet in council at Nauvoo and adopt some important resolutions.

April 6. The annual conference meets at Keokuk, Iowa.

April 8. The Twelve and the Bishop issue an epistle.

October 6. The semiannual conference meets at Union Grove, Iowa.

December. The last *Herald* for the year contains information that the Inspired Translation is ready for mailing.

1868.

April 6-9. The annual conference meets at Plano, Illinois.

October 6-8. The semiannual conference meets near Council Bluffs, Iowa.

October 10. Elder Thomas H. Waddel dies.

1869.

March 25. Emma Smith, wife of Joseph Smith, dies at Plano, Illinois, leaving him with three small children.

April 6. The annual conference convenes at St. Louis, Missouri.

May 1. The *Herald* is first issued by steam power.

June 22. Heber C. Kimball dies.

July 1. *Zion Hope* first appears.

July 17. Alexander H. Smith and David H. Smith interview Brigham Young in Salt Lake City, who refuses them the Tabernacle.

October 6-10. The semiannual conference meets at Gallands Grove, Iowa.

In the latter part of this year the Godbe movement rises in Utah, as a revolt from the Mormon church.

1870.

April 6-13. The annual conference is held at Plano, Illinois. On the 8th Charles Derry's resignation of the apostleship is

accepted. The committee's memorial to Congress, respecting Utah, is adopted.

April 19. Josiah Ells gives notice that the publication of the *Restorer* is discontinued.

August 12-14. The Pratt-Newman discussion takes place in Salt Lake City.

September 15-19. The semiannual conference meets at Council Bluffs, Iowa.

1871.

March 3. Josiah Butterfield dies at Watsonville, California.

April 6. The annual conference convenes at Plano, Illinois, lasts for some days. The Second Quorum of Elders is organized.

August 28. Zenos H. Gurley, Sr., dies near Joy, Illinois.

September 20. The semiannual conference meets near Council Bluffs, Iowa. The organization of the Third Quorum of Elders is authorized.

1872.

April 6. The annual conference begins its session at St. Louis, Missouri.

May 22. President William Marks dies.

June 15. The *Herald* contains the valedictory of Mark H. Forscutt, whose connection with the *Herald* ceases.

June 20. Mark H. Forscutt and John S. Patterson leave Plano for Europe.

June 24. David H. Smith starts on his mission to Utah.

September 12-15. The semiannual conference meets at Park's Mill, near Council Bluffs. The Articles of Incorporation are adopted.

1873.

February 17. Elder Samuel Powers, of the Twelve, dies at Beloit, Wisconsin.

March 3. Section 117, Doctrine and Covenants, is given.

April 6-7. Mark H. Forscutt presides over mission conference in Birmingham, England, at which the Fourth Quorum of Elders is organized.

April 6. General Conference meets at Plano, Illinois, when a revelation given March 3 was received which called two to the First Presidency, seven to the apostleship, several to be seventies, etc. Conference continued till the 13th.

April 10. William W. Blair and David H. Smith ordained counselors to the president of the church; and William H. Kelley, Thomas W. Smith, John H. Lake, Alexander H. Smith, and Joseph R. Lambert are ordained apostles.

May 29. Elder John T. Davis leaves Europe, reaching New York June 24.

August 30. Elder John Avondet writes from Italy reporting preaching and baptisms; Elder John L. Bear reports from Switzerland.

September 3-7. Semiannual conference meets near Council Bluffs, Iowa. On the 7th Daniel S. Mills was ordained to preside over Third Quorum of Elders.

November 6. Elders Wandell and Rodger sail from San Francisco for Australia.

December 23. Jason W. Briggs arrives with his family in Plano, Illinois, to make it his future home.

December 22. Elders Wandell and Rodger write from Papeete, Tahiti, where boat stopped for repairs.

1874.

April 3. Elder Isaac Sheen dies at Plano, Illinois.

April 6-11. The annual conference meets at Plano, Illinois.

April 27. William H. Kelley reports a debate between himself and the Honorable Mr. Manning in Minnesota.

June 25. The anti-polygamy law, known as the Poland Bill, is passed by the United States Senate.

September 19. The semiannual conference meets near Council Bluffs.

November. The first issue of the *Messenger*, published in Salt Lake City, makes its appearance.

About this time the suit of Ann Eliza Young, Brigham's "nineteenth wife," is creating much excitement.

December 1. Jason W. Briggs and Zenos H. Gurley publish a challenge in the *Messenger* to Orson Pratt and Daniel H. Wells to public discussion.

1875.

February 14. Doctor Robert D. Foster writes to President Smith from Lodi, Illinois, giving an account of his trip to Washington with President Smith's father in 1839.

March 11. Brigham Young is put in jail for one day over the difficulty with his "nineteenth wife."

March 14. Charles W. Wandell dies at Sydney, Australia.

April 6. The annual conference convenes at Plano, Illinois.

May 16. Elders Magnus Fyrando and Hans N. Hansen arrive at Copenhagen, Denmark.

June. About this time Thomas W. Smith publishes the *Songs of Zion*.

July 10. Martin Harris dies at Clarkston, Cache County, Utah.

July 18. Ex-governor Harding, of Utah, delivers a four-hour lecture in Southern Indiana, on "Mormonism," and is fatally checked by a fifteen-minute speech from Columbus Scott (all the time he was allowed).

July. Elder William Sheldon, of the Second Day Advent Church, this month, attacks the church through the *World's Crisis*.

August 10. Elder Hervey Green dies in California.

August 10-13. The Forscutt-Shinn discussion is held in Hancock County, Illinois.

September 1. George A. Smith dies in Salt Lake City, Utah.

September 8-12. The semiannual conference meets near Council Bluffs, Iowa. A committee of three is appointed to draft a memorial to Congress petitioning it to "inaugurate more decisive measures in the suppression of misrule and tyranny in Utah."

1876.

March 15. The *Herald* announces the publication of the Book of Rules.

April 6. The annual conference meets at Plano, Illinois.

April 15. The Quorum of Twelve issues an epistle of instruction on financial and other matters.

July 14. Sidney Rigdon dies at Friendship, New York.

August 3. President Joseph Smith, who left Plano on July 17, writes from California.

October 6-9. The semiannual conference is held near Council Bluffs.

October 10. John D. Lee is sentenced to death for his complicity in the Mountain Meadow Massacre.

1877.

March 5. The Saints of Salt Lake City break ground for a house of worship.

March 23. John D. Lee is executed (shot) at Mountain Meadow, Utah.

April 6. The annual conference meets at Plano, Illinois.

July 12. John J. Cornish writes of wonderful manifestations in London, Ontario.

July 26. Robert T. Burton, of Salt Lake City, is arrested on the charge of the murder of Joseph Morris and John Banks.

August 29. Brigham Young dies in Salt Lake City, on the anniversary of the promulgation of polygamy.

September 20. The semiannual conference convenes at Gal-lands Grove, Iowa.

Conference refuses to sustain Jason W. Briggs as President of Twelve.

December 18. A petition from citizens of Nauvoo is received, inviting removal of church headquarters there.

1878.

January 1. The Northwestern Kansas District is organized at Blue Rapids, Kansas.

February. About this time Elder William Sheldon makes another attack through the *World's Crisis*, which is replied to through *Saints' Herald* for February 15.

March 5. William Redfield, counselor to president of High Priests' Quorum, dies in Nebraska.

April 6-14. The fortieth annual conference convenes at Plano, Illinois.

May 1. The joint epistle of the Twelve and Bishopric appears in the *Herald*.

May 13. Elder Jeremiah Jeremiah dies at Canton, Illinois.

On the last of the month President Joseph Smith left Plano *en route* for Canada.

July. The first number of the *Saints' Advocate* appears this month.

July 11. John Whitmer, one of the eight witnesses to the Book of Mormon, dies at Far West, Missouri.

July 28. Thomas Dobson, of the High Priests' Quorum, dies in Deloit, Iowa.

September 7. The semiannual conference convenes at Gal-lands Grove, Iowa.

September 24. Joseph F. Smith, of Utah, calls on President Joseph Smith at Plano, in respect to the Inspired Translation manuscript.

November 1. The "Prophetic Conference" is held in New York City.

November 28. Orson Hyde dies at Spring City, Utah.

1879.

January 6. The Supreme Court of the United States confirms the constitutionality of the anti-polygamy law enacted in 1862.

April 6. The General Conference meets at Plano, Illinois.

April 30. Emma Smith Bidamon dies at Nauvoo, Illinois.

May. Elder Glaud Rodger returns to San Francisco from Australia.

July 21. Joseph Standing, of the Utah church, is killed by a mob in Georgia.

July 22. Elder Peter N. Brix, missionary to Denmark, writes from there, reporting baptisms.

In the summer or autumn the church republished Joseph Smith the Prophet and His Progenitors, by Lucy Smith, first published in 1852 in Liverpool.

September. About this time the sisters in Providence, Rhode Island, organized the "Daughters of Zion," over thirteen years before the general organization of same name was effected.

September 24. The semiannual conference convenes at Gallands Grove, Iowa. The Fourth Quorum of Elders is organized, and the conference refuses to sustain Jason W. Briggs of the Quorum of Twelve.

December 4. Elder William Clayton dies in Salt Lake City.

1880.

January. President Joseph Smith preaches four times in Carthage, Illinois.

January 21. Elder Frank Reynolds, secretary of Quorum of Seventy, dies in Chicago.

February 23. The Kirtland Temple is awarded to the Reorganization by the Court of Common Pleas, Lake County, Ohio.

April 6-14. General Conference is held at Plano, Illinois.

July. About this time the *Gospel Monitor* begins to be published at Hannibal, Missouri, by John J. Cranmer, which

opposes the Reorganization and advocates the right of David Whitmer to lead the church.

September 12. The semiannual conference meets near Council Bluffs, Iowa.

Jason W. Briggs is restored to place in his quorum.

October 10. The First Presidency of the Utah faction is reorganized, with John Taylor president.

1881.

March 5. Elders William H. and Edmund L. Kelley visit the neighborhood where the Book of Mormon plates were discovered and interview old settlers.

March 19. David Whitmer reaffirms his testimony to the Book of Mormon.

April 6. The General Conference meets at Plano, Illinois.

June 1. The *Herald* announces decision to remove publishing house to Lamoni, Iowa.

July 16. Joseph Young, Sr., president of seventies in 1844, dies in Salt Lake City, Utah.

September 1-11. The semiannual conference is held near Council Bluffs.

September 15. Elders William H. Kelley and George A. Blakeslee visit David Whitmer.

October 5. Orson Pratt dies at Salt Lake City, over seventy years of age.

October 15. The last number of the *Herald* issued at Plano.

November 1. The first number of the *Herald* from Lamoni is issued.

1882.

February 16. The Edmunds Bill passes the United States Senate.

February 22. President Joseph Smith speaks at a mass-meeting of citizens in Chicago respecting suppression of Utah polygamy.

April 6. General Conference convenes at Independence, Missouri.

September 20-29. The semiannual conference is held at Lamoni, Iowa.

September 28. Section 118 of Doctrine and Covenants is received in answer to prayer.

1883.

January 6. The *Herald* begins its weekly career, having been published as a semimonthly.

About this time Mr. Patterson, of Pittsburg, Pennsylvania, issues his pamphlet in defense of the Spalding story.

January 11. Senator Edmunds introduces another bill for the suppression of unlawful cohabitation in the United States.

April 6-15. General Conference is held in the Kirtland Temple, Ohio.

April 24. William F. McLellan, one of the Twelve of 1835, dies in Independence, Missouri.

April 27. Lyman O. Littlefield, of the Utah church, writes the first of a series of controversial letters which are exchanged between him and President Joseph Smith.

September 15-23. The first reunion of the church is held at Leland's Grove, Shelby County, Iowa.

November 7. A discussion begins at Wilber, Nebraska, between Clark Braden and Edmund L. Kelley.

1884.

February 12-March 8. The Braden-Kelley Debate at Kirtland, Ohio, takes place.

April 6. General Conference convenes at Stewartsville, Missouri. The Fifth Quorum of Elders is organized.

July 6. Our people dedicate a brick church in the eastern part of Independence.

July 8. The committee appointed at the annual conference to compare editions of the Book of Mormon with the manu-

script in David Whitmer's possession, meets in his house in Richmond and commences work.

August. The *Vindicator of Truth*, a monthly publication issued from Birmingham, England, in the interest of the church, makes its first appearance. It expired in July, 1885.

August 3. Glaud Rodger, senior president of Seventies, dies at Elko, Nevada.

September 27. The first series of Sunday-school lesson leaves commences in this issue of *Zion's Hope*.

October. The first number of *Sandhedens Banner* is issued, Peter Anderson editor.

October 1. Thomas W. Smith and wife sail from San Francisco for Tahiti.

October 4-12. A reunion is held at Garners Grove, Harrison County, Iowa, Joseph Smith president.

November 6. Thomas W. Smith and wife arrive at Tahiti.

December 7. Lars Peterson and James Brighthouse organize at Independence what they call the "Order of Enoch."

December 28. Bishop David M. Gamet dies in Little Sioux, Iowa.

December 20. Joseph F. Burton, wife and daughter, arrive at Sydney, Australia, from San Francisco.

1885.

January. The first number of the *Expositor* appears, at Oakland, California.

The *Bibliotheca Sacra*, published at Oberlin, Ohio, announces the discovery of the Spalding Romance.

April 6. General Conference convenes at Independence, Missouri. On the 11th section 121 of Doctrine and Covenants was given, in answer to fasting and prayer.

June 1-4. The forcible banishment of Utah elders from Denmark for preaching their doctrines, takes place.

July 23. Mr. Fairchild delivers to Edmund L. Kelley a copy of the Manuscript of Solomon Spalding.

September 1. The editorial charge of the *Advocate* changes from William W. Blair to Joseph Luff.

October 15. The pamphlet "Braden unmasked," by L. L. Luse, appears about this time.

October 15. Apostle Josiah Ells dies at Wheeling, West Virginia.

October 29. General John B. Clark, who was so prominently connected with the expulsion of the Saints from Missouri, dies at Fayette, Missouri.

November 20. Lorenzo Snow is arrested in Brigham City on charge of unlawful cohabitation.

1886.

January 5. A verdict of guilty is found against Lorenzo Snow in Ogden, Utah, for unlawful cohabitation.

January 26. General David R. Atchison, who had shown justice to the Saints in the Missouri persecutions, dies in Clinton County, Missouri.

January 30. The "Mothers' Home Column" first appears in the *Herald*.

February 8. Marshal Ireland, in Utah, offers reward of five hundred dollars for the apprehension of President George Q. Cannon, who is in hiding.

March 1. Elder Peter N. Brix dies at Aalborg, Denmark.

April 6. General Conference convenes at Lamoni, Iowa.

Jason W. Briggs and the Gurleys present letters to the conference giving notice of withdrawal from the church.

April 15. The *Daily Honolulu Press* reports the death of L. L. Rice.

May 13. A branch is organized at Kirtland, Ohio.

June 1. The last number of the *Saints' Advocate* is issued.

October 2. The annual reunion meets at Garner's Grove, Iowa.

1887.

January 12. The Edmunds-Tucker Bill is passed by the House of Representatives.

David Whitmer's "Address" is circulated the early part of this year.

April 6. General Conference meets at Kirtland, Ohio.

April 11. In answer to fasting and prayer section 119 of Doctrine and Covenants is received.

April 13. James W. Gillen, Joseph Luff, and Gomer T. Griffiths are ordained apostles at Kirtland, Ohio.

June 15. Alexander McCord dies near Harlan, Iowa.

July 25. President John Taylor, of the Utah church, dies in exile at Kaysville, Utah.

August 8. General Alexander W. Doniphan, who had shown justice to the Saints in the Missouri persecutions, dies at Richmond, Ray County.

September 24-October 2. The general reunion is held at Harlan, Iowa.

November 4. Thomas W. Smith leaves Tahiti for Australia, where he arrives on the 29th.

December 5. Eliza R. Snow dies in Salt Lake City, Utah.

December 27. President Joseph Smith leaves Lamoni on missionary trip to West.

1888.

January. The first number of *Autumn Leaves* appears, edited by Mrs. Marietta Walker.

January 25. David Whitmer dies at Richmond, Missouri.

March 30. Heman C. Smith is ordained an apostle at Independence, Missouri.

April 6. General Conference convenes at Independence, Missouri.

April 6. The corner-stone of the Independence chapel is laid. About this time Charles B. Thompson, who figured as

Baneemy, reappeared as editor of the *Cypripz Herald* in Philadelphia, Pennsylvania.

June 3. John W. Wight and Cornelius A. Butterworth sail from San Francisco for Australia, landing at Sydney on 28th.

September 17. George Q. Cannon, of the Utah church, surrendering himself to United States Marshal Dyer, is sentenced to fine and imprisonment.

1889.

April 6. General Conference meets at St. Joseph, Missouri, presided over by William W. Blair, Joseph Smith being absent in the West.

October 5. The annual reunion convened at Garner's Grove, Iowa.

December 4. Elder Hiram P. Brown dies in Oakland, California.

1890.

April 6-15. General Conference is held at Lamoni, Iowa.

The Second Quorum of Teachers is organized at this conference.

April 8. Section 120 of Doctrine and Covenants is given during this conference in answer to prayer.

April 16. The General High Council of the church is organized at Lamoni, Iowa.

September 19. Albert Haws arrives in Honolulu, Sandwich Islands, to begin our work there.

September 26-October 6. The annual reunion is held at Logan, Iowa.

October 12. Edmund C. Brand, senior president of Seventies, dies at Clay Center, Kansas.

November 29. *Zion's Hope* comes out in an enlarged form.

CONTRIBUTORS.

CHARLES DERRY, (see volume 1, page 384.)

MRS. MARIETTA WALKER, (see volume 1, page 254.)

GILBERT J. WALLER, (see volume 1, page 255.)

JOHN J. CORNISH, (see volume 1, page 510.)

ELI T. DOBSON, was born at Deloit, Crawford County, Iowa, December 29, 1856; united with the church at the place of his birth April 17, 1871, and was at the same place ordained an elder March 15, 1875. He occupied in this office in a local way and his labors were very acceptable and efficient. He resided and did business in his home town, St. Joseph, Missouri, and Ogden, Utah. In each of these places he established a reputation for honesty and splendid business capacity. He was a man of high ideals and unblemished character. He died at Lamoni, Iowa, December 28, 1903. His widow and children reside at St. Joseph, Missouri.

HEMAN HALE SMITH, (see volume 1, page 384.)

ALVIN KNISLEY, (see volume 1, page 256.)

 ERRATTA.

On page 66 of last issue Sherman Smith and S. J. Smith are the same person. Neither is correct. The name should be Sherman I. Smith. In the same paragraph James S. Comstock should not have been named as one of the local laborers of the Reorganized Church. He was a believer in the claims of James J. Strang, but sometimes wrote for the *Herald*.

Volume Two

Number Three

JOURNAL OF HISTORY

JULY, 1909

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

EDITORS

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

CONTENTS

Education—Causes of Trouble in Jackson County, Missouri—Stockbridge Indians—Autobiography of Charles Derry—Israel L. Rogers—Local Historians—General Conference—Protest Against an Increase of Battleships—The Miracle of the Press—The Old Man’s Blessings—Chronology—Current Events—Necrology—Contributors—The Journal of History.

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

JOURNAL OF HISTORY

Published Quarterly.

January, April, July, and October.

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

| | |
|-------------------|--------|
| One year | \$1 50 |
| Six months | 75 |
| Single copy | 40 |

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

EDUCATION.

The attitude of the Church of Jesus Christ of Latter Day Saints toward education has been misunderstood. It has been thought by many that because of the belief of the church that men had the right and privilege to commune with God and receive instruction directly from him, the members of the church had discarded the necessity of receiving education in schools or otherwise, through the instrumentality of their fellow men. This is a mistake; for from the early time of the organization this inspiration upon which they largely depend pointed out the necessity for the education of children, as well as the education of the older people. In June, 1831, when the church was little more than a year old, instruction was given providing for schools and school-books. The following extract is from a revelation to William W. Phelps, pointing out the necessity for this work:

And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, For this cause you shall take your journey with my servants Joseph Smith, Jr., and Sidney Rigdon, that you may be planted in the land of your inheritance, to do this work.

In the following month this instruction is again referred to, and the importance of the work emphasized:

And again, verily I say unto you, Let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings (behold, here is wisdom), let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

In the first number of the *Evening and Morning Star* published by the church at Independence, Missouri, June, 1832, appeared an article entitled "Common schools" in which advanced grounds, for the time, was taken and the Saints were exhorted to establish schools without delay, it was said: "Those appointed to select and prepare books for the use of schools will attend to that subject, as soon as more weighty matters are finished." It might be here suggested that a mistake was made in considering other matters more weighty, and that if they had done as instructed, thus getting into the field in advance of others, that with the aid of inspiration they might have prepared a set of text-books for public schools that would have been adopted by school authorities and thus the church and her authorities could have been the authors of the text-books for public schools as the system of public schools developed and been a power recognized in generations to follow. It is worth considering as an opportunity lost by not moving promptly in carrying out instructions received.

Nor was the church to be confined to the books written by themselves, but other books were to be used, according to their value, in educating both the young and the old. In a revelation given in December, 1832, the following is offered:

Therefore, verily I say unto you, my friends, 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.

In harmony with this is the following extract from a revelation given in May, 1833:

And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of

countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

The very organization of the church itself is based upon a system which provides for the teaching of the different grades of officers, and the establishment of presidents for the purpose of teaching duty, as the following extracts will illustrate:

And again, verily I say unto you, The duty of a president over the office of a deacon, is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants. And also the duty of the president over the office of the teachers, is to preside over twenty-four of the teachers, and to sit in council with them—teaching them the duties of their office, as given in the covenants. Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood. Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

In harmony with this is the instruction to the quorum of high priests, found in the revelation of January 19, 1841:

And again, I give unto you Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God. I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord.

Other quorums not mentioned in the above extracts were to be governed by the same rule and according to the same policy. It will be seen that the church in its organization has a well-regulated school system, where the ministry are appointed to teach and instruct. Thus schools were both indorsed and provided for among children and among those of riper years, even to the leading officers of the church.

The church also early saw the necessity of availing itself

of the teaching of those not of the faith, and teachers were employed to instruct those upon whom the burden of the organization rested. In October, 1834, Joseph Smith in his history writes as follows:

It now being the last of the month, and the elders beginning to come in, it was necessary to make preparations for the school for the elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter.

December 1, of the same year, he wrote as follows:

Our school for the elders was now well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes being mostly elders, gave the most studious attention to the all-important object of qualifying themselves, as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears, and hearts.

In January, 1835, he stated:

During the month of January, I was engaged in the school of the elders, and in preparing the lectures on theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September were now compiling.

In March, 1835, we find the following statement regarding the closing of the school:

The school closed, the last week in March, to give the elders an opportunity to go forth and proclaim the gospel preparatory to the endowment.

This closing was evidently but temporary, for in November, 1835, he made the following entries in his history:

Wednesday, 4th. At home in the morning. Attended school during school hours, made rapid progress in our studies. In the evening lectured on grammar, at home. King Follet arrived from Zion this day.

Thursday, 5th. Attended school. Isaac Morley came in from the east. . . .

Friday morning, 6th. At home. Attended school during school hours, returned and spent the evening at home.

Having thus studied the common branches for some time, they made arrangements to enter into the study of languages, and Joseph Smith writes under date of January 4, 5, and 6, 1836:

Met and organized our Hebrew school according to the arrangements that were made on Saturday last, as we had engaged Doctor Piexotto

to teach us in the Hebrew language, when we had our room prepared. We informed him that we were ready, and our room was prepared. And he agreed to wait on us this day, and deliver his introductory lecture.

Yesterday he sent us word that he could not come until Wednesday next. A vote was then called to know whether we would submit to such treatment or not; and carried in the negative; and Elder Sylvester Smith appointed clerk to write him on the subject, and inform him that his services were not wanted; and Elders William E. McLellin and Orson Hyde dispatched to Hudson Seminary to hire a teacher. They were appointed by the voice of the school to act in their behalf. However, we concluded to go on with our school, and do the best we could until we obtained a teacher; and by the voice of the school I consented to render them all the assistance I was able to, for the time being.

We are occupying the translating room for the use of the school, until another room can be prepared. This is the first day we have occupied it, which is the west room in the upper part of the temple, which was consecrated this morning by prayer, offered up by Father Smith. . . .

Tuesday, 5th. Attended the Hebrew school, divided them into classes. . . .

Wednesday, 6th. Attended school, and spent most of the forenoon in settling the unpleasant feelings that existed in the breast of Elder O. Pratt. . . .

Elder McLellin returned from Hudson, and reported to the school that he had hired a teacher to teach us the term of seven weeks, for three hundred and twenty dollars; that is, forty scholars for that amount; to commence in about fifteen days. He is highly celebrated as a Hebrew scholar, and proposes to give us sufficient knowledge during the above term, to read and translate the language.

On the 8th he wrote as follows:

Spent the day in the Hebrew school, and made rapid progress in our studies.

Under date of January 26, 27, and 28, he made the following entry:

Tuesday, 26th. Mr. Seixas arrived from Hudson to teach the Hebrew language, and I attended upon the organizing of the class, for the purpose of receiving lectures upon Hebrew grammar. His hours of instruction are from ten to eleven a. m., and from two to three p. m. His introduction pleased me much. I think he will be a help to the class in learning Hebrew.

Wednesday, 27th. Attended school as usual, and other matters also which came before me.

Thursday, 28th. Attended school at the usual hour.

On the 29th he "attended school and read Hebrew"; the 30th, "attended school as usual." On the 31st, he says:

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.

February 2d. Attended school as usual; the 3d, attended our Hebrew lecture; the 4th, attended school, and assisted in forming a class of twenty-two members to read at three o'clock p. m.

Under date of the 5th he wrote as follows:

Attended the school, and assisted the committee to make arrangements to supply the third and fourth classes with books; concluded to divide a Bible into several parts, for the benefit of said classes; continued my studies in the Hebrew; received several visitors, and attended various duties.

The mentions of his attending school are too numerous to be recorded in this article. We will therefore simply quote some of the most important ones. Under date of February 15, the following entry was made:

Attended school at the usual hours. Spent the afternoon in reading Hebrew, and in receiving and waiting on visitors. On this day we commenced translating the Hebrew language, under the instruction of Professor Seixas; and he acknowledged that we were the most forward of any class he ever instructed the same length of time. . . .

On the 17th is the following entry:

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.

These studies were pursued by the elders of the church and others at Kirtland so far as their other duties would permit. And Joseph Smith and others, who had but little education at the time they entered their ministry, became quite proficient scholars in the course of a few years. Other matters pressed upon them so urgently that they did not follow up their studies as closely during their sojourn in Missouri as they evidently desired to do; but when they finally settled in Nauvoo, Illinois, and began to build up the city, the establishing of institutions of learning was one of the first and early considerations. And when the charter for the city of Nauvoo was

sought for and obtained, it contained the following provision looking to the establishment of a university of learning:

Section 24. The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences, and learned professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a Board of Trustees, consisting of a chancellor, registrar, and twenty-three regents, which board shall thereafter be a body corporate and politic with perpetual succession by the name of the Chancellor and Regents of the University of the City of Nauvoo, and shall have full power to pass, ordain, establish, and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said university, its officers, and students; *Provided*, that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and *Provided*, also, that the trustees shall at all times be appointed by the city council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this State.

This charter was signed "Wm. L. D. Ewing, Speaker of the House of Representatives. S. H. Anderson, Speaker of the Senate," and signed by Thomas Carlin, Governor, December 18, 1840; certified to by Stephen A. Douglas, Secretary of State, on December 18, 1840.

On February 3, the City Council met in accordance with the privilege granted in the charter, and authorized an organization of the University of Nauvoo. This university was placed in operation in a very limited degree. Joseph Smith, under date of August 10, 1841, writes, "The department of English literature and mathematics of the University of the City of Nauvoo, is in operation under the tuition of Professor Orson Pratt." The eventful times in Nauvoo culminating in persecution and the final exodus in 1846, together with the great expense of erecting the temple, hindered in carrying this enterprise into operation, only in a limited degree; but the foregoing shows the attitude the church has always occupied toward the education of its people. It was the understanding that, if necessary to pay liberally for instruction until members

of the church were qualified to instruct, they would not hesitate to employ instructors. But after the church was in a condition to supply the demand from its membership, work in this department, as in the ministry, and other departments of church work, was to be a labor of love and sacrifice for the good of the whole.

It will be seen, therefore, that the later movement toward establishing an institution of learning was not the first, but was in pursuance of a policy that has been carried into effect as far as the church was able in former years.

This latter movement resulted in the erection of Grace-land College, at Lamoni, Iowa, which is now in operation. One who has been identified with it since its commencement has promised to write the history leading up to, and the operation of Graceland College. We trust that this article may be provided us in time to follow the foregoing.

H. C. S.

GOD GIVE US MEN.

God give us men. The time demands
 Strong minds, great hearts, true faith and willing hands;
 Men whom the lust of office does not kill;
 Men whom the spoils of office can not buy;
 Men who possess opinions and a will;
 Men who have honor; men who will not lie.
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking;
 Tall men, sun-crowned, who live above the fog
 In public duty and in private thinking!
 For while the rabble with their thorn worn creeds
 Their large professions and their little deeds,
 Mingle in selfish strife; lo! Freedom weeps!
 Wrong rules the land, and waiting justice sleeps!

—John G. Holland.

CAUSES OF TROUBLE IN JACKSON COUNTY, MISSOURI, IN 1833.

BY H. C. S.

It is quite well known that there was friction between the Church of Jesus Christ of Latter Day Saints and other citizens of Jackson County, Missouri, which terminated in the violent expulsion of Latter Day Saints from the county of Jackson, in the fall of 1833. Various causes have been suggested for this extraordinary condition of affairs. The citizens of Jackson County put forth a statement on July 15, 1833, setting forth in very forceful language their reasons for action, and served this statement upon the leaders of the church. It read as follows:

We, the undersigned citizens of Jackson County, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending to rid ourselves, peaceably if we can, and forcibly if we must, and believing as we do, that the arm of civil law does not afford us a guarantee, or at least not a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, which we deem almost superfluous to say is justified as well by the law of nature as by the law of self-preservation.

It is more than two years since the first of these fanatics or knaves, (for one or the other they undoubtedly are), made their first appearance among us; and pretending as they did, and now do, to hold personal communion and converse face to face with the Most High God, to receive communications and revelations direct from heaven; to heal the sick by the laying on of hands; and in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets. We believed them deluded fanatics, or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived.

The arts of a few designing leaders among them have thus far succeeded in holding them together as a society, and since the arrival of

the first of them they have daily increased; and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than our contempt and hatred. But from their appearance; from their manners; and from their conduct, since their coming among us, we have every reason to believe that with but few exceptions, they were of the very dregs of that society from which they came; lazy, idle and vicious.

This we conceive is not idle assertion, but a fact susceptible of proof. For with these few exceptions above named, they brought into our country little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders among them had paid the forfeit due to crime instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true color. More than a year it has been ascertained that they have been tampering with our slaves, and endeavoring to sow dissension and raise sedition among them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how spurious are appearances. In a late number of the *Star* printed in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and move and settle among us. This exhibits them in still more odious colors. It manifests a desire on the part of their society to inflict on our society an injury that they know would be to us entirely unsupportable, and one of the surest means of driving us from the country; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste among us would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the Most High God and cast contempt on his holy religion by pretending to receive revelations direct from heaven; by pretending to speak in unknown tongues by direct inspiration, and by divine pretensions derogatory of God and religion, and to the utter subversion of human reason.

They declare openly that God has given them this county of land; and that sooner or later they must and will have possession of our lands for an inheritance; and in fine, they have conducted themselves on many other occasions in such a manner that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us as we are not prepared to give up our possessions to them, or to receive into the bosom of our families as fit companions for our wives and daughters the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

Under such a state of things even our beautiful country would cease to be a desirable residence, and our situation intolerable.

We therefore agree that after timely warning, and upon receiving an adequate compensation for what little property they can not take with

them, they refuse to leave us in peace as they found us, we agree to use such means as will be sufficient to remove them; and to that end we pledge to each other our bodily powers, our lives, fortunes, and sacred honor.

We will meet at the court-house in the town of Independence on Saturday next, 20th inst., to consult of ulterior movements.

July 15, 1833.

Some writers have been so reckless as to state that it was polygamous practices of the Mormons that caused this friction; but it will be seen by the foregoing that such a thing was not even hinted by their enemies, and it will be admitted, doubtless, that had there been any such practice they would have availed themselves of this as an excuse for their acts. The reasons assigned, briefly stated, were that they believed the Mormons to be religiously fanatical, and that they feared their influence upon the slaves. They make reference, as will be seen, to a late number of the *Star*, doubtless meaning the *Evening and Morning Star* published at Independence by the church, which they assert invited free negroes and mulattoes to become Mormons and to move and settle in Jackson County. Just how much truth there is in the statement can be best determined by the insertion of the article referred to, from the *Evening and Morning Star*, volume 2, pp. 218, 219, which reads as follows:

FREE PEOPLE OF COLOR.

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the laws of Missouri:

Section 4. Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this State under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the provisions of this section, if it shall appear that such person is a free negro or mulatto, and that he hath come into this State after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such State, the justice shall command him forthwith to depart from this State and in case such negro or mulatto shall not depart from the State within thirty

days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made, may cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the circuit court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the State contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart from the State; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart from the State.

Section 5. Be it further enacted, that if any person shall, after the taking effect of this act, bring into this State any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act [he or she] shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the State, to the use of the university, in any court having competent jurisdiction: in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offenses, to commence and prosecute an action as aforesaid."

Slaves are real-estate in this and other States, and wisdom would dictate great care among the branches of the Church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say, Shun every appearance of evil.

While on the subject of law, it may not be amiss to quote some of the constitution of Missouri. It shows a liberality of opinion of the great men of the West, and will vie with that of any other State. It is good; it is just, and it is the citizen's right.

4. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

5. That no person, on account of his religious opinions can be rendered ineligible to any office of trust or profit under this State; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this State.—*Evening and Morning Star*, vol. 2, pp. 218, 219.

It is true that the members of the church did not believe in slavery, and their influence would have been exercised toward making Missouri a free State. And this, doubtless, was a fruitful cause of dissatisfaction upon the part of those who desired their expulsion. It may not be known at the present time just how high excitement ran at that time, and in the years following, upon this subject. We therefore wish to make some quotations from an address by George W. Martin, secretary of the State Historical Society of Kansas, delivered at Pike's Pawnee Village, September 27, 1906, entitled, "The first two years of Kansas." This address is published in *Kansas Historical Collections*, volume 10, pages 120 to 148. We make no apology for the language used; for this strong and sometimes profane language simply illustrates the point of showing how deep the feeling was on this subject, hence how little surprise should be felt because the people who disbelieved in slavery were persecuted in this region of country at that early time. Mr. Martin relates or quotes from the *Platte Argus*, in 1854, as follows:

The abolitionists will probably not be interrupted if they settle north of the fortieth parallel of north latitude, but south of that line, and within Kansas Territory, they need not set foot. It is decreed by the people who live adjacent that their institutions are to be established; and candor compels us to advise accordingly, and a meeting at Independence resolved; That we, the South, be permitted peaceably to possess Kansas, while the North, on the same privilege, be permitted to possess Nebraska Territory.

On June 10, 1854, there was a meeting held in Salt Creek Valley, three miles from Fort Leavenworth, where there was organized the Squatters' Claim Association. They adopted rules to govern the settlement of the territory, of which the following are three:

8. That we recognize the institution of slavery as already existing in this territory, and recommend slaveholders to introduce their property as early as possible.

9. That we will afford no protection to abolitionists as settlers of Kansas territory.

10. That a vigilance committee of thirteen be appointed to decide upon all disputes.

On July 31, 1855, at Westport, Benjamin F. Stringfellow made the following statement:

The idea of a National Democratic party in Kansas is ridiculous. Every National Democrat is an abolitionist in disguise; such a one might not steal a nigger himself, but would pat on the back those who do. Nine out of ten men in the world are abolitionists. We want no more importations from Pennsylvania; we have enough of the Pennsylvania popular sovereignty men if this is the way they practice the doctrine.

August 30, 1855, the first Kansas territorial legislature upon the motion of Doctor J. H. Stringfellow, passed the following resolution:

Therefore, be it resolved by the House of Representatives, the Council concurring therein, that it is the duty of the Pro-slavery party, the Union-loving men of Kansas Territory, to know but one issue, slavery; and that any party making or attempting to make any other is and should be held as an ally of abolitionism and disunionism.

In 1854 the *Democratic Platform*, a Missouri newspaper, made the following statement:

We are in favor of making Kansas a slave State, if it should require half the citizens of Missouri, musket in hand, to emigrate there, and even sacrificing their lives in accomplishing so desirable an end.

The *Western Champion* responded, "Them's our sentiments."

July 11, 1854, the *Jackson Mississippian* said:

Kansas is now a slave Territory, and will be a slave State. There are already enough slave-owners interested in Kansas to whip out all the abolitionists who may dare to pollute the soil with their incendiary feet.

The Platte County Self-defense Association, at a meeting held at Westport, Missouri, July 20, passed the following resolutions:

First, That this association will, whenever called upon by any of the citizens of Kansas Territory, hold itself in readiness to go there to assist in removing any and all emigrants who go there under the auspices of the Northern Emigration Aid Societies.

Benjamin F. Stringfellow, in a speech delivered at St. Joseph, Missouri, March 26, 1855, used the following language:

I tell you to mark every scoundrel among you that is in the least tainted with free-soilism or abolitionism and exterminate him. Neither give nor take quarter from the damned rascals. I propose to mark them in this house, and on the present occasion, so you may crush them out. To those who have qualms of conscience as to violating laws, state or national, the crisis has arrived when such impositions must be disregarded, as your rights and property are in danger, and I advise one and all to enter every election district in Kansas, in defiance of Reeder and his vile myrmidons, and vote at the point of the bowie-knife and the revolver. Neither give nor take quarter, as our cause demands it. It is enough that the slave-holding interest wills it, from which there is no appeal. What right has Governor Reeder to rule Missourians in Kansas? His proclamation and prescribed oath must be prohibited. It is your interest to do so. Mind that slavery is established where it is not prohibited.

The *Western Argus*, March 10, 1855, over the signature of Nimrod Farley and J. M. G. Brown, published the following advertisement of a ferry which indicates that Missourians were anxious to go over to Kansas and vote on election day, and the ferry was to be run for their benefit:

Election in Kansas—The Ferry that Never Stops. A report having got out that one of our boats had been carried off by the ice, we take the liberty of contradicting it. Ours is the only ferry that never stops. We keep two good boats, and when one can't run the other can. All who wish to be in Kansas in time to vote, go to Iatan, and you will not be disappointed, for old Nim is always ready.

The *Kansas Pioneer*, published at Kickapoo, April, 1855, said:

The Southern character is not made of material that can stand every insult offered by this God-forsaken class of men, and if the virgin soil of Kansas must be enriched and purified by American blood, we say, "war to the knife, and knife to the hilt, and damned be he who first cries 'Hold, enough!'"

The editor of the Richfield, Missouri, *Enterprise* missed an issue of his paper, and apologized by saying that he was over in the territory of Kansas working for the advancement of the pro-slavery party, and adds:

We do not intend to make a threat, but will say to the eastern and northern abolitionists and free-soilers, that we have in Missouri one hemp factory employed to make suitable ropes for hanging negro slaves, and by hell we will use them.

November 6, 1854, Mr. Atchison made a speech in Platte County, which the *Platte Argus* reports:

When you reside in one day's journey of the territory, and when your peace, your quiet and your property depend upon your action, you can, without an exertion, send five hundred of your young men who will vote in favor of your institutions. Should each county in the state of Missouri only do its duty, the question will be decided quietly and peaceably at the ballot-box.

Mr. Martin also gives this quotation, which seems to indicate that the other side or the antislavery party had also the spirit of retaliation and violence:

One thing is probable, viz, if slaveholders in Missouri insist upon interfering in our affairs, they must blame no one but themselves if the underground railroad should be in operation from that State to Canada via Kansas Territory. . . . If the conduct of yesterday is repeated at our next election, they must take the trouble to watch their own property and institutions themselves, lest they take legs and run away when they least desire it.

The citizens of Lafayette County, Missouri, it would seem from the following quotation, were determined to do what was in their power to prevent abolitionists going into the territory of Kansas, for there was a determined movement upon the part of slaveholders in Missouri to prevent Kansas becoming a free State. At a meeting held December 25, 1854, they passed the following resolution:

That we, the shippers, merchants, planters, and citizens generally of Lafayette County, deem it an act of injustice that steamboats on the Missouri River should give their aid or countenance to the base attempt to abolitionize the territory of Kansas by aiding or forwarding any persons who may be sent by any abolition society thereto, or in giving aid or assistance to any such object, and that in our trading, shipping and traveling we will give preference to such boats as will refuse their aid and comfort to such emigration as may be forwarded by any abolition society for such purpose.

April 14, 1855, the Parkville *Luminary*, of whom George S. Parks, the founder of Parkville and Parkville College now existing there, was owner, was destroyed, and the material thrown into the river because of his free-soil sentiments, and because it criticised editorially the practice of Missourians

going to Kansas to vote. The crowd that destroyed the press passed the following resolution :

That we meet here again on this day three weeks, and if we find G. S. Parks or W. J. Patterson in this town then, or at any subsequent time, we will throw them into the Missouri River, and if they go to Kansas to reside, we pledge our honor as men to follow and hang them whenever we can take them.

This reminds us of the similarity between the action of the mob that destroyed the *Evening and Morning Star* press at Independence in 1833 and that which destroyed the *Luminary* press at Parkville in 1855.

At a public meeting at Webster, Missouri, they ratified the action of the mob at Parkville, Missouri, and further resolved : "that they have no arguments against abolition papers but Missouri River, bonfires and hemp ropes," and "they pledge themselves to go to Kansas and help expel those corrupting the slaves."

April 30, 1855, at a meeting at Leavenworth several resolutions were adopted recognizing slavery in Kansas, and closing with this :

Resolved, That a vigilance committee, consisting of thirty members, shall now be appointed who shall observe and report all such persons as shall openly act in violation of law and order and by the expression of abolition sentiments produce disturbance to the quiet of the citizens or danger to their domestic relations, and all such persons so offending shall be notified and made to leave the territory.

In speaking of a tragedy that occurred on April 30, 1855, Mr. Stringfellow made the following statement :

Let us begin to purge ourselves of all abolition emissaries who occupy our dominion, and give distinct notice that all who do not leave immediately for the East will leave for eternity.

The vigilance committee appointed at Leavenworth, before referred to, on April 30, 1855, gave notice to William Phillips, an active free-state lawyer of that city, to leave the territory. He refused, and was seized and taken to Weston, Missouri, one side of his head shaved, stripped of his clothes, tarred and feathered, ridden for a mile and a half on a rail, and a negro

auctioneer went through the mockery of selling him for one dollar. So Bishop Partridge was not the only one tarred and feathered in those early times by those who were attempting to defend and establish slavery in the western borders.

May 20, 1855, the Leavenworth *Herald* says of those tarring and feathering:

Our action in the whole affair is emphatically endorsed by the pro-slavery party in this district. The joy, exultation and glorification produced by it in our community are unparalleled.

A public meeting at Leavenworth, May 25, indorsed it in the following language:

That we heartily endorse the action of the citizens who shaved, tarred and feathered, rode on a rail and had sold by a negro, William Phillips, the moral perjurer.

The Reverend Pardee Butler had been warned to leave the city of Atchinson because he had expressed himself a free-soiler, and on the 16th of August, 1855, he was placed on a raft at Atchison and shipped down the Missouri River, the citizens throwing stones at him. He had the letter *R* legibly painted on his forehead. The *Squatter Sovereign* published at Atchison, indorsed this treatment in the following language:

Such treatment may be expected by all scoundrels visiting our town for the purpose of interfering with our time-honored institutions, and the same punishment we will be happy to award to all free-soilers, abolitionists, and their emissaries.

On July 25, 1855, Randolph County, Missouri, people passed the following resolution:

That we consider any person holding and avowing free-soil and abolition views unfit to teach in Sunday or any other school; that we are opposed to such person being employed for that purpose.

A few days later a public meeting of the citizens of Jackson County, Missouri, adopted a resolution warning the conference of the Methodist Church North, not to meet at Independence, Missouri, because of the "supposed anti-slavery sentiments and opinions of the ministers and others who will constitute said conference." So the good brethren of the Metho-

dist Church North ought to have some sympathy for the Latter Day Saints who were not permitted to assemble in Jackson County, Missouri, in 1833, and for years after, because of the anti-slavery sentiment and opinions held by the ministers and others.

February 20, 1856, the *Squatter Sovereign* says:

- In our opinion the only effectual way to correct the evils that now exist is to hang up to the nearest tree the very last traitor who was instrumental in getting up or participating in the celebrated Topeka (free-state) convention.

And the same paper makes the following statement, suggesting that Lexington, Missouri, be a suitable place "where all steamboats may be searched and the infectious political paupers be prevented from tainting the air of Kansas Territory with their presence." The same paper, in April, 1856, said:

If Kansas is not made a slave State, it requires no sage to tell that without some very extraordinary revolution there will never be another slave State; and if this is not enough, then we say, without fear of successful contradiction, that Kansas must be a slave State or the Union will be dissolved.

May 5, 1856, the grand jury of Douglass County, recommended that the *Herald of Freedom* and *Kansas Free State*, newspapers, and the Eldridge House be abated as nuisances, and indicted Charles Robinson, Andrew H. Reeder and others for high treason in organizing a free-state government.

On May 22, 1856, Preston S. Brooks, of South Carolina, committed an assault on Charles Sumner in the United States Senate, because of his speech entitled, "The crime against Kansas." The *Squatter Sovereign* indorsed the action of Mr. Brooks in the following language:

The assault on Sumner by Brooks is generally approved and applauded by the citizens of Kansas. We think it one of the best acts ever done in the Senate chamber.

Much more is related in regard to these early times, by Mr. Martin, in his interesting paper, but the foregoing brief

quotations illustrate the feeling that existed, and help to explain the reason why such desperate measures were resorted to against the Latter Day Saints in those early times, by those who well understood that they were what was known in those days as free-soilers, believing in the doctrine of freedom for all men, and against the doctrine of holding human beings in slavery. The Latter Day Saints were encouraged in their opposition to slavery by what they received as a revelation from God, given to them in December, 1833, just after their violent expulsion from Jackson County, in the following words:

And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and Constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

The severe ordeal through which the people passed in these perilous times not only resulted in the production of the Quantrells, Youngers, and Jameses; but, on the other hand, it has produced some of the greatest statesmen and moral reformers of the age. In the church it not only stirred up bad blood and developed the Samson Avars, Brigham Youngs, John D. Lees, Porter Rockwells, and Bill Hickmans; but it proved the worth and integrity of men who, notwithstanding the prejudices they had to contend with, have taken front rank among the grander characters of this generation.

It should not be a matter of surprise if, in those days of excitement and smarting under the injustice of the acts of lawless men, even honorable men should use harsh and, from our standpoint, unjustifiable language. For instance, much

unfavorable comment has been made in regard to an oration of Sidney Rigdon delivered at Far West, Missouri, on the fourth day of July, 1838. After having delivered an able and patriotic address, he is reported to have used the following strong and unwise language regarding the mobs of Missouri:

It is not because we can not if we were so disposed enjoy both the honors and the flatteries of the world, but we have voluntarily offered them in sacrifice, and the riches of the world also, for a more durable substance. Our God has promised us a reward of eternal inheritance, and we have believed in his promise; and though we waded through great tribulations, we are in nothing discouraged, for we know he that has promised is faithful. The promise is sure and the reward certain. It is because of this that we have taken the spoiling of our goods. Our cheeks have been given to the smiters, and our heads to those who have plucked off the hair. We have not only when smitten on one cheek turned the other, but we have done it again and again, until we are wearied of being smitten and tired of being trampled upon. We have proved the world with kindness; we have suffered their abuse without cause, with patience, and have endured without resentment until this day, and still their persecutions and violence do not cease.

But, from this day and this hour we will suffer it no more. We take God and all the holy angels to witness this day that we warn all men, in the name of Jesus Christ, to come on us no more for ever; for, from this hour, we will bear it no more; our rights shall be no more trampled on with impunity; the man, or set of men, who attempts it, does it at the expense of their lives. And that mob that comes on us to disturb us, it shall be between us and them a war of extermination; for we will follow them till the last drop of their blood is spilled, or else they will have to exterminate us; for we will carry the seat of war to their own houses and to their own families, and one party or the other shall be utterly destroyed. Remember it, then all men! We will never be the aggressors; we will infringe on the rights of no people, but shall stand for our own until death.

We claim our own rights, and are willing that all others shall enjoy theirs. No man shall be at liberty to come into our streets to threaten us with mobs, for if he does, he shall atone for it before he leaves the place; neither shall he be at liberty to villify and slander any of us, for suffer it we will not in this place. We therefore take all men to record this day, that we proclaim our liberty this day, as did our fathers; and we pledge this day to one another, our fortunes, our lives, and our sacred honors, to be delivered from the persecutions which we have had to endure for the last nine years, or nearly that time. Neither will we indulge any man or set of men in instituting vexatious lawsuits against us, to cheat us out of our rights; if they attempt it, we say woe be unto them! We this day, then, proclaim ourselves free, with a purpose

and a determination that never can be broken,—“no, never! no, never!! no, never!!!

But this seems to be no stronger language than the language used in regard to the same class of men by no less a personage than the Reverend Henry Ward Beecher. Mr. Martin, in his able lecture, quotes Mr. Beecher as follows:

The Sharp's rifle was truly a moral agency, and there was more moral power in one of those instruments, so far as the slaveholders of Kansas were concerned, than in a hundred Bibles. You might just as well read the Bible to buffaloes as to those fellows who follow Atchison and Stringfellow; but they have a supreme respect for the logic that is embodied in Sharp's rifles.

If Mr. Beecher, far removed from the scene of the conflict, can be excused for such language, certainly fair-minded men will look upon Mr. Rigdon's utterances with some degree of forbearance, when they recognize that he was on the scene of action, and was, to a great extent, made the victim of the lawless proceedings of the time.

LINCOLN'S FAIRNESS.

The absolute fairness of Abraham Lincoln is illustrated in the following extract from a letter written to William A. Ross March 25, 1859, soon after Lincoln's defeat for the United States Senate.

“I would really be pleased with a publication substantially as you propose. But I would suggest a few variations from plan. I would not include the Republican platform, because that would give the work a one-sided and party cast, unless the Democratic platform was also included.

“I would not take all the speeches from the *Press and Tribune*; but I would take mine from that paper, and those of Judge Douglas from the *Chicago Times*.

“This would represent each of us, as reported by his own friends, and thus be neutral and fair. I would take the speeches alone, rigidly excluding all comments of the newspapers. I would include the correspondence between Judge Douglas and myself which led to the joint discussion.”

STOCKBRIDGE INDIANS.

BY H. C. S.

(Continued from page 141.)

It will be not necessary, perhaps, to produce any further evidence that there is or has been such a tribe of Indians as the Stockbridge tribe. We will, however, cite a few more instances to corroborate what we said in the former article. In the book referred to in that article, "Early Presbyterians in Wisconsin," we find, on page 43, what purports to be "a plan of the mission," the fourth article of which reads "that the first object will be to preach the gospel to the Stockbridge Indians, and to establish a good common school among them." In the fifth article, Reverend Jesse Miner, the missionary who preceded Cutting Marsh, is instructed to take a part of his family and go to Green Bay as soon as possible and establish himself near the village of the "Stockbridge Indians" on Fox River. This is dated April 28, 1828. And in the same article Reverend Mr. Miner is instructed to make such arrangements as will permit the missionary society to sell the house of the missionary to the "Stockbridge Indians" or any other person with their approbation, when it shall no longer be used as a mission or school.

On page 47, one Electa Quinney, is mentioned as a native teacher who was a "Stockbridge woman," trained in mission school at Cornwall, Connecticut, and had taught school among her own people in New York before their removal to Wisconsin. In 1832 she opened a mixed public school at Kaukauna.

In 1869, Elder C. G. Lanphere wrote to the *Saints' Herald* from Binghamton, Wisconsin, in which he stated, "The Lamanites of the Oneida and Stockbridge tribes are near here."—*Saints' Herald*, vol. 14, p. 44.

In the Portrait Gallery of the State Historical Society of Wisconsin, of 1892, page 20, appears a portrait of Moshuebee, with the following descriptive matter:

“A very aged Indian woman of the Stockbridge tribe, who died about 1867, supposed to have been a hundred and twenty-five years of age. She is said to have had three sons engaged in the Revolutionary War, one of whom lost his life in the service, and she was a camp follower of the Patriot Army.”

