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HEMAN C. SMITH, EDITOR

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THE NAUVOO CHARTER

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SAMUEL A. BURGESS.

In studying the charter of the city of Nauvoo, as set forth at page 468 in volume 2 of the Church History (Laws of Illinois 1840-41, page 56), there are a few points which may strike

the student of to-day as peculiar. One is the provision for the militia in section twenty-five, and another is the municipal courts as provided for in section seventeen, especially the last sentence thereof. "The municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the city council." The other provisions of the charter are quite usual, and can be found in many other city charters.

The charter of Nauvoo was procured through the efforts of Doctor John C. Bennett and others from the legislature of 1840. It is copied very closely after that of Springfield, Illinois, and also that of Quincy, Illinois, but differs from both in these two particulars.

Now before these features are taken up in particular, we should first consider the conditions surrounding at the time. We are so prone to look at things with the eyes of to-day, failing to realize how very dissimilar conditions may have been at some other time. Missouri was not admitted to the Union until 1818; Illinois was first organized as a State about 1809 and admitted in 1814; Iowa was first organized as a separate Territory in 1838 and was not admitted as a State until 1845. A large number of Indians still remained in western Missouri, and the land beyond was in almost its primitive state and unorganized. Missouri was divided into but few counties at the time the settlement of the Saints was made at Independence. Clay County included everything north and west of its present southeast corner, that is the present eastern boundary continued to the north line of the State and everything west of that to the western boundary of the State. Other counties in the western part of the State were very much larger than they are at present. This is of interest when we consider the revelations concerning gathering in the regions round about, as Missouri was scarcely divided into one fourth as many counties

then as now, and most of the smaller divisions were along the Mississippi River.

Iowa was still largely wild land. Much of it was first broken to the plow thirty years after the time of the granting of the Nauvoo charter. The Church History records a visit by Chief Keokuk and others to Nauvoo, and there were many Indians in that immediate vicinity on the Iowa side of the river.

But, so far as that is concerned, Chicago was vacated because of the Indians in August, 1812 and was not again inhabited until 1816. By the treaty of Saint Louis, August 24, 1816, a return was made to that town and an area twenty miles square was exempted from the Indians. Cook County in 1831 included what is now Cook, Will, McHenry and Lake counties. Although in 1831 Chicago was the capital of Illinois, the city itself was surrounded by Indian land. By the treaty of September 26, 1833, the Indian lands in the immediate vicinity were first thrown open for settlement. The city was incorporated in that year, but it is doubtful if it held as many as one hundred and fifty inhabitants and if there were as many as three hundred and fifty white men in the vicinity. But by 1835 the limits had been enlarged from three eighths of a square mile, which they were in 1833, to two and four-tenths square miles, and the population had grown to over three thousand. In 1837 the limits were extended to include ten miles square. The city was under the military protection of the United States soldiers at Fort Dearborn during all of this period.

Nauvoo was a late settlement, but was unquestionably the largest city in Illinois in the early forties. Saint Louis was a small city, a trading post, but in 1840 was probably the largest city in the Mississippi Valley. The population of all of Illinois in 1840 was less than half a million and that despite the very rapid growth during the thirties. As set forth in the *Saints' Herald* of July 3, 1912, page 634, speaking concerning Illinois

as late as February 6, 1849: "In those early years the country was so thinly populated that all things worked to disadvantage." It is only when we consider these conditions, that we are able to appreciate the necessity for an active militia.

The statutes of the State at the time provided for independent military companies, and Nauvoo was at this time a frontier post as well as the largest city in Illinois, and as such would require military protection. It was much more common and necessary for men to carry arms then than it is now, as conditions were so radically different, as to make it difficult for us to appreciate at this time. The military organization appears surprising to-day, because of the number of officers of high rank that it required, since the State of Missouri has now only one brigadier general and no major general. While we find in the Nauvoo Legion both a major general and brigadier generals.

There were some extra privileges granted the Nauvoo Legion, but nothing specially remarkable. Its organization was made under the law of that time. It was part of the state militia and could be called upon by the governor for public defense and for the execution of the laws of the State or of the United States. Its officers were commissioned by the governor of the State. The charter governing its organization was granted by the State Legislature and approved by the governor. Of necessity, one city differs from another in organization and one has often greater privileges in some particulars than others. The charter of New Orleans of 1836 provides that its militia may be called out on order of the mayor in case of conflagration or other public exigencies. There were in Illinois at this time, other independent military organizations, which were made part of the state militia by act of the legislature, but still maintained their independent organization. For example, the Carthage Greys are stated to be an independent company, remarkably well equipped. And there were

other major generals in Illinois as well as in the Missouri Militia.

In the Governor's Letter Books, 1853, by Green and Thompson xcii, xciii, the editors comment upon the unique power of the Nauvoo Legion, in that it was an independent organization, and was authorized to assist the mayor of Nauvoo in executing the city ordinances. But we find that the charter of Quincy, provided that the mayor may call out the militia in case of riot or to enforce any law or ordinance. (Laws of Illinois, 1839-40, page 116. Charter of Quincy VI, 2.) The charter of Springfield made a similar provision, that the mayor may call out the militia in case of riot, or to carry into effect any law or ordinance, with five dollars fine for failure to assist. (Laws of Illinois, 1840, page 11. Charter of Springfield VI, 4), and there were similar provisions at that time in the charter of that and other States.

In ancient times the cities were the states, since the people of the country had to flee within the walls for protection in time of invasion, and of course such instances can hardly be cited in a case of this kind. Also in the Middle Ages the cities were the active exponents of greater liberty and more independent government, and several of the large cities had independent government, subject only to the emperor, and then for military purposes. In fact, even to-day many European cities have all powers not expressly limited.

In this country, however, such is not the case and a city is now uniformly held to be subject to state laws; its powers are those expressly granted; city ordinances are secondary to the statutes of the state, and if there is conflict, the ordinances give way. The city is in one way a township government; that is, a division of the government of the state; but in another sense the municipality has many duties to perform, differing from those ordinarily assumed by the state. Thus we find

some of the largest cities, like New York, with a debt greater than most States, and approaching that of a national debt. In Illinois in the forties with the transportation of the time, and difficulty of communication, there was to a certain extent a necessity that a frontier city should have certain independent and special privileges, but of course secondary to the state government and that of the nation, whenever either of these attempted to act.

HABEAS CORPUS

“The mayor shall have exclusive jurisdiction in all cases arising under the ordinances of the corporation, and shall issue such process as may be necessary to carry said ordinances into execution and effect; appeals may be had from any decision or judgment of said mayor or aldermen, arising under the city ordinances, to the municipal court, under such regulations as may be presented by ordinance; which court shall be composed of the mayor as chief justice, and the alderman as associate justices, and from the final judgment of the municipal court, to the circuit court of Hancock County, in the same manner as appeals are taken from judgments of justices of the peace; provided, that the parties litigant shall have a right to a trial by a jury of twelve men, in all cases before the municipal court. *The municipal court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council.*” (Section 17, Nauvoo Charter, vol. 1, p. 468, Church History.)

Now the habeas corpus is a high prerogative writ and handed down to us through the law of England. It is in fact, a growth upon the laws of England as a means by which a prisoner may come before a proper court and have inquiry made as to the reason for his imprisonment. It is not the purpose of the writ, that a full trial of innocence or guilt should be had, but only inquiry should be made to learn, if there is a prima

facie reason for holding the prisoner, or if there is a competent writ. If there is such a competent writ, or a person is held to such a trial, he must be remanded to custody to await such trial. It was a power exercised always by the king's bench, though it was also exercised in cases coming before them by the courts of chancery, exchequer and common pleas. As time passed, it came to be recognized more and more as a valuable writ for a prompt determination of the immediate question of the justice or injustice of imprisonment.

In this country, we will note that by the charter granted the city of Chicago in 1837, a municipal court was provided for and the judge of the said court had, or was given, the power and was required to perform all the judicial duties appertaining to the office of judge of the circuit court of the State. This was approved July 21, 1837. The writ of habeas corpus was triable before the Supreme Court or Circuit Court, or a judge thereof, and a master in chancery could then and still can, issue the writ of habeas corpus, whenever the judge of the circuit court is not within the county. This provision of the charter of Chicago was repealed in 1839, but a similar provision is to be found in the charter of Alton in Madison County in the same State. By the acts of 1837, page 17, the municipal court of Alton had concurrent or equal jurisdiction with the Circuit Court of Madison County in all civil matters arising within said Madison County and exclusive jurisdiction in all criminal matters arising within the corporate bounds of said city, except matters that are cognizable before a justice of the peace. Within recent years, in 1905, a new municipal court has been organized for the city of Chicago by act of the State Legislature. In these instances the writ of habeas corpus is not specifically granted, but is implied in the powers conferred.

Exclusive jurisdiction of the city ordinances is almost a universal provision of city charters, with a right of appeal, however, to the circuit or district court as the case may be.

In the State of New York there is also a municipal court, but in that case it is neither a court of record nor of equity. Municipal courts are also to be found within the last forty years in various others of the cities of that State, and in them the recorder or some other officer has the right of issuing the writ of habeas corpus.

In fact, the writ of habeas corpus as a high prerogative writ, is granted with considerable liberality in this country. It is universally within the jurisdiction of appellate courts, and the judges thereof, also of courts of record, such as circuit or district courts.

In the States as follows, in addition to the appellate, circuit, or district court the courts designated have the jurisdiction of the writ of habeas corpus:

Alabama, the court of the county (except in case of felony), or the probate judge.

In California, every court of record.

In Colorado, the county judge, unless a term of district or supreme court, within thirty days.

In Georgia, a judge of the city court.

In Kansas, the probate court has equal power with the district and supreme court. (Both in the issuing and hearing of the writ.)

In Kentucky, if no court of chancery is at the time in the county then a police judge of any city or town, or judge of the county court has jurisdiction (except when a prisoner is held for the district court), and the justice of the peace in the absence of all judges set forth above.

In Maryland, the supreme court of the city of Baltimore, the court of common pleas of the said city, the circuit court of the said city, and the Baltimore city court, and the judges of the said courts have the right to hear and issue the writ.

In Massachusetts, the judge of common pleas or probate, or two justices formerly issued the writ, returnable, however,

before the supreme judicatory court but now it may be issued by a police, district or municipal court, or the judge thereof, or a justice of the peace, if none of the superior courts are within five miles.

In Mississippi every judge in the State has a right to issue and try the writ of habeas corpus.

In Missouri, the Saint Louis court of criminal correction may, but not if it is a case of murder.

In New York, the county judges and the city judges of Brooklyn may, but not if the prisoner is being held for another court, and only in case no other person authorized is in the county to grant. The city recorder of any city may. The court over and terminer has exclusive jurisdiction, if the prisoner is in jail awaiting trial, but not after sentence, and can not act at all in case of extradition. Children can only be brought before the supreme court and not even a judge thereof.

In Oklahoma, any court of record or the judge thereof.

In Texas, the county court or judge.

In Virginia, the corporation or county courts and the judge thereof.

In Washington, every judge in the State.

In Wisconsin, the county judge.

We have set these forth somewhat at length, in order that it may be clearly seen that if the municipal court of Nauvoo were granted full powers to try all cases of the writ of habeas corpus, it would not be exceptionable, as many city courts have that power. Further, the legislature has power to create courts and define their powers. The charter granting the powers to the municipal court of Nauvoo was passed by the legislature and approved by the governor. Of course the charter would be subject to revocation or repeal by the State Legislature, and this was done in 1845. But until repealed it was of full force and effect.

But when we come to examine the charter closely, we perceive that power was not granted the municipal court in every case, but only to try by writ of habeas corpus in cases arising under the ordinances of the city council. The connecting link was made by an ordinance, which provided that no person could be arrested and taken from the city without the consent of the city council or municipal court. Even such an ordinance would not be extraordinary, considering the conditions and efforts that were made to kidnap or take people from that city without reason. In other words, such an ordinance might be effective in many cases, but would be totally ineffective if any court of record of the State of Illinois should issue a warrant for the arrest of any person within the city of Nauvoo, and of course it could not apply in the case of requisition by the governor of the State for the extradition of any person. The ordinance would be effective in ordinary cases, but would be inferior to the jurisdiction of the State.