Regarding the statement of Parley P. Pratt, as shown in a former article, that an aged Indian of the Stockbridge tribe had given expression to a tradition, we will simply add that Parley P. Pratt had a very good opportunity to come in contact with the Stockbridge Indians. In the fall of 1823 he left Burlington, Otsego County, New York, in search of a future home; and, after traveling about two hundred miles, made a location near Oswego, New York. Onandaga County, where the Stockbridge Indians had been located, lay directly on the line of his travel. Though they signed a treaty in 1821 by which they received the Wisconsin grant, they did not reach Wisconsin until 1823, so that Parley P. Pratt would have had a good chance to have seen them about the time of their leaving Onandaga County, and may have heard this tradition from this aged Indian in person; if not, would have heard it from some one who had, about the time of their departure.

Thinking that the report of the Reverend Cutting Marsh, of his mission among other tribes, a part of which we gave in the last number, would be of interest to the reader, we have decided to insert the rest of the report here, which is as follows:

RELIGIOUS RITES AND CEREMONIES.

They were very scrupulous with regard to their religious rites and ceremonies. I have as yet seen no Indians as much so as they be. In the first place I shall commence with giving an account of their Me-shaum, which is sometimes called Grand Medicine-bag.

The Me-shaum is a parcel or bundle in which are recorded by knots in

strings, stones &c. and also by hieroglyphical figures the names and wars of their gods in ancient times; and their religious belief also or revelation which they suppose was at first delivered to their ancestors by We-sa-kah their tutelary god.

We-sah-kah is regarded in their mythology as the creator of the new world after it had been destroyed by a flood. The Me-shaum is held in high veneration; none are permitted to open or inspect it, except the one having the particular charge of it. It is opened only in case of invocations to the Great Spirit, in which dogs are often slain and offered in sacrifice.

ORDINANCES OF THE ME-SHAUM.

To fast every morning in the winter season.

To fast ten days in order to obtain signal revenge upon an enemy.

To invoke and sacrifice every time a man has killed a bear or some choice game.

That a woman shall not come into the lodge at certain seasons (during her monthly courses) nor eat anything cooked at same fire in the lodge.

To give away property to the poor for the good of departed relatives to the land of Shades.

It teaches that the Great Spirit gave them the wild beasts for their sustenance; and requires them to be forgiving towards those belonging to their own family or nation if they have received any injury, but that revenge must be taken upon an enemy. These are some of the most important things required by the Me-shaum. It was formerly considered so sacred, that it was hung upon the limbs of a tree outside of the lodge lest it should be polluted by an unclean woman. It was formerly death for a white man to open and examine it. Some years ago a white man near the De Bukes mines on the Mississippi seeing one hung upon a tree, was led by curiosity to take it down and examine it in the absence of the Indians. As soon as he took it down and opened it the children began to cry to see their fathers' Me-shaum profaned in such a manner. When the Indians returned and found out what had been done, they pursued after the man and he was obliged to leave the country in order to save his life.

NAMES OF THEIR GODS.

We-sah-kah—God of the earth.

Nah-pat-tay—Brother of W. who being slain by the gods of the sea, W. sent him to the land of shades or Che-pah-munk, where he still exists as chief of the shades.

Mah-she-ken-a-peck and Nah-me-pa-she—Gods who inhabit both land and water; and the

Ai-yam-woy—Men of terrible size or giants.

Besides these inferior deities they recognize a Supreme Being whom they call Ka-shuh-mah-nu-too—Great Spirit.

The Ai-yam-woy were a race of supernatural beings, descendants of the gods of the sea and inhabited the ancient world.

TRADITIONS OF THE ME-SHAUM.

In process of time the Great Spirit addressed the spirits on earth in the following manner: "Spirits of my breath I have created you all to enjoy the earth and the widespreading waters, and with you I shall now make a division of them. We-sah-kah shall possess the dry land and Nah-me-pa-she and Mah-she-ken-a-peck the waters. But We-sah-kah shall be chief and you shall obey him in all things, for to him I have given my terrestrial sphere to make war and peace with whomsoever he will. At length he will become elated and say within himself, I am the Great Spirit. Moreover in memory of this eventful day I shall create a race of beings after his own likeness." Accordingly mankind were created in the image of We-sah-kah. After this the legions of spirits flew from the presence of the Great Spirit and inhabited their destined places. To mankind was given knowledge and fire as a compensation for their nakedness. To the beasts of the forest hair and fur and to the birds of the air, feathers.

Such were the times of old when mankind were under the protection of We-sah-kah.

At length the Ai-yam-woy became very numerous and overran both elements at their pleasure, so that the children of We-sah-kah were in danger of being totally destroyed by those terrible demi-gods.

We-sah-kah seeing this sent his brother to the gods of the sea to remonstrate against the depredations committed by their children amongst the race of the chief god of the earth. But instead of listening they slew Nah-pat-tay; his blood however ran out of the gulf and reached the dry land. Immediately a drop formed itself into a body and the shade of Nah-pat-tay being present entered it and he became as before.

He then sought safety by flight, but was met by the Ai-yam-woy who devoured him leaving only one drop of blood. We-sah-kah upon hearing of the death of his brother fasted ten days and vowed destruction to the gods of the sea. At the end of the tenth day We-sah-kah heard the voice of his brother's shade at the Door of Life crying for entrance. But he answered "Go to the land of shades and there be chief of men that shall die like yourself." (Nah-pat-tay they suppose was the first who died and so was constituted chief of the shades of mortals.)

THE FLOOD.

After the departure of Nah-pat-tay's shade, We-sah-kah prepared himself with the great spear, and went with the speed of an eagle to fight the Ai-yam-woy, the murderers of his brother. He met and slew them; this occasioned a war with the gods which lasted for a long time. The gods of the sea having the great deep at their disposal resolved upon destroying We-sah-kah and his race even at the loss of their own lives. A great council was therefore called for the purpose, and all the chiefs

were assembled and agreed upon the destruction of the world by flood.¹ We-sah-kah hearing of this fasted again for ten days. At the end of the tenth day his voice reached the Great Spirit, his prayer was heard and answered and mankind, the beasts and birds &c. were preserved. Then the waters began to overflow the plains and We-sah-kah fled before them with his family, &c., until he reached a high mountain. But the water soon overtook them and he built a great raft upon which he put all kinds of creatures and then let it loose, so it floated upon the surface of the great waters. After a long time We-sah-kah began to be sorry and fasted ten days. At the end of the tenth day he dreamed he saw the dry land. Awaking out of sleep he sent down the tortoise, but he returned without any clay; he then sent down the musk-rat, and he brought up clay between his claws, out of which W. formed the dry land. Then mankind and all creatures which had been preserved were spread abroad upon the face of it. They now lived in peace and happiness because there were no Ai-yam-woy or any spirits of destruction to trouble them, having all been exterminated by the flood.

THE END OF WE-SAH-KAH.

We-sah-kah was now sole chief of earth and mankind were his children. At length the people became very numerous and unable to remain together. They then separated under their fathers San-ke, Mash-qua-ke (Red Fox) and Ash-e-kan.² There was also one other but his name was blotted out from amongst men on account of his offending We-sah-kah, because not contented with long life, he asked not to suffer him to die but live for ever on the earth. This so incensed W. that he immediately transformed him and his children into stones and they remain so until the present, and their names are forgotten by all the tribes of the earth.

The place was called Mixed Water, the dwelling of We-sah-kah, from which these three fathers commenced their journey towards the South, each tribe under his particular father.

Before the division took place We-sah-kah gave to each father a Me-shaum in which this narration is recorded by songs.

Afterwards the Great Spirit met W. and forgetting that he was a creature of the Great Spirit, told him that he had destroyed the infernal spirits from off the earth and rebuilt this new world by his own power. But the Great Spirit opened his Me-shaum and showed W. the beginning of his existence; at this he was ashamed and sorry and humbled himself for ten days. Notwithstanding the Great Spirit disregarded his invocations, and took him by the heel and cast him to the ends of the earth, and put Po-po-na-te-se, god of winter, betwixt him and the world to prevent his ever coming amongst mankind again.

¹These traditions are evidently derived from the war in heaven described in the Holy Scriptures, (see Revelation 12: 7-9,) and the flood of Noah's time.

²These correspond to the three sons of Noah; Shem, Ham, and Japheth.

BELIEF RESPECTING THE FUTURE STATE.

If an Indian fulfills during his life-time the requirements of the Me-shaum, he believes that at death he shall go to Che-pah-munk or the happy land; but if bad he will not be able to cross the bridge which is no wider than a man's foot, and leads over the Mah-na-sa-no-ah or river of death. This is a bottomless river and if the man has been wicked he is attracted by it and plunges in, but if good it has no power over him, and he passes in safety and joins the legion of Nah-pat-tay where he enjoys everlasting happiness. (Note. But let it ever be remembered that holiness or purity of heart never enters into an Indian's idea of goodness; the same is the case with regard to badness—it is not impurity in the sight of Him who can not look upon sin with allowance.)

Che-pah-munk or the happy land is situated far at the west and abounds in game of all kinds and whatsoever is pleasing to the sight or taste.

MANNER OF TREATING THE DEAD.

When a person dies, his face is painted red, his best clothes are put on, and all is prepared the same as for a journey. With the corpse is buried the implements of hunting &c., as they suppose that all of these things are needed in that world from "whose bourne no traveler returns."

About two years ago Ke-o-kuck³ the head chief lost his nephew. A paling of stakes was made around the place where the remains were to be deposited. The corpse was then placed in a sitting posture after having been dressed in the usual style, (but was not buried) with his rifle, knife &c. &c., all by his side. Ke-o-kuck then led up one of his best horses, put the reins into the hands of the dead, and shot the horse. A white man being present asked him why he did that? "Because," says he, "I do not want to have him go on foot"; meaning to the west.

They have no idea of the judgment after death or of a future resurrection. Their dead are buried with the head toward the west.

SACRED FEASTS OR INVOCATIONS.

These are numerous whilst they remain at their villages and have anything with which to make them.

When a man makes a feast for the Great Spirit, he partakes of no part of it himself, although he may have fasted for two days previous, but leaves his place or portion for the Great Spirit and is engaged while it lasts in chanting sacred songs. If a dog gets so much as a bone of the meat which has been eaten it pollutes the feast, everything therefore which is left is either burned or buried.

These feasts they call invocations (Mah-neh-tah-moan) or worship of the Great Spirit.

³Doubtless Keokuk so well known to history, and for whom "The Gate City" of Iowa is named.

When a man wishes to make a feast or have an invocation he sends for the Mam-e-she-mau-kah (Cooks) belonging to the Me-shaum of which he is a member and they are told to make the necessary preparations. If it is a dog-feast (which is the most sacred) they kill the dog &c. Or if he has not sufficient with which to make a feast, they go around and beg until enough is obtained. As soon as the kettles are put over the fire an appointed number commence singing, keeping time by shaking a gourd-shell which has something in it which rattles. The place is previously enclosed with curtains, if the lodge is large, and no one is permitted to enter it except such as belong to the Me-shaum or have a special invitation.⁴

The sacred songs consist of only a few words which are repeated in a very devout manner, over and over, for a considerable length of time; which forcibly reminds one of the Savior's injunction, "use not vain repetitions," &c.

A few of the aged women generally attend, and sometimes respond to the sacred songs emitting the sound through the nose which sounds more like persons in distress or deranged than like devotion.

Returning one morning from a season of retirement to Ap-pen-ooe's lodge where I staid I found a party engaged in a sacred feast, and singing the sacred songs.

Ap-pen-ooe then mentioned the design of them &c.—"Only a few words" says he, "of the songs are mentioned which bring to mind the traditions delivered to our ancestors by the gods and a speech is made at the close (of the feast) which shows the meaning of them." The following is a translation of one which they were then singing, as given me by my interpreter. "Go and you shall have two horns upon your forehead; and when you return your horns shall be blue like the sky." The meaning of which seemed to be, go and be masters of the beasts of the field, and the fowls of the air, &c. At first," says A., "the Great Spirit made eight persons and promised them *two* horns, but some-time after he saw them and they had only one. Our Me-shaum is the same to us when we open it as the Book [the Bible] is to the white people, for by it we learn what the gods delivered to our ancestors to be handed down from generation to generation."

ATTENDANCE UPON A FEAST OR INVOCATION, AUG. 11TH.

This morn, an invitation was sent to me by Ap-pen-ooe to attend; considering it as a mere matter of civility and not as giving countenance to their superstitions I accepted the invitation. Considerable of preparation had been previously made, the apartment carefully enclosed and was one of the most sacred and ceremonious which I witnessed. At the appointed time I went in. The sacred songs had all been sung and all was silence for a few minutes. A. then made a speech occupying some

⁴Probably derived from the Holy of Holies where none but priests are permitted to enter.

fifteen or twenty minutes, repeating as I was informed the requisitions of the Me-shaum. All listened very attentively and occasionally responded by a loud grunt. At the close he ordered the cooks to serve the company which they did, dealing out to each individual his portion in a dish or wooden bowl. When they took the kettles from the fire a ladle full of broth contained in them was taken out and one went around the fire pouring a little of it into the fire very carefully as he went around. And each portion was also carried once around the fire before it was given to the individual. No one began to eat until all were served, but each was engaged in taking off the things with which the pieces of venison were tied together, or else in stripping them to pieces, as no knives or forks were permitted to be used. These, as well as the use of salt are strictly forbidden by the rules of the Me-shaum, and nothing except a spoon may be used. When all were in readiness to eat, the kettles having been with much care turned over at each end of the fire, each one, beginning at the head, uttered a few words, which were thanks to the Mam-e-she-mah-kah, and then began to eat. The same expression of thanks was given at the close. Some, I observed, were unable to eat their portion, such sent out and invited a friend to come to their assistance as nothing must be left which could be eaten, and the remainder viz:—the strings and bones, were all collected and burned in the fire, together with some stuff taken from the Me-shaum, which was considered as a kind of incense. Then followed a long speech or prayer by the chief speaker and he was followed by the Chief with another.

These speeches were said over in a solemn but hurried manner and are used at every sacred feast. After all these and other ceremonies also were performed it was announced that the feast was closed and as each went out he went once around the fire; the whole occupying an hour and a half or two hours.

These feasts are attended with great formality and seriousness and are considered as religious worship offered to the Great Spirit, still they exert no moral influence whatever that I could observe, either to restrain from doing wrong, or as leading to that which is right in the sight of God.

One Indian who attended this feast was remarkably scrupulous in observing every ceremony and in requiring others also to do the same, and exceedingly troubled because my interpreter carried in a little salt for his own use. He told him that he was a very bad man because he did it, worse than a white man, &c. This Indian, only the day before, I saw intoxicated, but now he enters and partakes of the sacred feast as welcome a guest as any other. However base their conduct or vile their character may be it does not disqualify for the enjoyment of their most sacred privileges. So soon as an Indian rises to the rank of a *brave* and this he does whenever he has killed or wounded an enemy in battle, he then can belong to the Me-shaum and partake of the sacred feasts.

The religion of the Me-shaum is therefore peculiarly adapted to their

habits and manner of life. It lays no restraint upon their unbridled appetites and passions, nor requires any of those things which the law of God does in order to be a good Indian. Skepticism or entire disbelief in the Me-shaum does not disqualify for the enjoyment of its most sacred priveleges, nor is unbelief threatened with any penalty. He may be a drunkard, a debauchee or a glutton and still perform all of its requisitions and at last go to Che-pah-munk or the happy land. In their prayers there is no confession of sin nor do they suppose that sorrow for it is necessary in order to obtain the favor of the Great Spirit. Indeed I could not find that they had any *words* in their language for sin and especially repentance in the evangelical sense. As they have no idea of the holy character of God, so they do not know that any atonement is necessary for sin, or renovation of heart or spiritual cleansing in order to render them acceptable in his sight. Total darkness in respect to all these things which it is of most importance to them to know, rests upon their minds and when I spoke to them concerning them some would laugh and treat them as idle tales whilst others would say "they did not believe them" or had "never heard anything about them before."

VIRTUES AND VICES.

Kind and generous to strangers and friends, always dividing with them if it is only the last fowl when they come to visit them. The more temperate and steady regard lying as very bad, and many of them very honest and trusty, especially when anything is committed to their charge. Generally addicted to intemperance both old and young. But a few years ago and it was seldom that one was seen drunk excepting some of the old people and hardly any of the young people or women got intoxicated; but at the present time there is little difference in respect to either men or women. This vice is evidently gaining ground amongst them. Many are addicted to lying, stealing, and dishonesty. They are licentious, and the men extremely indolent excepting when they make their fall hunts, which commence about the first of Sept. and continue until the last of Dec. or the first of Jan. During this time they rise early in the morning and go out and continue to hunt until dark. In the meantime the women are employed in drying the meat and taking care of the skins, &c. They are also extremely proud and haughty, particularly the braves who are highly esteemed—vain and extravagantly fond of amusement of all kinds, such as card-playing, gambling, frolicking and dancing, &c.

The women are generally quite industrious and employ their time in making mats, sacks, moccasins, dressing skins &c., whilst in the lodges; and abroad perform all of the drudgery, such as procuring wood for the fire, preparing the ground and planting and hoeing in harvesting, whilst their husbands are loitering about or engaged in amusements, taking apparently no interest and having no concern about the employment of their wives.

Nothing scarcely can be more fantastic, or ludicrous than the dress and ornaments of a young brave. All of the fore part of the head is often shaved leaving only a small ring of hair on the crown of it about an inch long, which is stuck up with the greatest care with a preparation of vermilion and tallow. On the back of it is generally worn the Wah-we-yeh-pen-nu-wen which is an ornament made of elks' hair, round at the bottom and branching out each way towards the top and is painted red. Around the neck he wears strings of wampum or fine beads, and sometimes a necklace of bears' claws, consisting perhaps of thirty or forty. From his ears are suspended some kind of jewels or ornaments hanging down six or eight inches. The face is sometimes painted all over red but more generally streaked in the nicest manner with red, blue and yellow, or some other color. When preparing for a dance most of the body is in a state of nudity, excepting the girdle about the loins and then those parts are painted in the same manner. Around the calves of the legs and perhaps on other parts he wears the Shau-no-e-hun (little bells) and tails of the pole-cat are nicely suspended. From the calf of the leg also is often suspended a piece of scarlet cloth having cut out of ribbon in miniature, with the head cut off, as many enemies as he has killed in battle or else the number of bands in the same manner. With all of these and oftentimes many other ornaments, having a spear perhaps decorated with feathers, ribbons, &c. tied to it, or else a snake's skin which is considered a fine ornament he makes his appearance abroad, dandy-like, the envy of his less favored companions and the admiration of all the young squaws.

TIME OF CONTINUING AT THEIR VILLAGES.

About the first of April they return to their villages, repair their lodges and prepare for planting. Here they remain until they have done working the corn, when a part leave to make the summer hunt, which is the last of June or the first of July, and it lasts about forty days, or until corn is fit for roasting. A part of the old men, women and children are left to take care of the corn-fields and villages. After this hunt is made in which they take principally the deer, elk and buffalow, they remain at their villages until corn is harvested, which is about the first of Sept. Their time is now spent in feasting, dancing and other kinds of amusement. As soon as the corn is harvested, shelled, dried and put in sacks, a part is buried for future use, and the remainder is carried with them; they then abandon their villages and go to their hunting grounds where they remain until about the first of January, when they collect at some place of rendezvous and pass the remainder of the winter as before-mentioned after the summer hunt.

A SABBATH AT AP-PEN-OORE'S VILLAGE.

Aug. 10th.—This morn we invited Ap-pen-oore to breakfast with us. It had been previously intimated to me that he was skeptical in respect to the religion of his people, but I had never heard him before intimate anything of the kind. Possessing naturally a quick, penetrating mind,

and disposed to inquire into the reason and consistency of things he has been led to see the emptiness and inconsistency of their Me-shaum; and having received no proper instruction in the Christian religion he is an infidel in respect to all religions and a future state also.

Soon after we commenced eating he began of his own accord relating to the interpreter his belief. "From respect," says he, "and civility to my people I follow the Me-shaum, but I do not believe in it, nor that there is any truth in the traditions said to be handed down by it from our ancestors." "My body," continued he, "is a substance animated in some way by the air, and at death the breath will go out of it and that will be the end of me and I shall be the same as before." As it would not have been considered according to the rules of Indian etiquette to tell him he was mistaken, I took the opportunity immediately after breakfast to speak to him of Jesus Christ, and by means of a picture explained also the scenes of the final judgment—the rising of the dead and the separation of the righteous &c. He listened very attentively and examined the picture with much apparent interest. After I got through he inquired "if there was anybody now living who had seen this God who came down from heaven and heard him speak all these things." I replied that those who did see and hear him speak all of these things wrote them down just as he spoke them, and they were the very words which I had been speaking to him. At this he made no reply but turned to something else. I explained also the scenes connected with the giving of the law at Mt. Sinai and how it was given; but finding a disposition to cavil I broke off the conversation by reminding him that he would soon see and feel the reality of all that I had said. He replied that he thought it was best to enjoy ourselves in this life and not trouble ourselves with gloomy thoughts &c.

After a season of retirement I returned in order to converse with my interpreter and the clerk of a trader who was now keeping there and such other individuals as I might meet with, I saw a canoe coming up the river which had been sent down with an order from the clerk for whisky, a distance of one hundred miles. I soon ascertained that they had only ten bottles instead of 50, the quantity ordered, as a present after the summer hunt and paying their credits. This small quantity instead of the 50 bottles was in consequence of some interference on my part which brought upon me no small displeasure of the clerk. I immediately went to Ap-pen-ooore and earnestly entreated him to have it destroyed as it had been sent for without his order. He called his head men and after a short consultation ordered them to go and destroy it. But the order was not obeyed as there were some of them who wanted the liquor and they had already begun to drink. Still neither A. nor his four counselors drank any, doubtless in consequence of what I had said.

Now all was confusion and uproar in the village where one hour before there was the utmost peace and quietness. Having been frustrated in my design of conversing with individuals I again retired to the woods about a quarter of a mile distant in order that I might enjoy

the day alone, but the air was rent with their savage yells and whooping which could have been heard at a much greater distance.

At eve I was obliged to return, it was then more quiet as the liquor was drank up, but I ascertained that there had been fighting &c., as is usual on such occasions and two or three who lost friends in the war of 1832 threatened to take the life of the clerk and interpreter by way of revenge. One of them was accordingly bound until he should become sober. To all this the clerk replied, "Hoh, it is nothing to what I witnessed the winter before amongst the Black Hawks' band on the Mississippi!"

At supper we again invited A. After the blessing was asked, he remarked that "formerly his people had a custom of the same kind of giving thanks to the Great Spirit whenever they ate, but now it was laid aside excepting at feasts." On a former occasion we invited him to sup with us, and after the blessing was asked he inquired of the interpreter what it meant. He told him that I was thanking the Great Spirit for food &c. "Why," says he, "that is just like the Indians, I thought the white people never did it, but were just like the hogs because they thought themselves God."

A NIGHT SCENE.

At evening as I sat at A.'s lodge noting down occurrences of the day and waiting for his return, having appointed that time for me to lay the object of my visit before him; the sound of revelry was struck up in an adjoining one used for a council-house. Although there had been much noise during the day in consequence of feasting and dancing still it did not disturb the peace of the village; and all were now retiring in quietness. I feared what was the case and soon one came in and said that a canoe had arrived bringing whisky. At a late hour I retired having given up all hopes of seeing A., as I expected that he was drinking.

About 12 o'clock I was awakened suddenly by a most tremendous yelling like drunken Indians fighting. I immediately arose and put on my clothes so as to be ready in case any personal violence should be attempted to make my escape. Soon all the fires in the lodge (which was about 100 ft. long) were lighted up and all were called out in great haste for some purpose, I knew not what. The women, however, returned very soon and went up and down in the lodge laying aside every kind of weapon with which any injury could be done, and all seemed to be upon the lookout.

A partial cessation then took place, but soon again it commenced loud and terrible as ever,—some ran out of the lodge in great haste and others to examine the guns to see if any were loaded and to secure them, whilst abroad there was a dreadful yelling and confusion. Drunken scenes are exceedingly unpleasant and revolting to the feelings when witnessed in the daytime; but the darkness of the night adds a gloom and terror which can not be described when one is in the midst of them, and can not easily get away; because he does not know when he is safe,

or what deeds of horror the drunken savage, who seems rather like a fiend let loose from the bottomless pit, may be plotting. Thus I felt, far removed from any white settlement and having only one white man, the clerk and the interpreter, a half-breed, with me.

I ascertained very soon that they were fighting and that one had a knife; numbers ran to the door of the lodge to guard it lest he should enter. The clerk afterward went out and brought in the chief who although partially intoxicated came where I was and told me to lay down to sleep for he had set a guard to keep all out of the lodge, which was indeed the case after he came in. And there was little disturbance during the remainder of the night. With feelings of great joy I hailed the light of the next morning, giving thanks to God for the gracious protection of the night from all harm.

It appeared that all of that disturbance and fighting in which one Indian had his ear bitten off, was occasioned by three bottles of whisky, which cost as they usually sell to Indians 75 cts., and afforded a profit to the vendors of about 50 cts. How awful, thought I, must the day of judgment be to such as for a little, paltry gain can be accessory to so much evil and wretchedness as well as place the lives of their fellow creatures in jeopardy!

The day after this was the time in which I was obliged to lay the object of my visit before him. It was very unfavorable, as he still felt the effects of the drunken frolic the eve previous, and was so ill that he could hardly listen, but I could not defer it any longer both on my own account as well as the Indians' for I had been then a number of days waiting for A. to return from his summer hunt and they also as soon as I had laid my business before them had national business which would occupy some days. Before this frolic I felt quite confident of being able to accomplish something there, as he and some of his head men appeared favorably disposed. After this he appeared quite different and little inclined to do anything towards having schools &c. established amongst his people. I could attribute the change to nothing but the effects of liquor. In his answer to me he stated that they did not wish to change their religion as a nation, but as every man was free, if any individuals were disposed to they had no objections. That they wanted no missionaries, but in respect to teachers they had nothing to say; as he did not consider his land independent of the rest of the nation he could not act alone; still if the other chiefs wanted teachers he would also give his consent. This is the substance of his reply. The sketch of it which I took down at the time is mislaid and I can not find it.

SPEECH OF APPENOORE.

Aug. 11. Expecting to leave to-morrow, I requested the chief to call his head men together in the eve. for I had a few words to say to them. I then made a short speech upon the subject of temperance, setting forth the evils of intemperance, &c. This was listened to very attentively and as each sentence was interpreted it was responded to by a loud grunt, which is the Indian mode of giving assent.

To this A. responded in a very polite and energetic manner, which was for substance as follows:—"We have listened," says he, "to what you have said and believe it to be all true. I have myself thought strong drink to be some evil spirit which had taken upon himself this form and was going round destroying mankind. You have described this vice so that we have seemed to see it, but we are so weak, that we are afraid when we go abroad again we shall be attracted by it. We had formerly some wise men amongst us, and as they got acquainted with the white people, and found out what a destroyer it was among Indians, they told their people that an enemy would be nothing to it and we see how true their words are. It was for this reason we left the Mississippi in order that we might get away from strong drink and we are hoping to make some laws and by the restraints of morals to do it away. You saw, yesterday, (referring to the Sabbath) what work it makes in our settlement and how we had to run away in order to get away from it. (referring probably to myself) And as you have said that you hoped we should become a happy people we ourselves hope that by some means it may be the case."

The next morn. when I left he gave me venison for my journey and I parted with him with every expression of cordiality on his part. I afterwards met with him on board a steam-boat but he had had a drunken frolic. So soon, however, as he became sober he came and invited me to go and sit by him on his mat; but after he had been at *Rock Island* a short time he appeared quite different.

FEELINGS OF A YOUNG MAN AFTER HAVING KILLED THE CHILD OF AN ENEMY.
AND CUSTOMS OF WAR.

A young man having heard much about the satisfaction of being a brave, he thought as soon as he should kill an enemy he should be very happy. Accordingly when engaged with a war party he attacked a little child who ran into the house to get away from the enemy. He pursued after it; the child earnestly entreated him to spare his life, but disregarding its entreaties he struck him with a spear in the breast which the little creature endeavored in vain to remove as long as he could. But instead of feeling very happy as he anticipated after killing the child he was exceedingly wretched, and could not free his mind from the dreadful impression, because the image of the child seemed constantly before him—his pleas for life and trying to extract the spear constantly haunting his imagination. He went and told the chief his feelings and he replied that he well knew how he felt and that it was the shade of the child that troubled him. That on his return home he must run round the town three times, wash himself and then the shade would leave him and he would feel better.

This it is said is the custom of war when they return to camp without the town, go round it three times and then they suppose that the shades of their enemies whom they have killed will leave them.

WITHOUT NATURAL AFFECTION.

"In the fall of 1831," said my informant, who was an eye witness, a few lodges of Sacs, &c. were encamped upon the Des Moines about 10 miles from its mouth. At this place there was an Indian who had an aged, infirm and blind mother. He said that she was of no use to him and he had been troubled long enough with her. It was now late in the fall and the weather had become cold. Just before leaving he went out on the bank of the rivers, stuck some sticks down in the ground and put up a mat against them so as to break the wind off. Here he put his poor old mother, without food or fire and then put off in his canoe up the river. Whilst in that sad, forlorn condition she was continually crying for bread, being helpless. But the hearts of the Indians as hard and unfeeling as the undutiful son's were unmoved by her entreaties and they talked about knocking her on the head because her cries annoyed them so much; and in this condition she remained until she actually starved to death within a few rods of 4 or 5 lodges!

PLURALITY OF WIVES.

Any Indian can have as many wives as he can *purchase* or maintain; as taking a wife is in most cases a mere matter of traffic. Sometimes five or six horses are given for a wife, but there is no fixed price and it is generally just as the parties can agree. The match or contract is made by the parents, the young woman not being one of the party or even consulted. In Appenoore's village there were six men having *fifteen* wives, still these men had but few children. Appenoore had four wives and the winter previous six, and he has only three children living and has lost five. His brother has two wives and no children living. Old Ke-o-kuck had five wives and seven children I believe living, but said he had lost more than ten; he has also had a good many women whom he has put away. This can be done at pleasure, or when either party becomes disaffected. The woman takes the children and she can then return to her father's or get married the same as before; although a woman who has had a number of husbands depreciates and can be obtained for a less amount. They have no idea of the sacredness of the marriage relation, it being merely a matter of convenience or interest without any kind of moral obligation attached to it.

Having a number of wives does not appear to add in the least to the favored Indian's happiness (if the expression is admissible) and they seem to have no kind of community of interest or affection for each other, more than they have for any other individual. I observed that at Appenoore's lodge each one had her own things separately cooked and ate separately and had a separate place in the lodge to sit and sleep.

Bitter envies and jealousies are often springing up and quarreling and fighting amongst themselves. Although the husband may be an eye-witness of this still he does not interfere but lets them fight it out and if one is driven off he makes no ado about it, but either lets her go or else perhaps he may go to the lodge where she keeps and keep com-

pany with her there. Indeed the man takes little or no interest apparently in the affairs of his wife or wives and but very few converse with their wives familiarly or treat them as equals.

The condition of their females is similar to that amongst all other wild Indians; the woman having to perform all of the drudgery whilst her lordly husband looks on with indifference or is fixing his ornaments, engaged in some kind of amusement of idling or sleeping away his time.

The Sacs particularly seem to have much better ideas of civilization than most of the natives which I have seen. They have many cooking utensils and some of the women can cook very well and make tolerably good bread. Their lodges are generally kept cleanly, being swept every day; and their places for sitting, sleeping, &c., are about three feet from the ground and covered with clean mats and sometimes with buffalo robes. I have seen no mats manufactured by Indians so nice as well as durable as those made by the Sac women. These are made of a kind of grass or rush which grows in the water, and is dyed with flowers which grow in the prairies and are woven or put together with a kind of coarse yarn made of the bark of a tree.

Whilst I was at Appenoore's village in particular the women were up by sun-rise and engaged in their daily labors; these they pursued with a kind of cheerful silence until evening, submitting to their hard lot without a murmur and with a truly laudable diligence.

BELIEF IN WITCHCRAFT.

This they strongly believe and use charms to keep them off. They even suppose that a witch may kill a person at a great distance. This they think he does by making an image of the person whom he wishes to kill, and then dipping a quill in some medicine and then touching it to the image.

LANGUAGE.

The language of the Sacs and Foxes very nearly resembles the O-jib-wa and doubtless originated from it. Some words are entirely different, as for example the O-jib-wa says Kuk-ka-nah, the Sac Chauk [all.] O. Ke-wain-se, S. push-e-to, [old man.] O. moak-a-mon, S. mah-tiss, [knife.] O. O-nish-e-shin, S. wach-e-ton, [good.] Other words have only a slight difference in pronunciation, as O. Sag-a-nash, S. Sak-a-lash, [an Englishman.] O. ke-kain-don, S. ke-ken-it, [to know.]

The Sacs can generally understand the O-jib-wa although many of them told me they could not speak it, but there are some who are able to do it. The Gotalwottamy,⁵ Kick-a-poo and Cree language are also similar to the O-jib-wa.

THEIR HUNT GROWING POORER.

Four years ago a trader upon the Des Moines informed me that the Sacs and Foxes made four hundred packs of fur but in the winter of

⁵Probably the same as Pottawattamies. H. C. S.

1833 only between 140 and 150. At the present time they have to ascend the Des Moines about 200 miles before they find deer plenty and 250 miles in order to find buffalo, and here they are often hunted by the Sioux which keeps them in a continual state of hostility.

THE SOUL.

Unlike the Ottawas they believe that the soul leaves the body immediately after death, but that it can not pass the narrow bridge until the friends have thrown goods for the dead as it is called, that is, made a feast and given away goods to the poor; but that it wanders round in a state of unhappiness, or comes back and troubles the friends, perhaps is the occasion of the death of other friends or else of misfortunes. After this is done it passes the bridge in safety, if good during life, and enters the happy land. The land of shades, Che-pah-munk, where Nah-pat-tay is chief, is not the dwelling of the Great Spirit, nor do they suppose that they shall ever dwell in his immediate presence, but in a terrestrial paradise.

They are taught also from childhood that the soul of a departed relative who has been murdered can not rest until the friends have revenged his death; this therefore is constantly represented to their minds, and regard for that friend and desire for the rest of his soul keeps them in a constant state of disquietude until revenge is taken. To forgive an injury done by an enemy is no part of their religion.

THE SABBATH.

They have no knowledge or tradition respecting the Sabbath, or that one part of the time is to be regarded as any more sacred than the rest. But twice a year in the month of Feb. and also in the fall the precise time being ascertained by inspecting the entrails of the deer, they have sacred feasts for which the most choice things are reserved or sought for to eat, and the most sacred songs are sung such as are not made use of on other occasions. There is also a feast of thanksgiving when the corn becomes fit for roasting; so scrupulous are they in respect to it that a child will not touch either corn or beans although he may be hungry, until after the feast is held.

I received many contradictory statements from different individuals and where I felt any doubt respecting the truth of any statement I have carefully omitted it or else have given what appeared to be the most probable. Still in some things future investigation may show that I am either mistaken or was misinformed.

From the time I went amongst them until the present I have felt an earnest, longing desire to have a mission established amongst them. Nothing but the gospel exerting over them its purifying and benign effects can arrest even the dreadful work of destruction which is now going on so rapidly amongst them, as well as save a single soul from death. Often when looking at their condition I felt somewhat of that stirring of spirit which Paul felt at Athens but I could not speak

O-jib-wa well enough to converse with them intelligibly nor obtain interpreters that I could confide in or do their duty faithfully. Could I have spoken the O-jib-wa well I might have got along tolerably well without an interpreter; still one would be necessary in giving religious instruction who could speak the language well. Although superstition, self-interest and infidelity may for the present shut the door of entrance in unto them, yet I shall not and can not cease to pray that "He who openeth and no *man* shutteth" will soon prepare the way for the gospel to be preached to this interesting but fast degenerating tribe.

I enclose with this communication a hieroglyphical figure by which the Sacs &c., are in the habit of representing human life. The picture of a spear at the right hand of the E[lk] as is stated below on that paper, represents a man's life and those other marks across it represent what he calls his war roads. The figure was original drawn by one of the Sacs at my request and copied exactly by my interpreter, and below he added the explanation. But I have made some corrections of spelling &c., so as to make it more intelligible as he could write the English language but indifferently. In that drawing the Indian represented his own life. The tribe is divided into clans, as for example, there is the clan of the Elk, of the Bear, and of Thunder; and it is a curious fact that each person has a name given him expressive of the creature or thing after which the clan is called.

When they see a figure of any kind painted on a post where a man has been buried they are able not only to recognize the clan to which he belongs, but can even tell his name, although they may never have known him personally. As for example an Indian sees the fork of a tree painted on a post at another's grave. He at once recollects that there is no clan in his tribe called after any creature which climbs a tree excepting the *Bear*, this then is the clan to which he belongs, and the name of the person buried there would be Nah-sow-wah-quet. (Fork of a tree.)

I intend also to forward a map of the Des Moines so soon as I can get one drawn. A person by examining the common maps has a poor idea of the streams west of the Mississippi.

My connection with Dr. Williamson was short. After we met upon the Mississippi we concluded to descend the River about 60 miles to the mouth of the Des Moines and go up and visit Appenoore's village, 125 miles from the mouth of it. We did so and procuring a guide and horses went up by land, hoping to find Appenoore at his village as it was thought he might be there. This occupied some days and the tour on account of warm weather and some rain also was quite severe. On my return I was attacked with dysentery just after Dr. W. had left to return to his friends in Ohio. I should have remained at the village when there until A. returned, but there was no interpreter and it was doubtful whether the one who had been there, but was then absent, would return. In addition we had a scanty supply of provision for our journey back and none could be obtained of any kind at the village. I

therefore concluded to return to the trader's house (who had at this time a small establishment at the village and a clerk there) about one hundred miles down the river and there remain until A. should return, as I had heard that he was somewhat disposed or desirous to have his people instructed. In addition, whilst I was at the trader's A's head men sent down a request for me to come up when their chief should return and lay the subject before him. The particular object of my visit had not been made known to them at this time as those head men were not at the village when we were there; but they had heard that I had some subject which I wished to lay before their chief. At the trader's house (a Mr. William Phelps) I was sick one week. It was here also that Dr. W. and myself agreed to separate as he wished to return to his friends and thought that it would not be of much use for him to remain. In this opinion we were unanimous and parted bidding each other God speed.

Mr. Phelps, although a professed infidel in sentiment, still was friendly to my object, treated me with great hospitality and would take no pay for my board whilst I staid. He and a brother of his also are trading in opposition to the Am[erican] F[ur] Co. and it rather operated to our advantage than otherwise. And Mr. P. declared that if something was not done soon for the Sacs &c. they would all be swept off.

And now I have embodied the most interesting facts and occurrences which I was able to obtain and which occurred during my tour. It is but duty to remark that in every place I received every mark of kindness which I could desire, particularly from Christians; and God's watchful care over me in preserving my life and health upon a tour by land and water of over thirteen hundred miles, and in permitting me to return to my beloved station after an absence of three months and some days, demands of me gratitude and praise and thanksgiving. Bless the Lord, O, my soul, and forget not all his benefits, bless and praise the Lord.

Yours very truly,

CUTTING MARSH.

Slavery is abolished. After reconstruction the next great question will be the overthrow and suppression of the legalized liquor traffic, and you may know my head and my heart, my hand and my purse will go into this contest for victory. In 1842, less than a quarter of a century ago, I predicted that the day would come when there would be neither a slave nor a drunkard in the land. I have lived to see one prediction fulfilled. I hope to live to see the other.—Abraham Lincoln.

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from page 172.)

CHAPTER IX.

On the sixth day of December, 1862, I bade farewell to my wife and children and started on my mission to England, and although I had been accustomed for the last twelve years to leaving my family for many months at a time, and then only returning for brief intervals, yet it now seemed harder than ever. It seemed like tearing my heartstrings asunder, and had I not the assurance that it was the will of God, I could not and would not have undertaken the mission. But, it is written, "Whosoever loveth father and mother, wife or children, more than me, is not worthy of me." I had no personal interest in England. When I left there I left all entirely, never intending to return. Moreover, I naturally dreaded the sea—the thought of being exposed to its dangers was terrible to me. No amount of wealth and honor could induce me either to run the risk, or make the terrible sacrifice. Nothing but a sense of duty to my God, and love for his cause, could induce me to leave my family with the uncertainty of ever beholding them again, exposed as they must be to the evils of the world, and the privations which they must be subject to. But it was hard to see my wife quietly, and some would have thought almost cheerfully, preparing my things for my departure, as she strove to keep back the tears that would force themselves into her eyes, while my children clung around me with all the loving tenacity of loved and loving babes, and to know that both wife and children realized the terrible uncertainty of our ever meeting again in this life. But she had consecrated me as her heart's best gift to the service of God, and though the separation might be for years instead of months,

yet she murmured not, nor did she by look, word, or act lay one obstacle in the way of my departure, but her heart sought and found comfort in the promise of God, and was resigned to his will. I prayed God to accept the sacrifice, and committed her and the children to his care. For I realize, that hard as the lot of the missionary may be, the heaviest part of the burden falls upon the faithful wife and loving children. I committed them into our heavenly Father's hands, and sadly wended my way toward the rising sun.

My steps were slow, for I was feeble, and my feet seemed heavier than ever before. I was not entirely without means, for my purse contained just thirty-five cents; no more. Some of the Saints had kindly given me means; but I needed an overcoat and headgear, which I bought, and I left the remainder with my wife in spite of her remonstrations; for I knew she would need it. Bro. William Brittain kindly permitted her to live in a log house of his, just twelve feet square on the outside. Brn. Brittain, Putney, Green, Gaylord, Leeka, Harrington, and Pack had kindly pledged themselves that they would see my family did not suffer.

I managed to walk about ten miles to Bro. Edwin Briggs' home, very much wearied, but they kindly cared for me; both he and his noble wife, and gave me every comfort they could. And the next morning I visited the Nephi Saints, and preached to them on Sunday, and was kindly treated by all. Bro. Rufus Pack kindly took me in his carriage to Bro. Noah Green's, near Tabor. I preached at Plum Hollow to a crowded house. There I met with Doctor A. Young, who had come over from Nebraska to be baptized. I baptized him and ordained him an elder, he having belonged to the old church. We had to cut the ice, but he was in earnest and stood it bravely, and returned to his home rejoicing. On the tenth I returned with Bro. Pack to Bro. Green's. Mrs. Green was not identified with the church, but she presented me with a shirt, and told her

husband and Bro. Pack that I was in no condition to walk across the State—there were no railroads in western Iowa then—and she would give me two dollars to help pay my fare by stage. Her husband said he would give as much—he had already given me five—Bro. Pack gave me two, so my way was open to Eddyville, and I had not solicited means from any one, but they knew my mission. Bro. Pack then took me to Manti, where there was a small branch. Manti was then the headquarters of the Cutlerite faction. But I found there a number of noble-hearted Latter Day Saints. I preached among them, and was treated most kindly. Bro. William Matthews kindly conveyed me to Eddyville, from which place the Saints of Manti gave me means to pay my fare to Nauvoo. At Eddyville, I saw the first railroad since I left my native land, and was surprised to see the superiority of the railroad carriages here to those in England.

When I arrived at Nauvoo, I was kindly received by President Joseph Smith, and also by his mother, Sr. Emma. I visited the Saints at Montrose, who kindly administered to my necessities. I also formed the acquaintance of Alexander H. and David H. Smith. I did not see Frederick. I think he was out on a farm. Sr. Emma, on parting with me, prayed God to bless me on my mission, and expressed her love for the English people. Bro. Joseph took me with his team and wagon to Colchester, where we were kindly entertained by a relative of Joseph's. The distance was about thirty miles from Nauvoo. Before leaving Joseph I asked him what answer I should make to the Brighamites who charged that his father was a polygamist. He replied in a straightforward manner, "Bro Derry, I will tell you. I was but about twelve years old when my father was killed, and I am not supposed to know all the privacies of my father's family; but I do know there were other females in the family besides my mother. I knew them while they lived under my father's roof, and for

two years after, and I do know they never bore children. All the world knows my father was a proper man, and if these women had been his wives, or if he had so used them, they would have been likely to have borne children as well as my mother." His reasoning was good, and, to my mind, conclusive. And the fact is confessed that while all the women, except Eliza Snow, who are claimed to have been wives to Joseph Smith the Martyr, have borne children to those to whom they have been married for time, they never bore a child to Joseph Smith. Yet his wife bore at least six children to him. This fact condemns the Brighamite claim as false.

I bade farewell to Joseph, received his parting blessing, and went by train to Sandwich, Illinois, Joseph having given me letters of recommendation to different parties whom I might visit on my way to New York. I think I arrived at Bishop Rogers, about the first of January, 1863. I was received very cordially by the Bishop and his wife. Here I wrote a letter to my family, knowing it would give them comfort to know of my successful journey thus far. Of course I had none from them, because I was almost continually on the wing. I had written several letters, but I could not tell them where a letter would find me, as mail facilities were by no means such as they are now. But I felt hungry for news from home. I gave vent to my feelings in a poem, "No letter from home."

On the 4th of January I preached in a schoolhouse near the Bishop's. The Lord gave me liberty, and the Saints rejoiced. One brother prophesied that if I would keep the commandments of God, that his holy angels should be on my right hand and on my left, and that I should be preserved. Another brother testified that while the former brother was speaking, he had a witness of the truth. This made my heart rejoice, and recalled a prophecy delivered long ago, that if I were faithful, I, like Abraham, should be called the friend

of God. These manifestations lifted me up and comforted me.

On the 5th I was made glad by a letter from wife at home. All were well. She had visited a poor sister whose husband was a drunkard, and found her in a destitute state. She divided her little with the sister, and sought otherwise to comfort her. May God bless her generous heart. Bro. Noah Green, true to his generous promise, has brought my wife a good supply of provisions. Brittains and Kirbys had kindly administered to them. May God reward them. Bishop Rogers is well to do, and deals very liberally with the church, and is very mindful of its interests, and is truly the right man in the right place. He is one of the financial pillars of the church. He is a very spiritual man. His wife is a noble woman.

When I arrived at the Bishop's, he was very despondent on account of news he had received. Elders McCord and Clothier had not gone on their mission to Canada, and it was doubtful whether Elders Briggs and Powers would go to England; but when he saw that I was on my way there he took courage. In company with the Bishop I went to Batavia. We first called on a Sr. Mead. She was praying so loudly that we could hear her when we got near the house; but from after experience I concluded that though she prayed long and loud, there was some of the old leaven of the Pharisees there. Yet, she treated us kindly. But she afterward developed as a spiritual medium, and had no more use for the church.

We found Elder James Blakeslee at home, who, with his wife, received us kindly. On the 7th we visited Sr. Earnshaw, an English woman, who kindly aided me on my journey. On this day Bishop Rogers gave me seventy dollars to pay my fare across the sea, and he returned home.

On the 8th, Mr. Mead took me to Bro. Philo Howard's, and also to Bro. Dimmick Howard's. Here I preached and held a prayer-meeting. An old gentleman and lady named Franklin acknowledged the truth, and I baptized Sr. Franklin.

The country is passing through a terrible fratricidal war, between the North and South, brought about by the slavery question. This is in fulfillment of a prophecy delivered by Joseph Smith in 1832, published in England in 1851, in the *Pearl of Great Price*. The whole land is terribly perplexed. May God direct the right! A sister walked up to me in the prayer-meeting, laid her hand upon my head, and predicted that I should be the means of establishing the work of God among the nations of the earth, and that my wife and children should be preserved and blessed until my return, and that I should return and meet them face to face, and that I should be buoyed up in all my trials and tribulations, and that I should be like Abraham of old, the friend of God.

Bro. Philo Howard gave me ten dollars, Bro. Dimmick Howard three dollars, and Bro. John Earnshaw gave me five dollars.

When I returned to Batavia, Mr. Mead asked me what money I had in my valise, which I had left at his house. I told him a twenty-dollar bill. He wanted me to see if it were there. I felt sure it was; but I looked and it was gone. Mrs. Mead's boy had been spending money freely, and Mead was suspicious that he had taken it out of my valise. The boy was questioned, but stubbornly denied it; but at length confessed, and seventeen dollars and fifty cents were recovered. I talked kindly to the boy about the evil of such doings, and urged him to be honest. I did not think it wise to punish him. Had my boy been guilty of such an act, I fear it would have killed me. I would rather see his soft blue eyes closed in death than have him yield to such temptation.

On the 10th of January, I left Batavia by train for Galien, Berrien County, Michigan, one hundred and eighteen miles. I passed through Chicago, the great emporium of the West, by night, so I saw but little of the city. At Galien, I was made welcome by Bro. George A. Blakeslee and his wife. His family

were down with the measles. He is quite a business man, keeping a store; and employs a number of men on a steam sawmill, and an extensive broom-handle factory. It was a lumber region, and I believe his was the only store. He also kept the post-office. Our way lay through a forest for many miles. He and his family anxiously inquired about the work of God in the West. I learned from Bro. Blakeslee that Zenos H. Gurley, Sen., is working in a lead mine, or is mining for lead, hoping if successful to be able to help forward the cause of truth. Bro. Blakeslee was furnishing him with means; but I believe it proved a failure. Bro. Blakeslee gave me a railway ticket worth five dollars. I preached in Galien. The village was small. The church members number about twenty-five. A Bro. Wheaton gave me one dollar, and also the address of his brother in Chemung County, New York. Feeling rather downcast, I retired into the woods and had a season of prayer. I need all the faith and moral courage I can obtain.

On the 12th—Monday—I started again on my journey, and soon found that the conductor was not an honest man; for when I gave him the ticket Bro. Blakeslee had given me, he declared it was no good, and charged me five dollars to Detroit, two hundred miles. Bro. Blakeslee's place was a way station, and he was authorized to give tickets from that station. The conductor pocketed the five dollars. At Detroit I crossed into Canada on a ferry-boat. The boat was a grand affair to my sight, beautifully fitted, and every luxury to entice the appetite. But I thought, "I have a long journey, a hard mission to perform, and a dear family at home who need all the help I can render them, hence I must economize my slender stock of means." I washed and ate a few cakes Sr. Blakeslee had kindly given me, and having arrived safe on the Canada shore I secured my ticket for Suspension Bridge, two hundred miles away, through a heavily timbered country. I saw the great Niagara Falls. It was a stupendous sight.

I heard their deafening roar, but the noise of the train deadened its sound somewhat. The bridge is a grand affair, and speaks volumes for the ingenuity God has given to man. While the works of man are wonderful, they sink into nothingness before the stupendous works of God. The city of Hamilton is a fine city, situated on Lake Ontario. I saw for the first time, vessels on the lake, but they seemed to be at anchor. I changed cars at Suspension Bridge for Canandaigua, New York, and arrived at Rochester, New York, about nine o'clock on the evening of the 13th.

Put up at a hotel; paid twenty-five cents for a bed, but did not get any supper, and having had no sleep for about thirty-six hours, I overslept myself, and was too late for the four o'clock train on the 14th. I found the first snow in New York. People were busy sleigh-riding. They say this is a very remarkable winter. I feel my lonely condition very keenly, but I know my loved ones bear me up before the throne of grace, and I always remember them. Unused as I am to mingle, and naturally seeking retirement, this journey is hard to me, then the arduous mission that lies before me, and feeling my weakness as I do, the realization almost crushes me down; and were it not for a sense of duty to God and my fellow men, I should certainly wing my way back home. Yet, I have faith in God, and have no fears that he will fail me, or forget his promises, if I am faithful to mine.

I believe I saw Frederick Douglas, the great colored politician and statesman, at the courthouse in Rochester. I met an English family that were acquainted with George Medlock in Omaha. I do not know if they were old Mormons or not; but when I saw their conduct I had no use for them. I met a man in the railroad depot who claimed to be an Englishman and a Christian. He said he had been one of the biggest drunkards in New York, but the Lord held him over the pit of hell about thirty years ago. He saw the blue flames, heard the wailings

of the damned, and heard them cry for a gill of water; and the Lord forgave him his sins. I suppose he had a fit of delirium tremens. He boasted loudly that he was a Christian. I told him he seemed to be driven to serve the Lord through fear of hell, instead of through love of righteousness. I asked him which would make the best soldier, a volunteer or one who was pressed into service? He replied, "The volunteer." I thought so, too. I told him, however, that if it had caused him to quit his drunkenness, swearing, and lying, it had done him good. At this he got wrathful and declared he never told a lie in his life. The depot was full of people, and they roared out with laughter, hardly believing that he could have been so wicked as he had described himself without telling lies. I showed him the gospel method of obtaining forgiveness of sins; then he branded me a Baptist, declaring he could get to heaven without baptism. His preacher and Doctor Adam Clark told him so. I referred him to Christ's words to Nicodemus, and told him I thought Jesus was better authority than his preacher or Doctor Adam Clark. He became very wrathful, and I left him to cool off by himself.

I finished my journey by train to Canandaigua. I saw Canandaigua Lake. The town is on the border of the lake, and is quite a pretty place. At seven o'clock in the evening I started by train again for Horseheads, and arrived there about ten o'clock. The night was very dark and stormy. I found a hotel. A negro was the only person up. He showed me a cosy little room containing a bed. I sat down to write before retiring. Thoughts of robberies and murders passed through my mind. I secured the door as well as I could, sought divine protection for myself and family, and when I awoke in the morning I was sure I was not murdered, and found I was not robbed; and possibly there was no danger.

The next morning I started on foot to Breesport, Chemung County, New York. On my way a team overtook me. The

roads were very bad, being icy, for as the rain fell it froze. The driver invited me to ride, though he had nothing but a board on the running gears. I gladly accepted the invitation, and after riding some distance at a rapid rate, down went the wheels on my side into a hole, and snap went the board. I came down on my feet, but on went the horses. I seized my valise and jumped between the wheels, but I kept on my feet and escaped without injury, but how I managed to avoid being knocked down between the wheels and run over I never knew. I only knew that I had escaped without injury. I attributed it to divine providence, for the team never slackened its pace until all was over. I thanked God for the escape and was contented to go on foot the remainder of that day's journey. Some might call it a small thing; but it was a great thing to me that my limbs were not broken. I arrived at Breesport about eleven o'clock in the morning, and found a family of Saints. They received me kindly. I dined with them, and then went some miles further and visited a Bro. Wheaton, whose address had been given me by his brother at Galien, Michigan. It was dark when I arrived. I rapped at the door; and when they came to open it, I represented myself as a Scripture reader, and requested to stay for the night. They hesitated. I plead that I was a stranger. The wife said to her husband, "Let him stay." They then told me they were going to meeting and invited me to accompany them. I consented. The family consisted of the husband, the wife, and a grown daughter, and Bro. Wheaton's mother. So, seeing three women to one man, I felt like having a little innocent diversion at the man's expense, and after inquiring what church they belonged to, he told me they belonged to the Latter Day Saints' church. I replied, "Then perhaps these three ladies are your wives?" "No, sir," he quickly replied, singling the women out, "This is my wife, this is my mother, and this is my daughter." "Beg pardon," I said, "I understood

Latter Day Saints believed in polygamy." He answered, "We belong to the Reorganized Church, who denounce polygamy as contrary to the law of God." We now arrived at the schoolhouse in a clearing in the forest. A Christian, or Campbellite minister was to preach. But he was not there. The audience waited. At length he came and preached. After he had closed I requested permission to speak. It was granted. I set forth the gospel as Jesus revealed it. I had spoken but a short time before I saw some nods and winks passing around, and especially among the Wheaton family. There was also another brother of them present, and their faces were wreathed in smiles; but none smiled more broadly than did my host and hostess. They discerned I was of their faith. After I closed my remarks, the minister arose and said, "If I had known there was an old hand at the bellows present, you would not have heard from me to-night." He shook my hands and invited me to preach in his neighborhood. I accepted his invitation; but after preaching he discovered that I was a Latter Day Saint, and while he was compelled to acknowledge that I had set the truth before the people, he did not extend his invitation further. But my Latter Day Saint friends were more than glad at my arrival among them, and desired me to stay with them. But my mission field is across the sea. The few Saints that are here are not yet identified formally with the Reorganized Church; but they are with us in spirit. They receive the *Herald*, and are becoming acquainted with our position, and they seem to love the latter-day work. I got them together and explained the nature of it, and doubt not that they will become identified with it. The Disciple preacher confessed that I had told truths he had never dreamed, and that I had given him enough to think of for a long time; but I judge his bread was buttered on the other side. After preaching several times here, I returned to Breesport. My mission pressed upon me, and I felt that I

must hasten on. This country has been one dense forest. Small patches of land are cleared in every direction; but huge stumps obstruct the plow, and make farming a laborious task. I am told there would be about one hundred trees to the acre, and most of them are gigantic, yielding about one thousand feet of lumber each, worth in the log about two or three dollars; and then each tree will yield bark to the tanner to the value of one dollar, making timber and bark worth four hundred and fifty dollars to the acre. Most people here live on corn bread. Corn is worth seventy-five cents per bushel. Wheat one dollar and twenty-five cents; flour three dollars and seventy-five cents per hundred; factory twenty-eight cents per yard; calico eighteen and twenty cents.

On the 18th of January, 1863, the sun shone in its splendor. The forests are clothed with a beautiful snowy sheen that is dazzling to the eye, and the snow weighs down the branches. I preached to-day in the Langdon Schoolhouse; several Disciples came to hear, among them was preacher Jones' father, and the preacher's wife. I was not well, but I preached on the second coming of Christ. The Saints felt it hard to part with me, and some could not refrain from shedding tears. They insisted that I must write to them. They now firmly believe in the divine right of Joseph to lead the church, and desire an elder sent among them. I attended a Methodist meeting in Breesport this evening, and set before them the gospel. Their leader declared I had told them truths they had never heard before. They also wanted me to stay among them; but duty called me away.

On the 19th, I wrote my wife. I am suffering from a sever cold. Small-pox is raging in Elmira. I also wrote my aged mother. On the 20th I walked to Horseheads. Went from there by train to New York City, nearly three hundred miles distant. The track lay through a mountainous country.

Sometimes we seemed to climb lofty hills, then at their feet; now along the banks of a deep rolling river bounded on either side by steep rocks; and it seemed as though it would be easy for the train to lunge over the track into the treacherous stream. But I realized I was on the Lord's errand, and I had no fears, and I knew I had not run without tidings. Yet, I felt my lonely condition and the necessity of continued trust in God. Sometimes my spirits drooped, especially when I thought of my loved ones at home, and I gave vent to this prayer, "O Almighty God! Surely thou wilt accept the sacrifice we have made, and pour oil of joy into our wounded souls that we may have power to bear up under every trial, and enable us to do all that thou hast called us forth to do. Leave us not to ourselves; but let us see thy light and know thy will. And, O my Father! When the keen winds of adversity blow upon my beloved family, do thou temper the same, or strengthen them to bear up and not sink under their tremendous force. When sickness preys upon them, do thou break its deadly spell, and banish it from their systems, that they may live to thy glory, their salvation, and my joy. And when the vile tempter shall seek to seduce them from the path of virtue and holiness, do thou fortify and guard every avenue of the soul, and clothe them with the whole armor of God; that they may withstand all the fiery darts of the wicked one; and having done all, to stand in purity and true holiness, the recipients of eternal life. When the tongue of slander is employed against them, may they have patience to bear, knowing their reward is in heaven. But, O God, palsy the vile tongue that would seek to destroy them with its accursed venom until it shall learn to speak the truth, and is willing to pour in the oil and the wine to heal rather than poison these subjects of thy care. My God, I claim these blessings at thy hand, in the name of Jesus Christ. Amen."

One circumstance reminded me of home. A young man

escorted a young lady to the train. She had soft blue eyes, and a fair, sweet face, such as I had kissed years before, and had now left behind me. He gave and received the farewell kiss, as their bright eyes were rendered more brilliant by the truant tears. All eyes were upon them, but no blush of shame stained their cheeks, but the sweet, glowing smile of holy innocence and purity was radiant there. I thought of home and the loved ones there, and the tears unbidden started into my eyes, and I would have forfeited my ride to have printed one sweet kiss upon the cheek of each of my loved ones at home, but I must bide my time. My journey lay along the Chemung, Delaware, and Susquehanna rivers to-day. The last named is sacred to memory, as upon its banks the Seer "heard the voice of Michael the archangel detecting the Devil when he appeared as an angel of light." I arrived at New York about nine o'clock in the evening. This place I dreaded most of all. An entire stranger, unaccustomed to the ways of great cities, but I had heard of the hungry sharks who were ever on the watch to seize their prey. I asked no questions. I watched the movements of my fellow passengers. I followed in their train. The night was dark. I knew not that we were on a pier, but followed on. I came to a desk. A man sat there giving out tickets. Everybody received one. I put up my hand and received one. At that instant I saw a couple of sinister eyes fall upon me. I discerned their intent. "All right," thought I, "I know your purpose." I moved on. We came to a ferry-boat. The man that owned those sinister-looking eyes followed closely after me. I saw a seat. I took it, and presently a soft, oily tongue saluted me in soft, honeyed tones, but they had no charm for me. He offered to escort me to a "nice place to stop." I told him I was provided for. I was; I had money in my pocket. He finally left me to seek prey elsewhere.

When I left the ferry-boat, I put up at the Exchange Hotel,

in Greenwich Street. I retired for the night after writing a few lines in my journal of the day's events. My bed was straw; and as I lay there I thought of fires, and I was four stories from the ground floor; but the thought came, "God has sent me and he will take care of me," and I slept soundly till morning. No doubt this will impress the reader that I was a green traveler. I was unused to large cities; but my eye was alert, and I had been accustomed to reading men, and my conclusions rarely failed me.

On the 21st of January I found a letter in the post from my wife and children. It was good to read the kindly outburst of love from hearts that were all my own. I felt the warm tears gush from my eyes, and a cheery flow of love ran through my heart, as my tongue fervently exclaimed, "God bless them!" I raised my head. I was in the great, thronged and busy thoroughfare of New York City, Broadway, and there was a vast sea of human faces rushing in different directions like contending streams struggling for the great passage through life, and I was only a drop in the mighty ocean, and entirely unknown; but God knew and watched over me and brought me safely this far, and my loved ones assure me that he will guard me safely over the briny deep. I secured my passage over the ocean, but had to wait several days for the vessel to set sail. A couple of incidents may be of interest, which I will relate. As I was walking up one of the principal streets in New York, I saw a man on the sidewalk in front of one of the large stores looking at something inside the store, changing his position from one view-point to another; and as I approached him, he requested me to come where he was. I did so, and he pointed to a nameplate fixed in front of a staircase leading to an upper story, and requested me to tell him which position of the nameplate would be most likely to attract the gaze of the pedestrians passing up and down the street. I viewed it from both ways,

and pointed out the place on the stairs where it would most likely catch the eye of the passerby, either up or down. He saw I was right, and adjusted his nameplate accordingly. The inscription was, "Doctor Joseph Wheeler, Professor of Phrenology." I then in a jocular manner said, "Doctor, I have given you my opinion on your nameplate; now give me your opinion on mine," at the same time tapping my head. "All right," he said, "come up-stairs." I accepted his invitation. He kindly entertained me, inviting me to eat with him. After dinner he questioned me as to my calling, and was surprised to learn I was a Latter Day Saint preacher, as my appearance was not very parsonic, nor did my clothing have a ministerial cut, nor was my tone of voice at all sanctimonious. He then manipulated my head, and shortly expressed deep regret by saying, "I am sorry, I am sorry." I inquired why? He replied, "Because of your ability to do good if your lot was cast with some of the popular churches." He continued the examination, and presently broke out in an expression of joy. I again inquired the reason. He said, "Because you can wield such power for good and can restrain them from going into any evil." I showed the wide difference between the Reorganized Church and the faction in Utah, and gave an outline of our faith. I found he was a spiritualist. I thanked him for his kindness, and bade him farewell, knowing no more of my mental make-up than I had before learned by study, observation, and experience. The next incident worthy of note was a great trial of my faith, and a struggle for mastery over the flesh. I was viewing some very lifelike oil paintings in an artist's window on Broadway. One of them represented a ship on fire. It seemed terribly real as life itself. The fearful flames were leaping all through the ship, devouring the rigging, and licking up everything within their wake, and their wake seemed everywhere. The captain, officers, crew, and passengers seemed to be actually battling with

the devouring element, until they sunk exhausted, or hurled themselves from the ship into the sea, preferring death in the briny deep than to become victims to the raging flames. Many persons, male and female, were floundering in the sea, some on planks, timbers, or whatever they could seize upon that promised the slightest hope of deliverance. It seemed as though I could almost hear their frantic cries and groans of distress mingled with the terrific roar of the flames. The sight filled my soul with horror and dread, and now began the terrible struggle with myself—the body against the spirit, and the spirit against the body—it seemed as though my body would turn around and go home, and it required all the mental and spiritual force I possessed to keep my feet from retracing their steps homeward. Never did I realize before the truth and force of the Master's words, "The spirit indeed is willing but the flesh is weak." My spirit truly had to war against the flesh, and the flesh warred lustily against the spirit. But through strength given me from on high, I conquered the flesh, remembering my covenant with my God and his promise to succor me in every hour of need. But I never want to pass through another such an ordeal. It is easy to talk of facing dangers that we do not see, but to stand face to face with them, requires moral courage, and the grace and help of God. I had seen a fire break out in the ship in which I came to this land in 1854; but that did not affect me in the least, only to move me to assist in quenching the flames. I am naturally a coward at water, never having swam a foot in my life; but I dread fire worse than water. But I have always been able to control myself in the hour of danger. And when my feet are upon the deep I seem to lose all thought of danger, and perhaps no one enjoys a sea voyage better than I do; and yet the sight of that picture filled me with such dread that I can not describe. It was perhaps to try my faith in God, and test my moral courage that the above experience was given, and

to prepare me for the events that were to come. I did not like my boarding-place. It seemed like a gambling hell, and I determined to go immediately on board the vessel as it lay in the dock, and thereby save expense. I did so and waited until she was ready to sail.

It was now the twenty-third day of January, and I was anxious to get on my journey, so I went on board. I had secured steerage passage, which cost me forty dollars. The Bishop had given me seventy dollars to cross the sea with; but realizing the dependent condition of my family, I thought it my duty to sacrifice every luxury and save what I could to send them. I had economized all the journey thus far, and was enabled to send my family forty dollars, and I had ten dollars left when I went on board. I now committed myself and family anew to the care of our heavenly Father. A Frenchman came on board, like myself, to save expense. He counted his money and missed a check for over three hundred dollars. He hunted his pockets and purse through several times, but could not find his check. He cried and swore, stamped his feet and tore his hair, declaring himself ruined. I asked him to lend me his pocketbook, but he declared it was not there. I opened the pocketbook and found a small clasp in the center. I opened it and there lay his check. His paroxysm of joy now equaled that of his grief. He hugged me and thanked me as tears of gratitude gushed from his eyes; then he pulled out a whisky flask and insisted upon me drinking. I thanked him; but told him I had no use for it. But truly he was now a happy man.

Here let me say, No one can tell the comfort that a letter from home brings to a missionary, when he is a thousand miles from home, and entirely among strangers, with not a single soul to sympathize with him, except for sordid gold, and then such sympathy "is colder than polar ice." But the cheering words of a faithful wife and loving children, breathing implicit

trust in God, and giving encouragement to continue in duty's path, raises the drooping head, cheers the despondent heart, and renders buoyant the fainting spirits, and strengthens the hands for the God-appointed task, while it gives lightness and swiftness to the weary feet as they go forth to carry the message of life to a sinful world. Only he who has realized it can tell the power of that letter to bless.

On the 24th of January, 1863, we set sail for Liverpool, in the steamer Baltimore, of the Inman Line. Just seven weeks from the time I left my home, and my way has been opened for me all the way, without any solicitations on my part except at my heavenly Father's throne. My purse, when I left my home contained thirty-five cents, but that was thirty-four cents more than I had when I first started out to preach the gospel. I can truly say the Lord has fulfilled his promise to me thus far, and I can trust him for the future.

THE HISTORIAN.

Into dim and dusty archives of the past,
 In buried cities, 'mongst rude pictured stones,
 'Mid ruined temples and long-mouldered bones,
 He delves, nor shudders at the problem vast.
 He hears the ancient warrior's trumpet blast,
 He mounts the mediæval monarchs' thrones,
 He spans all ages and surveys all zones,
 He sees the Then, and Now, the First and Last.
 And, comprehending all, he weighs, divides,
 Unraveling myths and fables from their maze—
 Between conflicting annals he decides;
 Traditions melt before his searching gaze,
 And then he paints the picture of the tides
 Of all past life, for this and future days.
 —Herbert Hughes, in the *Journal of American History*.

ISRAEL L. ROGERS.

BY H. H. SMITH.

Israel L. Rogers, the first presiding Bishop of the Reorganization, was born April 14, 1818, in Rensselaer County, New York. He was the oldest of a family of fourteen children.

His parents, David and Betsey Allen Rogers, were not wealthy people, so at the age of eighteen, Israel decided to make his own fight, in the world. He purchased his time from his father, agreeing to pay him one hundred dollars for the three years. By working hard in the stone quarries and on the canal he finally paid the debt.

He married Miss Mahala Salisbury, of Chenango County, New York, February 24, 1839. He was at this time not yet twenty-one years old. Three years afterwards he decided to go west and moved into the Fox River country of Illinois. He hired out first to a man by the name of Benjamin Darnell, living south of Sandwich, and the next spring rented his farm on shares. Afterward he preëmpted land, and in a few years was in comfortable circumstances.

He had become acquainted with the Latter Day Saints before he left New York, and was baptized there in 1840.

Concerning his experiences during the early days of reorganization, he wrote to the Church Historian as follows:

I was raised under Baptist influence. In 1840, while working on Black River Canal, in Boonville, New York, I first heard of the latter-day work by overhearing some of my fellow workmen talking about it. I only heard a sermon or two when I became convinced of its truth and was immediately baptized by Elder Joseph Robinson.

In 1841 most of the branch came west, many going to Nauvoo, but I seemed to be led to stop in Dekalb County, and settled on a farm not far from Sandwich, Illinois. My house was always a home for representatives of the different factions which sprung up after the disor-

ganization of the church. Many efforts were made to convert me to their way of thinking, but without success.

About the year 1850 I heard that William Smith, brother of the Martyr, claimed to be president pro tem of the church, until Young Joseph (as the present president was then called) should take his father's place. I went to Amboy to see him, and united with his cause, and was ordained his counselor, but did not continue with him long, as I soon discovered he was teaching the spiritual wife doctrine, which I knew was false. Those were dark days. I was denied the privilege of church fellowship after this until the year 1859, when Brn. E. C. Briggs and W. W. Blair visited me. I received them coolly. My wife, however, became interested in the teachings of these young men and treated them kindly.

Soon after this I received a visit from Bro. William Marks. I was greatly cheered by his visit. He requested me to accompany him on a visit to Young Joseph to see him about taking his father's place at the head of the church. I suggested that Bro. Blair accompany us, and it was decided that I should visit Bro. Blair and bring him with me. Here a rather remarkable incident took place. While Bro. Marks and I were talking in the depot the train suddenly pulled out and left me. Of course this worried me greatly as I was very anxious to see Bro. Blair that day so he could accompany me on the morrow. While I stood wondering what I should do, to my astonishment I saw the train returning, backing right to the station; this enabled me to jump aboard. When I inquired the cause of the train returning, I was informed that it could not get over the grade. The second time, however, it went over the grade without trouble.

I found Bro. Blair at home attending his sick nephew. He had failed to receive Bro. Marks' letter, therefore was quite unprepared to accompany me. He consented to go, however, and preparations were hurriedly made; but long before we reached the station we heard the train whistle. We continued with all speed possible, and, though we reached the station fully fifteen minutes late, to our joy we found the train still there, apparently waiting for us. This enabled us to meet Bro. Marks at Burlington, according to appointment, and we proceeded by boat to Nauvoo. I met Bro. Joseph on the street, and though I had never met him before nor seen his picture, I knew him, but we did not make ourselves known to him. Joseph's mother, Emma, received us kindly, and sent word to her son to come home as soon as convenient. He sent word back that he would be home in the evening. Upon being introduced, Bro. Marks addressed Bro. Joseph and stated to him the object of our visit. Bro. Joseph replied; after which Bro. Marks then said, "We have had men-made prophets and devil-made prophets, and don't want any more of those sorts; if God has called you we will be glad to receive you."

Arrangements were finally made for Joseph to meet with the Amboy conference to be held April 6, 1860. Our visit was sometime in March.

On the 4th of April Bro. Wilsey came for me to accompany him to the Amboy conference, but I was taken ill very suddenly and, much to my disappointment, was forced to remain at home. I told Bro. Wilsey to go on alone, and if I was needed the Lord would heal me so that I could be there. I passed a very bad night; but the next day, about noon, while in prayerful meditation upon the events about to take place, a most peaceful feeling came over me which seemed to penetrate my entire being, filling me with a joy unspeakable. All pain immediately left me, and I cried out: "Ma, what time is it? I am healed and we will go to conference yet." I immediately made arrangements to start on the next day; but though I was completely healed, it was no easy matter to get away. We were in the midst of sowing wheat. We had a lot of horses and cattle that needed our attention; and, to make matters worse, by some means the granary door was left open that night and the horses filled themselves with wheat. This meant death to my horses, unless the utmost care was taken. As soon as I heard of it, I exclaimed: "This is another trick of the Devil, but I'll go if every horse has to die." And go I did in spite of every opposition, leaving my horses to the care of a trusty man, who followed my directions, so they escaped serious injury.

When I arrived at conference I found that Bro. Joseph had taken his seat and, to my great surprise, I found that I had been chosen Bishop of the church. My first exclamation was: "This will never do, I am not the man for such a responsible position."

That night when I retired to rest, such a happy feeling came over me. I was filled from head to feet with a power I recognized to be the power of God. My eyes were as a fountain of tears, my heart was full of joy, my entire being seemed completely immersed in a flood of light so that I could see and understand not only the present but look into the future as well. This continued through the entire night, and yet I felt that I could not accept the office placed upon me. I did not dare to positively refuse, but thought to shrink from the responsibility by requesting the conference to wait and defer my appointment.

I met with the conference next morning. Bro. E. C. Briggs led in prayer, and he was greatly blessed by the Spirit, and the Spirit seemed to permeate the entire assembly, so that when I was asked what I would do, I forgot the little speech I had prepared in my mind and all I could say was: "The Lord's will be done." I afterwards asked Bro. Briggs why he had mentioned my name in prayer in connection with the Bishop's office (for he had prayed in the spirit of prophecy). He replied: "Because I saw your name right before me in letters of gold."

Soon after my ordination a sister approached me and, handing me ten dollars, said: "I want to give this money to the Lord." This was the first money I received. I have been greatly blessed in my office and calling. I could relate a number of instances where special need for money was manifest and immediately the supply was equal to the demand.—Church History, volume 3, pages 778-781.

The fall conference of 1859 (September 6-10) was held in the grain barn of Israel L. Rogers, and at the same time he was appointed one of the solicitors for the new church paper, the *Herald*.

The next spring (April 7, 1860), he was ordained Bishop under the hands of William W. Blair, Zenos H. Gurley, and Samuel Powers. This office he held for twenty-two years.

He was one of the committee in 1862 who procured a press and printing materials for the *Herald* and located at Plano, Illinois. He later became a member of the committee of publication.

At the conference of 1866, held at Plano, Illinois, Bishop Rogers chose as his counselors, Philo Howard and William Aldrich. Philo Howard died January 25, 1869, and Aldrich resigned April 9, 1873. At the conference of 1873 Elijah Banta and David Dancer were chosen and ordained as his counselors. Elijah Banta resigned the following year, and on April 11, 1875, Henry A. Stebbins was ordained as his successor.

At the same conference of 1866 at which his two counselors were chosen the matter of the Inspired Translation was taken up and the following resolution passed:

Resolved, That William Marks, I. L. Rogers, and W. W. Blair be appointed a committee, to confer with Sr. Emma Bidamon respecting the relinquishment of the manuscripts of the New Translation of the Scriptures, for the purpose of publishing the same to the church and to the world, and that said committee be empowered to enter into and fulfill the contract for the same.

Resolved, That the Manuscript of the Scriptures be engrossed, and the engrossed copy be put into the hands of the printer, with a view to the preservation of the original copy.

Resolved, That President J. Smith, I. L. Rogers and Ebenezer Robinson, be appointed a committee to publish the New Translation, and that they may be empowered to act in the name of the church, to take all necessary steps to secure its speedy completion.

In 1870 the first regular Board of Publication was appointed by conference, consisting of I. L. Rogers, Isaac Sheen, Jason

W. Briggs, Elijah Banta, and Joseph Smith. They failed to organize. The following year Israel L. Rogers, Joseph Smith, David Dancer, John Scott, and Elijah Banta were appointed and secured incorporation under the laws of Illinois in 1872.

About this time the Order of Enoch was founded, with Bishop Rogers as one of its leading promoters. On May 15, 1870, he issued the following in relation to this order:

TO THE SAINTS.

The 1st of September has been settled upon by those who are more directly moving in the matter, for the completion of the organization of the proposed order. The reasons for this appointment are these: As much time will be gained by organization and location made in the early fall as in midsummer. Many who have made up their minds to take shares will then be better able to make definite calculations for paying in; and many not able now, may then be in circumstances to take one or more shares.

It is earnestly urged upon all who are interested in the success of the enterprise, that they now prepare to pay the first installment of their shares, or the whole if they so desire, to the Bishop, Israel L. Rogers by the first of September next. The Bishop will receipt for all moneys so paid to him, and will transfer the several amounts to the treasurer of the company as soon as he shall be appointed and qualified.

As soon as the organization shall be completed, the directors will at once enter upon the discharge of their duties, and assume the management of the affairs of the company. These directors are to be elected by the shareholders annually, by ballot. The first Board of Directors is formed by the commissioners who are named in the articles of incorporation; it is therefore necessary that so many of the shareholders as practicable should assemble at the semiannual conference at Council Bluffs, Iowa, September 15, 1870, to appoint from among themselves these seven commissioners; for, to a very great extent, the subsequent success of the enterprise will depend upon their integrity and business tact.

There are already twenty-eight thousand dollars pledged by good men to the capital stock; but it will be far better that there should be one hundred thousand taken by September 1, than any less sum. If this amount be not reached there should not be less than fifty thousand. We hope the Saints will come out liberally, and manifest their appreciation of the benefit to accrue to the church from the effort being made. Besides, if there is a large amount to expend for land at the outset, it will forestall the attempts of others to buy land near by to speculate in.

It is very desirable that the agents, and subscribers where there are no agents, shall be prompt in the transmitting of names of sub-

scribers, the amounts subscribed, places of residence, and the amounts paid in; together with the moneys for which receipts will be given. Moneys should be remitted by express, or draft on Chicago or New York; drafts are preferable.

In no case will less than one third of the amount subscribed be received as payment of installment; but one third, two thirds or all of it may be paid.

When the commissioners shall be selected, a committee will be appointed to locate and purchase. When this is done the church will be made acquainted through the *Herald* with what has been done.

We feel assured that the committee will be directed in the search for a location by that Spirit which has charge of the affairs of God's people; for this, the prayers and the exercise of the faith of the Saints are desired.

As there can be no stock taken after the organization of the company except they shall make provision therefor, it is quite desirable that all make the effort to take shares now, a vote of the shareholders will be necessary for an increase of stock, which vote must be called and notice thereof given by the Board of Directors. The reason why no increase of stock can be made except by vote of the stockholders, is that it is so fixed by statutory provision; is, in fact, the law of the land.

No shareholder will be permitted to draw out his or her stock; either in land or money; but shares will at all times be transferable.

As the incorporation and the conducting of the affairs of the company are to be under the provisions of the law of the land; and the officers are to be guided in their administration by the law of righteousness, and are entitled to the direction of the Spirit, and are subject to instant removal and perpetual disgrace if found unworthy of trust, the Saints may readily understand that they need be under no apprehension of loss. They can and ought therefore to support the movement liberally, that a step toward the redemption of Zion may be taken, and taken now.—*Saints' Herald*, volume 17, pages 289, 290.

On November 4, 1872, the order was finally organized with David M. Gamet, Phineas Cadwell, William Hopkins, Elijah Banta, Israel L. Rogers, David Dancer, and Calvin A. Beebe as directors. Officers were Elijah Banta president; William Hopkins vice-president; Israel L. Rogers treasurer; Henry A. Stebbins secretary. The part taken by this order in the founding of the town of Lamoni is well known to the old settlers of Decatur County.

When the Herald Office was moved from Plano to Lamoni, Iowa, Bishop Rogers offered his resignation which follows:

Thinking you would expect a report from me, I will give you a few thoughts as they may come to me. My mind is turned back twenty-two years, when my house would have held the whole church and more. I could feed the whole, and took pleasure in doing so, and that feeling has not gone from me yet. But when I follow the church from year to year, I can take pleasure in stating that it has been a steady growth, although the weather has looked cloudy sometimes, but thank God the clouds are breaking away and the sun begins to shine. May the clouds that darken the past never be permitted to darken in the future, but the light may grow brighter as we advance from year to year, till the perfect day. This I hope to ever be my prayer.

For the last six months I have been looking at the importance of the work, and feel that the time has come when the church must have men to represent her according to the spirit of the gospel. The law says let every man learn his duty, and I have examined myself, and I find that I should not be in the way, or be a stumbling-block to the great work of the last days. Believing that the Bishop's office should be near the printing-press, and as I am in my sixty-fourth year, and not willing to begin anew to build me a home, I therefore offer this my resignation as Bishop of the Church of Jesus Christ. Praying that the Spirit of God may be with you in all your deliberations, and teach you his will in the different quorums, that all may work together for the good of the cause and the glory of God, and hoping to be engaged with you in helping to carry on this great work, I subscribe myself your unworthy laborer.—*Saints' Herald*, volume 29, page 130.

Concerning his resignation he wrote to the Church Historian as follows:

A short time before I sent in my resignation, I received a letter from President Smith, stating that the Bishop's office should be located at headquarters, and urged me to move to Lamoni. . . . I therefore decided to give the church an opportunity of appointing another in my stead by tendering my resignation. If the church accepted it, all right, otherwise I would move my family to Lamoni. If in doing this it shall be found that I did wrong, I am sorry, for I did it for the benefit of the church. But if I have done right I am thankful, for I am relieved of a heavy burden. I have always felt, as I now feel, anxious to do all in my power to advance this glorious work, and I only regret my inability to do more than I have done. I have the fullest confidence in the ultimate triumph of the latter-day work.

Although no longer bishop, he was active in the councils of the church till the time of his death. He was influential in all church matters, being very frequently placed upon General Conference committees.

He acted as branch president at various times. When the

idea of building a college was first brought before the church Bishop Rogers was one of its heartiest supporters. He was a member of the first college committee which was appointed in 1889. At a meeting of that committee on May 25, 1889, Elder Rogers reported a personal collection of five thousand dollars for the college. He remained on the committee until the establishment of the college, not only working for contributions for the new building, but giving liberally from his own resources.

Israel Rogers never failed to give help when it was needed.

As early as 1863, when Elder Charles Derry went on his mission to England, Bishop Rogers paid his way across the Atlantic. Again, after he had advanced over four thousand dollars to the church to start the expense of publishing the Inspired Translation and Doctrine and Covenants, he voluntarily offered to cancel the debt, placing it on the church books as tithing. This took place at the conference of 1870 and is recorded as follows in the minutes of the conference:

The report of the committee appointed to audit Bishop's account was next presented, and upon vote accepted, and committee discharged.

We the committee to audit the Bishop's accounts, report that we find he has received church funds, in all for the past year, \$693.74.

And paid away, \$737.50.

Leaving balance in his favor of \$43.76.

E. BANTA, Chairman.

JOHN CHISNALL.

WM. H. HAZZLEDINE.

Report was then put to vote and adopted.

Bishop I. L. Rogers made some remarks, stating his willingness to tithe himself, and offered if the church would accept it, he would give the church all it was indebted to him, some \$4,097.26, placing it on his books as his tithing, and square the account with the church; and said as God should prosper him he should tithe himself each year; knew the work was true, and desired to see it roll on. It was then

Resolved, That inasmuch as the church, in account with Bishop I. L. Rogers, is found indebted to him for moneys advanced to aid the publishing department to publish the New Translation, Doctrine and Covenants, and for other purposes to the amount of \$4,097.26, and that he now offers the same to the church as tithing,

Therefore be it further

Resolved, That the church accept the proffer, and that he be authorized to enter the same in its proper place on the tithing books.

Mr. and Mrs. Rogers enjoyed over fifty-two years of married life, Mrs. Rogers passing away on the 22d of September, 1892.

He died November 8, 1899. The *Herald* published the following notice of his death:

By telegram to Bro. Henry A. Stebbins we learn that Bro. Israel L. Rogers, of Sandwich, Illinois, had yielded to the pale reaper and had passed over to the other side, dying in the afternoon of November 8, 1899.

Bro. Stebbins will go to attend the funeral-services, he having been a life-long associate and intimate friend of our departed brother.

Bro. Israel L. Rogers was a member of the church in the days of Joseph and Hyrum Smith, and came to Illinois intending to make his home with the Saints, but learning of the unsettled condition of affairs at Nauvoo, he stopped in the Fox River Valley, not far from the old town of Newark, where he made a farm and a home. He was the first bishop of the Reorganized Church, and while acting as bishop was ever the warm-hearted, open-handed friend of the cause of God and the poor. Of him it can well be said, he loved his God and his fellow men.

He has gone to his rest, in a ripe old age, and "like a shock of corn fully ripe for the harvest."

His family will receive the sympathy and condolence of all who knew Bro. Israel.—*Saints' Herald*, vol. 46, p. 729.

We can quote no better appreciation of his life and service to the cause than the one written by his friend and counselor in the bishopric, Henry A. Stebbins:

Looking back over the life-history of Bro. Israel L. Rogers, the first presiding bishop in the Reorganized Church, it seems a certainty that he was one of the men who was raised up, in the providence of God, to assist in its establishment and its progress. From the time of his acceptance of the gospel in 1840 his course seems to have been directed. Certainly he was prospered and blessed with a fitness to occupy in the place he did from 1860 onward. No other of those who took active and earnest part in the early days of the Reorganization was so prepared with temporal good, and at the same time, with willingness. He could not preach, but he had a generous soul within him; a noble heart; and he found and occupied a wider field of usefulness than some who were well gifted with fluency of speech. He had that free nature, that natural hospitality in word and deed which made people welcome in his house and at his table. He caused them to feel at home, even when all the space under his roof was filled to overflowing; for, during the early conferences of the church, he freely turned his hay barn into a dormitory for the brethren and for

the "stranger within his gates." All were looked after and cared for without any charge.

And it appeared that he did all that he could, in that important time, to advance the cause of truth and to build up its interests. The elders started out with zeal and devotion to preach Christ's gospel, and to declare that which was good news to many; namely, of the successorship of "Young Joseph" to his father's place, as had been prophesied. And, largely so, they went without means, chiefly traveling afoot, to reach the scattering sheep of the flock, those who wandered far and wide after the dispersion from Nauvoo. In that time of scant means Bro. Rogers paid out, either from the small treasury of tithings and offerings, or from his own private funds, that which sustained, to some degree, the families of the ministry in their absence.

In 1866 the General Conference ordered the preparation and publication of the Inspired Version of the Holy Scriptures. Special contributions and subscriptions were called for, but these did not equal the expenditures. However, Bro. Rogers continued to meet all demands, and when the conference of 1870 came around, it was found that the account was overdrawn about four thousand dollars. Then he arose in the assembly and said that he would balance the debt by giving it to the church. In that day this seemed a large gift; and, indeed, it was a very important matter, a very valuable gift at that time. He carried the church through in the day it needed financial help, not only then but also at other times.

And his disposition to aid worthy individuals in their necessities is witnessed by his giving from his own funds when he thought the occasion proper or right. He laid the foundation of his competence by frugality, industry, and an indomitable perseverance, and he did not like to foster either laziness or fraud, but was ready to give freely to the suffering and to those who had done all they could. And he did not like to take favors from such without a return of good. Thus on various occasions when he chanced to dine or stay over night at the houses of those in poor circumstances, whether saints or others, he would leave a dollar or two under his plate or elsewhere for them to find after he had gone away.

Among his neighbors, the surrounding farmers and the business men of Sandwich, his views and ideas had weight and influence in the conduct of affairs, because of his known integrity and his kindness of heart to those in trouble. Though he sought no office, yet he helped to shape public opinion in morals and towards the development and progress of material things in town and country; and, when he died, his presence and his counsel were missed by the saints and by the world.

Bishop Rogers was at one time one of the heaviest stockholders in the Sandwich Enterprise Company factory, and for many years and at the time of this company's assignment he was its president. He also was the main factor in building the city of Randalia, Iowa, and was known to invest large sums in property in that locality. Thus he has always been an energetic and enterprising man throughout his entire life.

To Bishop and Sr. Rogers were born six children, five of whom are living; namely, George W., Independence, Iowa; Mrs. Mary M. Darnell and Mrs. Harriet A. Sprague, Randalia, Iowa; and Louis Israel and Mrs. Delia Wallace, Sandwich, Illinois; Martha L., who was married to Melvin Howard, in 1861, died in 1870. Twenty-five grandchildren have been born to Bishop Rogers, of whom eighteen are living.

In October, 1893, he married Mrs. Rachel Trout, (widow of George W. Trout,) who has been his constant attendant during his last years of failing health. Although Bishop Rogers had been in feeble health for some time he continued to be active in attending to his vast interests of business, but on returning from a visit to Chicago the latter part of September, 1899, he took to his bed and gave himself up to medical aid, but no improvement was noticed in his condition, and after six weeks of suffering, his work and life on this earth was ended Wednesday afternoon, November 8, 1899.

All the surviving children and their families beside numerous relatives were in attendance at the funeral, which was held at his late home, Friday afternoon at two o'clock, conducted by Elder H. A. Stebbins, of Lamoni, Iowa. The remains were laid to rest in the Dickson Cemetery.

VOTE TO PROSECUTE NON-CHURCH GOERS IN 1644.

(At Salem, Massachusetts.)

Voted;—"At a Geeneral Towne Meetinge held the seventh day of the fifth moneth 1644. Ordered that twoe be appointed every Lord's Day to walke forth in the time of Gods Worshippe, to take notice of such as either lye about the Meetinge House without attending to the word or ordinances, or that lye at home or in the fields without giving good account therof and (ask) to take the names of such persons and present them to the Magistrate whereby they may be accordingly proceeded against. John Porter and Jacob Barney were the twoe appointed as watch for the eleventh day. Then to begin with Goodman Porter next the Meetinge House and so to goe through the Towne according to the order of the watch, and first 2 give the next 2 warning of it & so from tyme to tyme."—*Journal of American History*, vol. 1, no. 2.

LOCAL HISTORIANS AND THEIR WORK.

HISTORY OF EASTERN, WESTERN, CENTRAL, AND NORTHERN MICHIGAN DISTRICTS.

(Continued from page 204.)

Chapter 8.—1876 Continued.

During this year no one minister was able to spend his entire time in the field in Michigan.

Bro. Duncan Campbell was given as a field of labor Michigan, Northern Indiana, and Canada, but did no labor in Michigan.

Robert Davis and Arthur Leverton came from Canada early in the year and labored together for eight weeks, the latter baptizing ten persons in Lapeer County, after which he returned, leaving Bro. Davis to continue the work, and some weeks later Bro. Davis baptized six more.

On June 19 Bro. Oscar Beebe wrote from St. Charles, Michigan, that more would obey if there were any one to baptize them. Some time later Bro. Robert Davis came to their assistance and baptized some.

Elder Robert Davis also did some good work in Reese, in the opening of which place many were led to believe.

During this year John J. Cornish, a young man from London, Ontario, went from that city to Sanilac County, Michigan; did some preaching, and found some excellent openings.

Myron H. Bond, living in Clam Lake (now Cadillac), tried to get an elder to do some labor in his part, but the laborers were few. This place is located in the northwestern part of Michigan, in Wexford County. He wrote occasionally for the *Herald*, desiring to have the work opened up in his vicinity.

One branch was organized at Burnside, called the Union Branch, by Elder Robert Davis. The date was not obtained.¹ Elder Robert Davis also opened up the work in Maple Valley during this year; this is in the vicinity of Brown City, at which place some time later James A. Carpenter came into the church, being baptized by Edward Delong.

Bro. William H. Kelley had charge of Ohio, Indiana, and Michigan.

Elijah Banta was appointed Michigan, Indiana, and Ohio, but did no work in Michigan.

Francis Earl was appointed Northern Indiana and Michigan, but did no labor in Michigan.

Elder Robert Davis was appointed to Michigan and Canada, and spent part of his time in each field.

The clerk of Michigan and Northern Indiana District says in *Herald*, volume 24, page 130: "Preaching is greatly needed in the district, but little beyond local help is had.—S. M. Bass, clerk."

During the winter and early part of the year Bro. Joseph Luff assisted Robert Davis in his work in Canada, then in Michigan. Of some of their work the *Herald* says (volume 24, page 123); in a letter written by Bro. Luff:

TORONTO, Ontario, March 2, 1877.—Brother Joseph: Having returned to my home, after an absence of about four months, I resolved upon making to you a statement of my labors and success in the vineyard of the Lord. Since my ordination in October last I have been traveling, by divine direction, with Bro. R. Davis, through various parts of Canada West and Michigan, and have experienced what I suppose is the lot of all Saints, namely, a share of the persecution that is consequent upon the preaching of *the truth*. We visited all the branches possible in the time, and exhorted everywhere in the name of the Master. I baptized four in Canada, and on our arrival in Michigan preached in some new places, viz: Imlay City, Thomas Station, Independence, and other places. We then went to Reese, and amidst considerable opposition from the Methodists and Baptists presented our message, and,

¹April 25, 1876.

as a result, after two weeks' labor, baptized fifteen. We then organized a branch, called the Reese Branch, consisting of nineteen members,—four having been received by certificate from Union Branch, at Burnside. We ordained by direction of the Spirit, a priest, teacher, and deacon, and, after giving necessary instruction, I was shown that I was at liberty to return home.

Bro. Oscar Beebe reported through the *Herald* for August 1, that (all told) Brn. Edmund C. Briggs, Robert Oering, and Robert Davis had baptized about thirty-four people in and around St. Charles, since which time several have moved away, some have died, and but few remain in that vicinity.

At the October conference Elder Robert Davis was reappointed to Michigan and Canada, spending part of his time in Michigan, but the greater part in Ontario, Canada. During the year there was some increase to the church by baptisms, and a moving away by others, so that the net gain was not large.

1878.

General Conference appointed for this year as laborers for Michigan, in connection with other States, the following named brethren: William H. Kelley in charge, Columbus Scott, Francis Earl, Robert Davis, and John J. Cornish, none of whom did exclusive labor in Michigan. Only Robert Davis and John J. Cornish did any labor in the northern part, and they spent the greater part of their time in Canada.

During the winter months of 1877 and 1878 Robert Davis and John J. Cornish did some labor in Lapeer County, Elder Davis baptized some, and opened up some new places for preaching.

During the year John J. Cornish visited Coldwater, attending the Michigan District conference, learning the ways and doings of the church, etc., returning to Canada and continuing in the ministry self-sustaining, receiving a little help in a financial way from individuals, but none from the Bishop or his agents.

Elder Davis labored all of his time and was also self-sustaining, preaching as the way opened up, and receiving aid occasionally from individuals as they felt they were able to render it, but received nothing from the Bishop nor any of the agents.

Bro. Edward Delong also did some local work in and around Reese, Michigan, in the county of Tuscola.

During the year John J. Cornish opened up the work in the northeastern portion of Sanilac County, in the vicinity of Sanilac, Forester, Richmondville, Deckerville, etc., going there by the request of Elder Robert Davis, who assisted him a little. Of this Bro. Davis writes (*Herald*, volume 25, page 269) :

By my request Bro. Cornish went twenty-five miles north where we had been previously requested to preach. I had other business to attend and could not accompany him. He was well received, and, although in the heat of harvest, yet the places of worship were crowded. But he was not left long without opposition, for two Baptist and two Methodist ministers came and opened their fire upon him. But their shots were not well directed, or rather a higher power overruled that they took no effect, and Bro. Cornish replied so effectively that they were forced to beat a retreat and leave him master of the situation; yet not until he had offered to meet any of the four, or all of them, and take the Bible and prove our doctrine and examine theirs, and he would give them thirty minutes to his fifteen, as long as they pleased. But not one of them would accept the proposition. The result was that the next Sabbath I saw Bro. Cornish lead two into the waters of baptism, and the Sunday following he baptized twelve more, and I am satisfied that by the time this gets to the office he will have baptized twelve more. (Yes, fifteen.—EDS.)

In the debate mentioned above, it was arranged on the evening of the meeting that John J. Cornish should occupy half time with any of them, and when Mr. Bullock, a Baptist minister, had spoken forty minutes, John J. Cornish was permitted to occupy twenty, after which Mr. Hallington, a Methodist minister, arose and said, "Now the debate is over!" He then said much against the church, and had a school teacher from Deckerville to read from different books many things against the church, etc.

When he was through with his speech, and the reading by the teacher, by his direction, Bro. Cornish arose and addressed the chairman, when Mr. Hallington arose and said, "Sit down, sir, the debate is over!" After some conversation between the two, it was left to the chairman, who said to Elder Cornish, "Go on." Bro. Cornish then made reply, using about half as much time as had Mr. Hallington. After which Elder Holt of the Methodist (Methodist Episcopal) Church said much against the Saints and their belief, Elder Cornish making reply; after which Elder Fayette arose to speak, and as he was in the act of addressing the chair, his brother minister, Bullock, called out loudly, "Sit down; he'll make a fool of you too quick."

Some time after the debate several were baptized, the chairman, James N. Simmons, being one of the number. And in the same union church in which the debate was held, three branches were organized by Elders Robert Davis and John J. Cornish, viz: Forester, Lebanon, and St. Johns. See *Herald*, volume 25, page 301 and 302:

This passed along until some declared their intention to unite with the church, which made the ministers worse; and more especially, when they learned that some of their members were about ready for baptism; then they preached against us on every side; but the people were brave enough to hear both sides. At length, I publicly challenged them to meet me in debate, giving equal time on each side, the Bible (King James' Translation) to be the standard of evidence; and that I would discuss any or all (one at a time) of our positions or doctrinal points found in the little tract, No. 4. They would not do that, but would discuss whether "Joe Smith" was a true or false prophet. I felt confident that Joseph Smith was a true prophet; but the proof of it I hardly knew how to make; being young, and knowing that many books were printed against him, and my learning, O, how small. I knew that God was able to carry on his work and that he could work through me as well as the learned; and I accepted their challenge, and the next night it was arranged to meet in the Union Church. We met. I came early, and after a while two Baptist, and two Methodist ministers came; but one of the Baptists was not allowed to speak, so I had three only to contend with. They tried to put one of them in as chairman, but the audience voted against it; appointing one from their

own number. Mr. Bullock (Baptist minister) then commenced; he had quite a stock of books, novels, etc., but no Bible. After he was done, I replied. Mr. Hallington (Methodist minister) then arose and said, "Now the debate is over." He then spoke for some time, and, as did Mr. Bullock, did much ridiculing, then sat down. I arose to reply to him, when he objected to it; but I asked the chairman if I had a right to speak, to which he answered, "Yes." After I had replied, Mr. Holt (Methodist minister) spoke, and I replied again. They all spoke again, and I replied to them. We spent four hours and twenty minutes; and a vote was then taken as to who had gained the day, a large majority being in our favor. I then offered them a challenge, any or all of them, to meet me in a public debate, and I would give them thirty minutes to my fifteen, as long as they wished, and would prove our doctrine true; and when they were satisfied with that, I would give them the same time and would prove that they did not preach half the doctrine of Christ.

The next Sunday I commenced baptizing, and almost every Sunday and Wednesday after that I baptized some. The Reverend Mr. Hallington was taken sick shortly after, and I thought I would go and see him, and talk, and pray for him; but the wife would not let me see him, so I went back again. The Reverend Mr. Holt after this undertook to preach against baptism by immersion; he said but little about what the Bible said about it, but he himself declared that sprinkling was just as good. For proof of this, said he, "Supposing you were driving a horse along the road, you would take the whip and lay it on the horse, you would not take the horse by the tail and lay it on the whip." . . . On August 28, Brother R. Davis came to assist me in organizing these people into branches, and on the 29th, we organized three, one in the town of Bridgehampton, known as St. Johns' Branch, with fourteen members, and H. Campbell, priest; another in the town of Marion, known as the Lebanon Branch, with James Simmons, priest, and twenty-five members; and another in the town of Forester, known as the Forester Branch, with eleven members, Bro. A. Barr, priest. I have since baptized fourteen, some in the branches. Two of the above named officers have given out appointments, and I am satisfied they are able to fill them. Several others in these different branches are almost ready to unite, and some said that when I returned they would.

About the middle of the year (1878) Elder Davis baptized about twenty persons in and around Deanville, amid much opposition, chiefly among the Disciples.

At Deanville Elder Davis held a three-evening discussion with Elder D. Oliphant from Canada, which resulted in much good for the cause, Elder Davis baptizing several after the debate.

Some of the Saints having moved from Blenheim, Ontario,

to Hersey, Osceola County, Michigan, among them John, Joseph, and several others of the Shippy family, also Elder George Cleveland, William Carnes, Samuel C. Reynolds, and Nathan Weedmark and family, the Cook families and others, it was thought best on August 21, 1878, to organize a branch, which was organized by George Cleveland and Joseph Shippy. Joseph Shippy was elected president of the branch, and Thomas Cook deacon, William H. Edwards clerk, and it was named Hersey Branch. Twenty-three in number at the time of the organization, all but two of whom had come from the Buckhorn Branch (Canada).

The first coming from Canada was in 1876.

There were several added by letters, baptism, etc., until at one time the branch numbered about one hundred and eighty members; but several died, and many moved away, some to Missouri, others to Kansas, etc.

In November of 1878 a branch was organized at Bridgehampton, Sanilac County, in the Anness Schoolhouse, by John J. Cornish, at which time Bro. Daniel Wilkie was chosen as presiding priest and ordained to that office. Bro. Wilkie did some preaching in and outside of his branch. The branch seemed to run well for a season, but after a time his method was resented by some of the members, he becoming harsh in his manner of ruling.

CHAPTER IX.

1879.

During this year there was only one man appointed to labor exclusively in Michigan, viz, Robert Davis, although others were appointed Michigan in connection with other fields, such as: William H. Kelley in charge, George A. Blakeslee, Columbus Scott, Joseph Luff, and John J. Cornish.

Elder Davis spent the greater part of the year in Michigan, doing labor in Maple Valley, Deenville, Lexington, and in different parts of Sanilac and Lapeer Counties.

During the early part of the year Elder John J. Cornish moved his family from London, Ontario, Canada, to Richmondville, Sanilac County, Michigan, and resided in that place for about three years. During this year John J. Cornish spent part of his time in the ministry (not receiving assistance from the church, only as individuals might assist). He not being able to spend his entire time.

Elder Robert Davis wrote of his work thus in *Herald*, volume 26, page 131, as reported in General Conference minutes:

Elder Robert Davis, of the Seventy, writes from Burnside, Michigan, that he has visited several branches in Canada, but that his labors have been principally confined to Michigan, in Sanilac, Lapeer, Tuscola, Saginaw, Genesee, and St. Clair counties. He writes that Bro. Cornish has also done a great work there the past year. In 1874 there were but a few scattering Saints in those regions, but now there (are) over two hundred who have been organized into branches. Bro. Davis has held two discussions with ministers of other denominations.

Also page 251 thus:

BURNSIDE, Michigan, July 27, 1879.—Bro. Henry: I have been laboring to the best of my ability in spreading the gospel among my fellow men, and my labor has been blessed beyond expectation. There are about eight branches of the church organized in this section of Michigan, and two more ready for organization; altogether about or something over two hundred members. I baptized eighteen during the last six weeks, and a number more are ready for baptism. Some of the parties baptized are the fruits of the labor of Bro. Cornish. I wish we had a few more elders like him in the field. Local elders are doing what they can. Among them are Elders Bailey, Simmons, and Barr.

We have been much disappointed in not receiving a visit from W. H. Kelley. I hope the disappointment will soon be remedied by his presence, as the people and myself feel ourselves neglected.—Robert Davis.

A lady by the name of C. M. Goodwin who, at the first appearance of the ministers, persecuted them to some extent, believing them to be in error, later wrote to the *Herald*, and an editorial in *Herald*, volume 26, page 264, reads thus:

Sr. C. M. Goodwin, Sanilac, Michigan, bears testimony to the latter-day work, although one year ago she was a strong opposer of it, but now she rejoices in knowing that it is the work of God, and in the light given to her through the Holy Spirit. She first heard the gospel from Bro. Cornish. The Saints in that region are alive, and Brn. Davis and Cornish are gathering souls into the kingdom.

At one time this lady offered to rip open her feather bed, and give the feathers, if some one would give the tar, for the purpose of having Elder Cornish tarred and feathered. Her brother, Mr. Harper, said, "I will give the tar, whereupon some of the young men (who had been attending the meetings) said, "All right, and we'll put it on,—your preacher." The matter rested there, and after some time Elder Cornish baptized this Mr. Harper, and his sister was baptized that fall by one of the ministers whom Elders Davis and Cornish had ordained at the organization of the three branches previously mentioned.

Upon Elder Cornish's moving to Michigan, Sr. Goodwin went up to his home and gave them a lot of feathers to put into a feather bed, to make them more comfortable in their new home. So the feathers came in a way not at first looked for.

In the spring of this year, Elder John J. Cornish was called upon to bless the infant son of Sr. C. M. Goodwin (a nursing baby). Bro. Cornish did so, and while so confirming, the Spirit of the Master came upon him, and he told the sister the little one would live, and grow up to manhood, and would obey the gospel, and also preach the gospel. "You," said he, "should be very faithful, and bring it up in the way it should go, and early learn it the right ways of the Lord."

Years went by, and in time he was not thought of in particular, by Elder Cornish, who after he was quite a lad had not been seen by Bro. Cornish, when finally some one said to Bro. Cornish, "Have you seen of late that Goodwin that you said would preach the gospel?" Cornish answered, "No, I have almost forgotten him." "Well," said they, "he is a young man now, and I hear he is pretty rough for a man who is to be a preacher."