EXTRADITION

The circumstances must also be considered. One man in particular, Joseph Smith, had been arrested repeatedly and repeatedly acquitted and released. He had been released by Stephen A. Douglas, acting as circuit judge; he had been released by Judge Pope of the United States court. Yet repeated attempts were made in similar actions to rearrest and kidnap him. At the present time the courts having jurisdiction in case of extradition to examine into the writ are quite well known, but at that time the Supreme Court of the United States had not passed upon the question, so we find so able a man as Judge Douglas in doubt as to his powers, as to how far he could justly go.

The provision of the Federal Constitution is: "A person charged in any State with treason, felony, or other crime, who shall flee from justice and be found in any other State shall, on

demand of the executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime." (United States Constitution, article 4, paragraph 2.) But he must be *charged* with crime in the form of an indictment, information or other accusation, and he must also be a *fugitive* from justice. He must have actually been in the demanding State at the time of the commission of the offense and afterwards have withdrawn from the jurisdiction. Constructive presence is not sufficient. Even if he stands in one State and shoots a man in another, he is not a fugitive from justice from the State in which the man is shot.

It is now agreed that either a federal or State court may examine by writ of habeas corpus any warrant of extradition issued by the governor, but it should be clear there was error by the executive before setting the prisoner free. On examination by writ of habeas corpus the court will not determine guilt, but only if crime has been sufficiently charged. They must also determine if he is in fact a fugitive from justice, and the regularity of the commitment papers. If a man is found in the State since the crime and has then left, it does not make him a fugitive from justice. He must have been in the demanding State *at the time* the crime was committed, and the requisition must show on its face the offense. In the case of the commitment of Joseph Smith, as set forth on page 660 of volume 2 of Church History, the writ is evidently seriously defective and most of the grounds taken on behalf of Joseph Smith were well taken. Crime was not sufficiently charged nor was he a fugitive from justice.

The introduction to the Governor's Letter Book, page LXXX, states:

Doctor John C. Bennett, who had joined their ranks soon after their entry into Illinois, was instrumental in getting through the legislature, in 1840, a charter for the city of Nauvoo. Against its passage there was not a dissenting vote. Neither party wished to gain the ill-will of the prophet and his people by opposing it; both parties hoped to gain

their support by favoring it. In the struggle soon to come the charter, together with the privileges granted to the Nauvoo Legion, furnished a contention upon which the opposition could unite. Among other privileges the charter granted the municipal court of Nauvoo the right to hear habeas corpus proceedings in all cases arising under the city ordinances.

In February, 1841, Doctor Bennett was elected mayor of Nauvoo, Smith and Rigdon, high dignitaries in the church, being content with offices among the councilors. In a short time the administrative machinery was busy and Nauvoo began a growth, which up to that time was unparalleled in the West. From a small village of huts, the place was soon transformed into a city. Houses sprang up everywhere, public buildings were begun on a magnificent scale, and the people had every reason to believe that they had reached the "land of milk and honey" promised to them by the prophet.

Hardly had Smith become settled in his new home before he found himself in trouble. The authorities of Missouri were not yet through with him. In 1841, Governor Boggs of Missouri made a requisition upon Governor Carlin for the arrest of Smith as a fugitive, but it seems that the warrant could not be served at the time. Afterward Smith was arrested in accordance with the requisition but secured his discharge on habeas corpus proceedings before Judge Stephen A. Douglas.

On May 6, 1842, an attempt was made to assassinate Governor Boggs while sitting in his home at Independence. The wounded man was convinced that Joseph Smith was the instigator of the deed and proceeded to have him indicted as an accessory to the crime. A new requisition was made upon the governor of Illinois for the arrest and handing over of the accused. Pretending to possess power to release prisoners on a writ of habeas corpus, no matter what the crime, the municipal court of Nauvoo gave Smith his freedom. The non-Mormon population stood amazed at the audacity of the Nauvoo authorities, for the whole matter presented the spectacle of a State within a State.

Smith himself knew that his liberty and probably his life were in jeopardy, should he go outside of Nauvoo, and so kept in hiding; but to continue this way of living was manifestly impossible. Therefore he determined to have the matter settled before a tribunal whose authority would be unquestioned. He surrendered himself and was taken immediately before Judge Pope of the United States District Court, at Springfield, in December, 1842, on a writ of habeas corpus. The outcome of the trial was that the prisoner was discharged on the broad principle that he was not a "fugitive from justice."

About this time an event occurred that augured badly for the Mormons. Despite the intimacy that had once existed between the prophet of the Saints and the first mayor of Nauvoo, in 1842, they became estranged over the subject of spiritual-wifeism, which at this time was being discussed at Nauvoo. Bennett found the Whig press open to him for the purpose of exposing the practices of the leaders of the church.

The whole affair has at this day the appearance of a mere political controversy, the *Sangamon Journal* taking one side and the *State Register* the other. Bennett traveled up and down the State making inflammatory speeches against his late benefactors. The affair attracted more attention than its importance warranted. Bennett's profligate life and character ought, in a great measure, to have detracted from the influence his charges would otherwise have had. As it was, the minds of a great many were unusually receptive and the scandalous accusations were believed in their entirety in many quarters. No doubt Bennett's main purpose was to incite the governor of Missouri to make another request for Smith's arrest on the old charge of being an accessory to the attempted assassination of Governor Boggs.¹ While this charge seems never to have been revived, another one still older was brought forward.

The decision of the federal court convinced the authorities of Missouri that Smith could never be secured by charging him with a crime committed in Missouri at a time when the accused was in another State. Accordingly they trumped up an old charge of treason, supposed to have been committed five or six years before. An indictment was found against Smith, June 5, 1843. Almost at once a requisition was made upon Governor Ford for the arrest and delivery of the Prophet to a special agent sent for the purpose of taking him to Missouri. The warrant was issued without delay and the prophet was arrested in Lee County, where he was visiting relatives, and turned over to the agent. Immediately Smith had the agent arrested for false imprisonment. As the agent was unable to give bond, he was held by the sheriff of Lee County as a prisoner. Thus we have the curious spectacle of Smith being in the custody of an officer, who in turn was in the custody of the sheriff.

The parties in custody agreed to sue out writs of habeas corpus, returnable to the nearest competent tribunal in the district in which Quincy was situated, in order that the exact status of each might be determined. While on their way to Quincy they were met by a party of Mormons who escorted them to Nauvoo, where Smith was released on habeas corpus proceedings before his own court.

An occurrence which had a tendency to inflame the Whigs still more against the Mormons grew out of this trial. It so happened that a congressional campaign was on in the district in which Nauvoo was located. Both candidates, Cyrus Walker and Joseph P. Hoge, were in Nauvoo when Smith arrived. Walker acted as counsel for the Prophet before the municipal court, and after a long speech succeeded in securing his release. Although both candidates had given favorable opinions on the court's jurisdiction in the case, Mr. Walker, the Whig candidate,

¹Porter Rockwell was arrested for this crime, at Independence, Missouri, held to await the action of the grand jury, but no indictment was ever found on this count.—EDITOR.

had every reason to expect the Mormon vote in the approaching election. In this expectation he was to be disappointed. A few days before the election, Hyrum Smith, the patriarch of the church, had a vision in which the Mormons were directed to cast their votes for the Democratic candidate, Mr. Hoge, which they did with the exception of Joseph Smith and one or two others.

The above is cited to be read in connection with volume 2, Church History, pp. 472-659.

We may, however, make the comment, that the "curious spectacle of Smith being in the custody of an officer who in turn was in custody of the sheriff" is entirely in harmony with the law of that time. (Chapter 65, par. 17, p. 1232 of the Statutes of Illinois. "Habeas corpus proceedings in case of emergency," par. 17.)

Whenever it shall appear by the complaint, or by affidavit, that any one is illegally held in custody or restraint, and that there is good reason to believe that such person will be taken out of the jurisdiction of the court or judge before whom the application for a writ of habeas corpus is made, or will suffer some irreparable injury before compliance can be enforced, such court or judge may cause the writ to be directed to the sheriff, or other proper officer, commanding him to take the prisoner thus held in custody or restraint, and forthwith bring him before the court or judge, to be dealt with according to law. *The court or judge may also, if the same is deemed necessary, insert in the writ a command and apprehension for the person charged with the legal restraint.* The officer shall execute the writ by bringing the person therein named before the court or judge, and the like return and proceedings shall be required and had as in other writs or habeas corpus.

There is another point of considerable interest. The Letter Book before cited, pages 94, 95, contains a letter from Thomas Ford to Mason Brayman, Esq., directing him to proceed to Hancock County and make an investigation. This letter shows the governor rather strongly disposed to find favorably to the requisition from Missouri, but six weeks later, on August 14, 1843, writing to his Excellency Thomas Reynolds, governor of the State of Missouri, he wrote as follows:

EXECUTIVE DEPARTMENT

SPRINGFIELD, ILLINOIS, August 14, 1843.

To His Excellency, Thomas Reynolds,
Governor of the State of Missouri.

Sir: On the 26th day of July last I had the honor to inform you by letter that after full consideration I have come to the conclusion to decline ordering out a detachment of militia to assist in retaking Joseph Smith, jr., who was said to have escaped from the custody of the Missouri agent and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found at a special term of the Davis circuit court, Missouri, held the fifth of June last, against Smith for treason. Upon this indictment the governor of Missouri issued a requisition to the governor of this State demanding the arrest and delivery of Smith. A writ was thereupon duly issued by me for the apprehension and delivery of Smith as demanded. This writ was put into the hands of an officer of this State to be executed. The officer to whom it was directed immediately arrested Smith and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me as having been fully executed.

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the municipal court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject, contained in a report of Mr. Brayman, Esq., a special agent, appointed by myself, to investigate and collect facts, in relation to the whole matter.

The undisputed facts of the case are that Smith was arrested near Dixon, in Lee County; he was immediately delivered over to Mr. Reynolds; Smith immediately brought an action against Mr. Reynolds for false imprisonment, and had him to bail in the sum of four hundred dollars. Mr. Reynolds being in a strange country, and unable to give bail, was taken by sheriff of Lee County and held as a prisoner; whilst Reynolds held Smith as his prisoner. The parties finally concluded to get out writs of habeas corpus and try the legality of the imprisonment in each case. The writs were accordingly issued, returnable before the nearest judicial tribunal in the circuit in which Quincy is situated, and thereupon all parties proceeded in the direction of Quincy. Smith being in the custody of Mr. Reynolds and Mr. Reynolds himself being in the custody of the sheriff of Lee County. On the road during their progress they were met by parties of the citizens of Nauvoo; some, or most, of whom are said to have been members of the Nauvoo Legion; though there is no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array—nor was there any actual force used; though Mr. Reynolds testified that he felt under constraint: and that Smith,

soon after meeting the first parties of Mormons, enlarged himself from his custody. Mr. Reynolds also testifies (and there can be no doubt of the fact) that he was taken to Nauvoo against his will. But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the sheriff of Lee County, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the sheriff has not been obtained, though there is evidence on the other side to show that the sheriff of Lee County voluntarily carried Mr. Reynolds to the city of Nauvoo, without any coercion [sic] on the part of anyone.

After arriving at Nauvoo a writ of habeas corpus was issued by the municipal court of that city, and Mr. Reynolds was compelled by authority of the court to produce Mr. Smith before that tribunal. After hearing the case the court discharged Smith from arrest.

There is much other evidence submitted, but the foregoing is the material part of it to be considered on the present occasion [8].

Now, sir, I might safely rest my refusal to order a detachment of militia to assist in retaking Smith upon the ground that the laws of this State have been fully executed in the matter. A writ has been issued for his apprehension; Smith was apprehended; and was duly delivered by the officer of the State to the agent of the State of Missouri appointed to receive him. No process officer or authority of this State has been resisted or interfered with—I have fully executed the duty which the law imposed on me, and have not been resisted, either in the writ issued for the arrest of Smith or in the person of the officer appointed to apprehend him. If there has been any resistance to any one it has been to the officer of Missouri, after Smith came to his custody, and after everything had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of militia arises out of the militia laws of this State; the forty-third section of which is as follows:

“Whenever it may be necessary to call into actual service any part of the militia of this State on a requisition of the executive of the United States, or an actual or threatened invasion of this State, or any of the neighboring States or Territories of the United States, the commander in chief shall forthwith demand from each division a detachment in proportion to the strength thereof; except as hereinafter excepted; which order shall be delivered by a special messenger to the several commandants of divisions, specifying the number demanded from each division; the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the United States, to indorse the same on such orders; Provided that whenever the safety of any of the frontier settlements in this State shall, in the opinion of the governor, require it, he may exempt the militia in such settlements from being called into service and make such further provision for their defense as the necessity of the case may require; which exception shall be expressed in his orders to commandants of the divisions, who, to-

gether with the commandments of brigades, regiments, battalions and companies, shall govern themselves accordingly; and provided, also, that such militiamen may be required to serve as spies on their own frontiers; and that on actual invasion, or *any extreme emergency* the commander in chief, commandants of divisions, brigades, battalions and companies, may call on the whole or any part of the militia under their respective commands, as the nature of the case may require, who shall continue in service, if necessary, until the militia can be regularly called out.

The governor has no other authority in calling out the militia, than that which is contained in this section. By which it appears that there must be either a requisition from the president an actual or threatened invasion, or some emergency to warrant the governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the president; there has been no actual or threatened invasion of the State; nor is this such an extreme emergency as is contemplated by the law. If we allow that force was exhibited and threatened to compel your agent to carry his prisoner before the municipal court of Nauvoo; that the court then took cognizance of the cause without jurisdiction, and against the consent of your agent, it would amount, at most, to a riot, and to a resistance of authority in a single case, and that under color of law and legal process. To constitute an extreme emergency, so as to justify a call for the militia, there ought in my opinion, to be something more than a mere illegal act; something more than a design to resist the law in a single instance. The design ought to be general, as in treason, rebellion, or insurrection, in which cases an universality of design is essential to constitute the offense. If a person resist a constable or a sheriff or other officer charged with the execution of process, with an intention to resist the law in that particular instance, such an act is a misdemeanor at most; is indictable as such and may be met by the posse comitatus [sic]. But something more than a mere misdemeanor must have been contemplated by the law. It would seem to me that it could never have been intended that the governor should call out the militia in every case where a constable or sheriff may be resisted; and even in a case of riotous resistance it would not be an extreme emergency without some military array—some warlike show, or some threatened resistance to the government itself? In this case there has been no warlike array in the proceedings of Smith and his friends; no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process, and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the sheriff by virtue of that process, until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet he was taken by lawful process, by an authorized officer, who acted, so far as I

have any evidence, freely and voluntarily in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the militia, according to the provisions of law in this State.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the militia. To my own mind they are entirely satisfactory, and I hope they will meet with the approval of your excellency and the people of Missouri.

I have the honor to be Your Excellency's most obedient servant,
(Signed) THOMAS FORD.

The note above at [8] is as follows:

Heretofore the facts in the case of the release of Smith have not been fully known. Ford himself, in his History of Illinois, page 315, says that when the agent started for Missouri with Smith, a party of Mormons met them and compelled the officer and his prisoner to go to Nauvoo. Nothing whatever is said about the sheriff of Lee County having the officer from Missouri in custody.

It should be noted that the above is the original letter taken from the Governor's Letter Book. The editors in the introduction make the comment that Ford's History of Illinois errs in two scores. First. That many of the characterizations of public men are overdrawn. Secondly. That he did not have his data at hand and so was compelled to rely upon his memory which oftentimes failed him. (Page cxii.) It also points out that Governor Ford was a lawyer, having been admitted to the bar in 1831, and had been a judge of the Supreme Court. (Pp. xxxiii-xxxv.)

Now it will be noticed that in Ford's letter, he does not take a radical view in regard to the powers of the municipal court, but rather asserts that their action was taken *under form of law*.

We are not attempting to analyze the whole subject in this one article, as it would hardly be profitable to go over the accusation and the answer made by Joseph Smith, as to its legal correctness. It should be sufficient for the present to point out the fact that the writ under which he was attempted to be taken prisoner, was wholly without merit from a legal

standpoint. Nor shall we attempt to discuss at length the matter of the destruction of the *Nauvoo Expositor*. The constitution of Illinois at that time granted liberty of speech and press, subject, however, to legal responsibility for what was said or printed. The criminal law as set forth in the Revised Law of Illinois, 1832-33, page 197, section 120, declared to be a criminal libel, "any malicious defamation expressed by printing, and tending to impeach the honesty, integrity, virtue or reputation of one who is alive, and thereby expose him or her to bitter hatred, contempt or ridicule." The penalty was a fine not exceeding five hundred dollars or not to exceed one year's imprisonment.

The municipal council had the right to declare nuisances, and abate them, but as this term has usually been defined, it concerns rather matters inimical to health than such provocations. It would seem, that under the State law, steps should have been ultimately possible to have prevented continued criminal libel. But as we consider it a misdemeanor, the municipal court could have taken jurisdiction and have inflicted repeated fines. The question is one in equity, and it may be that by a proper and legal procedure the circuit court could have abated it, and certainly an injunction could have been procured. However, the action in destroying the plant rightfully or wrongfully, would not be treason or anything more than a misdemeanor. Whatever we may now resolve, we must remember that conditions then were different. Many people were only too ready to believe what might be said or written by way of defamation no matter how unjustifiable, and the result shows that they were ready to take life, so high were the passions of some stirred. A man may be excused many things in trying to preserve his own life.

We have been unable with considerable research, to find anything to substantiate and sustain the accusations made in the *Nauvoo Expositor*, and are not willing to accept its un-

ported statement. The effect of its statements on the public mind was the grave issue, as it tended to arouse men even to the taking of life, and that fact as much if not more than its truthfulness is the issue from both a legal and moral standpoint.

In conclusion, considering in a general way the cases of which we have definite record, in which the municipal court issued and tried a case under the writ of habeas corpus, it can readily be seen how the matter appeared to the two parties at the time. On one hand, the fact that nearly all the citizens of Nauvoo were Latter Day Saints, and hence as a matter of course could elect their own officers in the municipality and did so, (as men have almost invariably done under similar circumstances, where they have had the right of suffrage), was the cause of serious objection on the part of those who differed from them or wanted a different conclusion in any matter before the municipal court or the city council. The fact of this action by the municipal court would at once give rise to adverse comments, especially in the face of work being done by John C. Bennett to stir up trouble, and the very serious charges set forth in the Nauvoo *Expositor*. It will be seen what others think of these charges in the light of calm reason in these later years when we read the editorial the Governor's Letter Book quoted above. But at that time no doubt many people took them at face value and really believed an effort was being made by the municipal court to protect fugitives from justice.

The instances cited in the *Expositor*, such as a man who had taken money from the United States Treasury at Washington being released by the municipal court, appear ridiculous, if true. It appears ridiculous that the federal officers did not take the action easily within their power if such a thing as this had been generally attempted. Everything we can gather shows the somewhat isolated condition of Nauvoo, even the fact

that when Joseph Smith was arrested he was taken before a master in chancery and bound over to "appear before the nearest court having jurisdiction of the writ of habeas corpus." The very wording of this writ is peculiar, if it was the understanding of the master that only the circuit and supreme court or judges thereof had such jurisdiction. However, after a bona fide effort to find a circuit judge it seems that practically all concerned submitted to the jurisdiction of the municipal court as being the nearest court having jurisdiction of such a writ, and so went to Nauvoo.

As viewed to-day, the action by the municipal court was irregular and in excess of jurisdiction. But in the first place, the procedure in the writ of habeas corpus was not then well understood, nor was the power of the various courts. We are able to find but few Illinois law books to which reference could have been had, and the argument of the state's attorney before Judge Pope of the United States Court, (Church History, vol. 2, p. 619) now would be considered remarkable.

Second: European cities have all powers not expressly limited and books on municipal law would evidently so point out. There do not appear many volumes on American municipal law of that date.

Third: Nauvoo was a frontier city and so needed broader powers for protection of itself and the State.

Fourth: There was the irregularity and the injustice of the prosecution and the want of equity in the whole case. There had been many trials in which Joseph Smith had been as repeatedly released by competent courts, until it became a matter more of annoyance than anything else. Joseph Smith had been arrested so many times during the fourteen years, (1830-44) and so uniformly acquitted, when there was any real trial, that it is not to be wondered at, if at last there should have appeared an inclination to take advantage of every protection

possible, especially when it was an old charge on which there had already been a fair hearing, and when it did not appear to have been made in good faith, but only for the purpose of annoyance.

Fifth: That the action was taken by the advice of many attorneys of the time and in the particular instance of the trial of Joseph Smith as stated (page 660, volume 2, Church History, seq.), there was especially the advice of Messrs. Cyrus Walker and Joseph P. Hoge. The opinion of the last two may have been in part influenced by the fact that they were running for Congress. Still, other attorneys appeared to have given a similar opinion at other times, and we must assume that they were acting in good faith according to their understanding of the law.

Sixth: It was a matter of life and death, as shown by the outcome, and under the strain and tense excitement, men sometimes do take practical remedies in their own hands that they would not under different conditions and circumstances.

NOTE ON MISSOURI COUNTIES

In 1813 Saint Charles County was described as running up the Missouri River to the Gasconade, north to Jefferson River thirty miles from its mouth, thence down said river to the Mississippi, and down the Mississippi to the mouth of the Missouri "provided if the Indian title be extinguished to land north of west of Saint Charles, it shall be annexed to said county." Saint Louis County at that time extended to the Osage purchase. Missouri appears to have included Arkansas and probably part at least of Iowa.² It consisted of but seven counties, one of which was the county of Arkansas. All of them were counties along the Mississippi River.

In 1816 Howard County was taken from Saint Louis County,

²This was never conceded by Iowa, but the line was in dispute.—EDITOR.

beginning at the Osage River, running to the Osage boundary, thence to the Missouri River, up the Missouri River to the River Kansas, thence to the main ridge between the Missouri and Mississippi rivers, thence to the main branch of the Cedar River, thence to the Missouri River, thence to the Osage.

In 1818 nine counties were added; in 1820 seven counties, 1821, two; 1822, two; by 1825 many of the counties along the Mississippi River were of about their present size. New Madrid included four counties as at present divided. Cape Girardeau was larger. Washington was much more extensive and closed with this clause, "provided that all that portion of country lying west and south of the aforesaid lines of Washington County and not lying in any other county shall be attached to and form a part of Washington County, until otherwise provided by law."

Franklin County contains a similar clause to that used in describing the boundaries of Washington; all territory west of Washington and south of Franklin is attached to Franklin, until otherwise provided by law. Wayne County began with the western boundary of Cape Girardeau and extended west to the western boundary of the State, then extended north to a point due west of the southwest corner of Washington County.

Ray County has a similar clause, all the land lying beyond it is attached "for all purposes, civil and military, until otherwise provided by law." Cole and Saline counties both extended south to the Osage River as did other counties, up to Jackson, and were from three to four times as large as at present. Gasconade County was about four times its present size "provided all territory lying west of the lines drawn from the southeast corner of said county due south to the northern boundary of Wayne County and not included in or attached to any other county shall be and is hereby attached to the said county of Gasconade for all purposes civil and military, until

otherwise provided by law." In fact this clause is used with very great frequency.

Clay in 1825 was very much as at present, "provided that all territory included within the former limits of the county of Clay shall be attached to and form a part of said county for civil and military purposes," etc. The laws of 1822 ran the boundaries of Clay County to the northern boundary of the State, west to the western boundary, south to the Missouri River.

But we should note that when Missouri was admitted the western boundary ran straight north and south through the mouth of the Kansas River. The northern boundary was in dispute for some years. This is noted in the History of Decatur County, Iowa, recently published. Through the Platt purchase there was added to Missouri by proclamation of March, 1837, that portion of country lying between the meridian through the mouth of the Kansas River and the Missouri River, (Missouri Blue Book, 1913-14, p. 10).

As late as 1831 we find Crawford County laid out on very generous lines. And we find it also provided that all territory south and west of Crawford County not included in the bounds of any other county shall be attached to said county of Crawford for civil and military purposes. By 1845 there were ninety-six counties in Missouri. Still the counties were described somewhat indefinitely with the general provision that all territory not included in any county shall be attached for civil and military purposes to the nearest county.

The mere division of the State into counties did not mean that it had been very fully settled. In 1825 there were but thirty counties; twenty years later there were ninety-six. In 1835 there were fifty counties; the smaller ones being along the rivers, especially the Mississippi.