A year or so later John J. Cornish was preaching in the village of Whittemore; a young man came up to him after

the meeting was over, and introduced himself to him as Edwin A. Goodwin, "the babe you blessed in Sanilac County years ago." After some talk, and hearing the preaching, the young man asked for baptism, and was baptized by Bro. Cornish, and confirmed a member of the church.

Some time later Bro. Goodwin was called to the office of priest, and was ordained by Bro. Cornish. Bro. Goodwin did some good work in the ministry, and some time later through the gift of prophecy given to Apostle John H. Lake, Bro. Goodwin was called to the office of elder, and was ordained by John H. Lake and John J. Cornish. Bro. Goodwin is capable of doing much good, and will, if humble and faithful before the Lord.

John J. Cornish wrote in the *Herald*, volume 26, page 133, as reported in minutes of conference:

Elder J. J. Cornish writes from Sanilac County, Michigan, that he has been busy all the time, except one month, since last April. He has traveled on foot eleven hundred miles, has preached about one hundred and twenty-six times, and baptized ninety persons, and assisted to organize four branches. He hopes to continue in the same field of labor. He writes that he feels well and like laboring. He will not be doing much for about four weeks, then hopes to be in the field all the time. He says he finds all the brethren there alive, and that they would like to be organized into a district.

Elder Edward Delong, of Reese, Michigan, also did some local work and baptized some occasionally.

About this time Robert Davis and John J. Cornish thought that as there were branches enough in the eastern part of the State, it would be best to call the members together and have them organized into a district; and accordingly sent a notice to the *Herald*, as follows:

District organization in eastern Michigan. We find that the members of about ten branches wish to be organized into a district; and having talked the matter over, we decide that a meeting be held in the Baker Schoolhouse, Sanilac County, Michigan, (St. Johns Branch,) on the 22d and 23d of November, 1879, for the purpose of so organizing, and to do other business. We therefore request that all branches send delegates, with a list of names of persons, with a full account of place

of birth, baptism, ordinations, etc. We also invite the traveling elders and Saints (who can) to attend said meeting. Any coming on the daily steamboat, will be met on Friday, by team, at Forester.

Signed,

ROBERT DAVIS.
J. J. CORNISH.

LEXINGTON, Michigan, September 20, 1879.

And in the same issue of the *Herald*, on page 314 appears this editorial:

We see by notice just received and published in this issue calling for a meeting of the branches of eastern Michigan, that it is contemplated to organize a district to be known as the Eastern Michigan District, upon which we are somewhat in doubt about the propriety of such organization; but suggest that unless a pretty general representation from the various branches in Michigan, and a thorough consultation with the authorities there, be had before, or at such meeting, an organization of the kind mentioned in the notice ought not to be made, as trouble might ensue. Bro. W. H. Kelley will please make it his duty to be present, with those interested; and if an organization may be effected with proper unity of action upon consultation, it may be well, but not otherwise.

At the time appointed for this conference, Brn. William H. Kelley, Columbus Scott, and some others outside of the proposed district, attended, also Robert Davis, John J. Cornish, and other elders, with a large gathering of members residing inside the proposed district.

Bro. William H. Kelley was chosen to preside, who made some explanation relative to the work, and the duties of the officers, in branches and districts, etc., and also explained to the assembly that they were already in an organized district, and that they could not organize a district within a district. Or said he, "Did the brethren up in this eastern part of Michigan want to secede from the church?" This provoked a smile with a little shuffle of the feet, and the twisting of the bodies of many, accompanied by a feeling of humiliation, mingled with the comforting thought that if a mistake had been made, the erring ones were among their brethren, who knew that that which had been done was with a pure motive, and that there was no desire whatever upon the part of Brn. Davis and

Cornish to do anything out of place, or in any way in opposition to the rules of the church, or the work of the Lord.

Preaching and prayer services, and an enjoyable time were had, and the brethren went away strengthened, and built up, and with a fuller determination to press onward, to the mark of eternal perfection. During that meeting a resolution was passed unanimously, that,

Resolved, That we, the elders and members in northeastern Michigan, request that the brethren in southern Michigan and northern Indiana grant a division of the territory, and that northeastern Michigan may be organized into a district.

All present seemed to be satisfied with the move made, and went on with the work in the hope of soon being organized into a district, as it was a long distance between those in the eastern and southern parts.

Bro. Myron H. Bond spent two days with the Saints in the Sherman Branch, preached three discourses, and otherwise comforted and cheered the brothers and sisters in the work.

Bro. George A. Blakeslee is still the Bishop's agent for Michigan and Northern Indiana. Saints in the eastern part are beginning to pay their tithing and thus further assist in carrying on the gospel.

In the latter part of the year Bro. William H. Kelley also visited many of the Saints in Sanilac County, instructing and building them up in the faith, and coming across Elder John J. Cornish gave him also some timely aid, by instructing him more fully in the ministerial work.

1880.

Bro. William H. Kelley was again this year sustained as missionary in charge of Michigan, Indiana, Ohio, and Canada.

No one elder was appointed especially in Michigan, but the following named brethren were appointed in "Bro. Kelley's field": Robert Davis, Heman C. Smith, Morris T. Short, Gomer T. Griffiths, Columbus Scott, and George F. Weston.

Elder Robert Davis, however, spent most of his time in the ministry in Sanilac, Tuscola, and Lapeer counties.

John J. Cornish spent the greater part of his time looking after the needs of his family, yet preaching once or twice on each Sunday, and as circumstances would permit, through the week evenings, baptizing some occasionally.

Elder Edward Delong, of Reese, did some preaching there and at Guilford, and while at the latter place, he was invited by the Methodist minister of that place to preach to the people; he did so, and continued for several days, and baptized two.

On February 21, Elder John J. Cornish was challenged by a Roman Catholic gentleman by the name of James Mohan to discuss the differences between the two churches, each to affirm his own faith, and the Douay Bible to be the book of evidence.

Mr. Mohan was educated for a Catholic priest but for some reason he never served as such.

An extract from the *Herald* at the time from the pen of John J. Cornish reads thus:

RICHMONDVILLE, Michigan, March 11, 1880.

Bro. Joseph: On February 21 I held a debate with a Roman Catholic on two propositions, as follows: 1st. Resolved that the Roman Catholic Church is the Church of Christ; affirmed by James Mohan and denied by John J. Cornish. 2nd. Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Christ; affirmed by J. J. Cornish, denied by James Mohan. The Douay Bible to be the only standard of evidence, and each to have two twenty-minute speeches on each proposition. It was agreed that no decision should be given, as Mr. Mohan said there were more Protestants than Catholics, present.

We had an excellent chairman, Mr. Mohan's own choice. Good order was kept for such a large assembly. Mr. Mohan did not do as well as I thought he would. He brought up a few passages of scripture to prove his church to be the church, but I found no difficulty whatever in overthrowing his theory. In reply to the second proposition he did not bring up a single verse to disprove our church, but he got off the track a little, by telling us that "Joe Smith sold the gold plates for a grist mill," (an acknowledgment of his having had them.) He exhorted the people to beware of these Mormons, because they came too late in the season, etc. Three or four days after that I baptized four, and many others are not far from the kingdom.

An editorial on page 88 of same *Herald* is as follows:

Bro. J. H. Stratton, now at Lasalle, Illinois, writes of the debate at Richmondville, Michigan, between Bro. J. J. Cornish and a Catholic man, on Catholic authority. The cause did not suffer. There was a large attendance and four persons were baptized in the waters of Lake Huron. That was a common result.

After the speeches were ended a gentleman by the name of Patrick Wallace walked up to the stand, and said (knowing that his friend Mr. Mohan had the worst of it), "Well, the Bible is like an old fiddle anyway; you can play any tune you like out of it."

By the wish of Bro. Myron H. Bond, of Cadillac, and others, Bro. William H. Kelley came up and did some labor in Cadillac, Reed City, and Hersey, also visited the Sherman Branch, preached, cheered, and strengthened the brethren there, and then went to Reed City, and in *Herald*, volume 27, page 172, we make extracts from Bro. Kelley's letter as follows:

Monday the 16th, I returned to Reed City and stopped with Sr. Elizabeth Trout and family, where I was made welcome while in the city. Bro. Wheaton's family reside there and stand for the faith. They and others cared for me. I arranged with the trustees for the use of the Baptist Church, and made announcements, but, a few hours before the time of meeting, the preacher in charge publicly announced, "There will be no preaching in the church to-night; that fellow is a Mormon, and we want no such in there." A large number came out to find the church closed against them. You will not be surprised to learn that the preacher's name is Wolf. What a surprising fitness there are in things! I could not procure a hall for less than five dollars an evening. So, fixing Mr. Wolf in my mind for future consideration, I went to Hersey, where I was kindly received by Bro. Joseph Shippy and the Saints. I held a number of services in their neat and pleasant place of worship. The Saints there are mostly from Canada and are putting forth a commendable effort to make themselves comfortable homes, having gone there for that purpose. They are respected by their neighbors, some of whom are becoming quite favorably impressed with their religious views. Bro. Shippy is in charge of the flock of believers, and is highly respected by all classes as an honest and industrious man and devoid of that little selfishness peculiar to most men. On the road to success these brethren have only to live their profession, be consistent and industrious, in order to win honor and respect for themselves and the cause they represent. I am indebted to some of the citizens as well as the Saints for manifest interest in my welfare. Thanks.

Bro. Saleda Shippy procured the use of the courthouse and I preached three evenings with fair interest. The Saints paid for the use of the hall. I enjoyed my visit among the Hersey Saints.

Thursday, 26th, I went to Cadillac, and was kindly received by Bro. Bond and household. Bro. Bond and I called on the Methodist and Presbyterian ministers, and we passed a little time agreeably. Mr. Barrett, the Methodist minister, occupied a cozy apartment, was trimly dressed, sociable, liberal, and did not object on his own account to us using his church. This was the feeling of a number of the Methodist friends; but some of the more superstitious, less enlightened and irreligious ruled us out of the house. We found the Presbyterian minister, Mr. Marsh, in his study, with his morning gown on. He is more reserved and guarded, but sociable, and is a *de facto* Presbyterian. We discussed the nature of the inspiration of the Bible, he affirming that it was wholly inspired, from Genesis to Revelation. I called his attention to the statement of Paul, "I have no commandment of the Lord." "I give my judgment," etc., in 1 Corinthians 7. To this he replied that he believed the historian was inspired to write that Paul wrote on the occasion referred to without inspiration. As Bro. Springer says, "Here light began to dawn," and, considering the bottom knocked out of the theory opposed to the plenary inspiration of the Bible, after referring him to 2 Samuel 24, and 1 Chronicles 21, which were explained in the same easy manner, we bade him good day, receiving an invitation to call again.

Having procured the use of the Lutheran Church at Reed City, (where Mr. Wolf is in charge of the Baptist flock,) on Thursday, March 11, I returned there and held five services, Bro. Bond being with me over Sunday, the 14th. Prejudice ran high, but under the circumstances, we had a good hearing. A number are favorable to the faith. We dined on Sunday with a Mr. Martin, Free Thinker, who is much of a gentleman. Himself and lady attended our meetings.

Bro Willard J. Smith, a bright young man who came into the church one year ago, is now ordained to the office of priest, and has spent a few months with John J. Cornish, assisting much in the singing, opening of meetings, etc., but has not attempted to preach the gospel to others as yet.

On the nineteenth day of June Elder John J. Cornish met the Reverend William Ellerthorp, a Baptist minister, in a discussion in the schoolhouse at Jeddo, St. Clair County. The discussion took place in the afternoon and many were gathered together upon that occasion. The people of Jeddo were very prejudiced against the Saints and their work. At this meeting,

both before and after the debate, could be found little groups outside, and in first one corner of the house, then another, busily engaged in conversation upon religious topics, and especially the matter of discussion before them. After the debate, when Bro. Cornish was in a heated talk with two or three gentlemen, Bro. Willard J. Smith came up very excitedly, grabbed Elder Cornish and said, "Come out of here; let them go to hell if they want to; they won't believe the gospel."

John J. Cornish and Willard J. Smith visited some of the branches in Canada, attending their conference held on the 5th and 6th of June at Wellington, and attending the dedication of the church at Usborne, Ontario, visiting London and other places, preaching in all these places.

Near, and in what is called Canboro, Huron County, and also in the vicinity of Pigeon River in Huron County, the work was opened up in the fall of this year (1880) by John J. Cornish and Willard J. Smith. It was at this place that Willard J. Smith did his first preaching, preaching one sermon.

Bro. Delong is baptizing some occasionally at Reese, and the branch there now numbers forty-nine members.

The work was opened in Burtchville and Lake Port by John J. Cornish and Willard J. Smith. Some were also baptized there.

HISTORY OF FREMONT (IOWA) DISTRICT, BY ELDER CHARLES FRY,
LOCAL HISTORIAN.
EARLY SETTLERS.

1846.

The history of this district properly begins with the early settlements made by the "Mormons" at the time of the great migration to the West in 1846, up to which time the Lamanite

held undisputed possession over the western part of Iowa, and but few white men had ever come to interrupt him in his hunting and fishing.

During this year, however, large numbers of the Saints, or "Mormons" as they were called by the world, passed through the region now included in the Fremont District,¹ on their way to what was then called California. Many of these being attracted by the pleasant and fertile country, some being poorly prepared to continue the wearisome journey across the plains, and some being dissatisfied with their leaders, withdrew, and settled in colonies mostly along or near the Missouri River. Some of these places settled by them were Silver Creek, Trader's Point, Keg Creek, Egypt, Plum Creek, and the Missouri Bottoms. The history of Mills County records the following:

The year 1846 witnessed the advent of many persons of the Mormon faith coming originally from Illinois. Among them were Rufus O. Jackson, Franklin Stuart, A. J. Stuart, Otho Wells, James Eldridge, Frank Eastman, Almond Williams, R. H. Hamar, Russell Rodgers, Joseph Harker, George Gates, and William Brittan. These persons all settled along Keg Creek at a point they named Rushville. William Brittan was perhaps the first man to locate at that point and may justly be regarded as the oldest and first settler in the county. Rushville had a very short existence. Later in the same year there came to Lyons (now) Township, Messrs. Rix, Whittle, Eggleston, Matthews, McDonald, Burns, Steel, Burdick, Baker, Woth, and Rooks, all of whom were Mormons and the most of them came from Illinois.—Page 513.

At the same time Henry Eittleman, George Forney, David Study, Philip Eittleman, Barbary Study, Frederick Forney, John Spidel, and Simon Dyke, with their families, settled along Plum Creek in Fremont County, and Elijah B. Gaylord south of what is now Tabor, these being among the earliest settlers there.

In 1847 a large number of the Mormons at Rushville and vicinity recommenced their weary march to Utah and those who remained scattered to various parts of the county. The settlement of Cutler's Camp

¹The Fremont District now (1907) includes the counties of Fremont, Mills, Page, Montgomery, Taylor, and Adams.

took place this year along Indian Creek [Silver Creek] on what is now (1880) the farm of Daniel Hews. A number located there under Alpheus Cutler, but a permanent settlement was not contemplated. Many of them under the same leader subsequently moved to Fremont County and founded the old village of Manti.—History of Mills County, page 514.

While many of the Saints continued to settle in this region, many of the "Gentiles," as they were termed by the Saints, also settled here. On account of the opposing sentiments of the Gentiles, many of the Saints did not feel at home, and having experienced the persecutions in the East did not care to experience a possible repetition of them and hence took up their march and moved on to Utah, some of these, however, returning to Iowa in after years.

It seems that the new faith was not without its advocates, for some appointed meetings where they preached the doctrines of the church to Saint and Gentile. Prominent among these was James Eastman, he being the first preacher in Mills County. His labors were short, however, for he died on the 10th of April, 1847, and was buried at Rushville, his grave with its headstone now being the only mark by which the location of that once thriving village is known.

Those that remained with others who came in after years and made permanent homes became the first supporters of the Reorganization when that work was begun here in 1859. But not all of those early Saints accepted the Reorganization. Though their faith had been strong in the church during the days of its first president, it had been shaken by the evil practices and unjust measures of those claiming to be leaders since the martyrdom, and when polygamy and other kindred doctrines were first announced from Utah in 1852 and 1853, whatever of sympathy they had retained for the church in the West was lost, and nearly all turned away from religion and sorrowfully took up the ordinary burdens of life with little or no hope of the future. Some of these have died and others still linger, their only hope being that when death comes

it will end all. A number have united with the Reorganization and have found a revival of their highest hopes, the last one to thus come in being Mrs. John Spidel who united with the Thurman Branch in August, 1901, at the age of seventy-five years.

THE CUTLERITE FACTION.

Following in the great exodus of 1846 with Brigham Young was one,—Alpheus Cutler,—who being dissatisfied with the leadership of Young, and having certain claims of his own, withdrew, and with a number of other families formed a settlement on Silver Creek at a point called “Big Grove” about six or seven miles north of what is now Malvern. This settlement did not seem to be permanent, however, for while there Cutler undertook to start a colony on Grasshopper Creek in Kansas,² making several trips there, but on account of unhealthy and other conditions, gave it up. In three or four years from the time of their coming the colony removed to Fremont County, establishing the town of Manti, situated on the eastern border of the county about three miles southwest of Shenandoah. Here they numbered about forty families, or about two hundred persons with Alpheus Cutler at the head, and Chauncy Whiting and ———³ as his counselors.

Cutler had been a member of the high council at Nauvoo and held that position at the time of the martyrdom. While he did not claim to be a “prophet, seer, and revelator” to the church, he did claim to hold a presiding priesthood, which gave him the right to preside over the church and priesthood. He acknowledged the right of “Young Joseph” to the position occupied by his father, but believed that Joseph would have to come to him for ordination.

Elder William W. Blair in his memoirs,⁴ says:

²Some say it was in Missouri.

³Perhaps Louis or Alma Whiting.

⁴*Herald*, vol. 37, p. 524.

On the 13th inst.,⁵ Bro. William Redfield and I called on old Father Cutler. During this call he reiterated what he had said to me and others on a former occasion, viz, that he never claimed to be the successor of Joseph the Seer. He also said that a certain quorum of seven arranged and set apart by Joseph the Seer in Nauvoo of which he and Bro. William Marks were members had no control over spiritual affairs but related to temporal concerns chiefly of a local nature.

Endowments were given to his followers, the authority and pattern for which Cutler claimed to have received in Nauvoo. He claimed authority also to organize the school of the prophets. He was evidently affected by the doctrine of polygamy, and practiced it to some extent, though not publicly, nor did he publicly teach it. His followers were a people of great faith, and the spiritual gifts followed them in tongues and interpretation.

Wheeler Baldwin and Squire Eggleston were sent out to do missionary work in the spring of 1858, commenced preaching on Farm Creek in Mills County, where a settlement of one-time Saints and others existed. As a result a branch of about forty members was organized, which later grew to about double that size under the presidency of Calvin Beebe, Sen. These two places became the places of rendezvous of the first missionaries of the Reorganization, many of the Cutlerites being gathered in and a branch being established at each place, the particulars of which will be noticed under the head of "Reorganization."

Cutler died in the summer of 1864 and his followers having fearful forebodings as to the dangers and results of the war, a portion of them went the same fall to Clitherall in Minnesota, where the body of the faction followed the next spring, and where the majority finally accepted the claims of Young Joseph, including four of Cutler's children, viz, Thaddeus Cutler, Mrs. Lois Sherman, Mrs. Sally Anderson, and Mrs. (Elijah) Webb. His wife also joined in Minnesota.

⁵March, 1863.

THE BEGINNING OF THE REORGANIZATION.

On Saturday, July 30, 1859, the first missionaries of the Reorganization entered the district, coming from Wheeler's Grove in Pottawattamie County to the Cutlerite settlement on Farm Creek near Henderson. These were William W. Blair and Edmund C. Briggs who had been sent out by a conference held at Amboy, Illinois, on June 10. They had traversed almost the entire State on foot, suffering many privations and some sickness, but on reaching the home of Calvin Beebe, Sr., at Farm Creek, they were kindly received and cared for. The next morning Elder Briggs was so sick as to be disqualified for the duties of the day, the sickness having been coming upon him for several days. Retiring to the quiet shade of some trees in the field, Elder Blair offered fervent prayer for him and then administered to him. The Spirit was poured out upon them and he was instantly healed.⁶ It is of no small importance that the work of the Reorganization in the Fremont District was begun by a miracle, showing that God worked with his servants in planting the work in these regions.

Upon returning to the house they accompanied Elder Beebe to his appointment, the day being Sunday. The meeting was at the house of Newton Richards, and when it was opened Elder Beebe introduced them to his congregation, saying: "By the Spirit I am of, I discern that they have the Spirit of Christ and the message they bring is good news." Elder Briggs then spoke, reciting briefly the history of the church up to that time, showing that the faithful ones were accepted of God. Elder Blair presented the matter of lineage and authority, showing the rights of Young Joseph as leader of the church against all others. James Badham, a young man and a member of the Cutlerite faction, spoke in tongues and testified that those men were the servants of God. Another

⁶See *Herald*, vol. 48, p. 327.

prophesied that they should lay the foundation of a great work in western Iowa, while others testified that the same spirit was present that they enjoyed when they obeyed the gospel in the days of the Martyr. The next day the two missionaries traveled on to Council Bluffs and other points, but returned in September, and on the 11th Elder Briggs baptized Calvin Beebe and his wife and others. Thus was the beginning of the Reorganization in the Fremont District.

THE FIRST BRANCH ORGANIZED.

In the fall of the same year (1859), upon the return of Elder Briggs to Farm Creek, a branch was organized on the 16th of November with twenty-three members, and placed under the care of Calvin Beebe, Sen. This was known as the Farm Creek Branch and was the first branch organized in the Fremont District.

In 1862 Alexander Liles succeeded in the presidency of the branch, which position he occupied until he removed, when Samuel Badham was elected to fill the office. The gifts of the Spirit were manifested among the Saints, but for some reason the branch declined until in 1866 it became disorganized. Its reorganization, which took place two years later, will be given as we proceed.

THE NEPHI BRANCH.

But little account of this branch can be found. Elder Briggs writes: "On the 29th ult.^s I organized a branch and ordained Daniel B. Harrington who was appointed president." It was called the Nephi Branch, its headquarters being at a settlement called Egypt, about two miles north of Bartlett.

Shortly after, on the 3d of December, Elder Blair visited this branch and "found that Orson Pratt of Utah had fired the minds of some of its members with fears of the approach-

^s*Herald*, vol. 1, p. 257.

^sOctober, 1860.

ing rebellion and polluted the minds of others with the heresy of polygamy and in this manner caused a division resulting in a few selling out their possessions cheaply and emigrating to Utah soon thereafter."⁹

At the October conference of 1862 the Nephi Branch reported nineteen members including three elders, and one year later reported twenty-three members with Edwin R. Briggs president, and Daniel B. Harrington clerk. In 1865 it was reported as being in good condition. Robert Coster was president for a short time, probably about 1868, after which Daniel B. Harrington again occupied that position until his death in 1874. Emanuel Garret was president a short time prior to 1876 when he moved to near Tabor. A number of others removed from the branch and the few remaining lost active interest in the church so that no regular meetings were held and the branch gradually died out. Samuel Orton was secretary during the presidency of Emanuel Garret.

MISSIONARY WORK.

Following the second visit of Elders Blair and Briggs to Farm Creek in 1859, they passed on to Manti, which was the headquarters of the Cutlerite faction, reaching there on September 12. A visit was made to Elder Alpheus Cutler and others, but they did not acknowledge the claims of the Reorganization. Elder Blair says: "On the 14th we preached to a small audience, the people seeming to be afraid to investigate our position or have theirs investigated."¹⁰

In the fall of 1860 Elder Blair again visited Manti in company with J. Harvey Blakeslee, also Farm Creek and Nephi branches, building up the work. Elder Charles Derry says in a letter to us: "In the spring of 1861 I was left in charge of the work in Pottawattamie, Mills and Fremont

⁹*Herald*, vol. 37, p. 504.

¹⁰*Herald*, vol. 37, p. 440.

Counties in the absence of Elder Blair." At a special conference held at Little Sioux, Harrison County, August 30, 1861, it was unanimously resolved that Elder Charles Derry take charge of the work in the counties of Pottawattamie, Mills, and Fremont.¹¹

GLENWOOD BRANCH.

It was while laboring under this appointment that Elder Derry organized the Glenwood Branch.¹² But little of this event or of the later work of the organization is known, no trace of its early record (if one was kept) being found. The history of Mills County published in 1881 has this to say of the church at Glenwood:

The Reorganized Church of Jesus Christ of Latter Day Saints of Oak Township was organized in October, 1861, by Elder Charles Derry. The members originally forming this society were Mary Brittan, Mary A. Brittan, Eliza A. Brittan, John Silvers, Mary A. Silvers, Frederick Wellborn, Ann Wellborn, Henry Kisby, Elizabeth Harmstone, Ann Leader, Frederick Cunningham, Henry Cuerdon, and others. . . . The pastors have been Charles Derry, Henry Kisby, Henry Cuerdon, William Brittan, G. E. Deuell, E. F. Hyde, and Garrett Walling.

At a conference held in June, 1862, there were reported eighteen members, including one seventy, three elders, one priest, and one deacon, with Henry Kisby president, and in 1863, at the semiannual conference, seventeen members, with Rufus A. Gunsolley clerk. Again in October, 1864, Glenwood reported twenty members with William Brittan president and Rufus A. Gunsolley clerk.

The branch seems never to have made much advancement, but in later years declined until it became broken up. A new organization was, however, effected in 1870, which will be considered in its proper place.

MISSIONARY WORK—CONTINUED.

Elder Derry writes;¹³

¹¹*Herald*, vol. 2, pp. 159, 160.

¹²December, 1, 1861. H. C. S.

¹³In a private letter to the author.

Sometime between April, 1861, and June of that year, I had preached at or near Glenwood and baptized sixteen there and two in Indian Creek, three at Nephi, and seven in Plum Hollow, . . . and reorganized the branch at Farm Creek with ten members.

Referring to the record, we find that the seven baptized at Plum Hollow by Elder Derry were Simon Dyke, on the 25th of May, 1862; John Leeka, Mary A. Study, and Barbara Study on the 21st of September; Elijah B. Gaylord and Noah Green on the 18th of October, and Mary Ann Dyke on the 19th. There seems to be a difference of time in these two accounts, but as the record of baptisms agrees with the date of the organization of the Plum Creek Branch it is likely that Elder Derry, in writing from memory, overlooked the exact date of his work in Plum Hollow.

At the October conference of 1862 Glenwood reported twenty members, Nephi nineteen, and Farm Creek ten. Fourteen members were represented in Plum Hollow. Elder Derry reported: "I have labored in Mills and Fremont Counties, have not baptized a great number, but have scattered the seed broadcast, and am assured a good harvest will be gathered." Elder Wheeler Baldwin of the Cutlerites was received into the Reorganized Church at this conference.

Elder William W. Blair labored some in the district in this year. David M. Gamet had also done some labor, baptizing ten at Plum Hollow. Elder Derry writes:

Members at Plum Hollow were the first to help me on my journey to England in the winter of 1862, with John Pack of the Nephi Branch who took me in his carriage to Noah Green's and gave me two dollars, and Bro. and Sr. Green gave me nine dollars, I believe. Bro. Pack then took me on to Manti and the Saints there gave me money and sent me to Eddyville by stage.

Elder Blair says in his Memoirs: "I joined him (Charles Derry) at Manti, December 12, and assisted him in holding meetings until the 16th." The seed sown was beginning to bear fruit and many were being gathered in; a branch being organized here and there and the manifestations of the Spirit

being received in tongues and interpretation, prophecy and healing, all of which established the foundation for the extensive work which has since been accomplished.

PLUM CREEK BRANCH (THURMAN).

Before Elder Derry started on his mission to England he was instrumental in organizing the Plum Creek Branch (18th of October, 1862). He had previously baptized Simon Dyke, John Leeka, Mary A. and Barbara Study, and on the day of organization, Elijah B. Gaylord and Noah Green. These were the charter members, with perhaps Mary Ann Dyke, who was baptized the next day. We will here follow this branch to the present.

Of this branch John Leeka was the first president, and Elijah B. Gaylord (Sen.) clerk. John Leeka continued in charge until 1876 when upon his resignation William W. Gaylord was elected, who subsequently resigned and John Goode was chosen (1877). He held the office for some time and William Leeka was elected the 28th of July, 1878, which office he held until about 1903 when Charles W. Roberts was chosen, who still holds that office (1907).

But little of the early history of this branch can be found, the earliest recorded minutes being dated 1875. At the fall conference of 1863, however, twenty-three members were reported, and one year later it was reported that three had been baptized since last report. According to the minutes of the October conference of 1865, this branch reported eighteen members. This is evidently a typographical error, as the district record of names clearly shows that there were twenty-eight enrolled at that time.

It is probable that Elijah B. Gaylord served as clerk until his death in 1873, when his son Moses W. succeeded him, which position he has occupied most of the time until the present (1907) excepting two years, 1899 and 1900, when J. F. Green filled the office.

The branch record opens with the minutes of a council meeting held at the house of Elizabeth Gaylord on the 3d of October, 1875. There were present Thomas W. Smith, Edmund C. Brand, George Kemp, J. V. Roberts, John Leeka, Moses Gaylord, William Gaylord, Simon Dyke, Sen., and John Goode; Priest J. C. Moore, Teacher J. W. Terry, and Deacon Simon Dyke, Jr., William Leeka clerk. At this meeting John T. Woolsey was ordained and elected priest of branch. The branch was divided into three wards, but this action was repealed some months later.

On the 5th of June, 1876, at a business-meeting held at the Gaylord Schoolhouse, an effort was made toward erecting a place of worship. J. V. Roberts, E. C. Brand, and John Goode were appointed a committee to select a site and determine the size and cost of a building and report. The site was subsequently selected on the Davis farm and a committee appointed to solicit subscriptions. This committee reported on the 2d of October that owing to the financial conditions it was impossible to raise the funds, when the whole matter was dropped.

The branch seems to have steadily grown in members until the present. In 1869 forty-five members were reported which increased the next year to fifty-four. In 1875 the branch numbered eighty-nine, and in 1880 ninety-three. In 1885 only eighty-seven were reported, but in the next five years the number increased to one hundred forty-four, the rapid increase being partly due to holding the district reunion in the branch limits, the first of which was held in 1887. Fifteen was the increase for the next five years, followed by an increase of forty-nine in the next five, making the enrollment at the last report for 1900, two hundred and nine.

For many years the branch meetings were held in the Gaylord Scholhouse four miles south of Tabor. In the summer of 1889, however, a church was built on a lot donated by Father John Leeka located two miles northeast of Thurman. This

structure is forty-eight feet long and thirty-two feet wide and will comfortably seat two hundred persons or more. The cost for material and labor was about twelve hundred dollars, the most of which being subscribed in cash, the balance in labor.

A Sunday-school was carried on at one time at the Gaylord Schoolhouse with William Gaylord superintendent, but how long it continued we do not know. Prior to the building of the church, a union Sabbath-school was held at College Hill Schoolhouse, not far from where the church now stands, in which some of the Saints took a leading part. When the church was built this school was changed to meet there, where it has continued until the present. A year or two after its removal the school was made a "Latter Day Saint" school, while the invitation was extended to all people to come and take part, many of whom have done so. Some of the superintendents have been S. J. Roberts, Ida Ross, H. F. Durfey, Lorena Leeka, and Charles Forney.

Some of the priesthood of this branch have done much toward spreading the gospel in the regions around. But few schoolhouses for many miles around but have resounded with the gospel message, giving cheer to many hearts, bringing some to obedience, preparing others for a full obedience when the missionary followed up the work on some later occasion.

Many gifts and blessings have been received, especially in the healing of the sick. We give two or three testimonies of remarkable healing.

THURMAN, Iowa, June 9, 1901.

To all to whom this may come; Greeting:

In August of 1887 our little girl Sadie, then in her fifth year, was severely attacked with membranous croup. She grew steadily worse until she was given up to die, the attending physician stating that there was not the least possible chance for her recovery and that she would die within twenty-four hours. The same day this statement was made we sent for the elders of the church, who came and administered to her in the name of the Lord, when she was instantly relieved and immediately

recovered, and within twenty-four hours was playing with the other children. The elders were John Leeka, Henry Kemp, and George Kemp.

Signed,

WILLIAM LEEKA.

RACHEL S. LEEKA.

THURMAN, Iowa, June 9, 1901.

Another as remarkable case of healing in our family was on the eleventh day of January, 1892, when our son Madison was lying at the point of death with typhoid-pneumonia. The elders were called and after all present had prayed Elders M. W. Gaylord, H. Kemp, and myself administered to him, anointing him with oil in the name of the Lord. The fever left instantly and he began to recover from that time. We verily believe he was healed by the power of God.

WILLIAM LEEKA.

RACHEL S. LEEKA.

HEALING FROM POISON.

TABOR, Iowa, August 27, 1901.

In the spring of 1901 I was in very poor health, suffering with weakness of the stomach, being able to eat but little, though sometimes quite hungry.

One day about April 1 when I felt a sinking spell coming on, I went to the bookcase where was kept a small bottle of wine which my son Frank had brought from Des Moines for me the year before, and took from it, as I thought, a swallow of the wine, but as soon as I had done so I discovered that I had made a mistake and on looking at the bottle I found it labeled "aconite," a deadly poison, the bottle having been left there unknown to me the night previous. The alarm was given and a messenger went three and a half miles to Tabor for a physician, while another went for some neighbors, including my two brothers, William and Moses Gaylord, who were both elders in the church.

In the meantime I could only speak by swallowing some raw egg. My son Frank said, "Mother, you can't live fifteen minutes," but I had no fears and felt to trust the result with God.

In about half an hour the elders came and I took some oil and they administered to me and prayed for me in the name of the Lord. I also took some emetics which did not seem to be effective. Soon afterward the doctor came and seemed to be surprised that I was yet alive. He said he could not believe I had taken *aconite* as five drops were sufficient to kill a dog, and it had been so long since I took it that its effects would be seen, but just then the poison was thrown off from my stomach and the doctor said: "My God! It's aconite sure enough." I was relieved and fully recovered from the poison. The doctor gave me no medicine except a draught, as he said, to make me sleep. I give God the praise.

MRS. S. A. HILLS.

This certifies that so far as I have knowledge of the facts the above testimony of my sister is true. After being informed of the accident and while hastening to the place I earnestly prayed that the Lord would spare her life, and before reaching the house I received the assurance

by the Spirit that she would not suffer harm and that her life would be spared. Upon entering I told her to fear not for the poison should not harm her and she should live. I am assured she was saved by the power of God.

W. W. GAYLORD.

In harmony with the resolution of the district conference requiring the names of branches to conform to the names of the nearest towns, the name of the branch was changed in 1898 from Plum Creek to Thurman. The present officers are Charles M. Roberts president, Moses W. Gaylord clerk, Charles W. Forney priest. Regular meetings and Sunday-school are held each Sunday morning.

THE FORMER THINGS.

"There shall be no more night and no more sea."
 Yet to have known the tranquil twilight hour,
 And seen the slow sweep of the silver stars
 Across the cold depths of the winter sky,
 Or waited in the hush before the dawn;
 To have been driven on the mighty wave
 And dwelt within the curtain of the storm,
 Or seen the tempest batter on the cliffs
 'Till it broke into a murmuring peace
 And all its surges soften into foam—
 Shall not the sons of man remember these,
 Rejoicing to have known them, in the day
 When Sundering oceans and the pathless dark
 Have passed away and never can return?

"There shall be no more tears and no more pain."
 Yet to have known the patient hour of trust,
 And seen the stars of faith and hope arise
 Out of the blackness of a midnight grief,
 Or grasp the robe of God within the dark;
 To have been swept far from self's safe-laid course
 Into the heart of all the human storm
 Of sorrow, and have battled through the surge,
 Bringing some shipwrecked brother to the shore,
 Or learned the secret of accepted pain,
 The fellowship of suffering and of woe—
 Shall not the souls of men remember these,
 Rejoicing in remembrance, in the day
 When sacrifice for others and for God
 Have passed away and never can return?

—Priscilla Leonard.

THE GENERAL CONFERENCE.

The Annual Conference of 1909 which was in session at Lamoni, Iowa, from April 6 to 21, was an important one in many respects. It was not so largely attended as some of the conferences of the past, but comparing the vote on different questions with the vote taken on questions in former conferences, it appears that the *ex officio* and delegate strength was about equal to the past years, so if there was any falling off, it was with the visitors.

Several important changes took place in the quorums of the church. Early in the conference the Presidents of the Seventy reported that Romanan Wight of their number, who served faithfully in that capacity for several years, but who had been afflicted for sometime past, had resigned his position as president, and during the conference a selection was made and approved, and his successor was ordained in the person of J. Arthur Davis.

In harmony with a communication received through the president of the church, Elder Richard C. Evans was released from the First Presidency and Elder Elbert A. Smith, son of David H. Smith, and grandson of the martyred prophet, was selected and duly ordained to succeed Elder Evans; so that the Presidency as now constituted is Joseph Smith, of Independence, Missouri; Frederick M. Smith, of Independence, Missouri; Elbert A. Smith, of Lamoni, Iowa.

In harmony with the same communication Elders Joseph Luff and Heman C. Smith were released from the Quorum of Twelve, the first named to occupy in his position as Church Physician; and the latter to devote his time more fully in his position as Church Historian. To succeed them Elders James

F. Curtis and Robert C. Russell were appointed and duly ordained; so that the Quorum of Twelve as at present constituted is composed of William H. Kelley, Lamoni, Iowa; Gomer T. Griffiths, Columbus, Ohio; Isaac N. White, Independence, Missouri; John W. Wight, Lamoni, Iowa; Peter Anderson, Cameron, Missouri; Frederick A. Smith, Lamoni, Iowa; Francis M. Sheehy, Custer, Oklahoma; Ulysses W. Greene, Kirtland, Ohio; Cornelius A. Butterworth, Geelong, Australia; John W. Rushton, Leeds, England; James F. Curtis, Provo, Utah; Robert C. Russell, Arthur, Ontario.

Provision was made for the preparation and publication of a concordance to the Book of Mormon, and a committee appointed to prepare it composed of Frederick M. Smith, Heman C. Smith, and Richard S. Salyards.

The First Presidency, the Quorum of Twelve, and the Board of Publication were authorized to take supervision of the preparation of a new edition of the Book of Doctrine and Covenants.

One change was made in the Board of Trustees of Grace-land College by the substitution of Richard J. Lambert for Robert M. Elvin.

Several ordinations not mentioned in the above were performed, the particulars of which will be found under the heading of "Current Events."

A communication was received through the President of the church and adopted by the body providing for organizations under the supervision of the Presiding Bishop and his associates for the colonization of the Saints in different localities where settlements were desirable and for the better providing for the poor of the church.

The reports of the general officers of the church, including the First Presidency, the Quorum of Twelve, the Bishop, Secretary, Historian, and Recorder, taken as a whole, show general progress.

The following missions were appointed:

North Dakota, South Dakota, Nebraska, Iowa, Minnesota, Northern Illinois, Wisconsin, Indiana, Michigan. William H. Kelley and John W. Wight in charge.

Oklahoma, Arkansas, Texas, Louisiana, Kansas, Missouri, Central and Southern Illinois. Isaac N. White and James F. Curtis in charge.

Maritime Provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Connecticut, Rhode Island, Pennsylvania, New Jersey, Delaware, Maryland, and Canada. Ulysses W. Greene and Robert C. Russell in charge.

Ohio, Western Pennsylvania, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Alabama, and Florida. Gomer T. Griffiths in charge.

British Columbia, Washington, Oregon, Idaho, Montana, Wyoming, California, Nevada, and Hawaii Territory. Frederick A. Smith in charge.

Utah, Colorado, Arizona, New Mexico, and Mexico. Francis M. Sheehy in charge.

British Isles. John W. Rushton in charge.

Scandinavia and Germany. Peter Anderson in charge.

Australasia. Cornelius A. Butterworth in charge.

South Sea Islands. Charles H. Lake in charge.

In these fields there were appointed in addition to the above one hundred and thirty-three from the quorums of seventy; six evangelists; thirty-seven high priests; sixty-eight elders; and seven priests.

The conference adjourned to meet at Independence, Missouri, on April 6, 1910.

No free government or the blessing of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by a frequent recurrence to fundamental principles.—Patrick Henry.

PROTEST AGAINST AN INCREASE OF BATTLE-SHIPS.

February 24, 1908, Senator Hale of Maine introduced the following in the United States Senate, which was referred to Committee on Naval Affairs.

To the Representatives and Senators in Congress:

We, the undersigned clergymen of New York City, voicing, as we believe, the sentiments of many thousands of American citizens, earnestly protest against the extravagant demand for an addition of over \$60,000,000 in the form of four new battle-ships, cruisers, etc., to the naval budget of last year, inasmuch as no danger threatens the country not known last April when President Roosevelt told the world: "We are no longer enlarging our navy. We are simply keeping up its strength. The addition of one battle-ship a year barely enables us to make good the units which become obsolete."

Sixty-five per cent of the national income is now expended on war past and present. The increase of our naval budget has recently been used in the French assembly as a reason for increasing its own, is largely responsible for the increase of armaments among Asiatic nations, and is well nigh certain to retard that reduction in the armaments of the world for which we have so long been waiting.

The growing discontent throughout the world at the appalling increase of waste of national resources must be heeded. We feel that this protest is the more necessary inasmuch as there are various new and effective methods now available for promoting international friendship and rationally settling difficulties, which these new demands seem to ignore.

This protest was signed by 290 clergymen, representing as many of the churches of the city, including about all denominations.

On February 29, 1908, the Honorable John Sharp Williams presented the same protest in the House of Representatives signed by over seven hundred members of faculties in universities, and colleges, and educators of New York City.
(H. C. S.)

Liberty is the result of law—not, as many suppose, of the absence of law.—Josiah Alden.

The following is from the Holt County, Missouri, *Sentinel* July 28, 1871:

THE MIRACLE OF THE PRESS.

In a speech in New York responding to a toast to "The Press," William Cullen Bryant said:

I thank this company in the name of the journalists for the compliment just paid to their profession. I do not intend now to pronounce an eulogy on journalism. I can do that in my own journal at any time; but I wish to say a word or two by way of illustrating the convenience of a daily journal to some who are not journalists. You, Mr. President, and other gentlemen who have been heard and applauded this evening, have apparently spoken to a small company of guests in this dining-room. It is not so. Through the journals you have been speaking to thousands, perhaps to millions, and in a few hours those applauses will have been echoed over all the country. The busy agents of the press have taken down the utterances of your lips; while you are asleep the record will be on its way in a thousand different directions, and with early light will be laid at thousands of doors. Let us go back to the time when there was no printing-press, and of course no journals. When Cicero, in ancient Rome, launched his fiery invectives against Catiline, and delivered his grand defense of the poet Archius, small indeed must have been the circle of those who had any conception of his eloquence. But let us suppose that by some inscrutable means a communication could have been established between the world of modern times, and that an accomplished reporter of our daily press and one of Hoe's steam printing-presses could have been quietly smuggled into the Rome of Cicero's time.

We will suppose the stenographer silently to take down in his manuscript those noble examples of ancient eloquence as they were uttered; we will suppose the steam press to perform its office. We will suppose the reporter early the next morning to visit the orator with copies of his oration. He might say to him, "Mr. Cicero"—for your genuine journalist is ever courteous, as is shown by some notable examples—"Mr. Cicero, here is your yesterday's speech. You suppose that the manuscripts in one of the pockets of your toga is the only copy of it in existence, but here you see are several others. Here are your exordium, your argument, your illustrations, your perorations; and not only those, but here are all your figures of speech, your exclamations, your rounded sentences, your well chosen words, every one as they fell from your eloquent lips, with notes of the applause of the audience, in their proper places. The boys are already hawking it in the streets; men are reading it in the wine shops; the patricians are conning it at their breakfast tables; groups of plebians are assembled in the forum, where one reads it aloud for the benefit of the rest. To-morrow they will have it at Parthenope and Baiæ, and in the northern cities of Italy; and it will soon be read in our colonies in Gaul, in Spain, and in Africa. Read for yourself!" What would Cicero have said to such a phenomenon? or rather, what would he have thought, for we may suppose amazement to take away the power of speech? What could he have thought, save that there was the interposition of some divinity—Apollo or Minerva—working a miracle to astonish mankind, and confound those who disbelieve in the gods?

The only liberty that is valuable is a liberty connected with order; that not only exists with order and virtue, but which can not exist at all without them.—Edmund Burke.

THE OLD MAN'S BLESSINGS.

BY JAMES K. PAULDING.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

You think because I'm fourscore years,
And halt a little in my gait,
My life is one of cares and fears,
And that no blessings on me wait;

You think I sigh for days long past,
When Hope his lamp bright beaming bore,
When all was light, from first to last,
And not a shadow loomed before;

That, 'stead of this young phantom dear,
Lighting my path as on I stray,
The spectres grim of guilt and fear
Are my companions on the way;

That nothing now to me is left,
But patience to endure the load
Of added years, each one bereft
Of blessings which the last bestowed.

But trust me, friend, it is not so;
Age has of joys its hidden store,
As rich as youth can e'er bestow,
Which mem'ry reckons o'er and o'er.

Remember that the wither'd leaf
Just ere it falls to rise no more,
Discloses, for a period brief,
A brighter tint than e'er it wore.

Remember, too, the great command,
Those who their parents honor here
Shall live long in the promis'd land,
And revel in its bounteous cheer.

Old age must then a blessing be,
Since 'tis the boon which God doth give
To those whose filial piety
Merits the chosen bliss, to live.

What though my head be white as snow,
My forehead plough'd by many a furrow,

My body bent like Indian bow,
And I a stick am fain to borrow.
What though my sight begins to fade,
I still can find my way along;
What though my hearing is decay'd,
I still can hear the woodland song.
And though young Fancy's dreams are o'er,
I still can banquet on the past;
And draw from Mem'ry's ample store
As rich a treat as Hope's repast.
As o'er my shoulder, back I peer,
I see no grinning spectres pale,
No scowling imps of guilt or fear,
That dog my steps and snuff the gale.
Some marks there are, I must confess,
Long time chalked up behind the door—
Some old offenses, more or less,
I wish were rubbed from out the score.
But He who gave his blood for all,
I hope has shed one drop for me,
When He atoned for Adam's fall,
On the high cross of Calvary.
This world is still a cheerful scene,
The sunshine still is clear and bright;
The waving woods and meadows green,
Still give my heart a mild delight.
'Tis like the summer twilight eve;
Though not so bright as morning's ray,
Yet soft and sweet, and hard to leave
As the more gorgeous tints of day.
The old trunk, though its limbs decay,
Puts forth new shoots from year to year,
And 'neath its shadows, rich and gay,
The grass upsprings and flowers appear.
Then why should I of age complain?
If 'tis a punishment to prove,
God would not promise it to man
As a reward for filial love.
Content to live, content to die;
I heed not when grim death appears;
But, if 'tis heaven's high will, why I
Don't fear to live an hundred years.

CHURCH CHRONOLOGY.

BY ELDER ALVIN KNISLEY.

(Continued from page 255.)

1891.

April 6-14. General Conference convenes at Kirtland, Ohio.

1892.

April 6-16. General Conference is held at Independence, Missouri.

1893.

April 6-17. General Conference is held at Lamoni, Iowa.

April. Religio-Literary Society was organized at Lamoni, Iowa.

1894.

April 6-19. General Conference is held at Lamoni, Iowa.

April 15. Section 122 of Doctrine and Covenants is given.

April 20. Section 123, consisting of a series of resolutions, is adopted by a "Joint Council."

1895.

April 6-15. General Conference is held at Independence, Missouri.

1896.

April 6-14. General Conference is held at Kirtland, Ohio, preceded by the sixth annual convention of the General Sunday-school Association.

April 18. William W. Blair dies on the train near Chariton, Iowa, *en route* for home from General Conference.

1897.

April 6-16. General Conference is held at Lamoni, Iowa.

April 9. Section 124 of Doctrine and Covenants is written, calling Alexander H. Smith and Edmund L. Kelley to the

counselorship, and Isaac N. White, John W. Wight, and Richard C. Evans to the apostleship.

1898.

April 6-18. General Conference is held at Independence, Missouri.

1899.

No General Conference this year.

1900.

April 6-21. General Conference is held at Lamoni, Iowa.

1901.

April 6-20. General Conference is held at Independence, Missouri.

April 17. Peter Anderson is ordained an apostle.

April 24. Independence Stake is organized.

April 30. Lamoni Stake is organized.

April 15. Section 125 of Doctrine and Covenants given.

1902.

April 6-21. General Conference is held at Lamoni, Iowa.

April 18. Section 126 is received, releasing five from the Quorum of Twelve, viz, Richard C. Evans, James Caffall, Edmund C. Briggs, John H. Lake, and Joseph R. Lambert, putting in their places five others, viz, Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, and John W. Rushton, and calling Frederick M. Smith and Richard C. Evans into the First Presidency.

1903.

April 6-14. General Conference is held at Independence, Missouri.

1904.

April 6-17. General Conference is held at Kirtland, Ohio.

1905.

April 6-19. General Conference is held at Lamoni, Iowa.

1906.

April 6-18. General Conference is held at Independence, Missouri.

April 14. Section 127 of Doctrine and Covenants is re-

ceived, directing the construction of a sanitarium and a home for children and orphans, to be built at Independence, Missouri.

1907.

April 6-18. General Conference is held at Lamoni, Iowa.

1908.

April 6-18. General Conference is held at Independence, Missouri.

1909.

April 6-21. General Conference is held at Lamoni, Iowa, and sections 128 and 129 of Doctrine and Covenants are given.

LINCOLN ON TEMPERANCE.

Lincoln, while a member of the legislature, in 1842, delivered an address before the Washingtonia Temperance Society at Springfield, Illinois, in which he said, in part:

“Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three fourths of mankind confess the affirmative with their tongues; and, I believe, all the rest acknowledge it in their hearts. Ought any, then, to refuse their aid in doing what the good of the whole demands? . . . To all the living, everywhere, we cry, ‘Come, sound the moral trump, that these may arise and stand up an exceeding great army! Come from the four winds, O breath! and breathe upon these slain, that they may live.’ If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate and the small amount they inflict, then, indeed, will this be the grandest the world has ever seen.

“When the victory shall be complete, when there shall be neither a slave nor a drunkard on the earth, how proud the title of that land which may claim to be the birthplace and cradle of those revolutions that shall have ended in that victory.”

CURRENT EVENTS.

August 2, 1908. The Fifth Quorum of Elders is reorganized at Lamoni, Iowa, under the direction of Frederick M. Smith, of the First Presidency.

August 11. Albert Carmichael is ordained a bishop at Huntington Beach, Orange County, California, by Elders Frederick M. Smith, Frederick A. Smith, and Frederick G. Pitt, in harmony with the action of the General Conference of 1908.

August 20. Santa Ana Branch is organized at Santa Ana, Orange County, California, by Elders Frederick A. Smith and Frederick M. Smith.

September 27. Ordination of the officers of the Seventh Quorum of Priests, and the sixth Quorum of Deacons takes place at Kansas City, Missouri, Elders Isaac N. White, Myron H. Bond, and Roderick May, officiating.

October 13. Daniel Coit Gilman, Master of Arts, and Master of Letters, president of the California University from 1872 to 1875 dies at Norwich, Connecticut.

November 14. Professor Guy Hall Roberts, assistant professor of political science, in the University of California, dies, aged thirty-two.

November 26. (Thanksgiving Day.) The corner stone of the Charles Franklin Doe Memorial Library is laid at California University, Berkeley, California.

December 14. A debate is held near Lexington, Tennessee, between Elder W. F. Barron, of the Christian Advent Church, and Elder J. R. McClain, on church propositions. It continued for twelve sessions, and closed on December 21.

Elder McClain is called away before the close, and Elder J. M. Stubbart takes his place.

December 20. General Simon takes oath of office as President of Hayti.

December 20. Vera Branch is organized at Vera, Oklahoma, by Elders Andrew V. Closson and Lee Quick.

December 28. A destructive earthquake and tidal wave visits the coast of Calabria, Italy, and Sicily. The cities of Messina and Reggio are almost totally destroyed. The loss of life is estimated at two hundred thousand.

January 9, 1909. Part of the Mexican coast is shaken by earthquake.

January 12. George T. Perkins, Republican, is reelected United States Senator by the legislature of California.

January 13. Theodore E. Burton, Republican, is elected United States Senator from Ohio, to succeed Joseph B. Foraker.

January 13. Weldon T. Heyburn, Republican, is reelected United States Senator from Idaho.

January 13. A. Lawrence Lowell is chosen president of Harvard University, to succeed President Eliot, resigned.

January 13. Earthquake shocks are felt in Northern Italy.

January 17. Norbourne Branch is organized at Norbourne, Missouri, by Elder Floyd C. Keck and others.

January 18. A debate begins at Akin, Franklin County, Illinois, between Elder Marion Boles, of the Christian Church, and Elder Henry Sparling, on church propositions. The debate lasts six days of two sessions each day.