We note in the description of Wayne County it begins at a

point in the western boundary of Cape Girardeau County due east of the place called Cedar Cabin, thence to the River Castor, thence down to the mouth of the River Castor, thence down to the Saint Francois to 36 degrees, 30 minutes, thence west to the western boundary of the State, thence north to a point due west of the southwest corner of Washington County, thence east to the southwest corner of Washington County, thence with the southern boundary of said county to Black River, thence with the meanderings of the river to a point west of the Cedar Cabin, thence to the point of beginning. Such a description in 1825, locating it in connection with a cabin, and the generous way in which the counties were laid out; in addition to this the very frequent description including land to the north and west or south and west of a described county for civil and military purposes; the fact that all of the counties west of the mouth of the Osage extended south at least as far as the Osage River, with the exception of Jackson, and that in the case of Jackson County a similar description by way of extension was included for a time covering the land to the south; the additional fact that Iowa, Kansas and Nebraska were still Indian land, should make it very clear that the regions round about in 1831 could have taken in almost any part of western Missouri, Southern Iowa and eastern Kansas, even on a strict construction of its limits.

The number of counties in 1825 was thirty; in 1835 was fifty. It is of interest as indicating the sparsely settled condition of the State. What population there was was principally along the great river routes. In 1830 the population was for Saint Louis 6,694, and for Missouri 140,455, Illinois in 1830 had 157,445. In 1840 it was for Saint Louis 16,469; Missouri, 383,702; Illinois but little more, and Iowa 43,112.

ERRATA

[By letter from Sister Emma B. Burton our attention has been called to an error in the biography of Brother Joseph F. Burton in the October number, page 419. It seems that the first sentence, "That same day we left San Francisco for Papeete, on the *City of Papeete*," has by some mistake, made in this office, crept into the text. It is misleading in this: the name of the vessel was not *City of Papeete*, but *Australia* as mentioned in the closing paragraph of the July number, page 326.

Also on page 434, the end of the second line after the close of the quotation, should read, "*on the house*," instead of, "*in the house*."

We regret that these or any other mistakes occur, but it seems that, with us, they are unavoidable.—EDITOR.]

BIOGRAPHY OF JOSEPH F. BURTON

BE EMMA B. BURTON

(Continued from volume 8, page 435.)

On Friday morning we went ashore on a small island called Meetia, owned by one of the brethren on board, Teato. There was an abundance of fruit on the island, and Teato allowed them to take off three boatloads of mixed fruit, oranges, bananas, water coconuts, vis, mangoes, and a quantity of firewood, also two pigs.

At eleven a. m. proceeded on our voyage with the best and coolest breeze we had had. That was Saturday, and we expected to have gone ashore at Anaa early Sunday morning, five days out, but lo, we were lost. No land in sight and the captain did not know where we were. He supposing we were windward of the island ran off to leeward about six hours, and we were all the time to leeward.

To be lost at sea is not a desirable situation under any circumstances, but with so small a craft literally packed with helpless people and the consequent rapid consumption of food

and water, made the thought appalling. Captain Burton, as all in the island except the brethren called him, persuaded the native captain that he could not have been to windward of the island, else he would have seen some of the islands by that time. It was then Sunday noon and being to the leeward, he might run days and weeks and not see land. So he tacked ship and commenced beating to windward, twenty miles on each tack.

Monday noon came, and no land in sight. Captain Burton knew it was a delicate matter to advise a sea captain in regard to his duty or his business, and this one was rather cranky, but lives were at stake and he felt his way along with him in the most pleasant manner, and showed him that if the vessel was where he believed her to be, and was kept on those twenty-mile beats it would take them through into the open sea north of the Paumotus group without ever seeing an island, but if he hauled by the wind and ran north he would sight some of the islands, and reminded him that provisions and water were getting low, notwithstanding the extra supply taken in at Meetia.

Reluctantly the captain did so, and Tuesday afternoon sighted Fakarava. ran closer so as to be sure of the island and their position, then squared away about sundown for Anaa, where he should be early in the morning. But morning came and that phantom island was nowhere to be seen. However, it was seen in the distance about noon of Wednesday. About midnight when near to it, Tapu came off in a large boat for the missionary and wife. The schooner had been sighted by the people on the land, and as night drew on they built a big fire on the beach as a beacon. Oh, how good it was to step foot upon terra firma again!

On Saturday, April 2, 1904, attended the Sunday school convention. On Sunday at Sunday school there were three hundred thirty-nine pupils, fifteen teachers for as many classes, and five officers, altogether

three hundred and fifty-nine persons in attendance. Monday the Saints were gathering firewood and in other ways getting ready for a feast, for Tuesday was to be the dedication of the chapel.

On Tuesday the fifth dedicated chapel, which cost eight hundred dollars, Chilean money. At nine a. m. the two governors, and staff of officers with about twelve soldiers came to the house that we were provided with, to escort us to the chapel. The congregation had been in like manner escorted to the house and stood in a solid phalanx on either side of the walk in front of the house, and sang while the leaders in the priesthood were escorted to the chapel and through this body of people: Brother Hawkins, Emma and I followed next to the governors, then Metuaore and Pohemiti. At the chapel door the governors passed in, but the soldiers remained without, after the officers and priesthood were within, as many of the Saints entered as could find standing room. Metuaore opened by singing, and prayer was by Pohemiti. I preached and Brother Hawkins made a short speech. Metuaore offered the dedicatory prayer. I then gave the building to the president and officers of the branch and their successors. Dismissed with singing and closed with prayer by Metuaore. The governors then shook hands with us and passed out, we following. In front of the house in three sides of a square were three branches who sang in turn. Then the Catholics who had gathered in a circle in front of the chapel sang a national hymn. The soldiers marched, firing off guns occasionally. Then Brother Teato made a speech, thanking the governor and friends for their kind acts, after which he said: "One cheer for the Republic of France." They all cheered, and again for the governors, the policeman, the governor in Tahiti, the judges, all the officers, all friends, and all Anaa.

The governor then led the way to the Government house, behind which were forty or fifty roasted pigs (not very large ones), and many small piles of cooked taro and bread, (This bread is just flour wet with coconut water and rolled tightly in coconut leaves, then baked in the native oven. When done it resembles so many wads of putty something less than a foot long and as large around as a man's wrist.) These were all donated by the governor and the Saints and friends.

The program was well-arranged without any help from the missionary until just that morning, when he was told that the governor and soldiers would escort some of the Saints to the chapel, and that he was going to give them some food. The Saints felt that it was such an honor to be thus noticed by the governors—though they were both Catholics—that to have protested against it at that late hour would have made no end of trouble.

At two p. m. was Religio convention. Emma chosen president, Neri assistant, and Hiti, secretary. At four p. m. adjourned to attend the funeral of Tuau. William, of Manihi preached the sermon. . . .

Saturday, April 9, 1904. Am sixty-four years old to-day. In good health and enjoying many blessings, one of the greatest being a good wife, also good health. Thank God from whence all our blessings flow.

Monday, April 11, conference adjourned to meet April 6, a. m. at Rairoa in 1905.

I knew nothing of the compliment contained in the above item till I came upon it at this present writing, and hesitated to copy it entire lest it should lead the reader to suppose that wife was better than she was. In the many years of retrospect during the past four years I have seen so many faults in that wife that I can not call her "good," yet would not misrepresent her husband in his generosity. Those dear words of his bring him so near that again I struggle with the homesick longing to live over a few of those happy, active years. What a constrast they were from this silent, self-centered life.

This conference of Anaa was splendid, all through. Never had there been a Paumotu conference so crowded with business, and so harmonious, all through. The missionary had brought with him two boxes of newly printed books of Doctrine and Covenants, and they were selling rapidly. None were taken to the conference house for that purpose; all buyers came to his house. It must not be supposed that the conference was held in the newly dedicated chapel. The natives had built a conference house after their own style. It must have been in the neighborhood of one hundred feet long. A main entrance of ten or twelve feet wide, with broad wings on either side, thatched roof and Niau matting sides, made to lift up in pieces like trap doors.

The singing and the matutus excelled other conferences. One feature was unique: Never before or since, to the writer's knowledge, did the Saints sing together. It constituted the exercise of one afternoon, and was led by Tapuni, their favorite leader. He must have drilled them after the close of the eve-

ning exercises when the officers had gone home. The different branches stood in a compact body on either side, nearly filling those broad wings of the building. Tapuni walked up and down in the center, beating time with his cane high over his head. It was something grand! Those hundred voices rose as one, and rolled forth in a tremendous swell like the rolling of a great wave. The inmates of the neighboring houses heard and then saw, for the end of the building was open, and came running to the scene. It fairly captivated the people. The Catholic priests saw this and at once got their heads together. The result of which was that these conferences must be stopped or all the people would be with them, and to this end they took action. They had not been at all pleased with the cordiality the governors, who were Catholics, extended to the Saints.

On Wednesday the 13th about fifty of us Saints left Anaa about eleven a. m. for Fakarava on the *Hitinui*, a still smaller schooner than we had gone to Anaa on. Hotu was captain, and besides these fifty there were about five boatloads accompanied us whithersoever we went. Arrived the same evening and anchored in Fakarava Lake, south pass, at Tamanu about nine p. m. and remained there till Monday, April 18.

There was no cause for staying, and a good cause for not staying, but they did not mind doing without food a few days for the sake of all being together, and having nothing to do but lie around and sleep in the day and sing nearly all night. There was no town at that landing, nor any Saints either, but the men found lots of water coconuts at a little distance inland, and helped themselves.

We left Tamanu on Monday, the eighteenth and ran up to Rotoava, the north end of the lake, where the city is, and also a few Saints. On Tuesday, Metuaore made proper arrangements and papers for the gift of a piece of land from Kehauri for a chapel.

The brethren supposed they could get plenty of flour and other food at Rotoava, since there was a store there, but they could only get one sack of flour. That among five boatloads of

people was not very much, so they all started at eight a. m. of the nineteenth for Apataki, and arrived next morning—Thursday.

Hearing that our mail was in Kaukura, the brethren were much interested in getting it for us, so Tamaiti sent his boat off at nine-thirty a. m. to Kaukura for it, about eighteen miles across.

Emma and I went ashore at Apataki and lodged in a house, and wrote up and translated the minutes of our conference and conventions. April 21 the boat returned without our mail, saying that Varoa had the mail and had taken it with him on the vessel that had gone to Niau. We remained in Apataki over Sunday—weather blowing and rainy.

Two were baptized on Sunday. Tuesday, twenty-sixth, left Apataki on the *Hitinui* and went to the upper part of the lake and anchored. The other boats went on to Rairoa and Tikehau where the people were from. As soon as we had anchored, about sixty of our people went ashore to get gulls' eggs.

About ten a. m. of Wednesday twenty-seventh, we started again for Manihi, and got there the twenty-eighth about nine o'clock in the evening. Beat all the way.

These islanders make no calculation for wind or weather, since they always have plenty of it. A nice, fair wind had been blowing all the time the brethren were lingering at different islands. He who had once been a sea captain suggested that they had better get to their destination while the wind and the weather were fine, but to think of hurrying themselves any on account of wind or weather made them smile. They lingered at each place until they had bred a famine, and coconuts were denied them, then they moved on. That is their custom. They lived to enjoy themselves. The Saints of Anaa had provided the missionary and wife with a half sack of flour and some canned meat and salmon. The wife stirred a little of this flour each meal, with coconut water and cooked it in a frying pan over a camp fire. It was smoked green and brown all around the sides, but we all thought it was fine.

In Manihi Emma and I were domiciled in the back room of Hotu's store. The outlook was pretty discouraging at first, but with about a day's work in putting it in shape and cleaning it was very comfortable. This was our first visit to the Island of Manihi, and we counted on making quite a little stay. Provisions were a scarce article there also, but in

a day or two a trader came with a new supply, then we got along finely.

On Sunday, May 1, 1904, I preached, at the afternoon testimony meeting ordained Tupakakea deacon, and on Tuesday baptized Mairoto, a boy about fourteen years old, confirming him Friday afternoon at the testimony meeting. The *Victor* arrived Wednesday with provisions, and left next day. On Sunday, eighth, we attended seven meetings.

We are anxiously expecting our March mail, as Paupari was to bring it from Takapoto on Saturday. I wanted to visit Takapoto and Takaroa, and Hotu offered to take me in the little schooner. So we got off Thursday, May 12. Emma stayed at Manihi. On Friday about midnight we arrived at Takaroa. I stayed on board till after I got some breakfast, and then went up to Metuaaro's house. On Sunday we had the usual meetings except Sunday school. There is no Sunday school or Religio here—too few members.

On Monday the day was spent in conversation on church matters. At night we all went on board the little schooner, expecting to leave for Takapoto at two a. m. but did not get off till seven a. m. We then got to Takapoto and anchored at one p. m. I met Parepare, president of that branch, and left with him twenty of the Doctrine and Covenants, and thirty with Metuaaro to be sold and the money sent to Papeete.