January 19. Earthquake shock at Phocaea, Turkey.

January 19. The following United States Senators are elected by their several legislatures: Frank P. Brandegee, Republican, Connecticut; William J. Stone, Democrat, of Missouri; Governor George E. Chambers, Democrat, of Oregon; Elihu Root, Republican, of New York; Albert B. Cummings,

Republican, of Iowa; Charles J. Hughes, Democrat, of Colorado; Governor Coe I. Crawford, Republican, of South Dakota; Wesley L. Jones, Republican, of Washington; M. N. Johnson, Republican, of North Dakota; B. F. Shively, Democrat, of Indiana; Jacob H. Gallinger, Republican, of New Hampshire; Boise Penrose, Republican, of Pennsylvania; Reed Smoot, Republican, of Utah; Thomas P. Gore, Democrat, of Oklahoma; James P. Clark, Democrat, of Arkansas; Lee S. Overman, Democrat, of North Carolina.

January 23. An eight-day debate begins at Waurika, Oklahoma, between Elder J. W. Chism, of the Church of Christ, and Elder Thomas W. Chatburn.

January 23. Earthquake in Central Persia destroys sixty villages and several lives.

January 25. Elihu Root resigns as Secretary of State and President Roosevelt nominates Robert Bacon to succeed him.

January 26. Joseph L. Bristow, Republican, of Kansas, is elected United States Senator, to succeed Chester I. Long.

January 26. Francis C. Newland, Democrat, from Nevada, is reelected United States Senator.

January 27. E. D. Smith, Democrat, of South Carolina, is elected United States Senator to succeed Frank B. Gary.

January 28. Jose Miguel Gomez is inaugurated president of Cuba at Havana.

February 6. Pleasant Valley Branch organized at Crabtree, Ohio, by Elder Gomer T. Griffiths and others.

February 17. A heavy earthquake at Porto Rico, but little damage done.

February 25. The Twentieth Quorum of Deacons is organized at Brooklyn, New York, by Ulysses W. Greene, of the Quorum of Twelve.

February 27. Fifteenth Quorum of Priests is organized at Stewartsville, Missouri, by Heman C. Smith, of the Quorum of Twelve.

February 27. Fourteenth Quorum of Teachers is organized at Stewartsville, Missouri, by Heman C. Smith, of the Quorum of Twelve.

February 28. Sixteenth Quorum of Deacons is organized at Stewartsville, Missouri, by Heman C. Smith, of the Quorum of Twelve.

There has recently been organized (date not known) the Hancock County Historical Society, in Hancock County, Illinois; James Belton, of Sonora, president; J. E. Williams, of Carthage, vice-president; Phil Dallam, of Warsaw, treasurer; and J. C. Coulson, of Laharpe, secretary.

March 2. Ceres Branch was organized at Ceres, Stanislaus County, California, by Elders Frederick A. Smith and John M. Terry.

March 4. William H. Taft, of Ohio, is inaugurated President of the United States; and James S. Sherman, of New York, Vice-president.

March 15. First Session of Sixty-First Congress meets at Washington, District of Columbia.

March 16. The Quorum of Twelve meet at Lamoni, Iowa, and continue in session until and during the General Conference. Other quorums meet during the conference.

April 2. Zion's Religio-Literary Society meets at Lamoni, Iowa.

April 3. The General Sunday-School Association meets at Lamoni, Iowa.

April 6. Romanan Wight, on account of long continued illness, resigns as President of Seventy.

April 8. Joseph W. Smith is ordained to the office of Seventy, at Lamoni, Iowa, as authorized by General Conference. The ordination was by Elders Heman C. Smith, Peter Anderson, and Hyrum O. Smith.

April 18. The following were ordained by order of the General Conference: James McConnaughy, a Seventy by Elders

James McKiernan and Warren E. Peak; and John Shields a high priest by Elders Francis M. Sheehy and Peter Anderson.

April 18. Two revelations were received by President Joseph Smith which was subsequently adopted by the conference. (See Doctrine and Covenants sections 128 and 129.)

April 20. In accordance with revelation (section 129), Richard C. Evans is released from the First Presidency; Joseph Luff from the Quorum of Twelve in order that he may more fully discharge the duties of Church Physician; and Heman C. Smith from the Quorum of Twelve that he may devote himself more fully to the work of Church Historian. In accordance with the same revelation the following ordinations take place: Elbert A. Smith, a counselor in the First Presidency, by Elders Joseph Smith and William H. Kelley; James Franklin Curtis, an apostle, by Elders Francis M. Sheehy and Frederick A. Smith; and Robert C. Russell an Apostle by Elders Joseph Smith and William H. Kelley.

The following were ordained by order of the conference: John Arthur Davis a President of Seventy to succeed Romanan Wight, resigned; James A. Gillen and C. Ed. Miller high priests; J. E. Vanderwood a Seventy; and Charles B. Woodstock counselor to the president of Fifth Quorum of Elders.

April 20. Committee on location of Children's Home reported having selected Lamoni, Iowa.

April 20. Richard C. Evans is ordained a bishop by order of the General Conference, Joseph Smith and William H. Kelley officiating.

April 22. The standing High Council convenes at Independence, Missouri.

May 12. The bronze statue of Chief Mahaska, of the Iowas, executed by an Iowa sculptor, Sherry E. Fry, of Creston, and presented to the city of Oskaloosa by James D. Edmundson of Des Moines, in memory of his father, William Edmundson, the organizer of Mahaska County, is unveiled at Oskaloosa, Iowa.

May 20. Doctor Samuel Avery, himself a graduate of the institution, is appointed Chancellor of the Nebraska State University.

May 26. An earthquake shock is felt in the States of Michigan, Indiana, Illinois, Iowa, and Wisconsin, causing some damage to property, but no loss of life.

May 26. On the ninety-fifth ballot William Lorimer, of Illinois, is elected United States Senator to succeed Albert J. Hopkins.

May 30. Warrensburg Branch is organized at Warrensburg, Missouri, by Elder Isaac N. White, assisted by Elders George E. Harrington and Roderick May.

June 6. Elder Richard S. Salyords is ordained a counselor to Elder John Smith, president of Lamoni Stake, at Hiteman, Iowa, by Elders John Smith and John Garver.

CONFERENCES.

Sheffield, convened at Clay Cross, England, January 9, Elder John W. Rushton presiding.

Northeastern Illinois, convened January 23, at Plano, Illinois, Elder John W. Wight presiding.

Northern Wisconsin, convened January 30, with Evergreen Branch, Elder W. P. Robinson presiding.

Nodoway, convened January 30, at Guilford, Missouri, Elder E. S. Fannon presiding.

Kewanee, convened January 30, at Rock Island, Illinois, Elder John W. Wight presiding.

Southwestern Texas, convened February 5, at San Antonio, Texas, Elder William M. Aylor presiding.

Northern Nebraska, convened February 6, at Omaha, Nebraska, Elder J. R. Sutton presiding.

Lamoni Stake, February 6, at Lamoni, Iowa, Elder Heman C. Smith presiding.

Southern Illinois, February 6, at Springerton, Illinois, Elder F. M. Davis presiding.

Central Illinois, February 6, at Beardstown, Illinois, Elder David Smith presiding.

Florida, February 6, at Pleasant View, Florida, Elder Francis M. Slover presiding.

Spring River, February 6, at Webb City, Missouri, Elder Andrew V. Closson presiding.

Southern Wisconsin, February 6, at Evansville, Wisconsin, Elder Jasper O. Dutton presiding.

Little Sioux, February 6, at Logan, Iowa, Elder Sidney Pitt presiding.

Fremont, February 6, at Shenandoah, Iowa, Elder Amazon Badham presiding.

Montana, February 6, at Reese Creek, Montana, Elder Frank Christofferson presiding.

Seattle and British Columbia, February 13, at Seattle, Washington, Elder Frederick A. Smith presiding.

Southern California, February 13, at Los Angeles, California, Elder Thomas W. Williams presiding.

Massachusetts, February 13, at Somerville, Massachusetts, Elder Ulysses W. Greene presiding.

Eastern Wales, February 13, at Lydney, England, Elder John W. Rushton presiding.

Nauvoo, February 13, at Burlington, Iowa, Elder Charles E. Willey presiding.

Gallands Grove, February 13, at Dow City, Iowa, Elder Orman Salisbury presiding.

Alabama, February 17, at Pleasant Hill, Alabama, Elder James R. Harper presiding.

New York and Philadelphia, February 20, at Brooklyn, New York, Elder Ulysses W. Greene presiding.

Central Nebraska, February 26, at Meadow Grove, Nebraska, Elder Levi Gamet presiding.

Northeastern Texas and Choctaw, February 26, at Wilburton, Oklahoma, Elder Samuel W. Simmons presiding.

Des Moines, February 27, at Des Moines, Iowa, Elder Marcus H. Cook presiding.

Kentucky and Tennessee, February 27, with Bethel Branch, Elder J. C. McClain presiding.

Far West, February 27, at Stewartsville, Missouri, Elder Samuel H. Simmons presiding.

Northern California, February 27, at San Francisco, California, Elder Frederick A. Smith presiding.

Oklahoma, February 27, at Morrison, Oklahoma, Elder Thomas W. Chatburn presiding.

Eastern Iowa, February 27, at Fulton, Iowa, Elder Warren E. Turner presiding.

Northeastern Missouri, February 27, at Bevier, Missouri, Elder F. T. Mussell presiding.

Western Wales, February 28, at Aberaman, Wales, Elder John W. Rushton presiding.

Utah, February 28, at Salt Lake City, Utah, Elder James F. Curtis presiding.

Pottawattamie, February 28, at Council Bluffs, Iowa, Elder James M. Baker presiding.

Mobile, March 6, at Bluff Creek, Mississippi, Elder W. L. Booker presiding.

Pittsburg, March 6, at Pittsburg, Pennsylvania, Elder Gomer T. Griffiths presiding.

Northwestern Kansas, March 6, at Twin Creek Branch, Kansas, Elder John A. Teeters presiding.

Clinton, March 6, at Eldorado Springs, Missouri, Elder George Jenkins presiding.

Southern Missouri, March 13, at Springfield, Missouri, Elder A. J. Fletcher presiding.

Kirtland, March 13, at New Philadelphia, Ohio, Elder Gomer T. Griffiths presiding.

Idaho, March 20, at Hagerman, Idaho, Elder William Glauner presiding.

Northeastern Kansas, March 27, at Atchison, Kansas, Elder Samuel Twombly presiding.

South Sea Islands, April 6, at Tarona, Papeete, Tahiti, Elder Charles H. Lake presiding.

Manchester, April 10, at Manchester, England, Elder John W. Rushton presiding.

Southern Indiana, May 22, at Derby, Indiana, Elder David E. Dowker presiding.

Clinton, May 29, at Coal Hill, Missouri, Elder James F. Curtis presiding.

AN AMERICAN'S OATH OF ABJURATION IN 1763.

I—Do Solemnly and Sincerely, in the Presence of God, Profess, Testify and Declare, That I do Believe, that in the Sacrament of the Lord's Supper there is not any Transubstantiation, of the Elements of Bread and Wine, into the Body and Blood of Christ, at or After the Consecration Thereof, by any person whatsoever, And that the Invocation, or Adoration of the Virgin Mary, or any Other Saint, And the Sacrifice of Mass, as they are Now Used in the Church of Rome, Are Superstitious and Idolatrous; and I do Solemnly in the Presence of God, Profess, Testify and Declare, that I do make this Declaration, and Every Part Thereof, in the Plain and Ordinary sence of the Words read to me, as they are Commonly Understood, by English Protestants, without any Evasion, Equivocation, or Mental Reservation Whatsoever, and Without any Dispensation, Already Granted me for this purpose by the Pope, or any other Authority Whatsoever, or Without Thinking, that I am or Can be Acquitted, before God or Man, or Absolved of this Declaration, or any Part Thereof, Although the Pope, or any other Person or Persons, or Power Whatsoever, should Dispense with, or Annul the same, and Declare that it was Null and Void, from the Beginning.

NECROLOGY.

(Sworn to by Colonel Henry Ludington when appointed sub-sheriff.)

ELDER JOHN HAWLEY was born March 24, 1826, in Tazewell County, Illinois. He was baptized in July, 1837, in Ray County, Missouri, by Elder William O. Clark.

With his father's family he removed to Nauvoo with the exodus from Missouri. In 1843 he went with the company under Lyman Wight and George Miller to the Wisconsin pineries for the purpose of getting lumber for the Temple and Nauvoo House at Nauvoo, Illinois. He remained with this company until and during its emigration under Lyman Wight to Texas in 1845. Subsequently he left the Wight colony in Texas and emigrated to Utah, where for several years he affiliated with the organization there; but never became involved in the practice of polygamy. Sometime in the sixties he took a mission under that organization into the States. There coming into contact with relatives and former associates and others of the Reorganization, he became convinced of the correctness of the claims of the Reorganized Church; and after returning to Utah he was rebaptized February 7, 1870, by John Lawson, and ordained an elder on the same day. Soon after he emigrated to Iowa where he made his home for several years at Gallands Grove. Then removed to Ravenwood, Missouri.

He was under General Conference appointment as missionary for several years. He was generally in attendance at the General Conferences, failing but very few times during his life. He came to Lamoni to attend the General Conference of 1909, and did attend part of the sessions. He was stricken during the conference, and died before its adjournment on April 17.

ERRATA: The line in parenthesis under the word "Necrology" at top of this page should be under title of the ~~article~~ *article* "The Oath of Abjuration"; which should be credited to *Journal of American History*.

Elder Hawley was a man of strong convictions and led an honorable life, and was respected and loved universally by those who knew him best.

BISHOP METUAORE was born in 1847, at Otetou, island of Fakarava. He was baptized April 5, 1885, at Moumu, by Elder Thomas W. Smith. Ordained an elder April 6, 1885, by Elder Thomas W. Smith. Ordained high priest and bishop November 26, 1901, by Elder Alexander H. Smith, of the First Presidency.

In 1901 Metuaore accompanied the missionary in charge, Elder Joseph F. Burton, from the Islands to the United States, and was in attendance at the General Conference.

He is said by those who knew him to have been steadfast and faithful in the performance of duty, manifesting a special degree of stability.

He was in attendance at their mission conference on the island of Tahiti, and presided on the 8th of April, 1909, but with several others was attacked with the grip, and he died on April 18. His services have been of great value to the church in the Islands and his loss will be greatly felt.

ELDER D. S. CRAWLEY was born in Winchester, Scott County, Illinois, December 20, 1833. When quite young he emigrated to California, where on April 23, 1868, he was baptized by Elder Edmund C. Brand at Woodbridge, San Joaquin County, California. Ordained an elder at San Francisco, California, by Elder William W. Blair and others, on October 8, 1868. For many years he was a faithful missionary, laboring under General Conference appointment until superannuated.

Many years ago he came east and has resided in Missouri and Oklahoma.

He died at his home in Independence, Missouri, May 5, 1909.

Elder Crawley has ever been a faithful laborer, representing the church effectually both in the pulpit and with his pen.

ELDER ARTHUR E. MORTIMER was born July 2, 1841, in Cramerthenshire, Wales. November 30, 1884, he united with the church at St. Marys, Perth County, Ontario, the ordinance being administered by Elder Joseph Luff. He was ordained a priest on December 8, 1885, at St. Marys, by Elders John H. Lake and Samuel Brown. Ordained an elder January 17,

1887, by Elder John H. Lake. Ordained a high priest June 18, 1900, at St. Thomas, Ontario, by Elders Richard C. Evans, Joseph Smith, George Green, and R. C. Longhurst.

Elder Mortimer entered the field as a general missionary in 1889, and has been constantly in the field ever since, the most of the time in Canada. During the last year he labored in Michigan. He was in attendance at the General Conference in Lamoni in April last, where he was stricken with severe sickness, but survived to reach his home at London, Ontario. He departed this life on May 8, 1909.

Elder Mortimer was the representative in Canada of the historical department, and has done some efficient work for that department. The most of his work in this department, we are sorry to say, was lost in the Herald Office fire.

Elder Daniel Macgregor, who was at times his companion in missionary work, and who knew him well, writes of him as follows:

“His was not a demonstrative, meteoric life, but rather of that patient, plodding kind. Never on the magnifying heights of a good time coming, and rarely in the valley of despond. He occupied the middle ground and whether sick or well there was sunshine in his soul. We shall miss him from the fire-side where he was always welcome in all parts of this Dominion, first, last, and all-time. We shall miss him from the branch, where, by his kindly counsel he ever strove to be the peace-maker. We shall miss him from the conferences where his wondrous storehouse of useful information was ever valuable in shedding light upon perplexing problems. Yes, and we shall miss him at the post-office from whence we received many a well-filled letter freighted and overflowing with loyalty and love. We shall miss him at—yes, God only knows where we shall not miss him.

“His closing days were filled with calm and resignation. Death was not an unwelcome intruder. He prayed for it subject to the Lord’s will, and several times during recent months he predicted his early departure. Of him it may be said, ‘He died in the harness’. Up to within a few moments of his death he occupied himself dictating farewell messages to those he nevermore would reach by word of mouth.”

CONTRIBUTORS.

Charles Derry. (See vol. 1, p. 384.)

John J. Cornish. (See vol. 1, p. 510.)

Gilbert J. Waller. (See vol 1, p. 255.)

Heman Hale Smith. (See vol. 1, p. 384.)

Alvin Knisley. (See vol. 1, p. 256.)

Elder Charles Fry, whose excellent write-up of the Fremont District commences in this issue, and who occupies the position of local historian for that district, was born March 13, 1872, at Devises, Wiltshire, England.

He was baptized March 29, 1886, at Dawsonburg, Iowa, by Elder Edmund C. Brand. Ordained a priest March 8, 1896, at Shenandoah, Page County, Iowa, by Elders Orlin B. Thomas, William W. Blair, and Henry Kemp. Ordained an elder October 7, 1900, at Thurman, Fremont County, Iowa, by Elders Henry Kemp and William Leeka. Ordained a seventy April 17, 1902, at Lamoni, Iowa, by Elders Richard C. Evans and John H. Lake. Ordained a high priest April 16, 1907, at Lamoni, Iowa, by Elders Ulysses W. Greene and James McKiernan.

He entered the missionary field under General Conference appointment in 1900, and has been constantly in the service since, and is now in charge of the work in Burlington, Iowa, where he resides. He was chosen on the Auditing Committee for the general church in 1904, and has been continued from time to time, occupying the position at the present time, where he is giving almost universal satisfaction.

The spirit of liberty is not, as multitudes imagine, a jealousy of our particular rights, but a respect for the rights of others.—Channing.

THE JOURNAL OF HISTORY.

Our purpose in getting before the reading public through the JOURNAL OF HISTORY has been realized beyond our expectations for the first year of its publication. We now have on our exchange list about thirty historical magazines including the most important of National and State periodicals, thus getting before that class of men and women who have the most influence in molding history and correcting errors of the past.

The Annual Magazine Subject Index for 1908, published by the Boston Book Company, Boston, Massachusetts, containing a subject index to one hundred and twenty American and English periodicals, and society publications, has indexed the JOURNAL OF HISTORY, and in this work it enjoys the distinction of being the only publication of a religious character west of Philadelphia.

In addition to the JOURNAL being indexed as a periodical the following articles receive attention, or mention as being found in the JOURNAL OF HISTORY: "Charles Aldrich," "Inspired Translation and correction, by Joseph Smith," "Autobiography of Charles Derry"; "Alexander Hamilton, by H. H. Smith"; "William Marks"; "Church chronology, by Alvin Knisley"; "Iowa's attitude toward the church"; "Proclamation of the Twelve Apostles"; "Reorganized Church history, by local historians"; "Edward Partridge, by H. H. Smith"; "Polygamy in India, by C. J. Hunt"; "Joseph Smith the Mormon Prophet, by M. Walker"; "Joseph Smith the Patriarch, by E. A. Smith"; and "Lucy Mack Smith, by Vida E. Smith."

The purpose of the JOURNAL OF HISTORY is not to take the place of the Church History as published in volumes, but to make place for more extensive accounts of men and events than could be given in the historic volumes and to give such things as are published a wider circulation than the books may hope to have.

Volume Two

Number Four

JOURNAL OF HISTORY

OCTOBER, 1909

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

EDITORS

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

CONTENTS

Biography of James Caffall—Kirtland Bank—Kirtland Temple—Missouri Troubles—Autobiography of Charles Derry—Oliver Cowdery—Local Historians and Their Work—Current Events—Necrology—Contributors—Index.

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

JOURNAL OF HISTORY

Published Quarterly.

January, April, July, and October.

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

| | |
|-------------------|--------|
| One year | \$1 50 |
| Six months | 75 |
| Single copy | 40 |

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

BIOGRAPHY OF JAMES CAFFALL.

BY HEMAN C. SMITH.

We are indebted to Mrs. Annie L. Stuart, of Magnolia, Iowa, daughter of Elder James Caffall, for the details of this chapter. She obtained them from personal interviews with her mother (widow of Elder Caffall) and from Elder Caffall's private journals.

His was an eventful life, and duty as he saw it was faithfully performed throughout his long and self-sacrificing career. We make no apology for taking so much space for a more minute account of his life work than has heretofore been given to the public.

Thousands who have known and loved him will appreciate the opportunity of learning more about him.

James Caffall was born July 14, 1825, at Rickmansworth, Hertfordshire, England. He was the fifth son of James and Elizabeth Caffall, to whom eight sons were born. His parents were members of the Church of England, and had raised their family in the same. They were poor but honorable people. Both parents departed this life in the same year, 1839, survived by seven sons. Thus at the tender age of fourteen years, he was an orphan and thrown upon his own resources. Previous to this time he had attended the public school to a limited extent, but now he was forced to assume the role of a man and help support two younger brothers. They lived with an older, married brother. James now began to taste of the realities of life as he bravely followed his brother's vocation, of a pit sawyer. He labored at this work for several years. In this time he wisely availed himself of

an opportunity to attend, for a time, a free night school for boys, which proved the only means of attaining a meager education. Thus he labored and grew to manhood, loved and respected by all for his industrious and upright life.

About 1844, his brother John returned from London, where he had employment, and where he had heard and obeyed the "restored gospel." Through his conversation, with the aid of the "Voice of Warning," James accepted the truth. He went to London and was baptized December 1, 1844, at the age of nineteen years.

In the spring of 1845 Elder John Lewis came to Rickmansworth from London to preach in a private house. For some time he held weekly appointments, and a small branch was organized. In 1846 James Caffall was ordained to the office of priest, and officiated in this branch, as well as making efforts to preach in open-air meetings in the surrounding villages. He continued this plan of work for some time, while laboring for the "bread that perisheth," until the year of 1848, when at the February conference at London, he was appointed his first mission field—the large seaport town of Portsmouth. He accepted, left his employment, and on March 25, 1848, he bade farewell to his native town, his friends dear by the ties of flesh, as well as the one to whom he had plighted his troth. All this heartfelt grief he laid on the altar of sacrifice, and bravely entered the service of his God. He went to London and was there ordained to the office of elder by Elder John Banks, president of the London Conference.

He then proceeded to Portsmouth, a distance of ninety miles. On this little journey, he no doubt well considered the step he was taking—the separation from friends; the new life among strangers; his meager education, and withal the great responsibility resting upon him as a servant of God. All this weighed upon his young mind, and as he afterward stated, "feelings were experienced that could not be described." On reaching

his destination, he succeeded in finding a little suburb called Smith's View, where dwelt a family of Saints by the name of Kemmish, who received him kindly, and ministered to his



JAMES CAFFALL, AGE 23.

wants. He now faced the world alone in his work, and it proved to be a matter of great consideration to him how to proceed. He knew there were many "faiths" opposed to the restored gospel; that as a new doctrine it would be bitterly

opposed; and that with his inexperience, and little learning, he could not compete with the "ministers of his day," neither had he a place to even make an effort. But he determined to do all in his power to spread the gospel, so he started out one morning to try to secure a place to "hold forth," to tell the gospel story. He walked nearly all day and met disappointment. Tired in body and mind, he saw a woman at her door. He asked her if she knew of any available room in which he could preach. She did not, but she said, "Perhaps my husband will consent to your using our house." This encouraged him and he waited until the "good man of the house" made his appearance, when permission was granted. Pleased with his success, he returned to the home of Brother Kemmish, feeling that one difficulty had been overcome.

On Sunday morning he went with anxious mind to the house engaged to hold his first service in Portsmouth. Only three or four came to hear. He made another effort in the evening, when on learning his doctrine, the proprietor refused further use of his home.

Next morning as he took breakfast with Brother Kemmish and noted his circumstances, with five children to provide for, he felt sorely grieved that he should be an added burden, though he was kindly welcomed. In almost desperation, he set out, on foot, to search the city for a place in which to try to spread the gospel. He walked all day and each succeeding day in the week, but with no success, except a small school-room. It was finally agreed to let him have this room, free of cost. It was in poor condition. He felt to rejoice and returned to Brother Kemmish's where in the afternoon he administered the sacrament to the family, four being members, and in the evening he preached to a few.

On Monday morning, April 11, he went to the neighborhood of the room he had engaged, and distributed some bills of invitation. The suburb was Birchland, one and one half miles

walk from Brother Kemmish's home. As he had all things prepared now he felt anxious to use his time in the best way to ward off the terrible disease of "homesickness" which was preying upon him. He had no one to visit or speak to, except one family, so he felt indeed a "stranger in a strange land." He was glad when Sunday came and he could begin his work. With anxious mind he repaired to the little room, but only four or five came to hear. In the afternoon he administered sacrament at Brother Kemmish's home and in the evening preached again in the schoolhouse to the same number. This continued for weeks without change or encouragement until May 21, when he was made to rejoice greatly, as at the close of night meeting two, Brother Samuel Wilkens and wife, gave their names for baptism. These were the first fruits of his labors at Portsmouth. He was a brother in the flesh to Sister Kemmish.

His joy was doubled in this instance as he realized the burden of caring for *him*, would now be shared by another. On the following Saturday evening, one more brother was baptized. On Sunday, May 28, he preached in the morning; in the afternoon held sacrament service; confirmed three, and blessed one child; had walked nine miles and felt weary. On Monday evening he met the few Saints in the home of Brother Kemmish to consult them in regard to renting a chapel in a better and more populous part of town. The chapel was secured for small rent. Sunday, June 4, occupied chapel, a goodly number attended morning service. He felt dissatisfied with his efforts, for he realized his weakness. His inability to overcome the impediment of his speech, was a great source of discouragement in his early service. He continued to hold two preaching services and an afternoon sacrament service, each Sunday and some evening meetings, for several weeks. Few attended and at times no one came to hear.

He held some open air services, but being alone in the priest-

hood, it was a hard task for a young man. At times his meetings were broken up by the jeers and taunts of unbelievers. This to a mere boy was truly discouraging. On July 9, two brothers gave in their names for baptism which cheered him, but as yet their wives were not members. Another week's hard labor with no success and few to hear, caused him to make a greater effort to sow the seed. So Wednesday, August 6, he walked to a village eight miles away, and walked all over it to find a place to preach, but failing he went one and one half miles farther on to another place. Finding no opening there, he returned to the first village, and partly secured a private house, but would have to return for a decision. He then returned to Portsmouth in the evening, weary in body and depressed in spirit. He had walked nineteen miles in making the two villages, besides canvassing the places for a room. He had fasted besides, with the exception of a piece of bread and butter which the good sister had put in his pocket in the morning as he started on his journey. He rested a day and then returned to the village and was informed that he could occupy the room once a week, provided he turned in all he could collect for it whether much or little.

This he was pleased to do. Returned to Portsmouth and preached in the chapel. On Sunday held services and baptized one Sister Habgood. Next night went to the village and preached in the private room to eight people. The proprietor seemed pleased with the doctrine. Tuesday, preached at chapel. Wednesday, met Saints at the home of Brother Kemish. Saturday evening, on going to the chapel to prepare it for Sunday services, found it locked. They had notified him to quit, but as the allotted time was not up for three weeks, he made effort to continue, with above result. On Sunday met at the home of a brother for services, but few attended.

On Monday he walked to the village to hold services as announced, but the man had left word that he could not have

his house any longer. He returned to Portsmouth, sadly disappointed, as he had hoped to raise a branch there. But nothing daunted even with this blow, he began to "face about" and well consider the situation. He realized a private house was very unsatisfactory for worship in so large a town as Portsmouth. So he cast about during the week for better opportunity to preach the word, and continuing in private house for Sunday worship until September 10, when it was agreed to rent a chapel, without seats, for ten pounds per year. Two brethren loaned one pound each to buy timber to make benches. Brother John Lewis preached twice at private houses. During the week Elder Caffall worked on benches, assisted in the evening by some of the brethren, and by the next Sabbath the chapel was ready for services. Brother Stenhouse preached twice, but few attended.

Following week, Brother Caffall spent some time in distributing bills in a new neighborhood, and on Sunday he occupied the chapel. Preached twice and held sacrament service in the afternoon followed by fellowship meeting. He continued to labor in this way as well as preaching two nights each week, until nearly nine months had elapsed since he left his home. But few showed any interest in services and he had baptized but six, in all this time. He had few Saints to visit and he endured much loneliness, and also was in need of pecuniary aid. The few Saints were kind to him, but were not able to do all they desired in a financial way. At this time his brother John sent him money to come home for the Christmastide, which was one of the pleasures of his life—an oasis in the desert of loneliness. But he had "taken but one coat," which was not in the best condition after nine months of "wear"; his boots were not as sound after the many miles they had traveled. All this he realized, yet in his eager, youthful anticipation of meeting loved ones, he could not suppress the rising sigh.

However, a brother loaned him a pair of boots, and he joyfully left Portsmouth for his home.

On reaching the home of his brother John he met his brothers in the flesh, a few Saints from Rexbridge and London, and a few other friends. After a pleasant greeting, a prayer service was held, in which the power of God was made manifest, and he was greatly strengthened and refreshed in spirit. After a pleasant visit of a few days, he took his departure for his field of labor. Stopped at London to confer with Elder Banks in regard to his labors at Portsmouth and related his experiences and how little he had accomplished. Elder Banks advised him to continue there, which he willingly agreed to do.

On arriving at Portsmouth, he was pleased to meet Elder Phelps, who occupied the chapel on Sunday with a fair attendance. On the following night a tea meeting was held and about thirty or forty were present. At its close he and Elder Phelps addressed the people and some good seemed to result. On Tuesday evening, met at chapel at a prayer meeting, at close of which a sister gave her name for baptism, which cheered him in his efforts. This was the first member since holding services in the chapel, September 10. He continued services for a few nights and two more expressed desire for baptism. After another prayer service, one more was ready, which caused him to take heart and labor more hopefully.

About this time he visited the home of a brother and found his wife confined to her bed, with limbs so swollen she could not walk. At her request, he administered to her and immediately she arose and walked. He then called at the home of Brother Wilkins, whose wife was not a member of the church. He conversed with her on the gospel and at the close she requested prayer in her behalf as she was in ill health, thus manifesting her faith. Visited a reverend to whom he had loaned some tracts. In the course of their conversation Mr. Cooper ordered him out of the house, so bitter was he against

the doctrine of the restored gospel. He continued the regular services in this chapel for several weeks and baptized a number and prospects began to brighten. After one service which was well attended, four sisters desired baptism, one being the one who had asked for prayers. Quite a number of strangers gathered at the seaside to witness this baptism and a peaceful time was enjoyed. This addition greatly encouraged him, and was the means of rendering him temporal aid. Interest increased, and their services were strengthening to all. At one testimony meeting all enjoyed the Spirit to a marked degree. He was led to speak in tongues and gave the interpretation, which bore evidence to all that their efforts were not vain before the Lord.

Continued success attended his efforts and labors and others were added to their number. At one time he preached in the morning, conducted sacrament services in the afternoon, at which he exhorted the Saints to their duties, confirmed seven new members, blessed three children, and preached in the evening. He felt much fatigued in body, yet he continued the weekly routine until April 17, when Elder Banks visited and assisted him, after his struggles for over a year alone. This visit was a means of strength to all, and several were ordained to the priesthood, which would relieve him of some labor and enable him to better spread the work. At that time he had conducted into the kingdom of God, thirty or forty souls.

With aid of local priesthood he continued to labor on and was joined by Brother Collins, a priest, who came from Uxbridge to assist in the gospel work.

They went to a village ten miles away, to try to open the work, but were not successful in finding a place. After this twenty-mile walk, he held open-air services, and tried other villages without seeming good resulting.

He administered to a sick child, at request of parents and

was blessed and the child recovered. The Saints now provided a room for his home—first spot he had called home since leaving his native place, fourteen months previous to this.

He and his assistant made unsuccessful efforts to open the work in villages around and held open-air services when possible. June 27 being the anniversary of the death of the martyred prophet, he set that day for fasting and prayer, and in the evening held fellowship services, “thanking God for a prophet.” A time of rejoicing was had. He was called from one service one night to administer to a brother who was very ill with cholera. He was blessed so that next morning the brother went to his daily work. At this time the terrible disease was very prevalent in Portsmouth. He visited many of the stricken Saints. No deaths among the Saints occurred, nor did he contract the disease.

Her Majesty Queen Victoria issued a proclamation for all churches to “fast and hold prayer on a certain date that God would banish the disease.”

July 19, he left his mission to attend a conference at London. Orson Pratt, one of the Twelve, was present. From there he went to visit his home—eighteen miles—and after a few days returned to Portsmouth. He then appointed his assistant, Brother Collins, to go to a village to open new ground, while he remained at Portsmouth, continuing his labors at the chapel until September 23, when the Saints secured a more commodious place of worship, called Queen’s Rooms, holding about six hundred people. The next week Elder Banks visited and held services, building up the Saints, and encouraging the work.

Continuing weekly labors, he baptized some and the attendance increased, since occupying present quarters.

Later he was requested to take charge of the work in the Isle of Wight, in connection with his labors in Portsmouth, which he accepted, making weekly visits there, and holding

services in private houses. There were but six members there. December 20, 1849, he went to attend conference. At this conference Elder Banks was succeeded by Elder Margetts, as president of London conference.

Returning to Portsmouth to labor, he entered earnestly into the work. On Sunday he held two preaching services and a priesthood meeting, ordaining four to the priesthood. The following week held a tea meeting, when one hundred and forty partook of bounties and a peaceful time was enjoyed, at the close of which Elder Stenhouse preached to an audience of about three hundred. Numbers increasing steadily. March 21, found Queen's Room sold and it was necessary to find another location for services. Were successful and by next Sunday had all things ready to worship in the new place, called Society Hall. This was a large place, as well as a good location, and his labors were crowned with success. Was visited by Elder Margetts, who found Saints rejoicing, and a prosperous branch built up. After continuing in this condition until May, he thought it right and timely that he should take unto himself a wife, thus fulfilling the vows he had made several years before, to the one who had willingly sacrificed his company that the gospel might be spread. Expressing his desire to the Saints, they cheerfully and willingly encouraged him in this step. They were numerically and financially able to provide for a family and were anxious that he should have a home of his own now, after such arduous toil, amid many lonely hours, for over two years. So accordingly, on June 5, 1850, he was united in marriage to Miss Eliza Pratt, at Rickmansworth.

He soon returned to Portsmouth, to make preparation for a home for his bride. But on June 25, he received a letter changing his mission to Watford and vicinity.

This, to him, as well as the Saints, was a great disappointment indeed. But he desired to do his duty, and yield to

legal authority, hence he preached his farewell sermon on the following Sunday. The sorrow manifested by the tears and warm hand clasps, as he bade them farewell, was truly heartfelt, and while he rejoiced to note their confidence in him, yet it was a trying position and one not soon forgotten.

He left for London to interview Elder Margetts in regard to his new field, and then after a few days at Rickmansworth, he left for Watford on July 14, 1850.

He labored in Watford and surrounding villages for the rest of the year, walking from village to village, and showing his faith by his works. He did not meet with much success. In 1851 his mission was changed to Davenport and while laboring here he was the means of bringing many into the fold of God. In the year 1852 he was appointed another new field, Birmingham District. He worked very hard, walked many miles and left nothing undone in regard to duty, yet he did not meet with success, as to the number of baptisms. He was respected by all for his earnest demeanor, as he sought to teach the gospel in its simplicity.

In 1853, he left his native land and friends, for America. Reaching Saint Louis he, with wife and two children, decided to settle there for a time.

(To be continued.)

Political or civil liberty is no other than natural liberty, so far restrained as is necessary and expedient for the general advantage of the public.—Blackstone.

There is no liberty to men in whom ignorance predominates over knowledge; there is no liberty to men who know not how to govern themselves.—H. W. Beecher.

KIRTLAND BANK.

BY H. C. S.

The institution known as the "Kirtland Bank," which existed at Kirtland, Ohio, in 1837, is so closely associated with church history that it will be proper for us to write the history of it, though it had no other connection with the church as such, only that some of the members of the church were engaged in it, just as members of any church might engage in secular business, the church as such never having anything to do with it. In fact there never was such an institution as the "Kirtland Bank." The institution has been known by this name, and will be recognized, by all who have given the matter any consideration, by the title.

There was a movement made late in 1836 to establish a bank at Kirtland, Ohio. A meeting was held on November 2, and certain articles of agreement preparatory to the organization of the banking institution, were adopted. Oliver Cowdery was delegated to go to Philadelphia to procure plates for the institution, and Orson Hyde was delegated to go to Columbus, Ohio, and present a petition before the legislature of Ohio, then in session, for a charter for the proposed bank. Mr. Cowdery was successful, procuring plates for different denominations of notes at considerable expense. Mr. Hyde did not succeed. The legislature refused to grant the request, supposedly because of religious prejudice. This project had to be abandoned, and hence the "Kirtland Bank" was not at that time, nor at any other time to our knowledge, established.

On January 2, 1837, another meeting was called at Kirtland, Ohio, and an association formed called the Kirtland Safety Society. The same parties were engaged in this that were

in the bank project which failed to materialize. The old constitution was annulled, and other articles of agreement adopted which read as follows:

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandising, do hereby form ourselves into a firm or company for the before-mentioned objects, by the name of the "Kirtland Safety Society Anti-Banking Company," and for the proper management of said firm, we individually and jointly enter into and adopt the following articles of agreement:

Art. 1. The capital stock of said society or firm shall not be less than four millions of dollars; to be divided into shares of fifty dollars each; and may be increased to any amount, at the discretion of the managers.

Art. 2. The management of said company shall be under the superintendence of thirty-two managers, to be chosen annually, by, and from among, the members of the same; each member being entitled to one vote for each share, which he, she, or they, may hold in said company; and said votes may be given by proxy, or in *propria persona*.

Art. 3. It shall be the duty of said managers, when chosen, to elect from their number, a Treasurer and Secretary. It shall be the further duty of said managers to meet in the upper room of the office of said company, on the first Mondays of November and May, of each year, at nine o'clock, a. m., to inspect the books of said company, and transact such other business as may be deemed necessary.

Art. 4. It shall be the duty of said managers to choose from among their number, seven men, who shall meet in the upper room of said office on Tuesday of each week, at four o'clock, p. m., to inquire into and assist in all matters pertaining to said company.

Art. 5. Each manager shall receive from the company one dollar per day for his services when called together at the annual and semiannual meetings. The Treasurer and Secretary and the seven, the committee of the managers, shall receive a compensation for their services as they shall be agreed by the managers at their semiannual meetings.

Art. 6. The first election of managers, as set forth in the second article, shall take place at the meeting of the members to adopt this agreement, who shall hold their offices until the first Monday of November, 1837, unless removed by death or misdemeanor, and until others are duly elected. Every annual election of managers shall take place on the first Monday of November in each year. It shall be the duty of the Treasurer and Secretary of said company to receive the votes of the members by ballot, and declare the election.

Art. 7. The books of the company shall be always open for the inspection of the members.

Art. 8. It shall be the duty of the managers of the company to declare a dividend once in six months; which dividend shall be apportioned among the members, according to the installments by them paid in.

Art. 9. All persons subscribing stock in said firm shall pay their first installment at the time of subscribing, and other installments from time to time, as shall be required by the managers.

Art. 10. The managers shall give thirty days' notice in some public paper, printed in this county, previous to an installment being paid in. All subscribers residing out of the State, shall be required to pay in half the amount of their subscriptions at the time of subscribing; and the remainder, or such part thereof, as shall be required at any time, by the managers, after thirty days' notice.

Art. 11. The Treasurer shall be empowered to call special meetings of the managers whenever he shall deem it necessary, separate and aside from the annual and semiannual meetings.

Art. 12. Two thirds of the managers shall form a quorum to act at the semiannual meetings, and any number of the seven, the committee of the managers, with the Treasurer and Secretary, or either of them, may form a quorum to transact business at the weekly meetings, and in case none of the seven are present at the weekly meetings, the Treasurer and Secretary must transact the business.

Art. 13. The managers shall have power to enact such by-laws as they may deem necessary from time to time, provided they do not infringe upon these articles of agreement.

Art. 14. All notes given by said society, shall be signed by the Treasurer and Secretary thereof, and we, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Art. 15. The notes given for the benefit of said society shall be given to the Treasurer in the following form: "Ninety days after date, we jointly, and severally promise to pay A. B. or order — dollars and — cents, value received." A record of which shall be made in the books at the time, of the amount, and by whom given, and when due, and deposited with the files and papers of said society.

Art. 16. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said society, except the fourteenth article; that shall remain unaltered during the existence of said company. For the true and faithful fulfillment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals, the day and date first above written.—*Millennial Star*, vol. 15, pp. 843, 844.

By these articles it will be discovered that instead of being a banking company, it was named "Kirtland Safety Society Anti-Banking Company." Under this name the business was done. These articles of incorporation or agreement show upon the face of them an honest, though possibly mistaken, effort to benefit their temporal condition. By reference to the

fourteenth article, it will be seen that these parties held themselves individually bound for every note issued by the company. They, therefore, as individuals, pledged all they possessed to the redemption of whatever notes were issued by the treasurer and secretary. It has been suggested that this might have been for the purpose of deception, as they were all bankrupt at the time, and had nothing to redeem with. But this is not true. There were men of means engaged in the enterprise. The name of Newel K. Whitney is found signed to some of the bills. He was a man of considerable means, as were also others connected with the venture. Besides, if they did not have means at the time, they could not have expected to accumulate anything through this transaction without pledging their accumulations. Hence, there was not, nor could have been an effort to deceive in this matter, and fraudulently obtain means; for whatever was obtained would be pledged.

By reference to the sixteenth article, it will be seen that this fourteenth article was to always remain in force. Provision is made that amendment and alterations to the agreement might be made to any other part of the instrument, except the fourteenth article; that was to remain unaltered during the existence of said company.

This enterprise was launched, however, at a time when such ventures were very risky. A spirit of speculation was abroad in the land, which brought about a panic, in which many older and better established institutions went down; and this institution could not hope to survive under such circumstances.

Those who were in the best situation to know about it have determined that these men were making an honest effort in this enterprise. In 1880, Bishop Kelley interviewed a banker at Painesville, Ohio, by the name of I. P. Axtell, an old settler of that county, in which the following conversation occurred:

Q. What about the Kirtland Bank swindle? Mr. Axtell, you are a banker, and know how that was, do you not?

A. Yes, I know about that bank; they started in Kirtland. These parties went into the banking business as a great many others in the State of Ohio and other States. They got considerable money out at first, and their enemies began to circulate all manner of stories against them, and as we had a great many banks then that issued what was known as "wild-cat" money, the people began to get alarmed at so many stories, and would take the other bank's issue instead of the Kirtland; and so much of it was forced in at once that the bank was not able to take it up. Had the people let these people alone there is no reason that I know of why the Kirtland Bank should not have existed to this time, and on as stable a basis as other banks.

Q. Then you think it was the fault of the enemies of the bank that it failed?

A. Yes, I do; and it was not the only one that failed either by a good many, and with which Smith had nothing to do.—*Saints' Herald*, vol. 27, pp. 84, 85.

The business transactions of the men engaged in this enterprise were not suspected at the time to be fraudulent. The Hon. Robert Lucas, who was, at the time this enterprise began, governor of Ohio, and had been for four years, wrote to President Martin Van Buren, April 22, 1839, introducing Sidney Rigdon, as follows:

To His Excellency, Martin Van Buren, President of the United States.

Sir: I have the honor to introduce to your acquaintance, the bearer, Doctor Sidney Rigdon, who was for many years a citizen of the State of Ohio, and a firm supporter of the administration of the General Government.

Doctor Rigdon visits Washington (as I am informed) as the representative of a community of people called Mormons, to solicit from the government of the United States, an investigation into the causes that led to their expulsion from the State of Missouri: together with the various circumstances connected with that extraordinary affair.

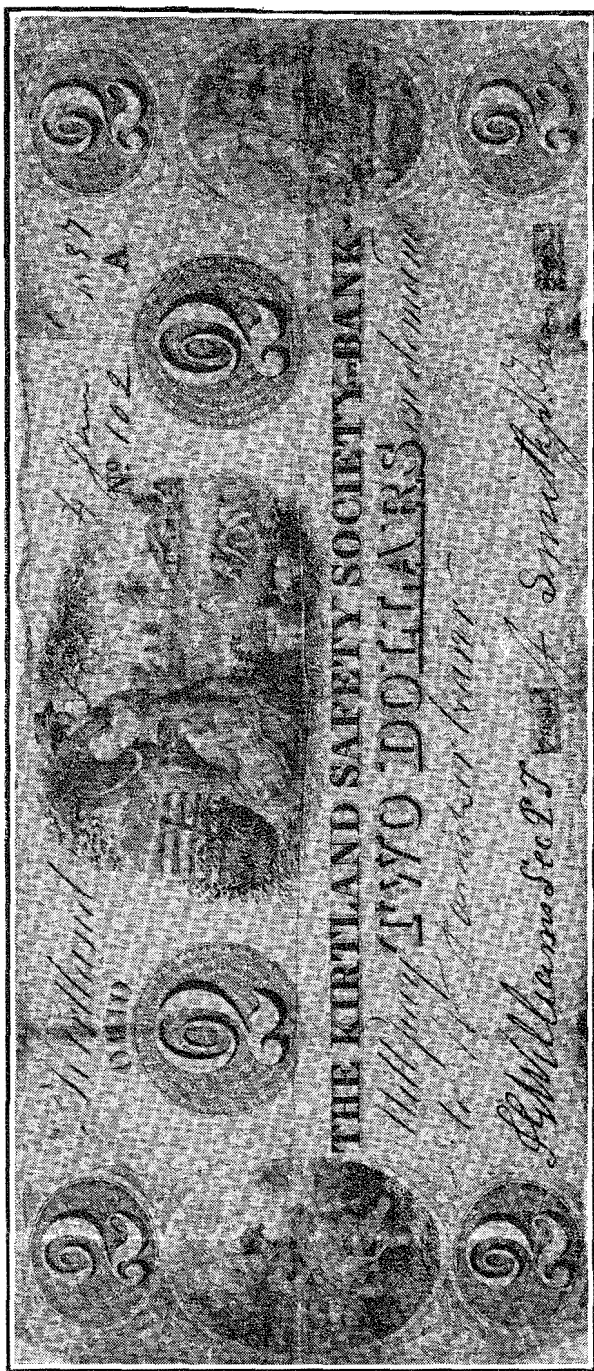
I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws.

With sincere respect, I am your obedient servant.

ROBERT LUCAS.

—*Millennial Star*, vol. 17, p. 151.

It is reasonable to suppose that if there had been anything of an objectionable character in their business transactions,



the governor of the State would have known something of it. There may have been, however, some members of the company who were guilty of crookedness. It would not be surprising if there were. Such characters are often found connected with institutions doing this kind of business. Joseph Smith himself was not connected with this institution very long, it having been organized, as before stated, in January, 1837, and July 7, 1837, he wrote as follows:

Some time previous to this I resigned my office in the "Kirtland Safety Society," disposed of my interest therein, and withdrew from the institution; being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the church but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation, and wickedness. Almost all banks throughout the country, one after the other, suspended specie payment, and gold and silver rose in value in direct ratio with the depreciation of paper currency. The great pressure of the money market is felt in England as well as America, and bread-stuffs are everywhere high.—*Millennial Star*, vol. 16, p. 13.

Some parties were trying to pass the bills after the bank failed, when Joseph Smith denounced the transaction in the following language:

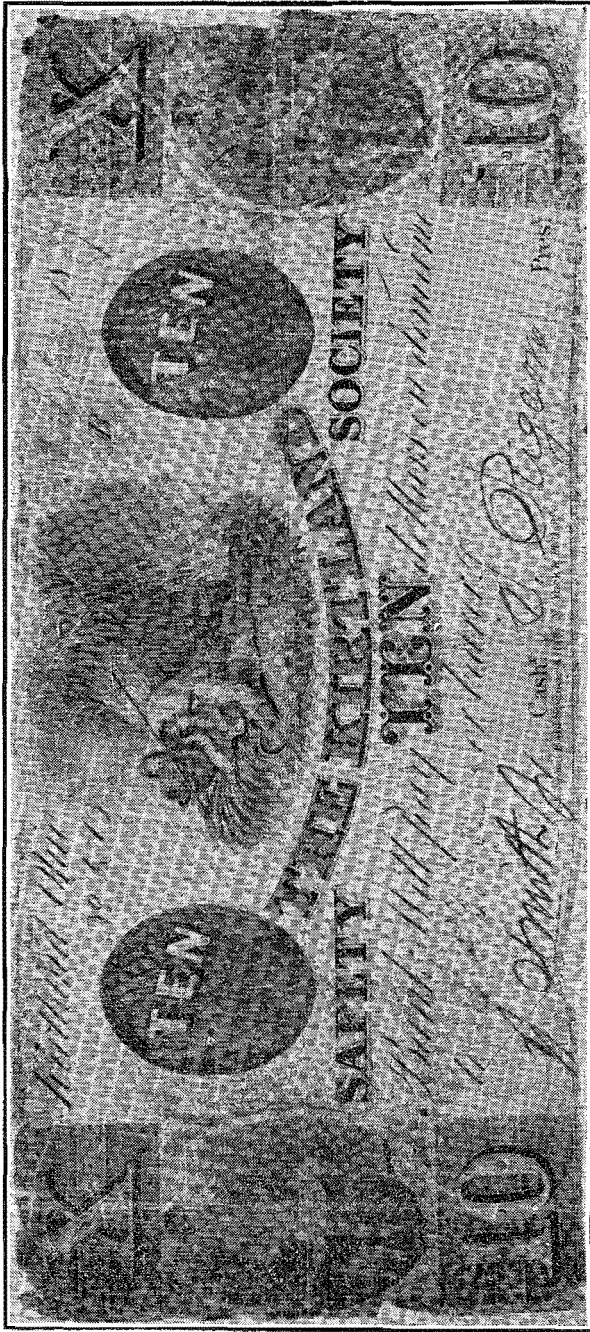
I am disposed to say a word relative to the bills of the "Kirtland Safety Society Bank." I hereby warn them to beware of speculators, renegades, and gamblers, who are duping the unwary and unsuspecting, by palming upon them those bills, which are of no worth here. I discountenance and disapprove of any and all such practices. I know them to be detrimental to the best interests of society, as well as to the principles of religion.

JOSEPH SMITH, JR.

This was published in the *Messenger and Advocate*, Kirtland, Ohio, in the August number, 1837.

The accompanying cuts are facsimiles of the notes issued by the Kirtland Safety Society. We wish to call especial attention to some features of this two-dollar note, on account of unfavorable comments that have been made regarding it. By close examination it will be seen that the prefix *anti* in small letters precedes the word *Bank*, and *ing Co.*, follows it.

It has been thought by those not acquainted with the cir-



cumstances, that these letters were placed in there purposely obscure so that those upon whom they passed the bills would think they were bank bills, when a closer examination would reveal the fact that they were anti-bank. The explanation of this is that, as before set forth in this article, Oliver Cowdery succeeded in procuring plates for different denominations of notes, and these plates were obtained at a great expense. When the legislature refused to grant a charter for a bank, these plates were on their hands, and a considerable amount of money invested therein. To get out other plates would have been very expensive. They, therefore, printed their bills from these plates, and then printed the small letters, *Anti and ing Co.* upon the bills at their printing press, in Kirtland, Ohio, as testified to by one of the printers, Ebenezer Robinson.

It will be observed that in the ten-dollar bill those additional words are not distinct, though the bill is of later date. Why this bill was printed without these additional words, we do not know. The words may have been printed upon it, but, with age, have grown too indistinct to be read.

It is true that those who were engaged in this enterprise, like many other enterprises, found themselves unable to pay, and some of them left Kirtland, Ohio, without settling their accounts, which has given rise to much unfavorable comment and suspicion in regard to their honesty of intention. But, unlike stockholders in many other institutions, they made arrangements after they had removed to Missouri and Illinois, to settle all indebtedness left behind in Kirtland. These arrangements were carried into successful operation, as the following certificates from prominent business men in that vicinity will attest:

PAINESVILLE, October 19, 1838.

We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, etc., against the former citizens of Kirtland Township, has done much credit to himself and all others that committed to him the

care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors.

THOMAS GRIFFITH.

JOHN S. SEYMOUR.

—*Millennial Star*, vol. 16, p. 406.

To all persons that are or may be interested. I, Horace Kingsbury, of Painesville Township, Geauga County, and State of Ohio, feeling the importance of recommending to remembrance every worthy citizen who has by their conduct commended themselves to personal acquaintance by their course of strict integrity, and desire for truth and common justice, feel it my duty to state that Oliver Granger's management in the arrangement of the unfinished business of people that have moved to the Far West, in redeeming their pledges and thereby sustaining their integrity, has been truly praiseworthy, and has entitled him to my highest esteem, and ever grateful recollection.

HORACE KINGSBURY.

PAINESVILLE, OCTOBER 26, 1838.

—*Millennial Star*, vol. 16, p. 445.

To all whom it may concern: This may certify that during the year of eighteen hundred and thirty-seven, I had dealings with Messrs. Joseph Smith, Jr., and Sidney Rigdon, together with other members of the society, to the amount of about three thousand dollars, and during the spring of eighteen hundred and thirty-eight, I have received my pay in full of Colonel Oliver Granger, to my satisfaction. And I would here remark, that it is due Messrs. Smith and Rigdon, and the society generally, to say that they have ever dealt honorably and fair with me; and I have received as good treatment from them as I have received from any other society in this vicinity; and so far as I have been correctly informed and made known of their business transactions generally, they have, so far as I can judge, been honorable and honest, and have made every exertion to arrange and settle their affairs. And I would further state that the closing up of my business with said society has been with their agent, Colonel Granger, appointed by them for that purpose; and I consider it highly due Colonel Granger from me here to state that he has acted truly and honestly in all his business with me, and has accomplished more than I could have reasonably expected. And I have also been made acquainted with his business in that section; and wherever he has been called upon to act, he has done so, and with good management he has accomplished and effected a close of a large amount of business for said society, and, as I believe, to the entire satisfaction of all concerned.

JOHN W. HAWDEN.

PAINESVILLE, GEAUGA COUNTY, OHIO, OCTOBER 27, 1838.

—*Millennial Star*, vol. 16, pp. 445, 446.

These circumstances ought to satisfy any honest investigator that the promoters of the Kirtland Safety Society were

honest in their intentions, as, without legal process to compel them, they settled their accounts to the satisfaction of their creditors, thus fulfilling the pledge given in article fourteen, of their agreement, so far as these debts appertain to the failure of the so-called bank, directly or indirectly.

MARRIAGE CONTRACT IN AMERICA IN 1675.

Know all men by these presents, That I, William East of Milford, in ye County of new-haven, in the Colony of Connecticut in New England, Do upon ye Contract of marriage with mary Plume of the same Town Widdow, give, bind and make over my dwelling hous and homlett, and all my Land both arrable and meadow ground within ye bounds of Milford; And I Doe Further Ingage that the sd mary Plume and her heirs shall quietly and peaceably enjoy all and Singular the premises above sd with the Barne and outhouses forever after my decease, or Two hundred pound which she pleaseth, without any lett or mollostacon from any person, persons, from, by, or under me shall lay Claime thereunto; The above sd promises I Do make over unto ye sd mary as a Dowrie or Jointure upon the Anot. aforesd, and this to stand in force to all intents and purposes immediately upon the Consumation of marriage, or if it please God to take me away by death before marriage, yet this to stand in full power, force and vertue; Further I, the sd William East, doe hereby promise and Engage not to Claime any interest in any of her Estate either reall or personall (by vertue of her interest) But do leave ye same fully, and whoely to herself to dispose when and as She pleaseth, In witness whereof I have hereunto set my hand and seale this 4th day of January 1675.

Signed and delivered in presence of us (Signed) William East.

Daniel Buckingham

Samuell East.

—*Journal of American History*, vol. 1, no. 2.

THE KIRTLAND TEMPLE.

This historic edifice erected by the Church of Jesus Christ of Latter Day Saints, which is standing in good state of repair, on the bank of the Chagrin River, in Lake County, Ohio, was built in 1833 to 1836. The authority for its erection is found in a communication accepted by the church as being from a divine source, received in June, 1833, which reads as follows:

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you; therefore, I commanded you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened. Verily I say unto you, It is my will that you should build an house; if you keep my commandments, you shall have power to build it; if you keep not my commandments the love of the Father shall not continue with you; therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world; therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching; and your fasting, and your praying, and the offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court, be dedicated unto me for the school of mine apostles, saith Son Ahman; or, in other words, Alphas; or, in other words, Omegas; even Jesus Christ your Lord. Amen.

A building committee, consisting of Hyrum Smith, Jared Carter, and Reynolds Cahoon, had been previously appointed, with the design of building a house principally as a school-house. But this revelation changed their purpose to some extent, but the same committee were retained as the building committee for the temple.

Very shortly after the receiving of the communication, they began the work by gathering together materials for the purpose. At the time, it was a great undertaking, for the church was not strong in numbers, and many of them were poor. And had it not been for their faith that God had spoken and commanded that the house should be built to his name, they probably would never have undertaken the task.

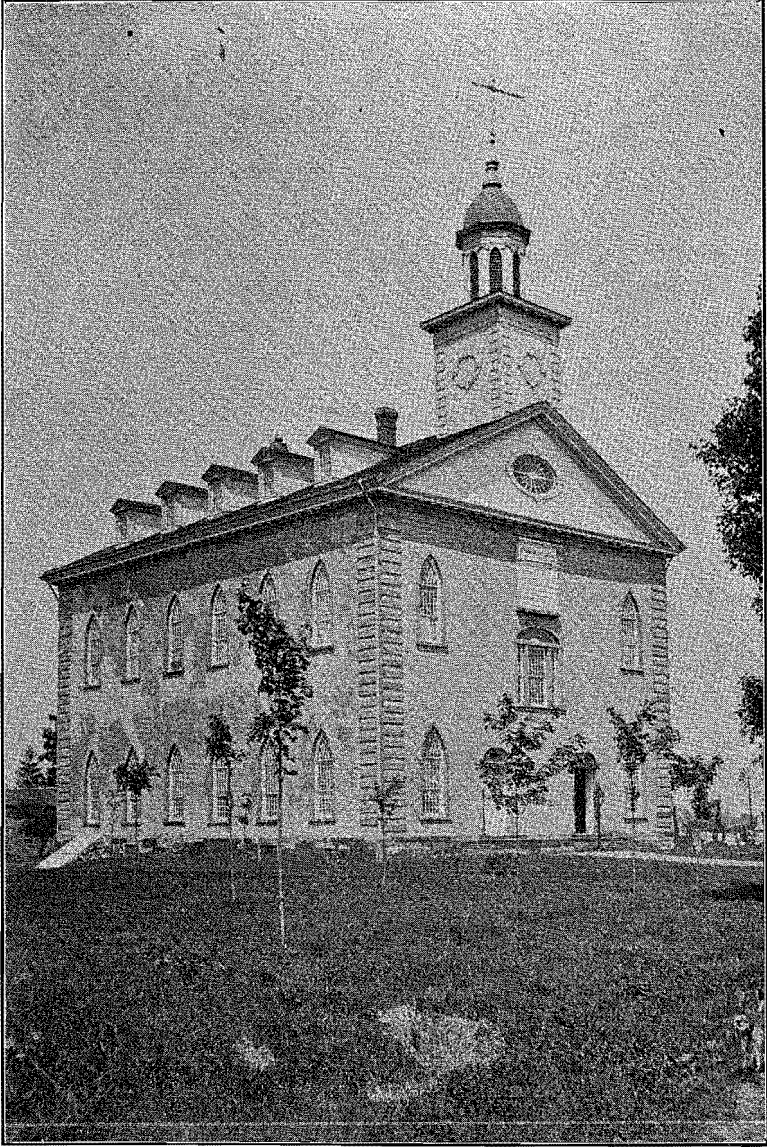
On July 23, 1833, the corner stones were laid, and from that time until its dedication in 1836, almost if not quite every member of the church did what he could to advance this work.

The enemies of the church tried to prevent them; and with the opposition from without and the lack of funds within, the work necessarily moved slowly.

In 1834 Joseph Smith and many others of the church were under obligations to make a trip to Missouri in order to do what they could to reinstate their brethren to their possessions in Jackson County, from whence they had been driven by mob violence. Sidney Rigdon was left in charge of the church at Kirtland, and it was to his faith and confidence that the success of the work was in a large manner attributed.

Heber C. Kimball, who was among those who went to Missouri, relates in his journal that he returned to Kirtland July 26, 1834, and gives the following description of the work on the temple and the conditions that had obtained during their absence:

At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the temple; and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings, but gave it for those who were laboring at the house of the Lord. She spun and wove, and got



KIRTLAND TEMPLE.

the cloth dressed and cut and made up into garments, and gave them to those men who labored on the temple. Almost all the sisters in Kirtland labored in knitting, sewing, spinning, etc., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect: that we should use every effort to accomplish this building by the time appointed; and if we did, the Lord would accept it at our hands; and on it depends the salvation of the church and also of the world. Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. After we returned from our journey to the West, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to the house. President Joseph Smith, jr., being our foreman in the quarry; the Presidency, high priests, and elders all alike assisting. Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house were, Hyrum Smith, Reynolds Cahoon, and Jared Carter. These men used every exertion in their power to forward the work:

Under date of September 1, 1834, Joseph Smith, in his history says:

I continued to preside over the church in Kirtland, and in forwarding the building of the house of the Lord. I acted as foreman in the temple stone quarry, and when other duties would permit, labored with my own hands.

Under date of September 8, he writes again:

Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing, as to means, yet the way opened as we proceeded, and the Saints rejoiced.

Under date of June 18, 1835, Joseph Smith says:

Nine hundred and fifty dollars were subscribed for the temple, by the Saints in Kirtland. Great anxiety was manifest to roll on the work.

On June 25, of the same year, he says:

There was a meeting in Kirtland to subscribe for the building of the temple; and \$6,232.50 were added to the list. Joseph Smith subscribed \$500; Oliver Cowdery \$750; W. W. Phelps \$500; John Whitmer \$500;

and F. G. Williams \$500; of the above, all of which they paid within one hour, and the people were astonished.

This is an indication of the spirit of sacrifice that was shared by all members of the church, and was the secret of the success of such a vast undertaking. In his journal for November 19, 1835, Joseph Smith wrote:

The masons in the inside had commenced putting on the finishing coat of plastering.

Thus the work progressed until completed.

Sunday, March 27, 1836, the house having been completed, it was dedicated by imposing ceremonies. This historic building stands on elevated ground, south of the east fork of the Chagrin River, about three miles southeast of Willoughby, Ohio, and nine miles southwest of Painesville, and about six miles in direct line from Lake Erie. The building is of stone, plastered without and within. It is three stories high, exclusive of the basement. The first and second stories are auditoriums, each fifty-five by sixty-five feet on the inside, exclusive of the vestibule on the east end, through which is the entrance to the building, in which are the stairways. The lower room was to be dedicated for sacrament offerings, and for preaching, and for fasting, and praying, and the offering up of most holy desires unto the Lord. The second room was to be dedicated for the school of the apostles.

In each of these rooms were eight pulpits, four in each end, one above the other. Those in the west end were intended for the Melchisedec priesthood, and those in the east end for the Aaronic priesthood.

The third story is divided into small rooms.

The outside walls are about two feet thick. The outside of the building is fifty-nine by seventy-nine feet.

At the dedication Elder Sidney Rigdon was the speaker, and of this discourse the record says:

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 uttered a prophecy when the foundation was laid that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

At the conclusion of the discourse, and after the presentation of the different officers of the church, and their being approved by the assembly, Joseph Smith offered the following dedicatory 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 an house to thy name in this place. (Kirtland.) And now thou beholdest, O Lord, that so 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 unto 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 to 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 be 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 law, 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; that all their outgoings from this house may be in the name of the Lord; 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 this 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 thy 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 hands 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 for ever. 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 of fire, and the interpretation thereof. And let thy house be filed, 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 art 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 whatever 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 whatever 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 in 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 to 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 can not 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 will 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 for ever. 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 the 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 people may 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 we have 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, to 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 strove 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 that day when thou shalt unveil the heavens and cause the mountains to flow 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 head, 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.

O hear, O hear, O hear us, O 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 hosannah 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 ordinance of the Lord's supper was administered, remarks were made by Joseph Smith, jr., Oliver Cowdery, Frederick G. Williams, Hyrum Smith, and Sidney Rigdon. There were many testimonies of wonderful manifestations of power given to those who were present. It was testified that Moses appeared, committing unto them the keys of the gath-

ering of Israel. Elias appeared, committing the keys of the gospel of Abraham? Angels were seen by many.

One remarkable instance we have heard related by those who were present, and who testified to a personal knowledge of the occurrence, which was as follows:

Because of the immense throng that were seeking admittance, small children were not permitted to enter. One mother concealed her babe beneath her wraps and got inside the house; and when the audience rose and shouted three times in succession, "Hosannah! hosannah! hosannah! to God and the Lamb. Amen, amen, and amen," this child, being only six weeks old, threw back the covering and joined in the shout with the audience, distinctly uttering the words.

This incident, however, is not related by Joseph Smith in writing of the occasion. But Joseph Smith says of the occasion:

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 of 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.

The lot upon which this building stood was, at the time of its erection, the property of William Marks; but on the 11th day of February, 1841, William Marks and his wife, Rosannah, by warranty deed, conveyed the lot to Joseph Smith as sole trustee in trust for the Church of Jesus Christ of Latter Day Saints.

The building was occupied by the church as long as they remained in Kirtland, and was left in a good state of preservation when they emigrated to the West. After the departure of the church, the property was levied upon by Henry Holcomb,

as the administrator of Joseph Smith, and as the individual property of Joseph Smith, and sold. This title finally passed to one Russell Huntley, who deeded it to Joseph Smith, the present president of the Reorganized Church of Jesus Christ of Latter Day Saints, and Mark H. Forscutt, then secretary of the church. When the Reorganized Church began looking after the property, it passed a resolution at the October, 1876, General Conference, held near Council Bluffs, Iowa, as follows:

Resolved, That the Bishop be, and hereby is, instructed to report to the General Conference whether the necessary measures have been taken to have the title of the Kirtland Temple transferred to the church corporation as provided for in article six of the articles of incorporation of the church.

At the April General Conference of 1878, held at Plano, Illinois, the Bishop reported that he had procured an abstract of title to the Kirtland Temple property, and the abstract was referred to a committee consisting of Edmund L. Kelley, Elijah Banta, and Jonas W. Chatburn for examination. This committee subsequently reported that there was a cloud upon the title by virtue of the transfer being made as the individual property of Joseph Smith, and no deed ever having been given as trustee in trust for the church.

The committee recommended that the Bishop be authorized and instructed to take proper steps to remove the cloud. This resulted in suit being brought in the Court of Common Pleas, of Lake County, Ohio, against all the parties having color of title to the premises, the result of which was set forth in the following findings:

The following are the findings of the court in which the late suit of the Reorganized Church for the quieting the title to the Kirtland Temple, was tried.

In Court of Common Pleas, Lake County, Ohio, February 23, 1880. Present: Hon. L. S. Sherman, judge; F. Paine, jr., clerk; and C. F. Morley, sheriff.

Journal entry, February term, 1880.

The Reorganized Church of Jesus Christ of Latter Day Saints: Plaintiff. Against

Lucien Williams, Joseph Smith, Sarah F. Videon, Mark H. Forscutt, the Church in Utah of which John Taylor is President and commonly known as the Mormon church, and John Taylor, President of said Utah church. Defendants.

Now at this term of the court came the plaintiff by its attorneys, E. L. Kelley, and Burrows and Bosworth, and the defendants came not, but made default; and thereupon, with the assent of the court, and on motion and by the consent of the plaintiff a trial by jury is waived and this cause is submitted to the court for trial, and the cause came on for trial to the court upon the pleadings and evidence, and was argued by counsel; on consideration whereof, the court do find as matters of fact:

(1st). That notice was given to the defendants in this action by publication of notice as required by the statutes of the state of Ohio; except as to the defendant, Sarah F. Videon, who was personally served with process.

(2d). That there was organized on the 6th day of April, 1830, at Palmyra, in the State of New York, by Joseph Smith, a religious society, under the name of "The Church of Jesus Christ of Latter Day Saints," which in the same year removed in a body and located in Kirtland, Lake County, Ohio; which said church held and believed, and was founded upon certain well-defined doctrines, which were set forth in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

(3d). That on the 11th day of February, A. D., 1841, one William Marks and his wife, Rosannah, by warranty deed, of that date, conveyed to said Joseph Smith as sole trustee-in-trust for the Church of Jesus Christ of Latter Day Saints, being the same church organized as aforesaid, the lands and tenements described in the petition, and which are described as follows:

[The description of the land is omitted.—EDS.]

And upon said lands said church had erected a church edifice known as the temple, and were then in the possession and occupancy thereof for religious purposes, and so continued until the disorganization of said church, which occurred about 1844. That the main body of said religious society had removed from Kirtland aforesaid, and were located at Nauvoo, Illinois, in 1844, when said Joseph Smith died, and said church was disorganized and the membership (then being estimated at about one hundred thousand) scattered in smaller fragments, each claiming to be the original and true church before named, and located in different States and places.

That one of said fragments, estimated at ten thousand, removed to the Territory of Utah under the leadership of Brigham Young, and located there, and with accessions since, now constitute the church in Utah, under the leadership and presidency of John Taylor, and is named as one of the defendants in this action.

That after the departure of said fragment of said church for Utah, a

large number of the officials and membership of the original church which was disorganized at Nauvoo, reorganized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and on the 5th day of February, 1872, became incorporated under the laws of the State of Illinois, and since that time all other fragments of said original church (except the one in Utah) have dissolved, and the membership has largely become incorporated with said Reorganized Church which is the plaintiff in this action.

That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio, and other States.

That the church in Utah, the defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

And the court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

And the court do further find that said defendants, Joseph Smith, Sarah F. Videon and Mark H. Forscutt, are in possession of said property under a pretended title, derived from a pretended sale thereof, made by order of the Probate Court of Lake County, on the petition of Henry Holcomb, as the administrator of said Joseph Smith, as the individual property of said Smith; and the court finds that said Smith had no title to said property, except as the trustee of said church, and that no title thereto passed to the purchasers at said sale, and that said parties in possession have no legal title to said property.

And the court further finds that the legal title to said property is vested in the heirs of said Joseph Smith, in trust for the legal successor of said original church, and that the plaintiffs are not in possession thereof.

The temple having become considerably out of repair, in consequence of it having been used for various purposes and by various parties, the church, soon after it came into possession, began to take steps to repair and restore it to its first condition as near as possible. At the April conference of

1882, held at Independence, Missouri, a committee was appointed, consisting of the Bishop of the church (George A. Blakeslee) and the missionary in charge of the region including Kirtland, Ohio, (William H. Kelley), to repair the Kirtland Temple. And at the semiannual conference of the same year, held at Lamoni, Iowa, in September, this committee reported as follows:

Your committee on the repairing of the Kirtland Temple, beg leave to report that they have visited and examined the temple, and made an approximate estimate of the cost to repair it; and this amount being so much more than we believe the conference contemplated that it would take at the time of the appointing of its committee, we did not feel justified in commencing the work until we obtained further counsel from the church. We believe that when the repairing is commenced, that what is done, should be well done; and the work prosecuted from time to time, as the church may be able until the building is completely restored in all of its departments as when first built with its pulpits, curtains, ornaments and all fixtures intact.

To commence this work, and put the house in good state of preservation and the arranging of the lower room, that church services may be comfortably held in it; will need an appropriation of about one thousand dollars.

A less amount than this expended will be but to make an outlay of means and labor—without accomplishing the object in view, the preservation and ultimate restoration of the building—and to a great extent the squandering of the means that may be expended and the work will finally have to be done over again.

Had proper shingles been used when it was re-covered last, the roof would now have been in a good state of preservation.

It takes upwards of sixty-three thousand shingles to cover it; these will cost at Cleveland four dollars and fifteen cents a thousand at least. The steeple will need to be almost wholly restored, especially all of the ground work, save it may be the corner posts,—these repairs, with some cut stone, cement, plastering, etc., should be made at once. We were gratified to learn while in Kirtland, that the citizens are pleased with the thought of repairing the temple, and some expressed a willingness to assist by contributions when the work is commenced, and take pride in protecting the building after it is restored. We were informed that contributions were made by the citizens when it was partially repaired by Father Huntley and others. How much they did we were not informed.

Again: had we thought wise to have expended so large an amount on the temple, a grave obstacle stood in the way, viz: The Bishop did not have the money to meet the expense. To obviate this difficulty, if it is thought wise by your honorable body to prosecute the work further, we

recommend the putting forth of an effort to raise a subscription fund to meet the necessary expenses.

The report was adopted, and the committee continued, with instruction to solicit subscriptions and to make such repairs as the money raised would enable the committee to do.

At the annual conference of 1885, held in April, at Independence, Missouri, the committee reported that they had done no work towards repairing the temple on account of circumstances; that they thought it not best to commence the work of repairs until it could be completed, which would cost about three thousand dollars, of which there was only six hundred dollars available. The committee was continued.

In 1886 the subject was again revived, and in the *Saints' Herald* for June 5, the committee published an appeal to the Saints for help, which read as follows:

You are interested in furthering the repairs upon the "House of the Lord" in Kirtland, Ohio. Through the providence of God, after being neglected for many years, it has fallen to your direct care and keeping. There is no other building in the world like unto this one, having been built by divine commandment. Around it cluster sacred memories, and it stands a monument to the faith, energy, and zeal of a devoted and sacrificing people. They labored industriously to erect this as a sanctuary in which to worship the God of Jacob, and he accepted their offerings, and manifested his glory in approval of their work and piety. The house has been left desolate and become marred by the changes of time, neglect and pillage. It is valuable and of historic note, and thousands come to behold it, to find that it has been despoiled of much of its former splendor and beauty of finish. It is but partially restored. For the credit of the church the repairing should be continued upon it. Children should be willing to preserve the heritage built by their fathers. The "temple" is owned by the Saints, not by one or two, but all. Each should share in the glory and praiseworthy effort of aiding in its restoration. It should be fitted for the use of the next annual conference; and it is essential that some of the repairs be made during the warm and dry weather of summer.

It is the intention of the committee to prosecute the work as early as practicable; but means, much more than is now on hand, will be required to make the necessary repairs for use and convenience at our next session of conference. It can not be properly heated by stoves, and it will be necessary to heat by the use of a furnace, or drums, after the original intention. It is not safe to build fires in the stoves that are in use now, and none have been built for some length of time—a year or more.

Will the Saints give this thought, and put forth a further effort to aid in this most essential and commendable work in which we are all mutually interested? Will not God bless the effort to restore his sanctuary, that it may be a pleasant and delightful place of worship, and an honor to his Saints? And will he not cause his face to shine with approval towards them at their next meeting, if faithful, to encourage and direct them in the work before them? We think so; and earnestly make this appeal believing it to be right, for further aid in order to go on with the work—confident that the sacrifice and effort will tell in the interest of the great cause.

Those willing to aid in this work can do so by remitting what they may be able to contribute to George A. Blakeslee, at Galien, Berrien County, Michigan; or to William H. Kelley, at Kirtland, Lake County, Ohio. In sending by postal order, or postal note to William H. Kelley, make them payable at Cleveland, Ohio, as Kirtland is not an order office, but direct all letters to Kirtland.

Yours in faith and interest,

WM. H. KELLEY,

G. A. BLAKESLEE,

Committee.

At the April conference of 1887, held at Kirtland, Ohio, the committee reported. Their report was as follows:

KIRTLAND, OHIO, April 10, 1887.

To the President and Members of the Annual Conference in Session at Kirtland: We, your committee on Kirtland Temple repairs, beg leave to report as follows: In August last we renewed the work of repairing the temple, but with so small amount of means on hand that there was little hope of being able to continue it to anything near a completion. The wages asked by professional workmen as a rule were much higher than the committee felt warranted in paying; they secured the service, however, of Bro. William Burch to do the mason work, who proved to be a good workman. With so little means available, the committee did not feel warranted in securing sufficient help to prosecute the work to any considerable extent at once, but worked according to their ability to do with the means at hand. Thus, by being able to employ but little help, it took time proportionately to perform the work; and no one could tell certainly what the incoming contributions would be. They came in slowly, but in sufficient amount to encourage the committee to keep the work moving rather than abandon it. It was necessary to advance means, however, at times, to support the work, or suffer great loss by causing it to cease. The mason work formed a large proportion of that which was to be done, and when once the plastering was begun, there was no place to stop without leaving the house in a sad plight, and unfit for use; so that there seemed to be but one consistent course, and that was to keep the work moving to something near completion if possible.

It was essential to begin work in the upper rooms too, and work toward the lower, and when the old plastering and other material were removed,

preparatory for the new, it was necessary to carry it to as near completion as possible. This seemed imperative, in order that the house might be fitted as a suitable place in which to hold the ensuing conference, and hence necessary to be done in a given time. It was much cheaper to plaster the whole of it at once, than to make preparation to do a part and then abandon the work for a season. It was also expedient, as a matter of economy in some respects, and necessity in others, to arrange partitions, seats, rollers, and pulpits, as the other work progressed; and do the painting while the staging and material for staging were already at hand.

The estimates of expenditure made by the committee came out quite exact, except that of the painting. This greatly exceeded their expectations in point of expense. The building is old, and it consumed paint proportionately, and the workmen made slow progress in spreading it, and this no fault, as we know, of theirs. But the painting being the final stroke, it was necessary that it be done.

Further; a furnace, or some other mode of heating better than the stoves in use and fuel were necessary in order to warm the rooms in the cold weather, in order that the work might be continued, and that the house might be used for religious services. This will explain why the committee advanced means in a considerable sum beyond the contributions in their hands. They believed it to be almost a universal desire that the house be refitted in a manner that would give credit to the church, and make it a place in which to worship, pleasant to the eye and feelings of those who worshiped; and that it would be a great saving of time and means to do it now. And they were inspired with the thought that this was the wise expedient course, and that it would be acceptable and pleasing to God to thus regard his dwelling and perform the work.

The following is an exhibit in items of the work done in detail:

1. The plastering on the outside walls of the building has been replaced where needed, in order to protect and preserve the house.
2. The building has been newly plastered throughout except that part of the walls where the plastering was put on the stone wall, and this was pecked and a new putty coat put on.
3. The doors, windows and partitions are restored in the third story, and doors in the second.
4. The pulpits, seats and ornaments in the second audience room have been restored, and the room painted and finished, except the gold leaf on the pulpits.
5. The stairway has been fully restored, with its ornaments, and newly painted.
6. A furnace has been placed in the building, ample to warm it, and pipes and flues and registers arranged for use.
7. New chimneys were built, and out of new material.
8. Glazing of all of the windows in the building.
9. Ten dozen chairs for seating it.

10. A hundred and one things which no one can think of, only as they come up and demand attention as the work is proceeded with.

Respectfully submitted,

WM. H. KELLEY.

G. A. BLAKESLEE.

This report was received, the committee discharged and the entire matter turned over to the Bishopric, who were authorized to solicit donations to pay the amount due on the repairs made and to continue the work until completed. Bishop Blakeslee stated that there was a sum aggregating five hundred dollars now due, and the Bishop was authorized to pay that sum out of the general fund of the church, to be refunded by donations to the temple fund.

This work committed to the Bishopric was carried out and the temple fully restored to its condition when builded, except the furnishing of the curtains, and that was done in after years.

The church has maintained an organization at Kirtland ever since the restoring of the temple, and usually keeps a representative there in charge.

Five General Conferences have been held in the temple, viz: in 1883, 1887, 1891, 1896, and 1904.

The first cost of the temple has never, to our knowledge, been stated. In the nature of things it would have been hard to estimate; much of it was done, as will be seen in the foregoing, by voluntary labor, upon which no price was set.

H. C. S.

Build thee more stately mansions O my soul,
 As the swift seasons roll;
 Leave the low vaulted past;
 Let each new temple, nobler than the last.
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thy outgrown shell by life's unresting sea.

—Oliver Wendell Holmes.

MISSOURI TROUBLES.

BY H. C. S.

In a former article we set forth the state of the public mind in regard to emigrants from the East, and especially those holding sentiments against slavery in Missouri, in 1833, and on to the time of the Civil War. As might be expected, there was a great deal said, written, and published on either side of the controversy that was extreme. Publications that condemned the Latter Day Saints in Missouri have been published and republished from time to time, and find prominent places in the literature of the day. It is, therefore, but fair that some of the favorable sentiments expressed by those who are not members of the Church of Jesus Christ of Latter Day Saints should be recorded. Being in the nature of admissions of those who are opposed to the religion, they will be of more importance, and greater reliability will attach to them than to that said by the extremists upon either side.

Prior to the Latter Day Saints going to Missouri, there had been some decided opposition, and some desperate efforts made to convict Joseph Smith and those who affiliated with him, of wrongdoing. Joseph Smith was arraigned upon allegations of improper conduct as early as 1830, and efforts made to convict him before the courts of justice. Years afterwards, Mr. John S. Reed, who was counsel for Joseph Smith in these cases, made a statement in regard to the same which will be interesting. At a state convention held at Nauvoo, Illinois, in 1844, he spoke as follows:

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about ten o'clock a. m. I was

called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes sir, let me say to you that not one blemish nor spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about twelve o'clock at night. After a few moments' deliberation, the court pronounced the words 'not guilty,' and the prisoner was discharged. But alas! the Devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome County for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half an hour after he was discharged by the court he was arrested again and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep, as I had been engaged in lawsuits for two days and nearly the whole of two nights. But I saw the persecution was great against him. And here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on until we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. O my God, sir; what were my feelings when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes. Yes sir, it seemed that her very heartstrings would be broken with grief. My feelings, sir, were moved with pity and sorrow for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark,

but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof, which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about two o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged."—*Times and Seasons*, vol. 5, pp. 550, 551.

Regarding the troubles in Missouri, the *Boonslick Democrat*, under date of January 9, 1839, had the following statement:

A letter under date of the 29th November, 1838, has been written by Michael Arthur, of Clay County, to the delegation from that county in General Assembly, now in session, from which the following is an extract: "Humanity to an injured people prompts me at present to address you this. You were aware of the treatment (to some extent before you left home) received by that unfortunate race of beings called Mormons, from devils in the form of human beings, inhabiting Daviess, Livingston, and part of Ray Counties. Not being satisfied with a relinquishment of their rights as citizens and human beings, in the treaty forced upon them by Gen. Lucas, by giving up their arms and throwing themselves upon the mercy of the State and their fellow citizens generally, hoping thereby protection of their lives and property, they are now receiving treatment from those demons which makes humanity shudder, and the cold chills run over any man not entirely destitute of humanity. These demons are now strolling up and down Caldwell County in small companies, armed; insulting the women in any and every way, and plundering the Mormons of all the means of subsistence, (scanty as it was) left them, and driving off their cattle, horses, hogs, &c., and rifling their houses and farms of every thing thereon, taking beds, bedding, wardrobes and such things as they see they want, leaving the Mormons in a starving and naked condition. These are facts I have from authority that can not be questioned, and can be maintained and substantiated at any time."

The New York Sun, about the same time, in giving some extracts from a Saint Louis paper showing the outrages of the people of Missouri against the Mormons, says editorially:

That Captain Bogart must be very much like a blackguard and a coward, if he is not a decided candidate for both titles. He was one of those who started the horrible stories of the "cutting up of Missourians, fifty at a batch, by the Mormons."

They must have a primitive mode of administering justice in Missouri. These Mormons are as much citizens as the others, and yet, without trial, upon the exparte testimony of the persons who had provoked the Mormons to retaliation, the Governor issues orders, if we understand the case, for the expulsion of the Mormons from the State of Missouri. The Emperor of Russia—the Schah of Persia, or the Sultan of Turkey could not embrace in his own person, more legislative, judicial, executive power than is here assumed:—Legislative in the enactment and promulgation of an edict of banishment. Judicial, extra-judicial, or under judicial in sentencing them to banishment under it. Executive in summoning the force of the State to put in force his own judgment upon his edict. Well done, Governor Boggs!

We are sorry to hear of the massacre of the Mormons by the armed mob, however, this violence being the natural promptings of infuriated men, is positively less culpable than the cool ignorance, and impudent, illegal assumptions of the Governor of Missouri.

The following lengthy epistle was published in the *Boston Atlas*, at that time, purporting to be a letter from a gentleman at the West to a friend in Boston, evidently an eye-witness of what he wrote:

Dear Sir:—You ask me for information concerning the Mormon trouble in Missouri. In giving it, I shall be compelled to state particulars, that will stagger your belief; and I shall be betrayed into a warmth of expression, which may be construed into the signs of partizan bitterness, but which will be in truth only the language of honest indignation. The series of wrongs and outrages perpetrated on the Mormons, and the closing act of injustice, by which those wrongs and outrages were suffered to escape, not only unpunished but triumphant, form the elements of *Persecution*, which in vain seeks a parallel in the history of our country. For example of similar outrages on the rights of justice and humanity, I am compelled to resort to barbarous nations and dark ages, which alone furnish precedents to excuse the conduct of the people of Missouri.

The Mormons, I need not say, are a weak and credulous people, whose chief fault is the misfortune of having become the dupes of a villianous impostor. They have an excess of that, as to which the world at large is exceedingly deficient, i. e. *Faith*. They have been misled; and they are to be pitied. But I have yet to learn that their faith taught them immorality. I have yet to learn that it encouraged disobedience to the laws or encroachments on the rights of any fellow-citizen.

The Mormons were in truth a moral, orderly and sober population. They were industrious farmers, and ingenious mechanics. They were

busy about their own affairs, and never intermeddled in the concerns of their neighbors. They were exceedingly peaceful and averse to strife, quarrels and violence. They had established schools, they encouraged education; and they all had the rudiments of learning, taught under our school system at the East. They had began to open fine farms, and put their lands in a high state of improvement. Many of them were surrounded by numerous comforts, and some with even the elegancies of life.

In all these respects their condition presented a broad contrast to that of their neighbors. Of these neighbors, many had been there for years—much longer in fact than the Mormons—and had made few advances upon the Indians they had displaced. Mud hovels—a “truck patch”—hunting and buck-skin breeches were their highest aspirations. Letters they despised as much as they did the conveniences or comforts of life. Bold, violent, unscrupulous and grasping—hating all who differed from, much more who excelled them in the art of living, the relations between them and the Mormons may readily be inferred by any man who has read a single chapter in the history of human strife.

The *Anti-Mormons* (for I must distinguish this horde of demi-savages) are exceedingly intolerant. They are *refuse* Kentuckians and Tennesseans, intermixed with Virginians of the same cast, in whom the vice of sectional pride, which marks these people, and a prejudice against all others, especially those belonging to the free States, whom they indiscriminately brand as Yankees—is exaggerated to the highest pitch. Such persons, if they could do it, would incorporate in the constitution of Missouri, a provision to prohibit emigrating thither of any body, not belonging to their own “kith and kin.” They have also personal pride to an excess, which leads them, however, not to emulate a rival’s exertions, but to envy his success and hate his person. They have, however a grasping disposition, which stimulates them to acquire; but not industry and enterprise enough to lead them to acquire honestly. They prefer plunder to fair means, if they can only conceal the knowledge of their foul play; because rapine gratifies their propensities to force, indolence and acquisition. They are bold, crafty, and when inspired by revenge, energetic and persevering beyond almost any other race of men. . . .

The worst error, committed by the otherwise cunning Smith and his coadjutors, was that of transplanting his followers to such a soil. A pacific, rather timid, and thrifty people, differing as the Mormons did from the out-skirt Missourians in manners, sentiments and modes of life, just served to stimulate the worst passions of the latter, and held out the prospect of an easy prey to their cupidity and violence.

They were sagacious enough to know that their acts should have a “show of virtue,” and they accordingly began to misrepresent the Mormons. The charges were at first general. The Mormons were a “mighty mean people.” They were “great fools”—which in common acceptation is about as bad as being great villians. Then they were thievish (how

ludicrous when the Anti-Mormons had hardly any thing worth stealing!) They "tampered with the negroes," which we know, in all slave States excites the most intense odium against the accused, without, in the nature of things, a possibility of repelling the accusation for a slave's evidence is worthless. Finally, a fellow burnt his own corn crib and charged it on the Mormons. Bad men hate those whom they have injured. There is, therefore, plenty of reason why the Anti-Mormons should have hated their rivals. Crimination provokes recrimination; hate begets hate. Dis-sensions and quarrels sprung up between the parties; till finally it was evident that they could not live in contact; and that the Anti-Mormons were determined the Mormons should yield and abandon the country. Moreover the *land sales* were approaching, and it was expedient that they should be driven out before they could establish their *rights to preemption*. In this way their valuable improvements—the fruit of diligence and enterprise—would pass into the hands of men who would have the pleasure of enjoying without the toil of earning. . . .

The massacre at Horne's [Haun's] Mills ought to be rung through Christendom. A body of men commanded by a *Senator* from Chariton County, went down to that mill and there fell upon their victims, precisely as the pirates of the Caribbean fell upon theirs. The poor Mormons took refuge in a blacksmith shop, and were there murdered in detail. The attacking party leisurely and deliberately thrust their rifles between the logs of the building, and there as the Mormons were pent up like sheep in a fold, butchered them! An old man M'Bride—said to have been a revolutionary soldier—begged for his life. It was denied him and he was put to death with the most savage violence. A mere child—only nine years old—was chased, supplicating his pursuers, exclaiming "I am an *American* boy." But all would not answer.—He was hunted to his place of refuge under the large bellows of the shop and his head blown into fragments, by means of a rifle deliberately aimed at it! It is said too, that some of the more desperate and abandoned of the profligate villains, who joined in this affray, returned the next day, and danced over the well in which their victims had been entombed! Certain it is that they plundered those whom they had killed. And be it remembered that this party of assailants had no authority whatever for mustering and marching; and, therefore, in the eye of the law, are mere brigands, robbers and murderers.

You ask, if this can be true? I tell you—yes. It is true—awful, atrocious and abominable as it is, it is true. Yes, it is true—true in the nineteenth century—true in republican, in Christian America; true, while your good people of Boston—a part of the same people that committed these horrors, are sending the gospel of truth and love to far away India and the isles of the ocean.

And how do you think the great Senator-civillian, who led this onslaught, justifies it?—"Why," says he, "we were in a state of war! It was *open war*! Which party fired first, I don't know. It did not matter. We came to fight; we had a fight; and they got whipped." Yes,

indeed they got whipped. Thirty Mormons killed outright or dead of their wounds, and not a hair of a head touched on the other side. A fair fight! Very likely! Men pent up in a blacksmith's shop and butchered like cattle! An old grey haired man hacked up and shot through! A child chased and his brains blown out! A fair fight! What ideas of regular war and legitimate battle—or rather what notion of right, justice, or humanity must possess the head of a *Senator* (!) who can justify his acts as this one does! It is really a pity that the Mormons did not make a fight of it. If they had done so, this Senator might not now have been living to proclaim his own disgrace, with his own lips, to all the intelligence and humanity of Christendom.

From first to last—but especially in the outset of the troubles—the Governor of the State was guilty of the most unpardonable remissness and partiality. He was formerly of Jackson County, and came into office with strong prejudices against the Mormons. At the time of the difficulty in Carroll, the Mormons sent and besought his interposition. He refused it, on the pretext of expense: but in a few weeks afterwards, ordered out *against* the Mormons, an army large enough to have prostrated ten times the force, supposed to be arrayed against it.

The conduct, too, of Gen. Lucas, who commanded at the (so called) surrender at Far West, was to the last degree absurd and tyrannical. Regarding the Mormons—not as American citizens—but as prisoners of war, belonging to a strange and beligerent people, he imposed upon them a "treaty," by which they bound themselves, through a committee to indemnify (the innocent for the guilty) the sufferers in Daviess, and to quit the State. Such stipulations, so flagrantly at war with the law of the land and with common right—did this notable general officer, in the execution of his high and delicate trust, think fit to exact of his Mormon prisoners, supposing as he doubtless did, that the Mormons were bound by it!

But worse—still more absurd and barbarous than all this, was one transaction which happened immediately on the surrender. Will you believe it, that, on that event, General Lucas called a council, composed of some *sixteen general* officers, which by a large majority, decided to try, on the next day, 40 or 50 of those Mormons whom they considered ringleaders, by a Court Martial, the end of which would no doubt have been death to all the accused! It was then that Gen. Doniphan, of Clay County—a man respected for his legal attainments and high character, addressed General Lucas in the most indignant language. "Sir," said he, "to-morrow at day light, I march all my command back to Clay. I will not stay here to witness your cold-blooded butchery." Gen. Lucas was not, however, then averted from his purpose; but the stand taken by Gen. Doniphan, disconcerted both him and the rest of these *general* officers, all of whom placed great reliance on Gen. Doniphan's judgment, and secretly (as well they might) distrusted their own. At midnight, Gen. Lucas went to Gen. Doniphan and begged him to stay. That he wished all things properly conducted and therefore he intended to name

General D. as President of the Court. Gen. Doniphan instantaneously sprung to his feet, and exclaimed:—"This very inducement which you hold out, is the reason why I will march two hours earlier than I intended. I wash my hands of this Court. It is murder in cold blood. I will have nothing to do with it." Suffice it to say, that Gen. Doniphan's noble stand prevented the execution of this monstrous purpose. The Court Martial was not held.

By the villianies of their enemies and their own imprudence, (for just retaliation was in their case imprudence) the Mormons were prostrated. Some sought safety in flight.—Some turned what property they had left into the means of removal. Others were too poor to go, and were compelled to stay and suffer.

All suffered and all lost. But the *pre-emptors* suffered most. They were stripped of the fruits of their hard toils; for not one of them dared, at the appointed time, to present himself, to make good his rights. The savings of years were thus in one moment wrested from them by violence and fraud. The American citizen is not protected by American laws; but he is driven out from his lands and his home by men, whom the law can not or will not reach, and whom the Legislature of the State justify and appalud.

The General Assembly of Missouri refused investigation of the origin and history of this unexampled *Persecution*. They knew better than to do it. Impartial investigation would have implicated the State and many of its legislators too deeply. It was a series of enormities that would not bear the light; and they, therefore—so far as they could do it—have quenched it in darkness.

But still there remained the sordid disposition for *pay*. The *general* officers called out in such extraordinary numbers, had a claim upon the treasury. With many of them it was a sheer speculation. Though in many cases they went unattended to the field, they filed ludicrous accounts for extra servants, horses, &c., claiming full brigadier and major general's pay, as if in the actual service of the United States. The demands, it is true, were regular; but showed a very unpatriotic desire to make money out of the State. The Legislature finally, without inquiry, voted \$200,000, but provided that the pirates [privates] should be paid first. Even \$200,000 will not meet the regular demands (thanks to Governor Bogg's prudence and discretion in calling out his host) and these celebrated generals and generalissimos will be knocking at the door of the next General Assembly for *pay*; reminding one of Patrick Henry's speech in Hook's case, where the plaintiff was supposed to be patrolling the patriot camp with cries of "Beef!" "Beef!" I sincerely hope that they will in vain cry "Pay!" "Pay!"—until they are willing to confine their demands within decent bounds.

And now do not suppose—let no man North of the Potomac suppose—that the faith and fanaticism of the Mormons had any influence worth mentioning, in exciting this persecution.

No—it was the causes I have already intimated, to which this affair

may be rightly traced. And let me assure you that any body of men like the Mormons, in all respects, *but in their religion*, would in the same situation have shared their fate. I wish you to understand it as my deliberate opinion that, at this moment any body of people, accustomed only to the manners and sentiments of the inhabitants of the free States, and rather pacific and yielding in their dispositions, however industrious, thrifty and intelligent—would, if they attempted a settlement on choice lands in Missouri fare as have the Mormons.

Why conceal the truth? Let me tell you that a body of farmers and Mechanics from Essex, Middlesex or Norfolk—however they might differ in points of faith—if they should now be transplanted to the abandoned localities of the Mormons—would in five years from the date be driven out by fire and sword precisely as the Mormons have, and the General Assembly of Missouri would justify it. Do you ask me how the Germans continue to stay in Missouri? I will tell you. They have taken the worst soils in the State—soils which nobody else will take. This is the true answer. The Germans are more disliked than the Yankees, and if they should once presume to interfere with the Kentucky prerogative to occupy the best lands—woe to the poor Germans—unless indeed they will fight harder than the Mormons.

Yes, let it be understood that there are a portion of the public domain of the United States, which are not common to people of *all* the States. The question is now settled. The *lettered* yeomanry of the free States have met the *unlettered* yeomanry of the slave States; and by the latter have been vanquished, scattered and despoiled.

The game tried so successfully against the Indians, has been played off against the whites. And those whites are Yankees, who can not claim the enjoyment of a common right, in the face of certain other portions of their "fellow citizens," because they are too conscientious, or too tender, or too timid. But they must succumb like the Indians.

The New York Commercial Advertiser gives an account of a meeting held at the National Hall in New York, at which the following resolutions were adopted:

Resolved, That as Americans, we have heard with shame and indignation, the narrative given by Mr. Green, of the persecutions, sufferings and lawless violence of which a body of American citizens have been the objects and the victims, for no other apparent cause than that, without hindrance to others, or violation of any law of the land, they acted on the right guaranteed to them by the Constitution of the United States of a free exercise of religion.

Resolved, That without meaning to express any opinion whatever as to the religious tenets or practices of the Mormons as a sect, we condemn and desire to bear our testimony against mob-law, lynch-law, and all other forms of violence and outrage, where an excited populace becomes at once jury, judge and executioner.

Resolved, That the Mormons, as wronged, persecuted, exiled, and defrauded Americans, are entitled to the sympathy and support of their countrymen, and that especially in behalf of the women and children driven from their homes at the point of the bayonet, we appeal to the known benevolence of our fellow citizens at large for pecuniary aid.

Resolved, That the Chairman and Secretary be a committee with power to add to their numbers—to obtain subscriptions in aid of the women and children of the Mormons—such subscriptions to be applied after due investigation by the committee themselves.

Resolved, That these resolutions be signed by the Chairman and Secretary, and published in the newspapers.

CHARLES KING, Chairman.

MARCUS SPRING, Secretary.

The Quincy (Illinois) Argus, of March 16, 1839, has the following:

We give in to-day's paper the details of the recent bloody tragedy acted in Missouri—the details of a scene of terror and blood unparalleled in the annals of modern, and under the circumstances of the case, in ancient history—a tragedy of so deep and fearful, and absorbing interest, that the very life-blood of the heart is chilled at the simple contemplation. We are prompted to ask ourselves if it be really *true*, that we are living in an enlightened, a humane and civilized age—in an age and quarter of the world boasting of its progress in everything good, and great, and honorable, and virtuous, and high-minded—in a country of which, as American citizens, we could be proud—whether we are living under a Constitution and Laws, or have not rather returned to the *ruthless* times of the *stern Atilla*—to the times of the fiery Hun, when the sword and flame ravaged the fair fields of Italy and Europe, and the darkest passions held full revel in all the revolting scenes of unchecked brutality and unbridled desire?

We have no language sufficiently strong for the expression of our indignation and shame at the recent transaction in a sister State—and that State MISSOURI—a State of which we had long been proud, alike for her men and history, but now so *fallen* that we could wish her star stricken out from the bright constellation of the Union. We say we know of no language sufficiently strong for the expression of our shame and abhorrence of her recent conduct. She has written her own character in *letters of blood*—and stained it by acts of merciless cruelty and brutality that the waters of ages can not efface. It will be observed that an organized mob aided by many of the civil and military officers of Missouri, with Gov. Boggs at their head, have been the prominent actors in this business, incited too, it appears, against the Mormons by political hatred, and by the additional motives of plunder and revenge. They have but too well put in execution their threats of extermination and expulsion, and fully wreaked their vengeance on a body of industrious and enterprising men, who had never wronged, nor wished to wrong them,

but on the contrary had ever comported themselves as good and honest citizens, living under the same laws and having the same right with themselves to *the sacred immunities of life, liberty, and property.*

On February 27, 1839, the Democratic Association and the citizens of Quincy generally, assembled in the court-house, Quincy, Illinois, to take into consideration the state and condition of the people called "The Latter Day Saints," and organized the meeting by appointing General Leach, chairman, and James D. Morgan, secretary. After appointing a committee, and the committee reporting what their investigations had determined regarding the Missouri troubles, they passed the following resolutions:

Resolved, That the strangers recently arrived here from the State of Missouri, known by the name of "The Latter Day Saints," are entitled to our sympathy and kindest regard, and that we recommend to the citizens of Quincy to extend to them all the kindness in their power to bestow, as persons who are in affliction.

Resolved, That a numerous committee be raised, composed of some individuals in every quarter of the town and its vicinity, whose duty it shall be to explain to our misguided fellow-citizens, if any such there be, who are disposed to excite prejudices and circulate unfounded rumors; and particularly to explain to them, that these people have no design to lower the wages of the laboring class, but to procure something to save them from starving.

Resolved, That a standing committee be raised, and be composed of individuals who shall immediately inform Mr. Rigdon and others, as many as they think proper, of their appointment; and who shall be authorized to obtain information from time to time, and should they be of opinion that any individuals, either from destitution of sickness, or if they find them houseless, that they appeal directly and promptly to the citizens of Quincy to furnish them with the means to relieve all such cases.

Resolved, That the committee last aforesaid, be instructed to use their utmost endeavors to obtain employment for all these people who are able and willing to labor, and also to afford them all needful, suitable, and proper encouragement.

Resolved, That we recommend to all the citizens of Quincy, that in all their intercourse with the strangers, that they use and observe a becoming decorum and delicacy, and be particularly careful not to indulge in any conversation or expressions calculated to wound their feelings, or in any other way to reflect upon those, who, by every law of humanity, are entitled to our sympathy and commiseration.

The Democratic Association also assembled on February

28, 1839, and upon motion of Mr. T. J. Holmes, adopted the following resolutions:

Resolved, That we regard the rights of conscience as natural and inalienable, and the most sacred guaranteed by the constitution of our free government.

Resolved, That we regard the acts of all mobs as flagrant violations of law, and those who compose them, individually responsible, both to the laws of God or man for every depredation committed upon the property, rights, or life of any citizen.

Resolved, That the inhabitants upon the Western Frontier of the State of Missouri in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved, That the Gov. of Missouri in refusing protection to this class of people when pressed upon by an heartless mob, and turning upon them a band of unprincipled Militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.

These quotations from publications of the times indicate that public opinion was not unanimous in condemnation of the Latter Day Saints, and we reproduce them here thinking it but a matter of justice that as the other side has been given such wide circulation, these statements should be given to the public.

The teachings of the Latter Day Saints should be considered impartially, and stand or fall upon their tendency to good or evil among men.

Notwithstanding the extreme precaution taken by the citizens of Independence, Missouri, to preserve the community from the degrading influence supposed to attach to association with the Latter Day Saints, it appears that the community at Independence did not escape suspicion. William Walker, at one time the provisional governor of Nebraska Territory, visited Independence in 1851, and in his journal under date of April we find the following:

Monday, 7. Cloudy and misting. Rain. Went in company with J. M. McCoy to Independence to attend the session of the County Court. Arrived amidst rain "noise and confusion" about the Court House. Selling at auction negroes, horses, mules, etc.

Here I must be allowed to make a remark upon the characteristics of the citizens of Independence. They are the most *selfish, exacting, grinding, mercenary people* I ever saw in any country, barbarian or Christian. Hospitality is an utter stranger and foreigner to them. A stranger might arrive and stay six months or a year and may form many acquaintances and be a stranger still. He will never see the inside of their dwellings unless forced there by urgent business. And it really seems that the citizens have completely imbibed the notion that they have an indefeasible claim to the money a stranger may bring with him—that he ought not to be suffered to carry away from town any money,—that it is their prescriptive right. Independence is a spoiled child.

TRADE OF A MULATTO BOY IN 1765.

Know all men by these presents that I, Zachariah Thomlinson, of Stratford in the County of fairfield and the Colony of Connecticut in new england for the Consideration of eight barrels of good merchantable pork allready in hand Recd of Joseph Woodruff of Milford which is my full satisfaction and contentment, Do relinquish, release and pass over unto him the Sd Joseph Woodruff and to his heirs and assigns forever, all my right, title and Interest in, and unto the Servitude of one Certain malatto boy named Job, aged nine years, born of an Indian woman named Nab, to have and to hold Sd Mallatto boy free and clear from al Claims and Demands made by me or my heirs and further I the SD Zachah Thomlinson Do for my Self and my heirs Covenant with him the Sd Jos. Woodruff and his heirs that he and they Shall Quietly and peaceably possess and enjoy Said Malatto boy Job with the Least Interruption or molestation from by or under me or my heirs forever. In witness whereof I have hereunto Set my hand and Seal, this 21st Day of May Anno Dom. 1765. Signed, sealed and Delivered

In presence of

Abner Judson

William Pixlee

(Signed) Zach: Thomlinson

—*Journal of American History.*

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from page 318.)