May 17, 1904. Tuesday at four p. m. we left Takapoto and after a pleasant night's run arrived in Manihi at seven a. m. of the eighteenth—a six day's absence. Found Emma and all the folks well. We expect to leave on Tuesday for Apataki and Kaukura. Have not the March mail yet, and here it is the middle of May.

The Manihi Saints made good use of their missionary and wife. There was a meeting or a school every day, and sometimes twice a day. While the missionary was away, his wife had appointments to teach the children the two afternoons that were not otherwise occupied. These classes were held in the church, and were attended by the sisters and even the men as well as the children, so she divided the time. The children were taught one day and the sisters the next. These classes became very interesting and the Spirit helped the teacher with the language. After the brethren returned there was quite a revival of interest. Hotu said it was a greater interest than had hitherto been manifested on that island. As a result fifteen were baptized, some were children. The Religio that had ceased for a time was reorganized. The people were all feeling well when the missionaries left, which was on May 25, at nine-thirty a. m.

A good fresh breeze was blowing, Elder Burton took the wheel and stood faithfully to his post till two p. m. At two-thirty sighted Apataki. At five p. m. made the upper pass, and tried to get in and run down the lake to where the city is, but the tide was running out too strong, so kept on for the lower pass, and there made three attempts before they were able to enter the pass into the harbor at nine in the evening.

Emma and I went ashore to sleep. Below decks of the *Hitinui* was fairly alive with largest roaches that anyone ever saw, like great June bugs. So bold were they that they assailed the food when set out ready to eat, with such ferociousness it was hard to drive them away. They would skip from one place to light down in another. And the odor of such an accumulation of this kind of live stock, is sickening and not pleasant to sleep among if one does not want his toenails or finger nails nibbled at while he sleeps. The only way one can get rid of these pests is to sink the craft till the water is level with the rail, and leave it so about a week to drown them out.

On Thursday two boats from Kaukura came in, so we leave the *Hitinui* and go to Kaukura in one of these boats. We have been very kindly treated by Hotu on all our trip from Anaa to Tamanu, and Rotoava in Fakarava, then to Apataki, Manihi, Takaraoa, Takapoto, Manihi and Apataki again, all in the *Hitinui* a little schooner of fifteen tons, Hotu the captain. We have had no trouble, nor any bad winds or weather.

Faatahu, or in English, Frank, whose father was a white man, Brother George Richmond, said we could go in his boat to Kaukura. He expected to have left the next day, but the wind blew a half gale. "Don't delay on our account," said Mrs. Burton, "we can go in any weather, or sea that you can."

"I would not go in a wind like this," said Frank.

On Saturday, May 28, bright and early, all were stowed on board the boat and we started by eight a. m.

The wind was good and strong and the sea running pretty high, but Frank handled his boat with a skill that was not witnessed with the pure-blooded natives. The wind was fair, the great seas threatened to swamp the boat, but not one ever came on board. The Lord was holding them in the power of his almighty hand. The writer watched the seas until she was convinced that as they came near a hush fell upon them. They moved more gently and passed under the boat without throwing any water on the deck, and when thoroughly convinced,

spoke of it, and was surprised to hear Frank Richmond say he had been noticing that himself. He made the run in three hours, and said it was the quickest trip that was ever made from Apataki to Kaukura.

It was necessary to enter the lake through a very narrow pass, so narrow that one could almost touch the reef on either side with an oar. The wind was still fresh, and the sea breaking high, but the masterful way in which Frank handled his boat was inspiring. To our unskilled eyes we thought he had passed the chance for entering the pass, when suddenly he brought his boat about and shot into that narrow rockbound channel with no more trouble than if he had been on placid waters. The writer exclaimed:

“O, Frank, that was fine! I would not be afraid to go anywhere on a boat with you,” and by that time we were on the smooth and shallow waters of the lake.

At eleven a. m. we anchored at Motuura. There we met Neri, and several others. While Neri and the other brethren who came off in the canoe with him, were talking with the missionary, Frank stepped into their canoe, paddled ashore and soon came off with some dinner for us.

At one p. m. we left again for Panau, the city on the other side of the lake and arrived at three p. m. Put up at the policeman's house (Teehu). Most of the people were at Faro making bufaa, and others were at Rai-Tahiti diving for pearls and pearl shell. I preached Sunday, and during the week I got my passport from the French gendarmerie. It must be signed on every island to which I go, by the officials of the Government. On Sunday, June 5, I preached on the second coming of Christ, after which I baptized a Raiotea boy, Tenira.

Wednesday, June 8, 1904, left Panau for a short visit to Niau, at one p. m. in a boat with Tapu and Temare. Anchored at Niau, next morning the tenth. I went ashore and stayed at the house of Tetai until Tuesday morning.

Elder Burton's wife did not accompany him on this trip, and it was well, for they met a strong head wind, and so much so that they had to run by the wind and all were drenched with the sea when they got to Niau. Elder Burton felt really cold,

but as the sun was warm he got in a place that was sheltered from the breeze till his clothes dried.

On Tuesday morning the fourteenth we left Niau for Panu again, and anchored at half past four inside the lake. I left twelve more of the Doctrine and Covenants at Niau to be sold by Tetai. Remained at Panau until June 28, and on the twenty-fourth received our April mail. No word as to who is coming here, but I am appointed to Northern California.

In Panau food was very scarce, and very high-priced, so we got away as soon as we could. While there we spent thirty-one dollars for food and the Saints made us an aroha of twenty dollars. There were only a very few natives on that island that did not go hungry day after day. Besides this we heard that Hotu and two others of the brethren of Manihi were imprisoned in Papeete for interfering with the diving machines in Manihi.

Diving bells had been brought to the islands by permission of the Government, but all the natives knew that it was in violation of the treaty made by the Government of France with the old king of Tahiti, which was that the natives should not be deprived of the lakes, that is, the Government should hold the authority over the time for diving, i. e., no individual could dive in any lake until the Government took off the "Rahui," made the declaration that such and such a lake was open for diving, and then anyone could go who chose and the shell and pearls in them were the personal property of the natives, who could sell them to whom they pleased.

No white man could dive. But some of the traders thought that the bottom of some of the lakes were rich with the pearls that might have fallen when the natives opened the shell, which they always did while in the water, and that there must be an abundance of shell deeper down than the natives could go on account of the water pressing them so heavily, and prevailed upon the Government to permit the diving bells, though at a great cost. As the natives could not dive in them, they could not be blamed if they rebelled when these bells were brought right to their door to take their living from them.

Whether the traders found what they expected or not is not

known. They were only used one season, but the lakes were so impoverished by taking them so clean, little ones and all, that the usual three years between the diving times, produced but a meager crop. So Elder Burton wished to get to Papeete as soon as he could make the rounds and see what could be done with the Government in behalf of the natives.

I prevailed upon Putoa to take us to Papeete in his boat by way of Tiputa and Avatoru, and I would supply them with food in the passage. Tapu willingly accompanied us. There was little or no food in the island, not even water coconuts, and the prospects of being fed was an inducement.

We boarded the boat on the morning of June 28, 1904. Had a fine run and got to Tiputa at half-past eleven at night, a clear, beautiful moonlight night. While nearing the shore, one of Putoa's pigs made as if it were going to jump overboard, and the writer called out, "Take care or you will lose your pig!"

A young girl who had lived in Tarona heard the call and said, "That is Emma's voice," and by the time we got to the landing all the branch of Tiputa were on hand to meet us.

We went ashore and tarried at Taruia's house till Thursday, thirtieth. In these two days I held two preaching meetings and one prayer and testimony meeting. There was a good spirit among the Saints there. The brethren and sisters of Tiputa treated us very kindly, supplied us with food, and gave us an aroha of twelve dollars and fifty cents. On Thursday, the thirtieth, we left the Saints of Tiputa, and went to Avatoru, still inside the lake. Arrived about noon. Were met at the shore by a number of Saints and conducted to Titi's house, one not occupied. Door frames there were, and window frames about every two feet about the house, but neither doors nor windows. It being the winter season and much colder in the Paumotus than in Papeete, Emma took a heavy cold, and was sick for a day or so.

On Friday evening, July 1, 1904, I preached in Avatoru, and on Sunday, third, held the regular meetings, with excellent liberty. Administered the sacrament in the afternoon meeting, and ordained a son of Onita deacon. Tuesday morning, July 5, left Avatoru, for Tikehau and was at the mouth of the pass at four p. m., but a strong current was running out, so after repeated attempts, hove to and remained outside all night.

These South Sea Island currents are something that no one

knows anything about except those who have experienced them.

At seven a. m. tried again. The current was not so strong, but no wind to go in by sailing, so Tapu got out with a small anchor and line and warped the boat through the pass, and got to Tikehau about noon.

This little city, as those settlements are called, is, like many others, situated on the lake shore instead of on the outer shore of the island. Nearly all these islands have a pass into the lakes. The outer shores are so bold and rockbound that there is no such thing as a harbor or landing place on them. Panau of Kaukura and some others have the advantage of being gained from the outside shore at one end of the island, or through the lake whose entrance is at the opposite end of the island, but the pass is only wide enough to admit a small boat.

We were domiciled July 7 in a part of Tuterehia's house. I preached in their chapel on the eighth. Prayer and testimony meeting on the ninth, and preaching by one of the natives. Sunday, tenth, the usual preaching by a native at eight a. m. and by the missionary at eleven. At noon I baptized two persons.

This was the first and the only visit of Elder Burton and wife to the island of Tikehau. It had been long anticipated and was much enjoyed by the Saints of that island and the missionaries, too, though the wife had not gotten over her sick spell. That cold seemed to settle to pneumonia in her left lower lung, but it gradually gave way.

On Monday, July 11, 1904, we concluded to change boats, and on Wednesday took all of our traps out of the boat of Putoa, and put them in the large new boat of Teiva of Tikehau, who was going direct to Papeete.

Putoa was only going to take us down there and was glad of a chance to avoid taking the trip, so when the things were taken from his boat and he and his men supplied with food enough to last them to Panau, he bade us good-by and sailed for home.

At noon of Wednesday, July 13, we left Tikehau, and at dark outside the lake, the *Mariposa* passed us quite closely. She was bound for Papeete; would get there Thursday, and on Friday, the fifteenth, at

noon we got to Papeete, a very quick passage. I learn on Monday that our mail has gone to Rairoa. We may get it in two or three weeks.

July 19 met Mr. Brault who was much disappointed in getting only two hundred and nineteen dollars, Chile, as he expected two hundred dollars, French.

French money is nearly the same value as American money. while Chile money is only forty cents to the dollar. The writer well remembers the little scene caused by the disappointment. It is quite worth relating as some of the queer ways of the islanders, and some of the things that a missionary is subject to.

One of the most effectual ways the common people (French people) have of collecting a debt from the higher class is to hoot after them in the street. It is far more effective than going to law, and less expensive. When they are put off time and again and begin to fear that their debtors do not intend to pay, they will station themselves on the street where the most business men are, and as their man passes along the street will call out, "There goes a mean man. He owes me a lot of money and won't pay me. See the fine clothes he has bought with my money," etc., and the rabble will take it up and hoot at him for blocks, till he is so ashamed he will hurry out of sight.

The evening of the nineteenth the missionary took the heavy bag of money on his arm, and he and his wife went to call upon Mr. and Mrs. Brault. The amount that he was taking with him would make, with what he had already paid, more than what he had agreed to give the first year, for printing and binding the Doctrine and Covenants, so of course they both thought the printer and wife would be much pleased.

When Mr. Burton dumped the heavy bag on the table and poured out its contents for him to count, telling him how much it was, Mr. Brault nearly fainted, at least turned very white, and then red, and as if he would like to kill some one as he gasped:

"Is this all?"

Here let me say that Mr. Brault could talk French *only*. His wife could talk French and native, and Mr. Burton could talk English and native. So that all that Mr. Brault said in French had to be passed on to Captain Burton, as they called him, in native, yet Mr. Burton understood enough French to know what they said when not talking too fast.

“Yes,” said Mr. Burton, “that is all I have derived from the sale of the books so far.”

Somewhat angrily he said, “I worked nearly half the nights to get that other three hundred books ready and sent them so you would have plenty of books to sell to bring me much more money, and expected more.”