After a few hours' sailing I began to feel the effects of the tossing billows, but we made fair headway and by and by the shades of night gathered over us, lights were put in position, and signals were occasionally sent up as a warning to other vessels, but notwithstanding these precautions, another vessel came near running into us, but it was discovered just in time to enable our ship to tack about, and thus avoid being struck amidships. That vessel carried no lights and gave no signals. It was supposed to be a Confederate pirate vessel, or privateer. The night was foggy and very dark.

Sunday, 25th, I paid tribute, but it was by no means a voluntary act of devotion to the "sea god." I spent most of the day in reading, meditation, and prayer, I felt calm and peaceful, believing that I was remembered in the prayers of the Saints, and by my loved ones at home. Nearly all sail was put on. It was dark, foggy, and rainy; the whistles kept sounding, but we had another narrow escape from another vessel, yet we made good time.

26th. Came up to meals all right. Promenaded on deck, got my sea legs, saw large schools of porpoises, sailors say they forbode a storm. I remembered my family before the Lord. Talked with a fellow passenger about the things pertaining to godliness.

27th. I saw the sun rising in his strength. All is well. I love to be grateful to God. There are some bad men on board, if their tongues are an index to their hearts. "Out of the fullness of the heart the mouth speaketh." A smooth sea. Now rough and snowstorm followed.

28th. A very heavy sea, head wind; but it turned in our favor. I am not well to-day. After midnight our vessel rushed into an ice field, we were going at the rate of ten knots an hour. I was awakened by the crash, it was followed by a fearful grinding sound as though the vessel was dragging on rocks. I jumped out of my berth and ran up on deck. Whew! The cold was intense; nothing could be seen but a vast ice field. Speed was slackened, but there was no backing out, or tacking. We had to cut straight through, and, thank God, we got through, though a hole about fourteen feet long, and one foot deep was knocked into the side of the forepart of the vessel. But as the vessel was divided into different compartments and each compartment was water tight, we managed to keep the vessel from sinking by all hands working in their turn at the pumps. The captain and crew expressed their fears of the vessel being lost, but they soon became reassured. There I saw a fair test of the moral courage of men who denied the existence of God. I had talked with some only to be answered with scorn at the mention of a God and a future life. But in this hour of terror their boasted infidelity failed, gloom and terror filled every heart and was stamped upon their countenances. They came to me cringing, expressing their fears, declaring the vessel must sink. I told them, "I came on board this vessel in the name of the Lord God Almighty, trusting in him, and this vessel will carry me to Liverpool, or some other will; I am going there." They looked upon me as a strange being, but I had no fear.

29th. The ship rolled heavily and it was terribly cold, but we pushed on.

On the 30th we had a fair wind, sun was obscured, but weather warmer.

On the 31st a dreadfully heavy sea, waves rolling mountain high, all hands took our turn at the pump. Wind in our favor. We saw a sailing vessel in the distance going against the storm.

It was a beautiful sight. Few things present a grander appearance than a vessel at sea riding so proudly over the heaving billows. Now it seems to sink, surrounded by huge waves, now it rises proudly above them, and anon hidden momentarily from view, then rising again as a plaything on the breast of the mighty ocean. Man feels his littleness as he never felt it before. I am thankful for God's revelation to man, that in him I have a friend in whom I can trust. An intelligent faith is a mighty anchor to the soul, and does not fail in the hour of danger; but a blind faith is like Solomon's "broken tooth, or a foot out of joint." Some are still afraid lest the vessel should go down. "Truly the wicked are like the troubled sea, whose waves cast up mire and dirt."

Sunday, February 1, 1863. A very rough sea. Wind in our favor. Attended Episcopal service on deck. Had some talk with a Welshman on the gospel. Loaned him a book to read. I am not well.

2d. Better this morning. A fine day. Met a steamship, both vessels sent up rockets as signals. It was a beautiful sight. Welshman did not like the Book of Mormon I loaned him. I had a sweet season of prayer and contemplation. The ocean is a grand poem to me, raging or calm. I have spent many pleasant evening hours watching the tiny phosphorescent lights therein, and the heaving billows and the vast expanse of waters, emblem of eternity. Then I turn my eyes to the vast expanse above. I love to single out the three stars, called by some the "tailor's yard" under which I pledged my love to one dearer to me than life, one whom I covenanted to pray for, with my little children, when I saw those stars. That covenant has been kept in the crowded mart, on the desert, on the mountain tops, in the lonely vales, and on the raging seas; and will never be forgotten.

On the 3d we arrived at Queenstown, Ireland. Eight passengers leave the vessel to go on shore. We continue to plow

the deep. I had a beautiful night in communion with my own heart, and contemplating the goodness of God.

February 4th. As we passed up the Irish Channel we saw New Brighton. We arrived at Liverpool. Every heart was glad. A steam tug took us off the Baltimore. I was so overjoyed at our safe arrival that in my haste I had made a mistake in my toilet. While waiting on the Baltimore deck for my turn, I looked down at my feet and found my boots were on the wrong feet. I walked quietly down below and properly adjusted my "understanding," then I went up on deck and was soon on shore. I went to Mrs. Powel's in great Cross-hall street where I and my family stayed while we waited for the John M. Wood to set sail which carried us to America in 1854. I secured lodging for sixpence a night, and boarded myself. I got a letter from wife which did me great good. My children also wrote me sweet, cheering words. The letter cost me one shilling. I am feeling well and happy. I have two pounds, four shillings.

February 5th. I have had the first good night's rest for fourteen nights. I bought shaving implements, umbrella, and scarf, also a pen knife. Mrs. Powel no longer keeps a lodging house, but she treated me kindly and gave me sixpence, the first help I have received on this mission, and pray God to bless her for her unsolicited kindness.

February 6th. I applied my mind to reading and study. Newspapers report terrible disasters on sea, while I was journeying. Many lives lost and many vessels sunk. While I regret the sufferings of others, I am thankful that our vessel safely arrived. This day I visited Elder George Q. Cannon at the *Millennial Star* office. He is president of the Utah church in the British Isles. His two counselors, Chauncey W. West and Jacob Bigler, were with him. I introduced myself to him, told him my mission and requested the privilege of presenting the claims of the Reorganized Church to his people,

in their meeting house. He curtly refused me that privilege. I then invited him to investigate the matter with me before the people. This he doggedly refused, and branded the officers and members of the Reorganized Church as a set of apostates, and severely censured the leading men, charging them with great crimes. I told him that if that was the character of the Reorganization it would be an easy matter for him to show it before his people, hence he need not be afraid to meet me in discussion on the question, and especially as I was all alone, and he had the backing of their whole church. But he utterly refused either to permit me to preach or to debate the matter with him. I then turned to his counselor, Chauncey W. West, whom I well knew in Utah, but he refused. I then tried Bigler, but he sullenly answered, "No!" I then told them, "As the Lord God lives I will bring it before the people, and will make the truth ring throughout England."

On the following Sabbath I attended their meeting. Cannon preached. I requested the privilege to make a few remarks at the close. He threatened to have me arrested if I attempted to speak in that house. I knew my rights and I knew theirs and I did not intend to speak without permission. I was amused to see the contempt which the women expressed in word and look as they called me a "Nincompoop," a Brighamite name for a monogamist. The women seemed more bitter than the men. Seeing I could do nothing with their leaders, I visited the members personally, as many as I could get access to, but they only insulted me. This was not very encouraging, but it was no more than I expected. Yet I felt sorry for them, knowing the members were ignorant of the true state of things. But wife told me in her letter that the Holy Spirit had borne witness with her spirit, that inasmuch as I would do my duty, the God of Abraham, Isaac, and Jacob should go before me, my life should be preserved, and I would have the privilege of returning to my family and enjoying their

society again. This strengthened me and I determined to do my duty. I asked Cannon if he would publish Joseph's epistle in the *Millennial Star*. He replied that he would be recreant to his duty if he did. In the next *Millennial Star* he published a warning to the Saints, assuring them that the Spirit had made it known to him that apostates would soon be in their midst, trying to lead them away, and warned them against receiving me into their houses, etc. Of course, when I went among the branches, it would be as evidence to them, that George Q. Cannon was inspired by the spirit of prophecy. Well, he was, but I was the spirit that had revealed my mission unto him. Their doors and hearts were closed all the same. He had used the name of the Lord presumptuously.

On the 7th of February I ordered one thousand of President Joseph Smith's epistles, and I distributed them where I thought they would do the most good.

On the 8th I was standing on the front portico of Saint George's Hall. My heart was sad to think that I was denied the privilege of presenting the truth to the people, and I cried unto the Lord for help. I saw a man and a woman sitting near, and I made bold to ask them if they knew where any Latter Day Saints lived. The woman told me that her aunt had been one and she gave me her address. I visited her. Her name was Peet, and her mother lived with her, and the mother declared that Mormonism was true, but she could not believe in polygamy. They treated me kindly and at the close of my visit I urged them not to throw away the truth because men had departed from it and had fastened corruption upon the church. Mrs. Peet seemed more soured than her mother. They kindly sent a boy with me to show me where a Mr. Elam lived. I found Mr. Elam and wife "saddened and soured" because of the wrong they had seen. They treated me kindly, and said they had friends in Texas who were members of the Reorganization; they had joined the

church in the days of the Martyr. They gave me my "tea" as they call it, but it was the first meal I had eaten that day. I bore my testimony to them and urged them to cling to the "rod of iron." I then went to hear Chauncey West preach, after which I requested an interview; he refused it. I reminded him that Latter Day Saints formerly feared nothing. He bombastically replied that he knew polygamy was of God, and that our church was made up of apostates. I told him I knew something, too. I knew that if God was true Brighamism was false and I was able to prove it by the help of God. Bigler was present, but neither dared take up the gauntlet.

On the 9th I wrote a letter to Brother Joseph, also one to wife. After committing myself to God I went downstairs, having no money. As I was about to leave the house, the landlady remarked, "Mr. Derry, you have had no breakfast." I told her I had no money to pay for one. (I boarded myself.) She then insisted I must go into her room and eat breakfast. I told her I did not wish to impose upon her. Directly she brought me a nice plate of toast and butter, and a pot full of tea in good old English style and bade me eat and feel welcome. I could not express my gratitude, but I did ask God to bless her and let her name be recorded among those who "have done it unto the least of his servants." I need not say I ate a hearty breakfast. But I told the landlady I would receive pecuniary help that day, but I knew not from what source.

I learned the address of a Mr. Collinson, an old Mormon. I visited him, he was a shoe merchant and lived in Bold street, Liverpool. I set before him the claims and teaching of the Reorganized Church. He had seen so much corruption in Brighamism that he had turned away from it in disgust. He was quite skeptical, but did not try to controvert my teachings. I urged him to take hold once more of the "rod of iron." He gave me no assurance that he would, but on parting with him he put five shillings into my hand, thereby proving himself

one of the Lord's disciples. He gave his father's address in Chester, also that of Gilbert Clement's father. He informed me that Gilbert Clement, once a prominent elder, and whom I knew in Utah, had left the Brighamite order. Mr. Collinson invited me to visit him again.

In the evening I returned to my lodgings with a glad heart. Made known to my landlady how the Lord had provided for me, according to my expressed premonition. I bought a pennyworth of oatmeal and had it boiled for my supper, and it made me a good, wholesome, hearty meal. My heart rejoiced in God, I have not prayed in vain nor served him for naught. My trials show my weakness and teach me firmer dependence on God. I feel I have a noble purpose to live for. I now bear record that I have borne a faithful testimony to the truth of the claims of the Reorganized Church of Christ, to the First Presidency of the Brighamite church in the British Isles, and I have offered them every chance of an investigation before their own people; but they have rejected it, and they are doing all they can to block up my way, so that I may not be able to bring the truth before their blind followers. I leave the consequences with them. Oh, God, accept of the labors and anxiety of thy servant, and let this testimony have a place in thy record that it may stand for a testimony against them until they repent and turn to thee, I ask in the name of Jesus Christ.

February 10, I visited Saint George's Hall. It is a fine building. The roof of the main hall is supported by massive pillars of Scotch granite. The organ is very large, I think it is one of the largest in the kingdom, yet, from the extreme end of the hall, it looks comparatively small. I visited Mr. John Clements, the father of the once noted Elder Gilbert Clements. He said he had left the Brighamites years ago. He received me kindly, thought he had thrown away Mormonism years ago for ever, but he would read Joseph Smith's

epistle. He requested his little boy to play on the piano for me. He played several pieces, which were sweetly rendered. Among them was, "Be kind to thy father," also the "Little chip girl." I enjoyed the treat. I showed him my family portraits. He thought my wife had a fine head with the moral region finely developed. He thought my George was very like his little boy. I urged the claim of the gospel upon him, took tea with him, and again invited him to return to the Lord. I showed him Brother Joseph's likeness, and he admired it much and said it represented an intelligent, good man. He informed me that his son Gilbert had left Utah, and that he and James Linforth, once on the staff of the *Millennial Star*, were in business together in San Francisco. Mr. Clements assured me that Brighamism was fast losing ground in England, that instead of publishing twenty-two thousand copies of *Millennial Star* every week, they now publish but seven thousand.

On the 11th of February, I visited Mr. Davy Williams, lath cleaver, in Northumberland street, Liverpool. He read Joseph's epistle, and thought it was good. I explained about Joseph's calling and ordination. He said, "If you were a Brighamite, I could whip you out; but I can not handle you with your doctrine. You take me on different points." He thought it would take very good arguments to catch him again. He had been sorely bitten by the Brighamites, he had been out to Council Bluffs and lost a child there. He administered to my necessities, for which may God bless him.

I visited the Liverpool Museum. This was a gift of Sir William Brown to the city. It contained a library, free to the public, beautiful statuary, all kinds of animals. I could have loved to linger there and study the wonderful works of God and man. I returned to my lodgings at the day's close, and found an infidel there. He seemed anxious to show his infidelity. He charged Christ with folly in teaching people to do

unto others as they would that others should do unto them, because it was impossible in this world of competition. Said Christ had taught competition in the parable of the talents. I denied the truth of his position and his charges. I claimed that the talents referred to, were the mental and physical powers God had given us, and the grand opportunities for good and the spiritual gifts with which his children are endowed, and which, if properly employed, would be improved, enlarged, and increase our usefulness to our fellows, and that inasmuch as we use these blessings for the good of all, thereby doing to others as we would that others would do unto us, instead of using them for selfish ends, the world would be free from malice, envy, hatred, and jealousies, and it would be what God intends it should be, a world of blessedness and joy. He ridiculed the idea of prayer. I gave my experiences as recorded in this history, and challenged him to account for them, upon any other hypothesis than that there was a God, and that God heard and answered prayer. He became abusive and I left him to his folly.

I read Robert Dale Owen's "Footfalls on the boundaries of another world." There are wonderful things in it that can only be accounted for on the hypothesis of an immortal spirit in man. I have no sympathy with his leaning to modern spiritualism.

On the 12th I again visited Mr. Collinson, gave him one of Joseph's epistles, he thinks he can never join the church again. I met all his objections. He acknowledged their refutation and treated me in a very gentlemanly manner. I endured a great temptation. I went into a second hand bookstore and saw Eades' Dictionary of the Bible, price two shillings. I wanted the book, but I resisted the temptation to buy, because I need the little means I have to sustain me while in Liverpool. I paid sixteen shillings for the one thousand epistles.

Food would not entice the money out of pocket half so soon as the need of a book.

On the 13th of February, I left Liverpool for Chester. My landlady kindly gave me sixpence and some plum cake to eat on my way. May God bless her with manifold blessings. I walked to Chester. Here I found a Mr. Coward, an old Latter Day Saint who had been to Utah and spent some eight thousand dollars in that system. Had sacrificed wife, family, and means for what he thought was the cause of God. He had tested Brighamism three times, and was thoroughly disgusted with it. I presented the unadulterated gospel to him. He still believes it, but he attends the Irvingite Church. His wife became disgusted with Brighamism and would not go with him to Utah. He settled a portion of his property upon her, but when he returned she did not recognize him as before, and though they lived in the same house, she was not reconciled to him. I had the pleasure of an introduction to her. She seemed a noble woman, but the wound was too deep for healing; such is the result of that accursed system. It may be proper to relate here that he came again to America and united with the Reorganized Church, returned to England, and was a useful man in the church. His name was Joseph Coward, highly respected by all who knew him. On parting with him he gave me two shillings and sixpence. I stayed that night at a temperance hotel.

On the 14th of February I breakfasted for five cents, or "two pence half penny." I traveled through the village of Wrexham, in Danbighshire. My feet were sore. I called at a house to rest where a lady kindly dressed my foot, gave me a cup of tea, and bought a tract from me.

I crossed the beautiful river Dee, into Flintshire. Passing through Crassford I saw what was called a tap. There was a fine spring of water built around and covered with masonry. There was a seat for weary travelers to rest on and a cup was

fastened by a chain to the masonry, with this inscription on the stonework, "Praise God from whom all blessings flow." I did praise God for the sparkling draught that never inebriates. I rested and passed on to Overton where I found lodgings with a widow lady.

On the 15th I breakfasted as usual on my oatmeal porridge, believing it was as nourishing and cheaper than anything else my limited means would buy. It was a beautiful morning, but frosty, and the delicate little snowdrops were peeping out so prettily, and it carried me back to my childhood days in grandmother's garden. I made my mission known to the landlady. She said she had seen Joseph Smith many years ago at their postoffice (?), but she did not want my doctrine.

I then went to Lightwood Green where I had preached many years ago. I found a Sister Philips who was very sick. I made known my mission to her, and showed her wherein the Brighamites had gone astray, and I prayed for her. She was baptized in the Martyr's day, but she could not accept polygamy, and when it came out she withdrew from the church. She is a true member of the Church of Christ. Her husband is not in the church. Both were deaf, but they understood me. They are about eighty-four years old. I blessed her and left them.

I next visited Mrs. Ann Owens. I told her who I was and she was very glad to see me, as she knew me well in the years past. She contended for polygamy as being divine. I proved from the books that it was contrary to the law of God, but she clung to her idols and grew very cold towards me. She had given me means to pay for my lodging, for which I thanked her and passed on to Elsmere. I lodged at Railway Tavern and distributed some epistles.

On the 16th I left Elsmere for Shrewsbury, sixteen miles away. I arrived there about 6 a. m. My valise was heavy

and my foot being very sore made it tedious. The landlady of the tavern gave me a night's lodging.

On the 17th I visited the house where we lived years ago and where my little George was born, when I presided over the Shropshire District. The house, the garden, the cherry trees whose fruit my darling Alice loved so well. I am here, but the forms of mother and babes are not here. Their mother sleeps on the Rocky Mountains six thousand miles away, and my children, with my present loving wife, their tender mother now, are five thousand miles away. Her kindly hand ministers to their wants and the love of mother and children is mutual and unconstrained. I can fancy I see my little flax-haired girl peering out the door at me as years ago I wended my steps from home having kissed them all good-bye, and as her pretty, chubby face peered around the door frame, her silvery voice rings out, "Dood-bye, faver, Lord bless'e." Those words fetched me back to take one more kiss, and then commit her to her mother's care. I see those scenes of the past, but the stern reality awakes me from my pleasant reverie, and I realize that I am a stranger in my native land, and those who years ago listened with gladness to my voice as I broke the bread of life to them, and who acknowledged the inspiration of heaven in the truths I taught, now spurn me and close their doors against me, in obedience to the mandate of him who rolls in luxury at their expense and claims the right to think for them. My message is unchanged, my desire to bless them is just as great, but the dark cloud of polygamy has obscured their vision, and their hearts and minds are closed against the truth. After leaving an epistle at the house of the branch president, I was strongly impressed not to tarry, but press on to Wolverhampton.

On the 18th I left Shrewsbury, passed through Wellington Fetley, and Oakengates, a great mining country and also noted for extensive iron works and blast furnaces, and arrived at

Shiffnal about 7 p. m. On my way I saw many houses that had to be braced up with chains and iron rods to keep them from falling. Many leaned greatly, the ground being undermined for coal and iron. Some had sunk down several feet, and yet people lived in them. I was informed that some months ago an engine and forge had sunk in the earth, also that a few weeks ago twelve men started to go down a pit and when about five yards down the chain broke and they were dashed to pieces one hundred thirty-five yards below. I read an account of a young couple walking out one night, when the young girl, having permitted improper intimacy, was pressing the man to hide her shame by marriage. He answered her entreaties by pushing her down a deep pit, but she having on crinoline, the air gathered under it and she descended lightly to the bottom to be the mother of twins, only one of which was living.

On my way I called at a mill. The miller's wife invited me in. She said she had been reading Paul's injunction about entertaining angels. She informed me that her husband while going home last Christmas night, saw a bright light all around him. He looked up and saw a large ball of fire like the moon. It seemed to roll back into the heavens. The Master said, "There shall be signs in the heavens." Was this one?

I arrived at Wolverhampton and stayed there one night, but on the next day, February 19, I felt urged to go on to Westbromwich. I obeyed the impression. Here I felt I must take my stand. Here I was converted to the truth, here I obeyed the gospel ordinance of baptism, from hence I was sent out to bear the glad tidings of a restored gospel. From here I married the mother of my babes; from here we started together to leave our native land for the valleys of Utah. Here I am known and here I must lift up the ensign of the gospel. Fond recollections flooded my mind, of the loved one sleeping, of the loved ones at home, and the blessed seasons

of peace and joy that I had shared in with the people of God before the foul blot of polygamy had stained the gospel banner. Then I was hailed as an angel of God, now they brand me as an apostate, because I have shaken off the damned incubus that had crushed thousands of honest hearted souls and darkened and polluted the spiritual atmosphere. But my trust is in God. I have no fears. I shall finish my mission.

I found Richard Stokes, my first wife's brother. He and his wife received me with a cordial welcome, assuring me there was a home there for me as long as I wanted it. The word was cheering to my lonely, wearied soul, and I felt as near home as I could be until I could embrace my wife and children. The news quickly spread that "Charles Derry had returned." Brighamites took alarm, spread doubtful rumors, uttered dark suspicions, and freely branded me as an apostate and reiterated the warning of George Q. Cannon, "not to receive me into their homes." However, one whom I had baptized years ago dared to come and see me, and assured me of his love and that he always loved to hear the "lion" roar, and he would never turn his back upon me. But the poor fellow was too weak to carry out his good resolves; their warning abashed him, and soon "He passed by on the other side." Richard Rodger meant well, but he lacked moral courage. I visited my departed wife's mother, and Eliza, wife's sister. I found them very poor. They did not recognize me at first, and when they did they seemed distant for a while. I explained my mission and related the account of our experiences, and of Ann's death. Then they thawed out and recognized me as the stranger they had welcomed years before. I divided my little with them and returned to Brother Stokes'. Henry Stokes, the son and brother, had sent them word that I had apostatized and that accounted for their coolness. I wrote to Bishop Rogers and also to wife.

On the 20th a Mrs. Sutton, I think a member, but one whom

I had known years ago, came to inquire about Utah and the doings there. I told her the truth, and the picture made her very sad, but she said my statement agreed with others from there.

On the 21st I met with a lady from Oldbury, named Morgan. She invited me to visit her husband, Mr. William Morgan, which I did the next day, and explained the position of the Reorganized Church, and showed him that polygamy was not of God. He saw and acknowledged the truthfulness of our position. He is quite intelligent and gentlemanly. He and his wife afterwards united with us and came to America. That day I attended a sacrament meeting of the Brighamites in Westbromwich, and as I sat down in the audience an old elder named Southwick saw me as he came in and recognized me, giving me this salutation. "Charlie, thee be'st a weak team lad." I frankly acknowledged the truthfulness of his greeting. But when I requested the privilege of bearing my testimony in common with them, they were so afraid of it that they denied me the privilege. However, the president said that at the close I could say what I pleased. I waited patiently for the close, then I arose to speak, but was limited to two minutes. I put in the time to their discomfiture. At night I went again. A prominent elder named Charles Napper preached on polygamy, and in his remarks the only thing worthy of remembrance was that "Jesus Christ did not say one thing at one time and contradict it at another time." At the close I arose to present the question, "Since the Lord did not contradict himself, how could he in the Book of Mormon declare polygamy an abomination, and again in the Doctrine and Covenants command, 'thou shalt love thy wife with all thy heart and cleave unto her and none else,' and then in this day command his people to practice this abomination, by taking as many wives as they pleased, and that under the penalty of eternal damnation if they did not practice it?"

Mr. Napper was blessed with the gift of discernment at this juncture and forbade my speaking, saying, "Brother Charles, you know more about the gospel than I do, and you know you have no right to speak in this meeting." Thus showing that weak as the team was considered they dreaded running in contact with it. I tried to engage the speaker in private conversation, but in vain. He saw his philosophy was in danger. I saw many who were friends in the olden time, but now they shun me as they would a viper. Their leaders tell them that "the men of the Reorganization were enemies to Joseph the Martyr." But their opposition only strengthens me, yet I am sad to see their blindness, the blindness of the Gentiles is nothing in comparison. May God strengthen me for the work! But there is a brighter scene, a letter from home!

GLENWOOD, IOWA, January 16.

My Dear Charles: I received your letter to-day, after waiting so long. You can only imagine my feelings when the children come home from school, "No letter mother."

The thoughts would run through my mind, Where is my Charles? Is he sick? Fifteen days and not a word from him! But all is right now, thank God! I was happy to hear you are well and so far safe on your journey. The children are improving in their studies, they take delight in going to school. They are clothed warm and have plenty to eat. Charles, do you know what good it does me to receive a letter from you? First, it cheers my heart, then it grows sad for a moment, then the tears flow freely, and a silent prayer is offered up to God that he may bless you on your mission, and preserve you from the allurements and vanity of the world, and fill you with truth and wisdom from on high, that you may fill your mission honorably before God, and with honor to yourself. For this I pray and will while God gives me life and being on the earth. Charles, your portrait affords me great pleasure; I take it from the shelf every night and look at you, and the children will, and they watch me to see if the tears start from my eyes. I feel like living before the Lord, humble, watchful, and prayerful, and obedient to the Lord; for this I pray at all times. Then will not my feet be directed aright? All the Saints wish to be remembered to you, they all miss you.

Your loving wife,

E. H. DERRY.

The dear children inclosed letters of love and encouragement, which shows the upward tendency of their minds. A precious jewel is a letter from home!

On the 23d I visited Southwick, the Brighamite who sneeringly called me "a weak team" a few days before. Took breakfast with him, discussed the points of difference between the two churches. He evidently felt his weakness, and his only refuge was that the signs promised follow them. I showed him that they followed the Reorganized Church, and that all the factions claimed them, hence that was no sign that polygamy was divine, or that Brigham's right to preside was any stronger than that of a legal right of the leader of any other faction. The only true standard was the law and the testimony. If the gifts of the Spirit continued to follow it was because of the forbearance and mercy of God, toward all who served him according to the best light they had. But the possession of these blessings could not prove that darkness was light, nor that the light was darkness. Mr. Southwick paid me this tribute: he acknowledged I was honest and I had never in the past told him a lie, but now he thought I did not believe my own statements. I told him I was prepared to meet them at the tribunal of God.

I visited a Mr. Thomas Bird who had been at Utah, but had left that church. He acknowledged the reasonableness of our position, and said he wished me godspeed. He offered me a room to preach in, but I knew that the Brighamites would not go there because they looked on him as an apostate, hence I did not accept the offer. The Utah elders are reporting that the Reorganized Church had offered Joseph large sums of money for the use of his name. They are also trying to cast a shadow over my character while I was in Utah so as to destroy my influence here, but none dare face me with the reports. Their conduct gives me greater strength, because it shows they have not the truth on their side or they would not resort to falsehood, and I am content to know that their charges are false.

February 24, I visited Mr. Rodgers and Mrs. Cooksey. Both acknowledged the reasonableness of my position, but they had not the moral courage to burst the bands that bound them.

February 25. On this day I visited Elder Southwick again, but he insulted and abused me with his tongue, and dared not investigate in a calm, deliberate manner, so I left him to his idols.

I found a sequestered grove and spent the day in fasting and prayer. I read Brother Gurley's History of the Reorganization. It did me good. I could sympathize with him in his lonely condition, my condition was similar in the sense of loneliness, except that he had one companion,—I had no man to stand with me. I stood alone in a mighty nation, without money to befriend myself with and the people who were wont to listen to my teachings with gladness now spurn me and will not hear my message.

I visited a family named Withers, the lady had been a member in the Martyr's day. She believed my message, treated me kindly, and with her husband invited me to visit them again.

I next visited Edward Milward, one of the elders who first ordained me to the ministry, but they had left the Brighamite church because of the corruption that had developed therein. He and his wife treated me kindly. They seemed willing to hear my message, and while they ever after received me as a friend, they never united with us while I was in that land. I wrote the following address to the Latter Day Saints, but I could not get it published.

To the Latter Day Saints in the British Isles; Beloved Friends: At a General Conference of the Reorganized Church of Jesus Christ, held in western Iowa, United States of America, on the 6th, 7th, 8th, and 9th of October, 1862, your humble servant was appointed on a mission to this land, in order to show the honest in heart wherein this people called

Latter Day Saints have wandered from God, and have treated lightly the things they have received, and to call on them to return to the right ways of the Lord, and take hold once more of the rod of iron which will surely lead to the tree of life, and remember the new covenant that God hath revealed in these latter days, not only to say but to do according thereunto. I call upon you to forsake the false and abominable doctrines of polygamy and idolatry, and to cease putting your trust in man, and use your God-given powers of mind in candid and prayerful investigation of every principle that is brought before you; and bring the same to the eternal and unchangeable standard as found in the three records, which contain the gospel of Christ as given unto the apostles on the Eastern Continent, and also to the Nephites on the Western Continent, as well as to the church in these last days. And know ye, that, if any man, angel, prophet, or apostle speak contrary to this, "it is because there is no light in him." These three witnesses agree in one, bearing the selfsame testimony throughout all time; and it is written, "At the mouth of two or three witnesses shall every word be established." By this threefold standard must all doctrines be tried that claim to be given for the salvation of man. God is unchangeable, hence will not reveal one plan for the salvation of man in one age of the world, and a different one in another. The plan which brought eternal life unto Adam, Enoch, Noah, Abraham, and all the ancient worthies, which plan was revealed through Jesus Christ and again through the messenger of the last days, is the only plan that will bring life and immortality to us. Bring those men to "the law and the testimony" who declare that "the word of God as given is no better than a last year's almanac." Turn from following after them, and trust only in the living and true God and keep his commandments, then shall the God of heaven be your God, and Jesus Christ your Redeemer, and you shall find that in him alone is salvation and "not in hills, nor in the multitude of mountains." Be it known unto you that I have waited upon your leaders and have invited them to a fair investigation of these matters, but they shun the light and brand me an apostate, and seek to close every door against me, but my trust is in God, and I realize that truth is mighty and will prevail. All who desire to communicate with me, I will gladly give you what light and knowledge I have, and be glad to receive yours in return. Come, ye lovers of truth, and let us work together for the building up of the kingdom of God. Charles Derry, No. 6 Span Row, near Trinity Church, Westbromwick.

(The following poem came into our hands too late to insert in proper place, but we insert it here and request the reader to read it in connection with the account of the death of Mrs. Derry found on pages 271, 272 volume 1.—H. C. S.)

Lines in memory of the faithful and beloved wife of my youth and mother of my children, Ann Stokes, buried in the vicinity of Ice Springs, in 1854.

On the wild Rocky Mountains, bleak and cold
Lies my darling, the wife of my youth,
Who gave me her love, more precious than gold,
As proven through years of trials untold
Which she suffered for God and his truth.

No monument marks that most sacred spot,
No flower adorns her lonely grave;
But her sterling worth will ne'er be forgot
Where'er I wander, whatever my lot,
While earth bears a plant, or sea rolls a wave.

Nor will he who marks the lone sparrow's fall
E'en forget where her silent form lies.
When the trump of God the righteous shall call,
She with all the just shall hear the glad call
And come forth to meet him in the skies.

Redeemed by his blood, made pure by his word,
She will stand with the angels of light,
Made an heir of God, joint heir with her Lord,
For whom she had lived, whose name she adored,
Who hath clothed her in garments of white.

Her pure soul rests in that haven of peace,
Where the just and the purified dwell.
Her sorrows are o'er, her labors have ceased,
From sickness and pain she found sweet release,
And her blessings no mortal can tell.

She waits with the just for that blessed morn,
When our Lord shall from heaven descend,
His word to fulfill, so graciously sworn,
All things to restore, and his saints adorn
With glory that never can end.

C. DERRY.

There are two freedoms, the false, where one is free to do what he likes, and the true, where he is free to do what he ought.—Charles Kingsley.

OLIVER COWDERY.

BY HEMAN HALE SMITH.

One of the men most closely associated with the founding of the church and with the life of Joseph Smith, was Oliver Cowdery.

He was born October 3, 1806, in Wells, Rutland County, Vermont; but his father soon moved to the neighboring town of Poultney. About 1825 Oliver followed his older brothers to western New York. For several years he was clerk in a country store, but in the winter of 1828-9, he taught school in the town of Manchester.

The story of Oliver Cowdery's coming to Manchester is told by Lucy Smith as follows:

Soon after we returned from Harmony, a man by the name of Lyman Cowdery came into the neighborhood, and applied to Hyrum, (as he was one of the trustees,) for the district school. A meeting was called, and Mr. Cowdery was employed. But the following day, this Mr. Cowdery brought his brother Oliver to the trustees, and requested them to receive him instead of himself, as circumstances had transpired which rendered it necessary for him to disappoint them, or which would not allow of his attending to the school himself; and he would warrant the good conduct of the school under his brother's supervision. All parties being satisfied, Oliver commenced his school, boarding for the time being at our house. He had been in the school but a short time, when he began to hear from all quarters concerning the plates, and as soon began to importune Mr. Smith upon the subject, but for a considerable length of time did not succeed in eliciting any information. At last, however, he gained my husband's confidence, so far as to obtain a sketch of the facts relative to the plates.

Shortly after receiving this information, he told Mr. Smith that he was highly delighted with what he had heard, that he had been in a deep study upon the subject all day, and that it was impressed upon his mind, that he should yet have the privilege of writing for Joseph. Furthermore, that he had determined to pay him a visit at the close of the school which he was then teaching.

On coming in on the following day, he said, "The subject upon which we were yesterday conversing seems working in my very bones, and I

can not, for a moment, get it out of my mind; finally, I have resolved on what I will do. Samuel, I understand, is going down to Pennsylvania to spend the spring with Joseph; I shall make my arrangements to be ready to accompany him thither, by the time he recovers his health; for I have made it a subject of prayer, and I firmly believe it is the will of the Lord that I should go. If there is a work for me to do in this thing, I am determined to attend to it."

Mr. Smith told him that he supposed it was his privilege to know whether this was the case, and advised him to seek for a testimony for himself, which he did, and received the witness spoken of in the Book of Doctrine and Covenants, section eight.

From this time, Oliver was so completely absorbed in the subject of the Record, that it seemed impossible for him to think or converse about anything else.

As the time for which we had agreed for the place was now drawing to a close, we began to make preparations to remove our family and effects to the house in which Hyrum resided. We now felt more keenly than ever the injustice of the measure which had placed a landlord over us on our own premises, and who was about to eject us from them.

This I thought would be a good occasion for bringing to Oliver's mind the cause of all our present privations, as well as the misfortunes which he himself was liable to if he should turn his back upon the world, and set out in the service of God.

"Now, Oliver," said I, "see what a comfortable home we had here, what pains each child we have has taken to provide for us everything necessary to make old age comfortable, and long life desirable. Here, especially, I look upon the handiwork of my beloved Alvin who, even upon his deathbed, and in his last moments, charged his brothers to finish his work of preparing a place of earthly rest for us; that, if it were possible, through the exertions of the children, our last days might be our best days. Indeed, there is scarcely anything which I here see, that has not passed through the hands of that faithful boy, and afterwards, by his brothers, been arranged precisely according to his plan, thus showing to me their affectionate remembrance, both of their parents, and of the brother whom they loved. All these tender recollections render our present trial doubly severe, for these dear relics must now pass into the hands of wicked men, who fear not God and regard not man. And upon what righteous principle has all this been brought about? Have they ever lifted a finger to earn any part of that which they now claim? I tell you they have not. Yet I now give up all this for the sake of Christ and salvation, and I pray God to help me to do so, without a murmur or a tear. In the strength of God, I say, that from this time forth, I will not cast one longing look upon anything which I now leave behind me. However, in consequence of these things, Oliver, we can not make you comfortable any longer, and you will be under the necessity of taking boarding somewhere else."

"Mother," exclaimed the young man, "let me stay with you, for I can

live in any log hut where you and father live, but I can not leave you, so do not mention it.”

In April Samuel and Mr. Cowdery set out for Pennsylvania. The weather, for sometime previous, had been very wet and disagreeable—raining, freezing, and thawing alternately, which had rendered the roads almost impassable, particularly in the middle of the day. Notwithstanding, Mr. Cowdery was not to be detained, either by wind or weather, and they persevered until they arrived at Joseph’s.

Joseph had been so hurried with his secular affairs, that he could not proceed with his spiritual concerns so fast as was necessary for the speedy completion of the work; there was also another disadvantage under which he labored, his wife had so much of her time taken up with the cares of her house, that she could write for him but a small portion of the time. On account of these embarrassments, Joseph called upon the Lord, three days prior to the arrival of Samuel and Oliver, to send him a scribe, according to the promise of the angel; and he was informed that the same should be forthcoming in a few days. Accordingly, when Mr. Cowdery told him the business that he had come upon, Joseph was not at all surprised.

They sat down and conversed together till late. During the evening, Joseph told Oliver his history, as far as was necessary for his present information, in the things which mostly concerned him. And the next morning they commenced the work of translation, in which they were soon deeply engaged.

One morning they sat down to their work, as usual, and the first thing which presented itself through the Urim and Thummim, was a commandment for Joseph and Oliver to repair to the water, and attend to the ordinance of baptism. They did so, and as they were returning to the house, they overheard Samuel engaged in secret prayer. Joseph said that he considered this as a sufficient testimony of his being a fit subject for baptism; and as they had now received authority to baptize, they spoke to Samuel upon the subject, and he went straightway to the water with them, and was baptized. After which Joseph and Oliver proceeded with the work of translation as before.—History of Joseph Smith, the Prophet, pages 136-139.

As is seen here, the coming of Oliver to Harmony was very providential, as Joseph had been in great need of a scribe. Two days after the arrival of Oliver Cowdery (April 17, 1829), Joseph Smith resumed the translation of the Book of Mormon.

From this time Oliver Cowdery became very closely associated with the daily life of Joseph Smith, and at numerous times received direct mention by revelation. See Doctrine and Covenants, sections 6, 7, 8, 9, 13, 17, 18, 23, 110.

Shortly after beginning to write for the Prophet he became very anxious to have the gift of translation himself. In answer to his prayers he received two revelations, as follows:

Oliver Cowdery, verily, verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of the old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore this is thy gift; apply unto it and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you, and bring your soul to destruction.

O, remember these words, and keep my commandments! Remember this is your gift. Now this is not all thy gift, for you have another gift, which is the gift of Aaron; behold, it has told you many things; behold, there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it; remember, that without faith you can do nothing. Therefore, ask in faith. Trifle not with these things; do not ask for that which you ought not; ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it; and I am the same who spake unto you from the beginning. Amen.—Doctrine and Covenants 8.

Behold, I say unto you my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, junior, even so I would that you should continue until you have finished this record, which I have intrusted unto him; and then, behold, other records have I, that I will give unto you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time. Behold, the work which you are called to do is to write for my servant Joseph; and, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not

murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore, you can not write that which is sacred, save it be given you from me.

Now, if you had known this, you could have translated; nevertheless, it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared, and the time is past, and it is not expedient now; for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up and neither of you have I condemned?

Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.—Doctrine and Covenants, section 9.

While they were engaged in translating (May 15, 1829), Joseph and Oliver went into the woods to pray over certain matters, when they were ordained to the Aaronic priesthood.

This event marks an important period in the development of the church.

In his history Joseph Smith writes as follows:

We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and after-

wards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized, and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under divine providence,) who had become very friendly to me, and were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures, with our acquaintances and friends as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fullness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation, he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelation for himself sufficient to con-

vince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit.—*Times and Seasons*, vol. 3, pp. 855, 856.

Oliver Cowdery says:

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the “blaze of day”; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, “I am thy fellow-servant,” dispelled every fear. We listened—we gazed—we admired! ’Twas the voice of the angel from glory—’twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled for ever.

But, dear brother, think, further think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, “Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.”

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can not begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of

eternity, strikes it all into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!—*Messenger and Advocate*, vol. 1, pp. 15, 16.

In the following month (June, 1829), Joseph Smith with his wife and Oliver Cowdery removed to Fayette, Seneca County, New York, where the work of translation was continued. Oliver was relieved at times by John Whitmer and by Emma Smith, but the manuscript to-day shows the greater part to be in Oliver Cowdery's handwriting.

During the same month of June, Oliver Cowdery, David Whitmer, and Martin Harris, the three witnesses, are said to have been shown the plates of the Book of Mormon. An unusual fact from the standpoint of the outside world is that none of these three ever denied this testimony, although all of them finally left the church.

Lest it be thought that Oliver Cowdery was subservient always to the will of Joseph Smith and did not judge for himself, we quote again from Joseph Smith's history:

Shortly after . . . Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

Whilst thus (and otherwise at intervals) employed in the work appointed me by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I can not of course, give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he had discovered an error in one of the commandments: . . . "And truly manifested by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation, he said, was erroneous, and added, I command you in the name of God to erase these words, that no priestcraft be amongst us!! I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a

revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, where I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length got convinced that it was reasonable, and according to scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths, and live by every word that proceedeth forth from his mouth.—*Times and Seasons, vol. 4, p. 108.*

Oliver Cowdery was not a man to be easily led, although he was ready and willing to acknowledge himself in the wrong when convinced.

When the church was organized, April 6, 1830, he was one of the original six members, and at this time was ordained an elder by Joseph Smith, he having first ordained Joseph. Thus was the Melchisedec priesthood conferred in obedience to the commandment already given.

Five days later at Mr. Whitmer's house in Fayette, Cowdery preached the first sermon ever delivered under the new church organization. In June of 1830 he accompanied Joseph to Colesville, New York, where a branch was raised up.

There is no hatred so bitter as that hatred born of a religious love, no falsehood so vile as the lie spoken in defense of the truth; no wrong so harmful as the wrong committed in the name of righteousness; no injustice so terrible as those who condemn in the name of the Savior of the world.—Harold Bell Wright.

LOCAL HISTORIANS AND THEIR WORK.

HISTORY OF EASTERN, WESTERN, CENTRAL AND NORTHERN MICHIGAN.

(Continued from page 345.)

CHAPTER 10.

1881.

This year opened up with a determination upon the part of all the local ministers to do all they could in the ministry, as far as their circumstances would allow; among them Brethren Davis, Carpenter, Delong, Bailey, Barr, Simmons, Cornish, Campbell, and Wilkie.

John J. Cornish, receiving but very little from the church, during the last year, and not being able to support his family and spend all of his time in the ministry, made a purchase of a small sawmill (with the assistance of some of the brethren) and commenced to work in the mill, doing all he could in church work, and preaching nearly every Sunday during the year.

On the 21st of July, William H. Kelley began a debate in the Adventist tent with a Seventh Day Adventist, at Reese, Tuscola County, Michigan.

On the morning of the third day of the debate Brother Kelley's opponent received a dispatch saying that one of his children was dead, hence he left for home. There was, however, another minister there who took his place. Bro. Columbus Scott was with and assisted Brother Kelley.

This minister got rather wrathful at Brother Kelley, and threatened to put him out of the tent; but Brother Kelley gave him to understand that he was an American citizen, that he had shouldered his gun and knapsack and fought for his

country, and that there was too much backbone in him yet to leave the tent in that way.

But inasmuch as Bro. Columbus Scott was present, and the elder with whom Brother Kelley made the agreement to discuss had to return home, and another man had to take his place, it was thought that we should also furnish some other man to debate with him. Bro. Columbus Scott was furnished, who finished the debate to the satisfaction of those who seemed willing that truth might prevail.

Elders E. A. Shelley and James Drown are doing all the good they can in and around their branch, baptizing some occasionally, and administering to the sick with good effect. Elder Drown also had a little discussion with two of the Utah ministers which resulted well for the church.

Brn. Samuel Reynolds and William Carnes, near Nirvania, are trying to spread the work in that vicinity.

Brn. Joseph and Saleda Shippy are also doing a little preaching in and around Hersey.

During this year some of the Strangite people held a meeting in the house of Reuben T. Nichols, near Boyne City, which meeting might be termed a conference: during which Lorenzo D. Hickey urged that they unite with the Reorganization, Hickey claimed that there were evidences that James J. Strang had ordained Young Joseph when he was asleep in bed, etc. Elder Wingfield Watson opposed it, and the matter was finally left to the members, each to decide for himself. (See *Herald*, vol. 28, p. 289.)

During this year a terrible fire broke out in the eastern part of Michigan, in Sanilac and Huron counties, and portions of Lapeer and Tuscola counties, to the destruction of much life and property.

It will be remembered by many of the Saints who were present at a public meeting in the Scotch Miller Schoolhouse in 1880 during a discourse when John J. Cornish was preach-

ing on the "signs of the times," that he mentioned the terrible fire which was witnessed in Michigan in 1871, "But," said he, "the Spirit prompts me to say that the time is near at hand, when we will see a greater fire here in Michigan, and more destruction of life and property, but if my people will be faithful, their lives will be spared."

At this some laughed, and said it was impossible to have such a fire as was witnessed in 1871, giving as a reason that there was not so much brush and timber to burn as before. But this year it came to pass to the death and sorrow of many.

The names of some of the sufferers in this fire, who belong to the church, were Brethren Cornish, Goodwin, Youngs, Tate, Hunter, Hannam, Conklin, Norton, Maxwell, and Diem. Some others suffered slight losses by the fire, but according to the voice of the Spirit, their "lives were spared." Many escaped with nothing but the clothing they had on them; some were bareheaded, and others barefooted, etc.

Relief was immediately sent to them, and they were not long in want for food and raiment.

Bro. John J. Cornish, whose mill was destroyed by this terrible forest fire, commenced repairing, he having taken in with him as a partner Brother Diem, who soon got things together and in order, and started out; but after a few hours' running the boiler exploded, killing Brother Diem, thus leaving Brother Cornish in debt over five hundred dollars. He thought that the only way was to go further in debt in order to get out of debt. Hence purchasing (by the financial assistance of other brethren) a new boiler and engine, which put things into working order again, putting him two thousand two hundred dollars in debt; but in three years of hard labor during the week, and preaching nearly every Sunday, came out clear of debt, and disposed of the whole business, leaving him a small house and lot in the village of Deckerville. He was appointed to

labor in the ministry, and has continued ever since to the present (1907).

During this year the Herald Office removed from Plano, Illinois, to Lamoni, Iowa.

Bro. Willard J. Smith moved his family from Bay City to East Tawas, and with the assistance of Edward Delong opened up the work there, but not being received very well in the city, they went to the country, where they were received kindly and made welcome, and in time several were baptized and united with the church.

James A. Carpenter, having been ordained an elder, does some preaching in Goodland, Maple Valley, and Brown City, and is doing much good.

Elder Robert Davis has done considerable in Michigan, although president of the London, Ontario, District.

Levi Phelps was ordained a teacher, and did a little labor with Elder Edward Delong, while residing in Vassar.

Of the debate between Elder Kelley and the Adventist minister in Reese, Brother Kelley in *Herald* says:

The discussion commenced on the evening of the 21st, and we have had four sessions, in as many evenings, and it will last on the first proposition two more evenings. We meet again this evening. The discussion was very exciting last evening, and the interest was great in the audience; but praise the Lord for the truth—the gospel of liberty. We are out from under the “yoke of bondage” and are free men in Christ. I am all confirmed that the Saturday-keeping theory is a vain thing, and can not stand the test of investigation. This morning has brought unfortunate news to my opponent, a telegram says one of his children is dead. He has just left for home, but the discussion continues just the same; another man in his place. The discussion is held in a large tent and the attendance has been excellent so far. Brother Scott is here; we are feeling in excellent spirits. So far the grand old flag floats gallantly on the breeze, and we are hopeful. My opponent got wrathful last night and threatened to put me out of the tent—but he cooled off.—*Herald*, vol. 28, p. 255.

Also a card later in same *Herald* and page:

Discussion closed last evening, after six evenings' sessions; all triumphant for the right. Our opponents refused to enter upon the second

question. The people *en masse* stood for our side. Confirmed and hopeful.

Not being sustained in the ministry, John J. Cornish was unable to do much preaching except on Sunday, but opened up the work in Delaware, Sanilac County, baptizing twenty-one persons, and preaching almost every Sunday in the year, a very few only (twenty-one) being baptized in Delaware.

A CASE OF HEALING.

I will now give the testimony of Sister Goodwin, who was healed of the dropsy in 1881. On asking for her testimony by writing to her, I received the following:

WHITTEMORE, December 5, 1894.

Testimony of the healing power of the Lord. In October I was taken sick with dropsy. My neighbors all said I could not get better, and would surely die. I certainly got so I could not turn myself in bed, nor feed myself, neither could I lay down or sit in a sitting position. Two weeks I was in this state. I prayed to the Lord to show me if it was right for me to have the doctor. It was shown me if I had the doctor I would die. I then sent for Elders John J. Cornish and Andrew Barr. They laid hands on me that I might be healed according to the laws of God. While Elder Barr was praying, I could feel the warm water passing over my body. When Elder Cornish rebuked the disease the water ran out of my flesh and down my hair as it hung down my shoulders, also down my arm which rested on the chair, and wet my clothes to such an extent that I had to change them, and I was healed immediately, and got up and walked around the room and ate dinner with my family and the elders, and was as well as I ever was—have never had a symptom of the disease from that day until now. Can take my oath to the above if necessary. This happened in Forester, Sanilac County, November 10, 1881.

MRS. CHRISTIANA GOODWIN.

Witness, MRS. JOHN CATALINE.

She also adds the following:

Bro. Cornish, if it is necessary I can give testimony outside of mine, of my own family and neighbors.

C. M. GOODWIN.

I also testify that I did administer to Sister Goodwin in connection with Elder Barr for the dropsy, and she was healed; and at the last Northern Michigan district conference held at Whittemore, Michigan, I was at her home and found her in

good health. Bro. Andrew Barr resides at Forester, Michigan, and no doubt if requested will also testify to the same.

JOHN J. CORNISH.

CHAPTER 11.

1882.

In 1882, we commenced with bright prospects, hoping to prosper in the faith and be strengthened in hope, and advance the cause we love.

William H. Kelley was still in charge of Michigan, the usual number of laborers were at work, yet no one appointed especially for Michigan.

James N. Simmons removed to Canada, leaving his branch in charge of others, and while he resided in Lambton County, Ontario, he did some preaching, and upon invitation from him John J. Cornish went to his assistance and preached several discourses in Oil City, Canada.

During this year word was received at the Herald Office, which communication was published in *Herald* from one A. J. Hinkle, of Manitoba, that the few remaining members of the Rigdonites who were led by Stephen Post, who succeeded Sidney Rigdon in the office as president of that faction were now prepared to enter into the Reorganization; and on the 16th day of August Brn. William H. Kelley and George A. Blakeslee (who was now the Bishop of the church) left Chicago for Green Ridge, Manitoba, to administer to them the ordinances necessary to make them members of the church.

Bro. Willard J. Smith baptized several into the church west of Tawas City, who were confirmed by John J. Cornish, who preached a few discourses, and rendered all the assistance he could for the short time he was permitted to remain; Brother Smith did not escape receiving the old time slander, and had many of the old, worn-out stories told against the work, as nearly all other ministrers have had to face.

The Michigan and Northern Indiana conference was held in Lapeer County, on the 27th day of May, Bro. William H. Kelley presiding; a good spiritual time was had, to the building up of the Saints, and establishing of their faith.

The Bishop's agent, George A. Blakeslee, resigned as Bishop's agent for the Michigan and Northern Indiana District, and Bro. William Lockerby was recommended for the Bishop's agent for the district. The Bishop being present at the conference (held at Coldwater, October 21, 1882,) appointed Brother Lockerby as his agent.

Robert Davis not doing any more preaching, and no one constantly at work in Michigan, but little further was done except on Sundays and by local help, during the balance of the year.

CHAPTER 12.

1883.

Last year (1882) the few members remaining in the Bridgehampton Branch were taken into the Saint John's Branch; Bro. Hugh Campbell still presiding.

As formerly, Elder William H. Kelley was in charge of Michigan with other fields.

No minister was appointed to labor in Michigan; but local men labored all they felt they were able to, endeavoring to labor in their respective branches, and doing a little outside, filling calls here and there as circumstances permitted them.

The eastern part of Michigan had at this time a few branches whose officers were trying to keep the members in the faith, and also to reach those of their neighbors who were not yet members of the church.

In Bridgehampton Branch there were eighteen members; Forester, twenty-one; Hersey, sixty-four; Lebanon, thirty-seven; Maple Valley, thirty; Mill Creek, sixteen; Reese, twenty-two; Sherman, twenty-four; Saint Clair, nine; Saint

Johns, twenty-four; Union, twenty-seven; and Vassar, twelve. (Vassar lately organized.)