Now it was Mr. Burton’s turn to stand on his dignity, he said, “Why are you angry? I have already given you more money than I agreed to do the first year, and the year is only commenced. I need not have brought as much as I have, but was willing to give all that was realized from the sale of the books.”

That he knew, still it only irritated him the more, and he commenced to say something very rapidly, when his wife turned to him and said softly, “Let me talk with him.” So he subsided, sitting by the table, leaning over the money. As soon as she could get her voice, for she too was much agitated, she said:

“We know all you have said is true. You have done more than the agreement binds you to do. Yet it is not as much as we expected, for we felt sure that you would hand in all you got from the sale of books, and we are so heavily in debt that Mr. Brault worked more than half the nights till he got the last three hundred books ready and sent them to you so you would have plenty.”

“Had you not sent that box of books, I would have had more money to bring you. Before that came, the people were not only buying for themselves but for their children. But when

they saw that there were plenty, they stopped buying, saying they could get them any time. And as to your debts, that is no affair of mine.”

“I know it is not, but the truth is, we did not pay that man the hundred dollars. I know now that we ought to have paid him from the first money you gave us, but we wanted to fix the house, and felt so sure that you would have a good plenty when you came from the Paumotus that we used that (they had requested an extra hundred in advance to pay this man), promising him that as soon as you came we would pay him all. These three days we have waited for you to come have seemed like three weeks. We can not keep him quiet any longer.”

“I have brought you enough to pay that, and more.”

“I know, but we have dipped too deep, and made debts that we must pay with this money, and now we are ruined.” The tears came into her eyes as she continued, “He will not dare go on the streets, for he will be hooted at from every corner. And that is not all, you know that this is Mr. Brault’s last year for printing for the Government, which if he holds till the year is out, he is then promoted, can take his family to France free of expense to himself and gets a good situation after he gets there, but if the Government hears of him being hooted at through the streets, they may discharge him, and his four years would be lost.”

Mr. Burton was sorry for them. He knew it was great necessity that compelled her to make such confessions. He was anxious to help them for their own sakes, besides he knew it was to the interest of the work in the islands to keep friends with all the Frenchmen possible, especially those connected with the Government. He had felt Mr. Brault’s influence in his favor. He asked how much more was required to free them from embarrassment. When told one hundred and fifty dollars, Chile, he said he thought he could get it for them. What a re-

action! The load seemed to fall from them then. She told it rapidly to her husband. He wanted to know how soon.

"If my friend, Mr. Nilson has it, I can get it for you by ten o'clock to-morrow morning."

"Oh!" they cried, each grasping his hand, "that will save us from ruin. We can never thank you enough."

So peace was made and both parties felt happy, and in the morning Mr. Burton brought them the money.

(To be continued.)

A SONG OF LIFE

Make life long by noble deeds,
 Make it sweet by loving;
 Walk in paths where duty leads,
 Ever onward moving.

Life is short in point of years,
 Bitter oft with sorrow;
 Dim we look thro' mist of tears
 Toward the dread to-morrow.

It were naught if this be all:
 Breathing, sleeping, waking;
 Gleam of sunshine—then a pall—
 Hearts with anguish breaking.

Were this all, oh! then at best
 Life's a withered flower;
 Sweeter far to be at rest
 From its blighting power.

We may make it what we will,
 Grand in strength and beauty;
 And with sheaves our bosoms fill
 Gleaned from fields of duty.

Make life long by noble deeds,
 Make it sweet by loving;
 And as day the night succeeds,
 Onward we are moving.

—G. W. Crofts.

AUTOBIOGRAPHY OF ELDER CHARLES DERRY

(Continued from volume 8, page 418.)

January 1, 1888. I preached twice to-day in Magnolia. Brother Blair requests me to write a series of articles on the resurrection, eternal judgment, Christ's second coming, personal reign, and little season. I am not sure that I could do justice to those subjects. He says the prospects for the church were never better. Brethren Joseph Smith and Robert M. Elvin are on their way to Utah.

On the seventeenth I preached at the funeral of Caleb Streeter, a faithful veteran for the cause. M. T. Lamb's book against the Book of Mormon is being sent broadcast through the country, gratis. He is now lecturing in Malad, Idaho. Robert M. Elvin is replying to him. President Smith is preaching in Salt Lake City to attentive audiences. On the twenty-ninth I preached the dedicatory sermon for the church in Logan. Elders Crabb and Whiting also preached there. Weather has been so severe that I have not been away from home so much, but I have put in my time writing for the *Herald*.

Among the letters received to-day was one from Mrs. Alice Wright, daughter of Sister Jane Fox Berry, my kind hostess who sheltered Jason W. Briggs and me when on our mission in England in 1863-4, when her husband would have turned us out-of-doors. Brother Briggs was sick and I had to attend to him. I shall never forget her kindness. Whenever every other door was closed she found me a home when I was in Birmingham, Westbromwich and in Smithwick, which latter place was her home. She now lives in Kansas. I wrote, expressing my gratitude for her kindness when I was a stranger and she took me in. She is a pure, noble woman. May she and posterity ever enjoy the fostering care of the Almighty is my earnest prayer. A writer in the *Inter Ocean* claims to have

discovered another Book of Mormon made by a blacksmith. Fools still live!

David Whitmer passed peacefully away during the month of January. Just prior to his death he asked the attendant physician to state whether he—Whitmer—was in a sound state of mind. The doctor assured him that he was. Father Whitmer bore his last testimony to the divinity of the Book of Mormon, and affirmed his former testimony in every word. Thus he has borne a consistent testimony through life, notwithstanding his defection or difference with the church. So with Oliver Cowdery and Martin Harris. This to me is the strongest kind of evidence that can be borne in favor of anything. Had these men lied in their former testimony when they were separated from the church, the temptation to brand Joseph Smith as an impostor would have been too strong for them to resist. But, however bitter their feelings afterwards became, they still insisted, under all conditions, that their testimony that an angel of God had laid before their eyes and they had felt and handled the original plates and moreover the voice of God had declared its divinity unto them was true. No stronger testimony is borne of any fact that has transpired in the history of God's dealings with men.

I preached several times in Logan and went from there to Woodbine and Brother Crabb and I held a series of meetings in the Christian church, from the fourteenth to the twenty-first. We had splendid attention and good liberty, but on the nineteenth a Campbellite preacher came into the town, and I being appointed to preach that evening, the Campbellite requested me to give way for him to preach. I cheerfully did so. A large crowd assembled, thinking to hear me as I had only received the request a short time before the meeting. He took for his text 1 Corinthians 1: 27, 28. From the drift of his discourse it was evident they had impressed him with the idea that we were very learned men, hence his text. He dwelt

upon the folly of man's wisdom, spiritualism, mysticism, and while he never mentioned Mormonism, it was evident that he was covertly striking at the Latter Day Saints. He denied present revelation from God. The apostolic order was only used as a scaffolding to the building, and when the church was complete the scaffolding was removed, so with the apostles, revelations, gifts, etc. I took notes and announced at the close that I would reply on the next evening. I kindly invited him to be present but he excused himself and said he did not refer to us but to the Methodists and Presbyterians and Baptists.

The next evening I replied to a crowded house. Campbellites notified Brother Kibler we could not have the church again. We were the guests of Brother and Sister Kibler during those meetings. Brother Kibler told me that the people of Woodbine regret that our meetings have closed. Brother Matthew Hall showed great kindness to us.

Brother Stephen Mahoney of Magnolia dropped dead at his home on the twenty-second after eating a hearty dinner. The few Saints in Woodbine now feel the need of a church of their own, and Brethren Kibler and Hall nobly took the matter in hand and all Saints contributed liberally toward it, and the good work is under way securing subscriptions, the people of Woodbine respond to the call, and we will soon have a church of our own.

March 1, 1888. This day our daughter Pearl was united in marriage to Mr. Matthew Simpson Van Eaton. The ceremony was performed by Elder Phineas Cadwell. She will be twenty-one years old next August. It was a hard trial to part with her, for she has always been a lovable and loving child. She has been to us a precious child and a source of comfort, never willfully causing us a moment's pain or anxiety and she goes from us with the blessings and good wishes of all the family. With confidence we commit her to her husband's care, believing that he will be all that the word *husband* implies. He is

several years her senior, of good habits, a believer in the truth, though not a member of the church. We are confident that she will prove herself a loyal, faithful wife. Her husband has a home provided for her in Chadron, Dawes County, Nebraska, and they left for their home this day.

On the third, I attended a quarterly conference at Logan. I resigned the vice presidency of the district in order that I might extend my labors to the Gallands Grove District.

The country is covered with ice, but I keep my appointments and have good audiences. Brother Kibler opened his house in Woodbine for preaching, and I occupied it. Alice unknown to me paid my taxes this year. She is always trying to bless somebody.

April 1, 1888. I preached twice in Woodbine. A gentleman present from the East told Brother Kibler that the evening sermon was the best he had ever heard. He had often wondered why the ministry of other churches did not preach such doctrine. I continue writing for *Herald* and *Autumn Leaves*. I attended General Conference at Independence, on the sixth of April. I was the guest of Martin Frick. I assisted as president of the High Priests' Quorum in laying the foundation stone of the Saints' church at Independence, Missouri. The Twelve made a declaration of what they considered their rights and prerogatives. The Presidency called upon the Quorum of High Priests to select names of suitable persons for ordination into that quorum. The quorum did so. President Smith showed the relation the different quorums bore to each other.

The Presidency, Twelve and High Priests met in joint session to consider the rights and duties of those quorums. The matter was referred to the Lord for instruction through his servant. On the following day the Lord spoke by his servant Joseph, assuring us of the necessity of high councils in Zion

and in the world, but suggesting that further action be deferred until the next General Conference, when further light would be given. One hundred and eleven missionaries were appointed. Five high priests received missions from the First Presidency, sanctioned by conference. Some sessions had been stormy, some men forgetting what was due to their brethren, but on the whole we had a good conference and all seemed harmonious at the close. Of all people with whom I have met there are none whose differences are so easily settled as those of the Latter Day Saints. It is true we are human, but as a body we only desire to know the will of God, then we are willing to do it.

I arrived home on the eighteenth, everybody seeming glad to see me. Oh, how sweet and holy a place is home to the man who keeps himself pure. I have been in many a grander home, but none has such charms for me.

May 1, 1888. I received inquiry from Bishop Blakeslee, respecting the needs of my family. I told him there were three and sometimes more and would need about twenty dollars a month. I bought Johnson's Cyclopedia and continued my labors in Little Sioux District and wrote for *Herald* and *Autumn Leaves* occasionally. I feel the need of God's Spirit to direct me.

David Chambers is sick at his home. I went there and administered to him and to others. June 2, I attended conference in Magnolia, Elder Crabb in the chair. I was appointed to organize a branch in Woodbine. An effort was made to encourage the local ministry to do their duty. A man in Ohio wrote me that he did not belong to our church but he had read my writings in the *Herald* and was satisfied they were favored by divine grace. On the thirteenth I preached in Dow City. Brother Lambert of the Twelve appointed me to the charge of the Gallands Grove District and also in Little Sioux District.

I attended conference at Deloit. Saints there gave twenty-four dollars for the erection of a church in Woodbine. President Blair cheered us by his presence and instruction. I went to Persia and found Father John Landers and wife at David Chambers's. He is nearly ninety-four years old, but preached in Persia. Elders Crabb, Sweet, and myself preached, and Lehi Ellison bore a faithful testimony.

July 1, my nephew, Charles H. Derry, accompanied me to Woodbine where I preached twice and conducted Sabbath school. We went to Gallands Grove from there and found brother Ingvert Hansen very sick, I administered to him. Elder Blair was with us in the celebrating of the Fourth of July. Both were speakers; Romanan Wight read the Declaration of Independence. David Young presided. We had a pleasant time. On the thirteenth I went to Chadron, a distance of five hundred miles. My Pearl was overjoyed to see me. I remained in the vicinity until August 17, preaching in Bordeaux, Chardon, Pine Ridge and Evergreen and organized a branch at Evergreen. Daniel W. Shirk was called to the presidency, Abel H. Rudd priest, Andrew Atwood teacher, Richard Mingle deacon. I also visited Fort Robinson. I exhorted Simpson to obey the gospel, he plead the unfaithfulness of members. I told him he must stand for himself at the great bar. He is too full of the world at present.

A Methodist preacher named Luce confessed I had enlightened him. Mr. Stetson said it was the best preaching he ever heard. I was invited by a Baptist preacher in Chadron, who declared our doctrines were scriptural. I made several appointments in Chadron, but owing to the terrible storms occurring every night, I only preached once in the Congregational church. Before leaving, my Pearl and I being alone, we had a blessed waiting before the Lord; engaged in prayer. I anointed her with oil, and supplicated God's blessing upon her

head. We wept and prayed together. God will bless her. I was led thus to administer by the Spirit of God. It was hard to part, but I leave her in the hands of God.

August 17. This evening I gave and received the parting to my Pearl, sanctified by tears of filial and parental love, and started for Woodbine, arriving there on the morning of the eighteenth, having traveled all night. I was hospitably received by Brother and Sister Kibler, and on the nineteenth I organized the Woodbine Branch. William C. Cadwell, president; Matthew Hall, priest; Sylvester B. Kibler, teacher; Frank Landingham, deacon; Phineas Cadwell, clerk. On the twentieth I went to a reunion at Plum Hollow, Fremont County, Iowa. President Blair, Joseph R. Lambert, Robert J. Anthony, Henry Kemp and myself dispensed the word. We had a good time. On the twenty-fourth I had to leave in company with Brother Anthony to go to Wilbur in Nebraska. Elders James Caffall, Hiram C. Bronson, Hyrum O. Smith, William W. Blair, Charles H. Porter and myself preached during the series of meetings. I occupied three times.

On September 1, I attended a conference at Persia. Warren E. Peak and I preached there, then returned home. I was not well, lungs sore with the constant strain, but I am at home. I notice wife's physical endurance is failing, we are growing old. I worked at compiling a Manual of the Priesthood, besides home duties. On September 24, was busy preparing for wife's departure to Chadron; on the twenty-fifth I took her to Missouri Valley and saw her on the train and prayed for her safe journey there and return. On the twenty-eighth I received news of her safe arrival. On the thirtieth Mr. and Mrs. Massie presented through William C. Cadwell a beautiful silver communion set to the Logan Branch in honor of the father of Mrs. Massie, Phineas Cadwell. I voiced the gratitude of the branch for the gift.

October, 1888. The United States Supreme Court decided that the Government had a right to confiscate Utah church property on the ground that the leaders were using it to educate the children and people in rebellion. On the sixth, I attended, with part of my family, the reunion at Missouri Valley, and continued there until the fifteenth. In one of the prayer meetings Lewis Jackson testified that in the early day of the church an angel appeared to him and declared himself one of the three Nephites and that his name was Mathoniah. Brother James Turner, once very bitter against the truth, a son of one of the old Missouri mobocrats, declared he had received a vision in which he saw in letters of gold the words, "These signs shall follow them that believe." The gifts of the gospel were enjoyed during the prayer meetings. I wrote at the close a sketch of the reunion entitled "The canvas city." It appeared in the *Herald*.

Through some misfortune, Cadwell's bank failed and a great uproar was caused, largely because he was a Latter Day Saint. Some point to it as the fruits of Mormonism, though when other banks fail they never brand the church the bankers belong to with the wrong. Undoubtedly there is wrong somewhere, but I do not believe that Brother Cadwell willfully wronged his creditors, but the work suffers in consequence.

November, 1888. I continued my efforts in Woodbine. Brother Kibler is suffering from lung disease, Brother Robert J. Anthony writes me from Utah that George Q. Cannon and Joseph F. Smith are aspirants for the presidency of the Utah church. The work is progressing in Utah and some are enabled to see the great wrong of Brighamism.

I attended the Gallands Grove conference, Elder Whiting in the chair. Elders Sedden, Whiting and Derry instructed the Saints. The newspapers abound with accounts of murders, suicides, robberies. Oppressions and anarchy are rife in the

land, yet we are told "This is the golden age." The sad news came of my brother's wife's death, after suffering mentally and physically. I trust God in his mercy has received her to himself. She died in peace on the twenty-fourth. May God give comfort to the bereaved. My brother says of his wife, "She accepted the gospel in good faith and rejoiced in its blessings and privileges for many years. When dark days came, then came trouble and poverty, and the enemy came in like a flood and more or less she lost the light of life." I am pleased to think that a righteous judge will mete out whatever we merit.

December 1, 1888. Anarchy is raising its hideous head again and inciting its dupes to violence. The leaders seem to be from the continent of Europe; women are prominent among them. Canada has refused the petition of the Brighamites in their emigration there and warns them not to practice polygamy. Wife and I attended conference at Woodbine. Elder Cadwell resigned his office as bishop's agent. David Chambers was appointed in his stead. I preached the dedicatory sermon of the Saints' church in Woodbine. Alma M. Fyrando was ordained an elder by Charles Derry and Jarius M. Putney and was appointed district secretary. One of Bishop Blakeslee's sons is supposed to have been murdered. President Smith has gone to California in the performance of his duties.

Brother James T. Turner of Deloit and I held a series of meetings in Magnolia. Elder Alma M. Fyrando was chosen president of the branch there. Some were opposed to his being so chosen on account of his youth. I prayed to God to direct the vote, but I refrained from urging his election. I am satisfied God did direct and he was the choice by a large majority. I remember when he was a little child, his mother told me how, when he was born, she dedicated him to the Lord.

I have watched him from that time and I am satisfied God accepted that mother's offering. There are jealous feelings against him, but he will overcome them. David R. Chambers was in doubt as to whether God had called Alma M. Fyrando to preside. He was shown in a dream that God had called him and his doubts vanished. On the twenty-first I visited Alma to strengthen and encourage him, and we had a profitable time. His mother again told me she had supplicated God for a boy, covenanting with the Lord that she would give him to be his servant. Alma was given in answer; the mother kept her pledge.

He told me it was his intention to determinedly refuse the office, but was compelled by the divine power to accept the responsibility. He presides with modesty and dignity.

January, 1889. I had been to Twelve-Mile Grove to preach the funeral of a little child and returned home on the first. A letter from my son filled me with sadness; he had lost his home, but he felt relieved, as the loss of his home had freed him from debt, but he did not know where to go. I prayed God on his behalf. Elder Blair still urges me to write a series of articles for the *Herald* and to take a wider pulpit—the press—in which to deliver the result of my studies and experiences.

A Mrs. Humphrey has written a work entitled Robert Elsmere. It denies the divine Sonship of Christ, also revelation from God, but it is very popular. Thus falsehood will be greedily swallowed while truth is trodden under foot. I thank God for the gospel, for it brings hope, joy and peace to the human soul. At midnight of the thirty-first I was called out of bed to go seventeen miles to administer to Sister Mefford of Twelve-Mile Grove. Wife was suffering from neuralgia, so I administered to her and left. The night was cold and dark, but the snow made it possible to see where we were going. When I arrived there, Father Mefford lay groaning in one cor-

ner of the house and his wife in the other, and groan answered groan from these old, afflicted people. I tried to administer, but words were denied me. I felt powerless. I sent for Lehi Ellison, then we administered with good liberty. Ever since I like to have help if possible.

February 1. Wife quite sick; administration did not seem to help her. On the second I was called again to Father and Mother Mefford. Many friends present and I instructed them in the healing ordinance. Father Cadwell visited me. I advised him to remain silent at the present, but the quorum would not call for his license until they saw the necessity for doing so.

Rabbi Hirsch declares the Romans killed Jesus and that if Christ was to come now the Christians would kill him. My brother and his little granddaughter visited us. She is a sweet child. Brother Emmerson told me a dream which convinced him that Alma Fyrando was called of God to preside over the Magnolia Branch, and if the branch was set in order great blessings would be poured out upon the membership.

By invitation from Brother Blair I attended a conference at the Salem Branch. David Rudd was ordained an elder on the sixteenth by Charles Derry and James T. Turner. Elders Blair, Butterworth, and Derry preached the word: I had a cold trip to Reeder's Mills and stayed with Brother and Sister Smith. I thank God for helping me to bless his Saints. I returned home on the nineteenth and found wife sick and Pearl improving in health.

March 2, 1889. I attended quarterly conference at Magnolia. The conference requested the General Conference by resolution to return Joseph F. McDowell and myself to this district. Elders Crabb, McDowell and Derry presented the word. During this month, I visited the branches, preaching the word, administering to the sick and trying to encourage

the Saints. Our son-in-law, Matthew Simpson VanEaton, returned from Chadron. I continued my labors in Woodbine, where I preached on the twenty-sixth and twenty-seventh. I then returned home for rest. Wife is afflicted with a very bad cough. News comes that Brother Alma Blakeslee's body was found in the harbor in Michigan City, Indiana. He had been missing some time, fourteen weeks. Wife and I attended the sick bed of Sister Harriet Farmer who is very low. A Baptist preacher spoke in the Congregational church against the Book of Mormon. I preached twice on the thirty-first.

April, 1889. I feel my time must be used in telling the simple story of the gospel in as plain, simple and forcible manner as I can, that every truth told under the influence of the Holy Spirit will reach the hearts of the seekers after truth. The gospel is too grand and solemn a theme to be told in a jocular manner. The latter may amuse but it will not convert. A few have contributed means for my conference expenses. On the third, a terrible wind blew and our home was in danger of being burned, but Alice awoke me in the night as the fire was burning fiercely in the chimney, and by strenuous exertions on our part the house was saved, for which I thank God. Elijah Banta and Samuel F. Walker have passed away, both prominent and influential men in the church.

I attended the General Conference at Saint Joseph, Missouri. As Joseph was absent in the West, President Blair was called to the chair and I was nominated in connection, but I persistently refused, feeling unqualified for such responsibility; Mark H. Forscutt and Alexander H. Smith were chosen. The prayer and preaching meetings were good, the business meetings were peaceful in the main, but were not noted for dispatch; too much useless talk. Everyone missed President Smith. Brother Blair is a good presiding officer but he lacks the respect and reverence which is shown to Brother Joseph.

Hyrum O. Smith and myself were appointed to the Little Sioux District. I preached in Unity Church.

April 15, I went to Lamoni and visited my brother, and united his daughter Ada and William France in marriage on the twenty-first. May God bless their union. After visiting among the Saints and preaching in the Brick Church, I left for Saint Joseph and Council Bluffs, where I broke the bread of life. I was kindly treated by the Saints everywhere. On the twenty-eighth I arrived at home and found wife very sick. She had been watching and waiting for me. My Pearl was gone to Tacoma, Washington. I sought God's blessing on wife and also our absent daughter. I am again appointed to the charge of the Gallands Grove and Little Sioux districts.

May 2, was called to Deloit to preach the funeral sermon of Brother William H. Jordan, an old veteran in the cause; the distance I traveled was near fifty miles. I was the guest of Sister Margaret Hunt, another faithful old Saint. I learn from Brethren Whiting and Charles E. Butterworth that the cause in Gallands Grove is flourishing. I returned via Woodbine and preached Abner Martin's funeral. I administered the sacrament to the Saints on the fifth. On the sixth I found wife much improved in health and learned by letter from Pearl that she was delighted with her new home.

I wrote letters of appointment to Elder Joseph F. McDowell to labor in Woodburn and Plymouth counties, Sioux City being the special center. Hyrum O. Smith to Monona County and David M. Rudd to labor in connection with Charles E. Butterworth. I continued my labors as necessity demanded in Woodbine, Logan, Six-Mile Grove, Pleasant Ridge, Harlan, etc., and was blessed. I had the assistance of Charles E. Butterworth, whom I find a faithful man and able minister.

June 1, I left home for Twelve-Mile Grove and on the second I preached the funeral of Sister Elizabeth Mefford, who

died last February, but her husband being apparently at the point of death requested that her funeral be postponed until his death, but as he recovered from the sickness, it was now thought proper by himself and family that it should be preached. Elder John A. McIntosh assisted in the service. She was a faithful mother in Israel.

My brother writes me that there is trouble in Lamoni; Ebenezer Robinson, having left the church, is using his influence to draw disciples after him. I wrote an article to *Autumn Leaves*—"God's care for his children." By letters from George and Pearl I learn they were well. Some of the missionaries complain of having to walk so much. I told them God only required of us what we were able to do, but that he did require, and would give us strength according to our day. I attended conference at Little Sioux. I showed the mission of the church was to warn the world that the coming of Christ was near at hand and preach the gospel of repentance. Elder McDowell preached an excellent discourse. Hyrum O. Smith also preached the word. We had a good conference.

Brethren McDowell and Hyrum O. Smith are preaching in Little Sioux. I preached in Woodbine to a fair and attentive audience. Went to Gallands Grove and accompanied Elder John Pett to Dow City conference. Wordon W. Whiting in chair. Elders Seddon, Salisbury, Whiting, Butterworth, and Derry preached.