Priests Samuel C. Reynolds, Saleda D. Shippy, and William Carnes do a little preaching in and around Nirvania, and one now and then is baptized. Joseph W. Shippy usually does the confirming.

In January of this year (1883) a reverend gentleman by the name of Walter W. Simms, from Bay City, a man who was endeavoring to get up a church of his own make, came into Sanilac County and commenced preaching and running down every other denomination but his own, giving out a general challenge to any minister to meet him in discussion, etc. Finally he came to the Leach Schoolhouse one mile south of where John J. Cornish was located with his mill, who went to the meeting and accepted Mr. Simms' challenge, and on January 7, they met in the Leach Schoolhouse, but Mr. Simms utterly refused to debate if a chairman was appointed; Elder Cornish tried in every lawful way to have a chairman appointed. Elder Simms said, "No, I am a Christian minister, and when my time of thirty minutes is over, I will sit down, and keep order, and I hope you are also a Christian minister and that you will do the same," and he said further, "If you will not agree to that, I will go on with a lecture against the church." Elder Cornish thought rather than permit a lecture against the church, and no reply be made, he would take up the challenge and debate without a chairman.

Mr. Simms began, and when his thirty minutes were up, Elder Cornish called his attention to the same, but he said, "Never mind, I will go on until I am through, then you can go on until you are through." Mr. Simms occupied one hour and forty minutes, and of course the people were then about ready to go home; however, before Elder Cornish had spoken eight minutes, Mr. Simms had twice interrupted him, and when Elder Cornish had spoke about ten minutes, Mr. Simms jumped

to his feet, and said, "You're whipped, you're whipped!" clapped his hands, broke the meeting up, and the congregation dispersed. John J. Cornish said, "That is the first, and will be the last, time I will attempt to discuss without a chairman."

Of this debate, William Burch writes from Port Sanilac, January 28:

Brother Joseph: We are strong in the faith, and still growing stronger. There is a preacher, who calls himself an evangelist, preaching here, and he started of course to pitch into the Saints, to tear them to pieces, as he said. Brother Cornish was on hand, and came out to meet the Goliath. They started to debate, and were getting along very well. Brother Cornish becoming too much for him, he began to sink, and he caught a straw, and there he hung, and would go no farther. Closed the debate in a regular jangle. He would not consent to have a chairman, and of course there was poor order. Since then he has been abusing the Saints very much, calling them anything but Christians.

Yours in the gospel bonds,

WILLIAM BURCH.

—*Herald*, vol. 30, p. 54.

The Saints rejoice because the *Herald* is issued weekly, and much more news is now obtained than formerly.

C. W. Conat, of East Tawas, is very anxious that an elder should come his way, and open up the work in that place.

Elder James A. Carpenter is alive in the work, working in a local way, as seen in his letter to *Herald*:

GOODLAND, MICHIGAN, March 18, 1883.

Brother Joseph: We have a nice branch here of twenty, and they are all trying to do their duty and advance the cause which is moving slowly and surely. I baptized two since conference. The prospects are good. I never saw the time since I came into the church, there was such a call for preaching as there is now. I have five points where I hold meetings and at every point people seem anxious that I shall continue. Many have invited me to come and preach, which I am not able to do. I preach every Sunday once or twice and sometimes during the week. I wish my circumstances were such I could devote my whole time to the cause; I would love to do so. There is great need of more preaching through this part of Michigan. I know of more than twenty points where they want preaching and there is no one to do it. There are several elders and priests here, but like myself they have families and can not devote their time to the work. Brother Delong is the only one at

liberty and he has all he can do where he resides and around there. God blesses me whenever I try to preach the word; he is blessing me both temporally and spiritually. When I came into the church five years ago I was in debt some three or four hundred dollars more than I was worth, but to-day I am almost out and can see my way clear through. I promised God when I got out of debt, I would devote my time to the cause, now I feel as if the time had nearly come for me to go to work. I hope you will pray for me that I may do the Lord's will. I expect to be at conference in April and am praying that God will bless us much.

In the gospel,

JAMES A. CARPENTER.

—*Herald*, vol. 30, p. 231.

Saleda D. Shippy is doing all he can in and around his home.

Joseph Shippy is also doing all he can to assist in the gospel work both at home (Hersey) and abroad, baptizing some occasionally.

On the 11th day of February, 1883, when Elder John J. Cornish was at the home of Sister Robinson to fill an appointment previously made, a Mrs. Elizabeth Wismer, a young married lady who had previously attended the meetings and who was somewhat interested in the gospel, was present; this young woman had often been possessed with a peculiar power, spirit, or falling fits, from which she could not be relieved by any physician who had attended her, and while in the room, and waiting for others to come, before the time of meeting, she fell in a fit or spasm, and began to froth and foam at the mouth, whereat Sister Burch came running into another room where Elder Cornish with some other men who had come to the meeting were sitting, and excitedly said: "Brother Johnnie, come down quick! there is a woman down there who has an evil spirit in her; come and cast it out!"

Elder Cornish replied, "Oh, I only have one hand, and I can't do anything." (Elder Cornish nine days before had the forefinger of his left hand cut off, he had walked nine miles to attend that meeting, the hand was paining him considerably, and working hard through the week, as a consequence faith

was not as good as at a time when an evil spirit had been cast out of a lady a few years previously, in the city of London.)

Sister Burch made reply, "It doesn't matter whether you have any hands or not; just come and say the word, and the work will be done!" at the same time grabbing Elder Cornish by the hand that was well and saying, "Come along." Elder Cornish, feeling ashamed of his weakness, and yet glad of the faith of the sister, walked along; and when they came to the room where Mrs. Wismer was, with others standing around, Brother Cornish laid his right hand upon her head, and rebuked the evil spirit in the name of Jesus Christ of Nazareth, and immediately she began to look around at the people, ceased to froth and foam, the stiffness immediately left her body, and in one minute she was all right again. Of this William Burch in *Herald* writes:

"A week ago to-day, I, in company with a sister, walked eight miles through one of the worst snowdrifts I ever witnessed to a preaching meeting, two miles north of Richmondville. We were very tired when we got there, but we were more than paid for our walk, for we had the pleasure of seeing nine precious souls baptized, and the power of God made manifest before the world. There was a woman there who was subject to fits, and while there was taken with one, and Brother Cornish was called to administer to her, and he told one or two of the people to raise her up. Then he laid his hands on her, and prayed for her, and rebuked the spirit in the name of Jesus of Nazareth, and immediately she opened her eyes. He led her to the meeting, and she was all right throughout the entire meeting. When Brother Cornish got through preaching, he gave way for a little fellowship meeting, in which this same woman got up, and requested to be united with the church. That evening nine were baptized by Brother Cornish."—*Herald*, vol. 30, p. 165.

At the time of that administration to Mrs. Wismer, among the people who stood by and witnessed it, was Mr. John Umphrey, not at that time a member of the church, but who, with others, was investigating the gospel. Just as Elder Cornish said, "Thou foul and evil spirit, I command thee in the name of Jesus Christ of Nazareth to come out of her," that moment, some unseen power struck Mr. Umphrey with such force that he fell with one knee on the floor, at the same time putting

his hands to the wall to steady himself so as not to fall flat on the floor; but being able to rise and looking around toward those who stood by, he said, "Boys! But did you see that!! I tell you there's power!!!"

Nine were baptized that evening by Brother Cornish. Some one suggested to him that they thought it unsafe for him to go down into the ice water with such a hand as he had; that he was in danger of breaking afresh the bone of that finger that was then knitting together, also of catching a severe cold in it, and no one could tell what the end of it all would be.

But the elder cautioned them all not to catch him by the lame hand, but to clasp their hands on their breast; he would put his lame hand on theirs, and with his right hand would do the work of baptizing. All was attended to and they were confirmed that evening and Brother Cornish returned to the mill and attended to his work the next day, feeling no ill effects from the previous day's work.

At the confirmation of Sister Wismer, the Spirit indicated through Brother Cornish that if she would be faithful before God, that she would not be troubled any more with that evil influence; although she used to have those spells often, sometimes two or three times each week, other times only once in a week and sometimes once in two weeks, etc. Everything went well for about two or three years, when through over-persuasion of others she went to a dance. And upon that dance-floor she fell to the floor in one of those spells, or fits, or under that evil influence, which broke up the dance.

This power remained upon her for several hours; finally one in the room who knew of the power of God being made manifest two or three years previously, and also knew that Elder Willard J. Smith was preaching about four miles from that place, sent a messenger immediately for him. The elder came, administered, and rebuked the evil spirit, in the name of Jesus, and the sister was immediately released. Elder Smith

told her to be very careful, and not to do anything that would displease the Master, and if she would do her duty and live aright before God, that evil influence would have no power over her.

Ten or fifteen years later Elder Cornish met the same sister in Grand Rapids, and in speaking of the matter which had occurred, the elder asked, "Did you ever have any more trouble with that evil power since Elder Smith administered to you?" She replied, "No, I have never been to a dance since, and never will go again."

It was during the same winter a few weeks after the baptism of the nine before mentioned, that while Mr. John Umphrey was desirous of knowing if Joseph Smith (the Martyr) was a prophet of God, the Lord by vision presented Joseph Smith before him, as he was before his death, and with the vision opened up before him, he was filled with the power of God's Holy Spirit, so much so that he was convinced of the truthfulness of the angel's message. Mr. Umphrey said, "If I ever see that man (Joseph) I'll know him!" Elder Cornish knew the man had not seen him, nor his picture, and that he had not known anything about the latter-day work, only as he had heard it from the elder, whereupon he produced four pictures from his satchel, and trying to divert their minds from the vision Mr. Umphrey had seen, said, "I have three or four pictures I would like to show you." (This was in the presence of five or six men who were assembled for meeting.) The elder placed four cabinet sized photos upon the stand, in a way to hide the names of all of them; then called on the men to look at the pictures. As they arose to come to the stand, Mr. Umphrey, while yet three or four feet from the stand, said in a loud voice and in an excited manner, "O, there's Joseph Smith!" (Pointing to the photograph of Joseph the Seer), "Yes sir, that's the man I saw in my vision, when

Elder Cornish was speaking on the angel's visit to Joseph. I know him!"

Another standing by, asked if he was correct? "Oh," said Mr. Umphrey, "I saw him in vision; I know that's him!"

"Yes," said Elder Cornish, "he is correct; that is the picture of Joseph Smith the Martyr." (He had on the stand the pictures of Joseph and Hyrum, the three witnesses, and the picture of the present Joseph Smith, the president of the Reorganization.)

In the summer of this year, Elder Edward H. Gurley came through Michigan and preached in the branches and localities where Saints resided, viz, Hersey, Reese, Vassar, Decker-ville, and parts of Sanilac, Lapeer, and Tuscola counties.

Elder Gurley did some good in public, and yet in private did some harm, in that he stated that he did not believe all of the Doctrine and Covenants, and some things said and done by the leading men of the church.

The Black River Branch was organized on the 28th day of July, 1883, by Elder Andrew Barr presiding, and John J. Cornish secretary. Bro. Sylvester Cease was called and ordained to the office of priest, by John J. Cornish and Andrew Barr, and chosen to preside over the branch.

Twenty-two have now been baptized in Delaware, where Elder Cornish has been preaching. Delaware is between Richmondville and Forestville.

Elder Duncan Campbell visited a few places where Saints resided in Michigan, doing some work in Lake and Osceola counties.

Bro. John Shook also did some labor in the northeastern part of Michigan during the year and baptized four persons.

October 13, the Michigan and Northern Indiana conference was held east of Deckerville, in the Leitch Schoolhouse, Sanilac County, William H. Kelley presiding, which did the Saints

much good; all were encouraged, and went away rejoicing in the gospel.

It was at this conference on Sunday evening that the United Brethren minister had an appointment for the evening, but gave over his meeting to the Latter Day Saints. (Some thought he did not care to preach before the Saints and elders). Elder James A. Carpenter was the speaker, and of the sermon, Brother Kelley says:

This was Christian. The elder listened attentively to Brother Carpenter's discourse, but with what effect the writer has not learned. Any way the text was a good one, and Brother Carpenter perspired freely, as he presented things in rather of a thunder and lightning way, as if reckless as to whom the lightning might hit.—*Herald*, vol. 30, p. 747.

Bro. Isaac Bogue also labored some in Sanilac County during the year. In the latter part of the year Elder William H. Kelley visited Manistee. He stayed with Bro. C. W. Conat, also with Brother Horton. Also while here visited Mrs. Ann Eliza-Dee-Young-Denning, who was once the nineteenth wife of Brigham Young; had a good talk with her relative to the latter-day work, her connection with Brigham Young, etc. Brother Kelley also visited James H. Peters, after which he went to Burnham, Pierport, etc., visiting Bro. Lee Cole and Dean Hull, also Mr. Hull's brother, Mr. J. H. Hull, and others, after which Brother Kelley returned to Manistee, preaching four evenings; the congregations being small, and having to pay five dollars each evening for hall rent, etc., he thought it best to move on to other parts.

(To be continued.)

FREMONT DISTRICT.

(Continued from page 359.)

1863.

MISSIONARY WORK—CONTINUED.

Elder Blair was still laboring in this district when this year opened, and during the winter visited Plum Creek, Nephi,

Glenwood, and Manti. At the last named place a branch was organized on the 11th of March with Wheeler Baldwin president and Samuel S. Wilcox clerk.

Elder Blair writes:

On Sunday the 15th inst.¹ I attended the Cutlerite meeting at 11 a. m., and at 2 p. m. in our own meeting proceeded to examine and refute the claims and statements in respect to church affairs made in the Cutlerite meeting, and was greatly blessed of God by the power and light of the Spirit, many believing, and the next day I baptized seven, which with nine I had baptized two days before, and others who had previously united, a strong and effective branch was established.²

A remarkable case of healing came under the administration of Elder Blair while upon this visit to Manti, which we give in his own words:

An English lady, Harriet Weach, not yet in fellowship with us had been prostrated for over a year. Medical treatment failed to relieve her. Assisted by George Redfield and Samuel S. Wilcox, I anointed her with oil, laid hands upon her and prayed according to the ordinance of the Lord's house, and God be praised, she was healed, and I had the pleasure of baptizing her four days afterward. Sister Wilcox was also relieved of a heart disease by the prayer of faith; she had suffered many years.³

Elder Blair also reports his return to Manti shortly after, when he found that thirteen had been baptized during his absence. He then baptized eight, which increased the number of the branch to over forty.

At the semiannual conference held October 2, it was resolved that Mills, Fremont, Page, and Taylor counties be under the presidency of Elder Wheeler Baldwin. This seems to be the first step toward a district organization, and by successive steps it has *grown* until the present, having never had a definite beginning or special organization so far as we have been able to learn.

Later in the same fall (November 7) a special conference

¹ March.

² *Herald*, vol. 37, p. 524.

³ *Herald*, vol. 4, p. 26.

was held at the house of Elijah B. Gaylord for the territory under Elder Wheeler Baldwin's presidency at which Elders William W. Blair, Wheeler Baldwin, Elijah B. Gaylord, William Redfield, Alexander H. Smith, and other officials to the number of twenty-two were present. This was the first conference held in the district.

Going with Brother Joseph (Smith) and company we made the tour of Crescent City, Little Sioux, Biglers Grove, Gallands Grove, Union Grove, Council Bluffs, Plum Hollow, Manti. In all or nearly all of these places President Smith counseled the Saints to fix themselves in permanent, happy homes as best they could and to the extent of their ability. He had made a special point in his first trip to the West the year before for the reason (as we well knew and deplored, and sought to correct), many thought the time to gather into one locality was just at hand and that therefore it was not wise and proper to invest too much expense in real estate. President Smith and his colleagues advised the Saints to secure all the lands they could practicably, and then make thereon convenient, attractive homes and settle down as if to remain a thousand years. But some thought he was inexperienced and not yet well instructed in relation to the gathering of the Saints, and so did not profit by the advice, but others did.—*Memoirs of William W. Blair.*⁴

SUMMARY OF 1863.

This year seems to have been a prosperous and important one for the district. A number had been baptized, one branch organized (Fremont) which by the end of the year had enrolled forty-six members, including one high priest, three seventies, five elders, and one teacher; the district had held its first conference, several ordinations had been performed, and much missionary work done, which gave evidence that the cause of the Reorganization was permanently established in these parts.

THE FREMONT BRANCH (MANTI).

We have previously seen the work of William W. Blair and others at Manti, but it was not until the spring of 1863 that the ingathering of Saints into the Reorganization occurred.

⁴ *Herald*, vol. 37, p. 540.

It had been made known to Elder Blair the year before that many of those then belonging to the Cutler faction would eventually come in, and on his visit there in March he realized its fulfillment.

Samuel S. Wilcox and Wheeler Baldwin were the first to come in, the first having been baptized at Gallands Grove, October 6, 1862, and the latter being received about the same time, presumably on his original baptism. In December William C. Matthews and George Redfield went to Nauvoo where they were baptized by Joseph Smith on the 23d.⁵

These four are all that had united up to the time of the organization of the branch which Elder Blair says was on March 11, 1863. It seems improbable that he would organize a branch with less than six members. We have examined the original record of names written by the secretary at the time and find that the four mentioned above are the only ones that had united until after the date of organization. We have no explanation for this discrepancy and leave the reader to form his own conclusion.

At the organization of this branch, William C. Matthews and George Redfield were ordained elders. Samuel S. Wilcox ordained a priest, and George Reals ordained a teacher. The branch was then organized by choosing Wheeler Baldwin president, Samuel S. Wilcox clerk, George Reals teacher, and named the Fremont Branch. It is probable that Samuel S. Wilcox was also chosen priest, though there is no mention of it.⁶

Three days after (March 14) Elder Blair baptized George Reals, Luena Baldwin, Sarah Wilcox, Sophia A. Reals, Maria Greenwood, Oscar Cutler, Mary M. Cutler, William Reals, and Olive L. Perry; and two days after this, Corodon Tuller,

⁵ These accompanied Elder Charles Derry as far as Nauvoo when he started on his mission to England. See last issue, page 150.—H. C. S.

⁶ Elder Blair in his Memoirs says that he was so chosen.—H. C. S.

Abigail Tuller, Nancy Scranton, Harriet Weach, Olive Taylor, Ann A. Reals, and Edwin E. Reals. Other baptisms occurred later. Elder Blair writes:

While at Fisher's Grove (Manti) on May 6 (1863) I baptized a number of those once prominent Cutlerites, namely—William Redfield and wife, Thaddeus Cutler, sr., and wife, Nicholas Taylor and wife, B. B. Anderson, and Miss Maria Cutler.—*Herald*, vol. 37, p. 539.

At a special conference held near Council Bluffs, June 6, 1864, Elder Wheeler Baldwin bore a strong testimony to the truth of the Reorganization. "The power of the Spirit was with the branch at Manti." (*Ibid.*, p. 540.)

Elder Blair writes in his Memoirs:

When we were at Manti October 23-26 we had large attendance at our services. On Sunday night the 25th, Joseph was expected to preach, but after the opening exercises rose and said: "The Spirit testifies that we ought to hold a prayer and testimony meeting." The presiding elder of the branch so instructed and a most profitable time was had in prayer, song, testimony, and the exercise of the spiritual gifts. After the meeting had been in progress for a season, President Smith rose, his eyes filled with tears, and he said: "I feel like prophesying." He then declared that God had begun a work in that place which would save or condemn many, and said the time was at hand when trials would come upon that people, and that those who accepted the Lord's work and were faithful would be blessed and prospered, and that those who would not would fear and be scattered; and he called on all to beware lest the diverging currents of tribulation sweep them out and dash them upon the rocks of misfortune. Immediately Bro. David H. Smith rose in the Spirit and sang the first two verses of hymn No. 75 in the Saints' Harp,⁷ (he wrote the third verse the next day), which in a poetic way embraces some of the features of the prophecy.—*Herald*, vol. 37, p. 541.⁸

⁷This was the original rendering of these verses, the Saints' Harp not then having been published.

⁸Let us shake off the coals from our garments
 And arise in the strength of the Lord;
 Let us break off the yoke of our bondage
 And be free in the joy of the word.
 For the pebble has dropped in the water
 And the waves circle round with the shock;
 Shall we anchor our barks in the center
 Or drift out and be wrecked on the rock?

At the fall conference of 1863 this branch reported fifty-five members, but in February, 1865, only fifty-one were reported to a local conference at Plum Creek. We can learn but little of its spiritual progress or decline. It was reported several times as being in good condition, and an occasional mention is made in the district records of the spiritual gifts being had there.

From a brief historical sketch in the district record we glean the following:

Pres. Wheeler Baldwin resigned on the 19th of August, 1865, when J. J. Kaster was ordained an elder by Charles Derry, and chosen president. J. M. Tuller was ordained and chosen priest.

Pres. J. J. Kaster resigned on the 4th of January, 1870, when Samuel S. Wilcox was chosen president and J. M. Tuller clerk.

Pres. Samuel S. Wilcox resigned on the 25th of June, 1871, and on the 29th of August James R. Badham was chosen president.

Let us waken our songs in the morning
 And let them at noontide resound;
 Then the evening shall find us rejoicing
 While the law in our hearts will be found.
 For the Lord is remembering Zion
 And bringing her comfort once more.
 Shall we anchor our barks in the center,
 Or drift out and be wrecked on the shore?

Thank the Lord for the plan he has given
 That will render us pure as a child,
 That will change this cold world into heaven
 By his Spirit so holy and mild.
 And the hope of a portion in Zion
 Shall cheer us till trials are o'er,
 Let us anchor our barks in the center,
 And be safe from the rocks on the shore.

—Saints, Hymnal, 280.

Priest J. M. Tuller resigned on the 9th of May, 1872, and Samuel S. Wilcox was chosen to act in that office.

Pres. James R. Badham resigned on the 27th of March, 1873, and Samuel S. Wilcox chosen May, 1873, and W. D. Leadingham chosen priest.

Clerk J. M. Tuller resigned on the 30th of March, 1873, and F. Collins chosen.

Clerk F. Collins resigned October, 1874, and James R. Badham was chosen the 11th of March, 1875.

Teacher F. Collins resigned October, 1874.

Pres. Samuel S. Wilcox resigned on the 8th of August, 1875, and John T. Kinnaman chosen the 21st of August, 1875.

Acting priest, W. D. Leadingham, resigned the 15th of March, 1876, and Russel P. Baldwin was ordained and chosen priest the 16th of April, 1876.

Pres. John T. Kinnaman resigned on the 5th of April, 1876, and Wheeler Baldwin chosen.

Priest Russel P. Baldwin received letter of removal the 19th of November, 1876.

In 1876 Wheeler Baldwin was appointed to visit the different branches in the district, and J. J. Kaster to preside in his absence. Thus the record closes.

In 1869 the branch numbered sixty-four and the next year seventy-two. In 1875 it had declined to fifty-four and the year following to forty-five. This was partly due to the organization of a new branch in 1875 at Shenandoah, three miles distant, to which place a number of the Saints had moved. From the rapid change of officers and the mention of difficulty, in the conference minutes, it is evident that troubles came over the branch which resulted in disaster. In the effort to provide for the settlement of difficulties the district conference in session at Shenandoah, May 26, 1877, passed a resolution declar-

ing the Fremont Branch to be disorganized and the "former" clerk, J. J. Kaster, was authorized to give letters to such members as were in good standing, while the balance were referred to a committee which had been appointed to settle the trouble.

We recall to mind here the prophecy of Pres. Joseph Smith to this branch in 1863 that trials would come upon that people and that those who accepted the Lord's work and were faithful would be blessed and prospered, and that those who would not would fear and be scattered. He warned *all* to "beware lest the diverging currents of tribulation sweep them out and dash them upon the rocks of misfortune."

How true has this been! Fields of corn now grow where the thriving village of Manti once stood; the annual course of the plow has effaced her streets; the spoilers have removed her buildings and her stores, and her people have scattered. The prayers of the righteous no more ascend to heaven from the deserted hills, neither do the songs of Zion echo through the vales. Not far to the westward the Nishnabotna River flows silently through the valley like the great "Father of Waters" by desolated Nauvoo. The Gentile now reaps the fields and eats the fruit of them while Israel is scattered. History has repeated itself here (on a small scale, perhaps,) as it has a hundred times before. Is it not time that Israel should learn the lesson of righteousness from the bitter experiences of the past? But were there none faithful? may be asked. As with Nauvoo so with Manti. A remnant remained faithful to the sacred trust of the gospel, most of whom have passed on to receive their reward; a few remain. Their children live in the regions around and many of whom receive the same blessings as their ancestors, and inherit the result of their prosperity. Not a few live in Shenandoah where as a church they are honored and respected equally with others of different faith.

DISTRICT AFFAIRS.

1864-1869.

In the spring of this year a quarterly conference was held at the house of Elijah B. Gaylord for the "Southwestern District of Iowa." Elder Gaylord reported that he had instructed the Saints in singing as appointed. Conference resolved not to countenance the use of ardent spirits as a beverage in any of the members. (See *Herald*, vol. 5, pp. 171 and 172.)

At this conference it was "resolved that the district of country assigned to the presidency of Wheeler Baldwin be called the Southwest District of Iowa."

Elder Charles Derry writes in the summer of 1865:

I have visited some portions of Brother Baldwin's district and find a good spirit prevailing. Brother Baldwin is relieved from the presidency of the Fremont Branch in order that he may be more at liberty to attend to the demands of the district.—*Herald*, vol. 8, p. 103.

The following is sent us by Elder Charles Derry from his journal:

In 1865 I arrived at Plum Creek from the east on the 29th of May. . . . A Bro. Daniel Fisher came from Missouri, having heard from Elder George Outhouse about the Reorganized Church, to investigate. He bore a strong testimony to the truth of the work as established and taught by Joseph the Martyr, accepted the work under the present Joseph, and I baptized him.

On the 2d of June a conference was held in a grove in Plum Hollow, Charles Derry in the chair. Daniel Fisher was confirmed and ordained an elder. Elder Wheeler Baldwin was placed in charge of the "Southwestern District of Iowa." Sabbath schools were recommended wherever practicable. Elder Jairus M. Putney was called to travel with Elder Derry. The conference resolved to raise means for the spread of the work as requested by President Smith.

In October, 1865, President Smith visited the district and with Elder Derry preached at Plum Hollow, Manti, and other places. A conference was held at the former place on November, the 4th, which Elder Derry attended in company with Elder Putney. James Kemp was ordained an elder at this conference.

About this time a difficulty arose in relation to the work of one John N. Burton. Elder Derry writes:

John N. Burton had been appointed to labor under Elder Wheeler Baldwin, also Samuel Ellis. Burton said he thought I did not have much confidence in him. I told him reports of him were not calculated to inspire confidence, but I should judge him by his works. He was not willing to labor under the direction of any one. When I returned to the Plum Hollow Branch, Sister Greene informed me that Burton's course was having a bad effect. After preaching he would practice phrenology, charging for his manipulations. I talked with him privately, telling him his mission was to preach the gospel and that alone. He promised he would confine himself to that. Father Baldwin protested against the conduct of Burton. I learned afterwards he was preaching free love and using phrenology to enable him to carry out his base designs. He was silenced by me and afterward expelled, Ellis also.⁹

After Burton was expelled he continued preaching his doctrines, usually representing himself as an elder of the Reorganized Church. In this way he visited Palmyra, Nebraska, where he baptized some and organized a branch, and when Elder James Kemp visited the place in 1871, he desired him to recognize him and the branch he had established as being a part of the Reorganized Church. This of course was refused.¹⁰ After this he went into Kansas, carrying on this same work, teaching free love, all things common, practising baptism, and indulging in spirit manifestations of a strange character.

The work of J. N. Burton would not have been noticed were it not that he carried it into the Fremont District. Probably about 1871 Burton came up the Missouri bottoms preaching in the country between Bartlett and Pacific Junction. Here he baptized twenty or more persons, who were given to understand that they were members of the Reorganized Church. When they discovered the true nature of the affair, they felt so humiliated and disgusted that they turned away from all

⁹ Burton after his expulsion preached and baptized in several places and founded what is known in Oklahoma as "The Followers." H. C. S.

¹⁰*Herald*, vol. 47, p. 817.

religion. A few, however, have since united with the Saints.

The evil effects of this man's work are still felt in that region of country, to what extent none can tell. Burton never returned to continue or extend his work.

Returning to the work of the district we find that at a pastorate conference held in Babbit's Hall, Council Bluffs, on March 3, 1866, George McDonald Rush was appointed to labor under the direction of Wheeler Baldwin.

About this time Stephen Post appeared in Plum Hollow advocating the claims of Rigdon. He was met by Elder Derry who replied to him at length. Post misrepresented Joseph and stated that he had defeated him in debate at Nauvoo. He seemed to have accomplished but little there. Simon Dyke, sr., who had previously been overcome by a fit of jealousy, united with the Rigdonites, but afterward returned to the true fold.

In 1866 a branch was organized near Hillsdale and called the "Elm Creek Branch," and in 1868 the Farm Creek Branch was reorganized, both of which will be noticed under their respective names. What else transpired during the years from 1866 to 1869, we have not been able to learn, not having access to the *Saints' Herald* for those years, nor having any district record that dates earlier than 1869.

ELM CREEK BRANCH (TABOR).

1866-1907.

This branch was organized on the 15th day of April, 1866, by Wheeler Baldwin and Elijah B. Gaylord, sr., at the house of Solomon Thomas, near Hillsdale. John Thornton, sr., was ordained an elder and chosen president, and Hugh Thornton ordained and chosen priest of the branch. The latter was also elected clerk. The branch was composed of fifteen members, which was the number reported in 1869.

John Thornton acted as president until his death in 1871, when Solomon Thomas succeeded him.

Hugh Thornton continued as secretary (so far as we can tell) until 1879, when James M. Stubbart was elected to fill his position. During all that time of thirteen years not a line was written in the branch records regarding any business or work done by the branch. Hence our inability to give its early history.

The branch seems not to have prospered to any great extent, as on October 31, 1880, at a meeting held at the house of Solomon Thomas, an effort was made to disorganize it. This failing, a resolution was passed deposing Edmund F. Hyde from the presidency, (how long he had presided is not recorded,) and placing Solomon Thomas in that position.

In July, 1881, at a meeting held in the court-house at Glenwood, an effort was again made to disorganize the branch, but was unsuccessful. A resolution was then passed by a unanimous vote to change the center of the branch from near Hillsdale to the vicinity of Shady Grove, a settlement ten miles south of Glenwood and about the same distance southwest of Hillsdale. Following this the branch took up its headquarters at Walnut Grove Schoolhouse, being two miles west of Shady Grove, where meetings were held until 1887.

Solomon Thomas continued as president until August 19, 1882, when Henry Hershey was elected, and Matthew Stubbart priest and teacher, and Alvin Hershey deacon. The change of location did not make any great change in the branch itself, though no doubt the existence of the branch was perpetuated by it. A few were received by letter, which brought the number in 1883 to thirty-three; these, however, being considerably scattered, but few attended the meetings. Samuel Orton was elected clerk in 1886, James M. Stubbart having moved away from the branch.

About the fall of 1886 the branch purchased a Grange hall

for one hundred dollars, borrowing the money with which to pay for it. This was moved and located near the Shady Grove Schoolhouse, and thus established the headquarters at that place, being one mile north and two miles west of Tabor.

At a business meeting held in this chapel February 22, 1888, Solomon Thomas, former president of the branch, and five of his family were formally expelled for apostasy, they having joined the Whitmerites. Officers were elected as follows: Henry Hershey president, Benjamin Hershey clerk, Emanuel Garret priest, Joseph Goode teacher, and A. E. Hershey deacon.

But little having been paid on the debt of the chapel, the structure was sold in the fall of 1890 and the debt paid off. Meetings were then continued in a schoolhouse close by. A Sunday school was carried on for some time in the chapel, but finally became disorganized.

In 1892 Samuel Orton was elected president, and on May 2 of the next year Charles Goode was elected clerk. About this time a union Sunday school was started at the schoolhouse, in which the Saints took a leading part, so much so that in a short time it became a Saints' Sunday school, and later joined the association. This struggled against adversity for some time, often having no more than four members present, and at one time it was talked of disorganizing, but a dream related at that time by a sister, Rachel Goode, in which she found herself at the school trying to find room for the many children that had come, gave courage to the few faithful ones to continue their efforts. They were not unrewarded either, for one by one additions were made by persons moving into the branch, by baptism, and by children growing up. For several years the dream had its fulfillment, and the schoolhouse was entirely inadequate to supply the need for room. The superintendents have been Carrie Goode, Samuel Orton, Charles Fry, and Charles Goode.

During this time the prosperity of the Sunday school was

shared by the branch. By the entering in of younger members new life and spirit was given to the work and what was once considered a dead issue became a very lively one, and the people around learned that the Saints were there to stay.

The numerical growth has been as follows: In 1890 there were thirty-one, there being no change until 1893 when the number became thirty-eight; by 1895 the number dropped to thirty-six, but the next year reached forty; by 1897 there were fifty-three, there being little variation from that number until 1900 when it became sixty; and in 1901 seventy-four. In 1907 the number was sixty-nine.

In December 1899, Samuel Orton resigned, and Priest Frank Goode was elected president, in which capacity he still acts, having been ordained an elder in October, 1901.

In 1898 the name of the branch was changed from Elm Creek to Tabor, the district having recommended that each branch take the name of the town in or near which it was located.

Not a few of the members have been residents of Bartlett and vicinity, some seven miles from the place of meeting. Other Saints belonging to the Thurman Branch also resided there, and a Sunday school was organized in 1896, which, with the regular appointments for preaching kept up by various brethren under district conference appointment, prepared the way for the organization of a branch which took place November 10, 1901. The organization of the branch there reduced the numerical strength of the Tabor Branch to some extent, though not materially affecting it otherwise, as the Bartlett Saints could seldom meet with the branch.

The signs have followed the Saints in tongues, prophecy, dreams, visions, and healing to a moderate extent, besides the inward workings of the Spirit, as shown by the lives of the Saints in recent years. A very remarkable case of healing, as known in this branch, is here given in full.

TABOR, IOWA, August 23, 1901.

To the Saints and Whomsoever this may Come; Greeting: In the summer of 1892 I was severely afflicted. As I gradually grew worse the doctor said there was no hope for me, and I myself thought I would surely die. I knew it was my duty to be baptized, so Bro. Henry Kemp was sent for and I with my husband was baptized. I felt so much better that I thought I was going to get well, but in a week or two the affliction again came upon me with added severity, until I realized that I was dying. Our friends gathered in and they, too, saw I was gradually passing away. Brother Kemp was again sent for, and after anointing my head with oil in the name of the Lord, he laid his hands upon me and rebuked the affliction and prayed for my relief. In a few minutes I felt the warm blood coursing through my body, which had been almost entirely cold in death, and I found relief so that in about five minutes I got up from my bed, and shortly after ate dinner at the table with my friends, and later joined in songs of praise to my heavenly Father for his goodness to me.

I bear my testimony to all that I know I was immediately healed and though my health has not always been the best since, that affliction of which I was then healed has never returned to trouble me. To God be all the praise.

(Signed) RACHEL GOODE.

The above testimony of my wife is true.

(Signed) FRANK L. GOODE.

We, the undersigned, were present at the healing of Mrs. Rachel Goode as recorded herein, and testify that it is true.

E. GARRETT.

ELDER HENRY KEMP.

MRS. CARRIE GOODE.

MRS. LOUIE ORTON.

This manifestation of God's power strengthened many of the Saints, and was partly the means of causing some who already believed to render obedience to the gospel and enter into and enjoy the rich blessings of God. In the fall of 1902, a meeting of the branch was called to consider the matter of building a house of worship. A committee was appointed to secure subscriptions, and if deemed advisable to build a suitable building. After some labor the committee felt justified in proceeding to build, and a house twenty-six by thirty-six feet was erected upon a half-acre lot donated by Bro. James Dunsdon. The church was open for service in April, 1905, and in October, 1906, was formally dedicated to the service

of the Lord by Elders Heman C. Smith, Henry Kemp, and Charles Fry.

From the committee's report on the day of dedication we quote the following:

We have collected cash on the building to the amount of \$769.13, and on the furnishing to the amount of \$188.59. A half-acre lot valued at \$50 was donated by Bro. and Sr. James Dunsdon, and a stove by Mr. Charles Watkins valued at \$20. Work was donated to an estimated value of \$250. All these amounts have been used in the erection of this house which was opened for worship on April 27, 1905. Thus we find the total cost to have been \$1,277.72, to which has since been added an organ at a cost of \$66.60, bringing the grand total up to \$1,345.32.

A sister's aid society was organized about 1896 and continued active work, and when the time came for building the church it was prepared to give material help, subscribing in all \$272.71.

The present officers (1907) are Frank L. Goode president, Joseph Goode priest, Charles F. Goode teacher, and Mrs. Charles F. Goode clerk.

FARM CREEK BRANCH (HENDERSON).

1868-1907.

This branch was organized April 29, 1868, and was composed of members of the former branch with others who had been baptized since its disorganization. We can not learn how many charter members there were, but in August of the following year Farm Creek reported twenty-seven. The officers were Daniel Hougas president, which office he held continuously until 1904, Joseph Lane and David Brewster priests, Omer Lytle teacher, William Brandon deacon. All these, except the presiding officer, removed from the branch, but when is not known. In 1882 Almon D. Hougas was priest and G. F. Skank teacher. Elder Amazon Badham was president from 1904 to the present (1907). The number of members in 1870 was thirty-six, there being little variation from this number until about 1890, at which time the number was

fifty-one. The next five years showed an increase to sixty-seven, and the next five to eighty-eight. The present enrollment is eighty-four. The officers at present are Amazon Badham president, Thomas A. Hougas priest, G. F. Skank teacher, G. Fred Skank, jr., deacon, Ethel I. Skank secretary and treasurer.

The district reunion was held in this branch several times, which was a means of strengthening the work.

For some time after the organization of the branch, meetings were held in private houses, following which the Farm Creek Schoolhouse became the usual place of meeting. A church building was erected in 1890, size twenty-eight by forty feet, with a vestibule six by eight feet, at a total cost of \$1,725. It was dedicated October 19, 1890, by Joseph F. McDowell. The name of the branch was changed in 1898 to Henderson.

A Sunday school has been carried on for many years and is still maintained under the superintendency of Mrs. Emma Hougas. A Religio was also held for several years, but the scattered condition of the members caused it to lapse. A home class, however, of about thirty members, continues the study of the lessons.

The branch has avoided any disrupting difficulties and the spiritual condition has been and still remains good, the branch maintaining a quiet dignity and manifesting to the world the substantial foundation upon which it is built.

DISTRICT AFFAIRS.

1869-1875.

In this year a district record was begun, opening with the minutes of a quarterly conference held at Manti, May 1. Elijah B. Gaylord was chosen to preside over this conference. Among other business it was "Resolved that we release Bro. David Leeka from the office of district clerk, and that J. R.

Badham be appointed in his place." The minutes were signed by J. R. Badham, clerk, and William Redfield, president.

The next conference was held in Plum Creek Branch August 7. Plum Creek, Fremont, Farm Creek, and Elm Creek branches reporting. Missions were appointed the following: Wheeler Baldwin to visit the branches with Elijah B. Gaylord to assist, also to open new fields of labor; E. Briggs to labor at Bridgeport; G. L. Redfield and James R. Badham to labor between the rivers; W. Leadingham and Myron H. Bond and Moses Gaylord to open a work at Pleasant Grove. Riley W. Briggs was invited to labor in the district until the next conference. The official members present were two high priests, seventeen elders, one seventy, one priest, and two teachers. James R. Badham was appointed historian for the district, and branch presidents requested to transmit to him all spiritual manifestations that would be of interest to the district or the church in general. Each branch was recommended to organize an elders' council. During this conference Thomas and Katherine Nutt were baptized.

At this time regular conferences were held quarterly, the next being at Manti, November 5, at which Thomas Nutt was ordained an elder. The first conference of 1870 was held at Plum Creek, February 5, Robert J. Anthony being ordained an elder at this time.

James R. Badham reported at a conference held at Manti, May 4, 1870, that he had organized a branch at Mill Creek on May 1, with nine members, J. W. Calkins president, W. K. Calkins clerk. The Glenwood Branch was also reorganized on the 24th of April, with E. F. Hyde president, and G. F. Hyde clerk.

On August 14, 1870, the district president, William Redfield, reported the district in a good, flourishing condition. In this year the branches reported as follows: Farm Creek thirty-six members, Thurman fifty-four, Fremont seventy-one, Nephi

twelve, Elm Creek fifteen, Glenwood twenty-seven, Mill Creek twenty-three, a total of two hundred thirty-eight. But little of historical value transpired until the conference of April 29, 1871, when a resolution was passed indorsing the organization of the Hamburg Branch, which had taken place just prior to this conference, the date not being given. In May, 1872, William Leeka was elected clerk in place of James R. Badham.

At the Plum Creek conference of November 9, of this same year, it was resolved that "we, the Fremont District in conference assembled, do hereby tender our approval of the resolution of the General Conference pertaining to the uniting of the Southern Nebraska District with the Fremont District, and are willing to receive them by the consent of their district conference when they shall convene," and William Redfield was authorized to represent the Fremont District at the Southern Nebraska District conference. From the minutes of the Nebraska conference held at Ervin Schoolhouse, in Cass County, November 24, as reported in the *Saints' Herald*, we learn that "the motion of the semiannual conference uniting this district with Fremont District, and also the resolution of Fremont District relative to same, were read and approved." Also the following:

"Resolved that we, the Southern Nebraska District in conference assembled, do hereby accept the invitation of the Fremont District to be annexed to their district and hereby relinquish our district organization."

Thus was added to our district all that part of Nebraska south of the Platte River, containing several branches, viz, Nebraska City with forty-seven members over which Robert C. Elvin presided, and Liberty with twelve members, John Everett acting president, Union with twenty-two members,

W. Johnson president, Nemaha reporting nine members in January, 1874.¹

District President William Redfield having gone on a mission to Utah was released at a conference held at Manti, August 2, 1873, and James Kemp was elected to succeed him.

In harmony with the revelation of March, 1873, the November conference held at Plum Creek on the 1st recommended William Leeka to the Bishop for appointment as Bishop's agent in the Fremont District. Accordingly on the 19th day of November, 1873, he was so appointed by Bishop Rogers and notice was given in the *Herald*.

At the last mentioned conference James Kemp resigned the presidency of the district and William Redfield was elected to succeed.

Sometime during the fall Elders William H. and Edmund L. Kelley entered into a discussion at Hillsdale with Messrs. Daly and Kelley, ministers of the Methodist Episcopal Church. The particulars are not given, except that as a result a Mr. Hitchcock and family united with the church.

On November 7, 1874, the Bishop's agent made his first report as follows: Received \$11, paid out \$10, balance on hand \$1. This report is probably for one year.

(To be continued.)

Wherever men toil with strength of body or strength of mind for that which makes for the best of their kind—that ministry is sacred and holy.—Harold Bell Wright.

¹ The history of these branches is not given here, as we have no record of them. It will no doubt be given in the history of Southern Nebraska District.

CURRENT EVENTS.

April 8. Miss Mary R. Whitcomb, assistant curator of the Historical Department of Iowa, dies in Des Moines, Iowa.

May 23. Malvern Hill Branch is organized at Rosedale, Kansas, by Elder Isaac N. White, assisted by Elders George E. Harrington, Myron H. Bond, and Roderick May.

June 10. Edward Everett Hale, chaplain of United States Senate, dies at his home, Roxbury, Massachusetts.

June 17. The Mississippi Valley Historical Association convened at Saint Louis, Missouri. Its sessions lasted three days.

June 20. Elder Joseph Roberts is ordained a counselor to William Anderson, bishop of Lamoni Stake, at Lamoni, Iowa. Elders William Anderson and Richard J. Lambert officiating.

August 20. Elder Joseph R. Lambert, of the Order of Evangelists, is appointed by President Joseph Smith to take charge of the office of Presiding Patriarch pending further provision.

CONFERENCES.

Victoria, convened at Richmond, Australia, April 10, Elder Cornelius A. Butterworth presiding.

Birmingham, convened at Birmingham, England, April 10, Elder William Ecclestone presiding.

Alabama, convened with Lone Star Branch, Alabama, May 28, Elder James R. Harper presiding.

Western Maine, convened at Stonington, Maine, May 29, Elder Richard Bullard presiding.

Des Moines, convened at Boone, Iowa, June 5, Elder James McKiernan presiding.

Kentucky and Tennessee, convened at Elm Tree, Tennessee, June 5, Elder J. R. McClain presiding.

Eastern Nebraska, June 5, Elder James M. Baker presiding.

Northwestern Kansas, convened at Alexander, Kansas, June 5, Elder John J. Teeters presiding.

Nodaway, convened at Bedison, Missouri, June 5, Elder E. S. Fannon presiding.

Fremont, convened at Henderson, Iowa, June 5, Elder Amazon Badham presiding.

Kewanee, convened at Kewanee, Illinois, Elder David S. Holmes presiding.

Lamoni Stake held at Hiteman, Iowa, June 5, Elder John Smith presiding.

Northern Wisconsin, convened at Searles Prairie, Wisconsin, June 5, Elder W. P. Robinson presiding.

Mobile, convened at Three Rivers, Mississippi, June 5, Elder W. L. Booker presiding.

Florida, convened at Santa Rosa, June 5, Elder William A. West presiding.

Northeastern Illinois, convened at Mission, Illinois, June 5, Elder Francis M. Cooper presiding.

Spring River, convened at Fairland, Oklahoma, June 5, Elder James F. Curtis presiding.

Southern Michigan and Northern Indiana, convened at Coldwater, Michigan, June 12, Elder Samuel Stroh presiding.

Eastern Wales, convened at Cardiff, Wales, June 12, Elder John W. Rushton presiding.

Spokane, convened at Spokane, Washington, June 12, Elder Andrew V. Closson presiding.

London, convened at Saint Thomas, Ontario, June 12, Elder R. C. Longhurst presiding.

Central Illinois, convened at Taylorville, Illinois, June 12, Elder Charles H. Burr presiding.

Gallands Grove, convened at Deloit, Iowa, June 12, Elder J. L. Butterworth presiding.

Southern Missouri, convened at Ava, Missouri, June 25, Elder Grant Burgin presiding.

Montana, convened at Deer Lodge, Montana, Elder Daniel R. Baldwin presiding.

Far West, convened at South Saint Joseph, Missouri, June 26, Elder Samuel H. Simmons presiding.

Minnesota, convened at Clitherall, Minnesota, June 26, Elder John W. Wight presiding.

Eastern Maine, convened at Jonesport, Maine, June 26, Elder Richard Bullard presiding.

North Dakota, convened at Dunseith, North Dakota, July 8, Elder John W. Wight presiding.

Winnipeg District, organized in Treherne, July 10, Elder Robert C. Russell presiding.

Sheffield, convened at Sheffield, England, July 10, Elder John W. Rushton presiding.

Eastern Oklahoma, convened at Haileyville, Oklahoma, July 30.

THE MILLENNIUM OF AMERICAN CITIZENSHIP.

The ideal citizenship, the ideal commonwealth, can not be built by educational laws alone. The millennium of American citizenship will only come when an aroused public conscience has educated the educated.

There must be something more than the education as taught in the schools. The press, the pulpit, and above all, the home, must furnish supplementary education, not of the hand nor of the brain, but of the soul and of the conscience, without which educated brain and hand may be even more dangerous to society than unintelligent ignorance.—Honorable Curtis Guild, Jr., in *American Journal of History*.

NECROLOGY.

Johnson Hay was born September 4, 1879, at Hearne, Texas. He united with the Reorganized Church of Jesus Christ of Latter Day Saints at Hearne, Texas, August 18, 1895, the ordinance of baptism being administered by Elder Emery W. Nunley.

He was ordained a priest at Hearne, Texas, February 4, 1900, by Elder Amos J. Moore; an elder at Cookes Point, Texas, July 27, 1903, by Elder Emery W. Nunley; and a seventy at Independence, Missouri, April 16, 1908, by Elders William H. Kelley and John W. Rushton.

He entered the general missionary field in 1907 and continued in the active ministry until his death, June 16, 1909.

We have known Johnie from his childhood, and can safely say though the church may have had more brilliant and attractive men it had never had a more fearless, faithful or honorable.

Whatever work was committed to him was performed fearlessly yet unobtrusively, and with absolute justice to all as he understood it.

Alexander Hale Smith, son of Joseph Smith the Prophet, and Emma Hale Smith was born June 2, 1838, at Far West, Missouri.

May 25, 1862, he was baptized at Nauvoo, Illinois, into the Reorganized Church of Jesus Christ of Latter Day Saints, by the hand of his brother Joseph.

In September, 1862, he was ordained at Nauvoo, Illinois, to the office of teacher, under the hands of Elders Joseph Smith, Israel L. Rogers, and John Shippy.

April 8, 1863, he was ordained an elder.

April 12, 1866, he was ordained a high priest at Plano,

Illinois, by Elders Joseph Smith and Jason W. Briggs.

In 1873 he was called by revelation to act in the Quorum of Twelve and was ordained at Plano, Illinois, by Elders Jason W. Briggs, Joseph Smith, and William W. Blair.

April 15, 1890, he was ordained president of the Quorum of Twelve, at Lamoni, Iowa, under the hands of Elders Joseph Smith and William W. Blair.

In 1897 he was called to act as a counselor to his brother, President Joseph Smith, and also to act as patriarch and evangelical minister to the church and was set apart to these positions at Lamoni, Iowa, April 12, under the hands of Joseph Smith and others.

In these several offices he officiated until 1902, when he was released from the position of counselor, but continued to act as Presiding Patriarch and evangelical minister, until his death, which occurred at Nauvoo, Illinois, August 12, 1909.

An extensive biography is in course of preparation which will appear in the JOURNAL OF HISTORY soon.

ERRATA.

In the July number in speaking of Bishop Metuaore we erred in saying he "accompanied the missionary in charge, Elder Joseph F. Burton, from the islands to the United States, and was in attendance at the General Conference." He did attend the conference in company with Elder Burton, but Elder Burton preceded him to America several months. Metuaore left the islands alone and joined Elder Burton in California. We thank Elder John W. Peterson for calling attention to this error.

We are also credibly informed that Bishop Metuaore was first baptized in 1873, by Elder Glaud Rodger. If so, the baptism by Elder Thomas W. Smith in 1885 was a rebaptism. The church record does not show the baptism of 1873.

CONTRIBUTORS.

Charles Derry. (See vol. 1, p. 384.)

John J. Cornish. (See vol. 1, p. 510.)

Heman Hale Smith. (See vol. 1, p. 384.)

(We were unable to continue his series of biographies of presiding bishops as his biography of Bishop George A. Blakeslee has not been received. We therefore commence his series of Book of Mormon witnesses, and insert first installment of Biography of Oliver Cowdery.)

Charles Fry. (See vol. 2, p. 383.)

(In former issue a mistake was made in the date of Elder Fry's birth. He was born February 13, 1872.)

A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be amazed that such a thing could ever have been. A day will come when those two immense groups, the United States of America, and the United States of Europe, will be seen placed in the presence of each other, extending the hand of fellowship across the ocean,—exchanging their produce, their commerce, their industries, their arts, their genius,—clearing the earth, peopling the desert, improving creation under the eye of the Creator, and uniting, for the good of all, those two irresistible and infinite powers, the fraternity of men and the power of God.—Victor Hugo.

INDEX

- A Great Love, 69.
American's Oath of Abjuration in 1763, 379.
Anglo-Jewish Association, 233.
Answered Prayers, 184.
Autobiography of Charles Derry, 15, 149, 300, 442.
Biographical Sketch of Thomas Dobson, 214.
Biography of James Caffall, 387.
Brief Glimpses into a Century of the Past, 29, 173.
Causes of the Troubles in Jackson County, Missouri, in 1833, 267.
Church Chronology, 113, 242, 368.
Contributors, 128, 256, 383, 511.
Cowdery, Oliver, 463.
Current Events, 126, 371, 506.
Dawn, 95.
Early Settlement of Garden Grove, 102.
Education, 259.
Former Things, The, 359.
General Conference, The 360.
God Give Us Men, 266.
Idaho Scimitar, The, 384.
JOURNAL OF HISTORY, The, 384.
Kirtland Bank, 399.
Kirtland Temple, The, 410.
Life and Death, 148.
Lincoln on Temperance, 370.
Lincoln's Fairness, 280.
Local Historians, 42, 191, 330, 472.
Miller, George, 225.
Miracle of the Press, The, 264.
Missouri Troubles, 429.
Necrology, 380, 509.
Old Man's Blessing, The, 366.
Proper and Improper Use of History, 78.
Protest Against an Increase of Battleships, 363.
Rogers, Israel L., 319.
Settlement at Mount Pisgah, Iowa, 185.
Spalding Romance, The, 89.
Stockbridge Indians, 131, 281.
Succession in the Presidency, 3.
The Historian, 318.
True Prayer Never Slips, 41.
Vote to Prosecute Nonchurch Goers in 1644, 329.
Whitney, Newel K., 70.

INDEX TO ILLUSTRATIONS.

- Caffall, James, 398.
Dobson, Thomas, 214.
Kirtland Bank Notes, 404, 406.
Kirtland Temple, 412.