I was sorry to find in the *Herald* a pastoral from two of the brethren in charge of the Utah Mission. It seemed to me vindictive. Harshness is not the proper means by which to win souls from the error of their ways. I have no love for Brighamism, but I love the poor deluded people that are caught in its snare. On June 24 I baptized Miss Elnora Dungan at Six-Mile Grove. June 25 I called on James A. Donaldson and wife. They are Methodists. I had loaned them the Book of

Mormon. They said they could find no fault in it. I believe they are near the kingdom; others in Six-Mile Grove express their interest in the work also.

Pearl sends us cheering news of her abiding faith in the gospel. Elder McDowell reports the baptism of eleven persons. Thank God the ball is rolling. I preached again in Six-Mile Grove. On the thirtieth I preached the funeral of Brother William B. Small in Persia. David M. Rudd reports from Rolf, Iowa, that prejudice is giving way. It is claimed the Book of Enoch has been found in the Abyssinian Mountains, after being lost seventeen hundred years. The calls for my labor are more than I can fill. I returned home on July 1 and found all well. I replied to an attack of the Reverend Welker in the *Little Sioux Independent*. I celebrated our Nation's birth at home. I went to Deloit in Crawford County on the fifth. On the sixth, Brother Charles E. Butterworth and myself began a series of meetings in Deloit after seeking divine aid. We visited Saints during the days and preached in the evening. We administered to two of Brother and Sister Turner's children who were thought to be afflicted with scarlet fever. We had been the guests of Sister Hunt. On my way home I preached at Woodbine, I returned home on the twelfth and on the thirteenth there was a terrible storm, the lightning very vivid. We thank God from the preservation of ourselves and home.

On the fourteenth I preached in Magnolia. On the fifteenth I left for Columbus, Nebraska, where I was met by my son. Visited the Saints and preached in their little church. Several of the old Saints have been called home since I last visited them.

August 1, 1889. I received a kind and interesting letter from Robert J. Anthony in Utah, showing the contrast between now and nine years ago when he and I labored together

and could scarcely get an opening or even a hearing. Now a large pavilion is opened for Joseph and himself in Ogden, and hundreds attend their meetings. The city was then governed by Brighamites, now he says it is governed by Gentiles or Liberals. President Smith has an excellent article in the *Herald* in which he deals with the Utah problem in a masterly manner.

I preached in the tent in Magnolia until the eleventh, assisted by Elders McDowell and Mintun. There was a good interest all through the meetings. Elder Crabb held meetings three nights in Woodbine with good interest. The result of our labors in Magnolia was seven baptized. I went to Persia on the eleventh and preached to a large and attentive audience. On the twelfth I went to Six-Mile Grove with Brother David Chambers and baptized Samuel Dungan, Jacob Hesler and Mary Dean. On the fourteenth I returned home and received a letter from President Smith, he still suffers with neuralgia. His letter bears the spirit of gospel love.

On the fifteenth I went to Woodbine and baptized Libbie Mefford, Immanuel Mefford, Lucinda Mefford, Alice Jane Donaldson, Emma Donaldson, Hannah L. Balfour, Weston Balfour, Walter Balfour, Phebe Balfour, Geneva Hupp, Frank Hupp and Ulysses Grant Landingham. They were confirmed by myself and Elder Crabb this evening. The audience was large and very attentive. Brother Crabb remained in Woodbine over Sunday, and I went back to Six-Mile Grove and preached, also at Union Grove, where I was assisted by David Chambers. Six more have been baptized at Woodbine. My lungs are sore with incessant preaching, and I had to return home. I requested Brother Crabb to continue meetings in Union Burgh so long as he felt it wisdom. I learn by letter that our Pearl gave birth to a son on the tenth instant. I continued my labors, and on the twenty-fifth I preached in Woodbine twice;

Lyman O. Littlefield of Utah was present. I had good liberty and good audiences. I learn several more have been baptized at Little Sioux. Joseph is having large audiences in Utah and the liberal element seems to be gaining power there.

September, 1889. Elder Blair cheered us by his presence and instruction in Magnolia last month. I preached in Woodbine, also in Twelve-Mile Grove. I attended conference at Persia, Brother Crabb in the chair, I assisted him. From there I went to Council Bluffs and was the guest of my old friends, Calvin A. Beebe and wife. On the fifteenth I preached three times in Woodbine and baptized Abner Martin, jr., Tabitha Martin, Hallie Martin and Virgil Mefford and confirmed them. I continued sounding the gospel trumpet to the best of my ability, though my hearers are comparatively few, and those who obey very few indeed. I attended Sunday school teachers' meetings, the matter of district association was favored, subject to the watchcare of the church. Arthur Adams wrote me that it was his determination to serve the Lord. This made my heart glad. I received a letter from Joseph Smith and Robert J. Anthony from Logan, Utah. They were expecting lively times. Joseph and Anthony are to preach in Logan tabernacle. The normal professors at Woodbine speak highly of my granddaughter Alice as a student; they say she will make a fine scholar.

On October 3 I took the tent and other necessary articles to reunion ground. The reunion opened on the fifth. Organized by calling William W. Blair, Charles Derry and Mark H. Forscutt to preside. Joseph F. McDowell secretary. I was requested to preach the first sermon. Elder Joseph R. Lambert preached in the evening. Elders Blair, Leonard Scott, Joseph F. McDowell, Charles E. Butterworth, John L. Roth, John A. McIntosh, James C. Crabb, Hyrum O. Smith and Bishop Blakeslee all did good work in delivering the word, some how-

ever were rather sarcastic and hard on the sects, some a little trifling, but in the main the sermons were good. We were wonderfully blessed in the prayer meetings with the outpouring of the Holy Spirit. It seemed a real pentecost. Many earnest and intelligent testimonies were given. The gifts of the gospel were abundantly bestowed. In one instance as the audience were singing a hymn, when they closed, a Sister Shupe continued in tongues the same beautiful strain and sang the interpretation, one line of which was "And your sick shall be healed by my power, saith the Lord." Rufus Peasley spoke in tongues and Brother John Coffman received the interpretation but withheld it, which he afterwards publicly confessed and sought forgiveness of the Lord. Visions and dreams which gave comfort to the receivers were told, and many cases of healing were testified to. Fifty-six souls were baptized and confirmed. On the fourteenth the canvas city melted away and the Saints repaired to their homes. During the last two days as many as fifteen hundred Saints were present and on the last Sabbath about four thousand were on the ground. The world is beginning to realize that we are a people and that it is useless to ignore us. The unity and order of our reunions commands the admiration of outsiders. They declare they never saw such orderly meetings as we have. The secret is everyone governs himself and God's Spirit rules over all. I preached in various places, also visited and encouraged the Saints.

November, 1889. We have been blessed with much-needed rains. Drought has prevented crops from maturing. Creeks, wells and cisterns were dry. Many farms are covered with mortgages and money lenders are closing the mortgages. While on the train, I heard a Baptist preacher telling people that the Reorganized Church disclaimed any connection with the Utah people, but when the latter elders came around we

invited them into our churches and treated them as faithful brothers whether they had one wife or seven. I corrected the gentleman, he got very mad and abusive. I invited him to a proper investigation, but it came to nothing. David M. Rudd, one of the missionaries in my field informs me that he is going to take to himself a wife. Sister Walker requests me to continue writing for the *Autumn Leaves*; I will do the best I can. I preached in Logan twice on the third, very few present.

Occupied my time, writing and preaching. Sent article on resurrection to the *Herald*. I feel that I need the Spirit to guide me in all my duties. I learn that Doctor Edwards of Woodbine had advised Sister Butler not to have her daughter Nellie administered to any more, but the facts are they testify that she is improved every time. It does seem as though this branch—Woodbine—is passing through a trying ordeal in more ways than one. I feel sad at the existing state of things, but I thank God there are a faithful people here. Grandma Adams is failing fast; she requests me to preach her funeral when she has passed away. The Saints kindly remembered my family. I returned home and preached the Thanksgiving sermon in Magnolia church. Family and I dined at Brother Emerson's. I went to business meeting of the branch. Alma M. Fyrando presided with modesty and dignity. I completed my article, "Feed my lambs."

On December 1, 1889, I solemnized the marriage between Allen F. Harper and Minnie J. Frye at my residence. Took Allie to Woodbine and preached there with good liberty to a good audience. On the second I visited and instructed Brother James A. Donaldson. I received the *Salt Lake Times*, from Brother Joseph Smith and Robert J. Anthony. This is an expression of love that I appreciate. The paper contains a ringing article from Joseph's pen on keeping the laws of the Lord.

On December 9, I preached the funeral of Sister Hannah Adams, relict of Elder James M. Adams. She was born July 12, 1808, baptized on December 4, 1836, was a very consistent Saint and follower of Jesus Christ. I preached frequently in Woodbine because of the interest, and I feel it necessary to strengthen the work here, it being a central place and many of the Saints are scattered around. David Chambers was elected president of the district at the last conference.

I labored in the Gallands Grove District until the close of the year in the following places, Gallands Grove, Dow City, Deloit, and I visited and sought to comfort the Saints and encourage them to a closer walk with God. I was treated with great kindness by all the Saints. I received strength from their testimonies, too. Thus another year has rolled into eternity and my record is made and can not be altered. May God strengthen me for the duties of the dawning year. A few days ago I received a letter from Brother Joseph R. Lambert expressive of his confidence in and his good will toward me. His confidence and good will are heartily reciprocated. Brother Blair also writes me a kind letter expressive of his love and confidence and tells me of the heavenly times in Christ Jesus he has of late enjoyed. Such letters do me good because I know these men are incapable of flattery. I thank God I have many friends.

(To be continued.)

GOD

Thou, my all!

My theme! my inspiration! and my crown!
 My strength in age! my rise in low estate!
 My soul's ambition, pleasure, wealth! my world!
 My light in darkness! and my life in death!
 My boast through time, bliss through eternity!
 Eternity, too short to speak thy praise!
 Or fathom thy profound love to man!

—Young.

CURRENT REPORTS AND OPINIONS OF EARLY DAYS

BY THE EDITOR

(Continued from volume 8, page 490.)

It is related in Church History, volume 1, page 498, that the committee from Jackson County that evening met with disaster by the sinking of the ferryboat and James Campbell and others were drowned.

The following from the *Farmers and Mechanics Advocate* of Saint Louis, Missouri, July 3, 1834, gives the other side of the story of the sinking of the ferryboat in the Missouri River between Independence and Liberty on June 16, 1834, when James Campbell and others lost their lives.

(*The Advocate.*)

SAINT LOUIS, July 3, 1834.

THE MORMONS

Numbers of these people, 'tis said, armed and equipped, are gathering in the neighborhood of Jackson County, to regain by battle or otherwise their possessions, from which they were expelled last summer. Various are the accounts of their numbers, but the lowest sufficient with arms to make them formidable enemies to the people of Jackson County. The last *Enquirer* printed in an adjoining county (Clay) gives an account of a meeting held there, in which there was a committee from Jackson and also a committee from the Mormons, endeavoring to adjust the difficulties amicably. But there was nothing done calculated in the slightest degree to heal the breach, but rather widen and irritate it. They broke up, without coming to any settled determination. On the night the committee from Jackson recrossed the river to their homes, the boat sunk and several persons were drowned. An account of which we extract from the *Enquirer* below.

"DISTRESSING

"INDEPENDENCE, MISSOURI, June 17, 1834.

"MESSRS. KELLEY AND DAVIS,

"*Gentlemen*: Having understood that you have received intelligence of the sinking of the ferryboat at Everett's Ferry, on the Missouri, on last evening, together with a statement of the sufferings of those who hap-

pened to be on board; we, a part of those who escaped, have thought proper, for the correct information of yourselves and others, to give a statement of the facts as they actually occurred.

"Eight of the citizens of this county, a majority of whom was a part of the committee that waited on the Mormons, in your town, on yesterday, embarked, on board of the boat at about nine o'clock, it being perfectly clear, and the moon shining as bright as we ever saw it. Upon our embarking, the boat appeared to be in as good order as we ever saw it—the false floor was tight and good. After our having left the shore some two hundred yards, in an instant, as it were, the boat was filled with water. We are confident that the boat struck nothing. Our impressions at that time were, and still are, that something had been done to the boat to sink her, as it was known that the committee from this county would cross at that point on last night.

"The names of the persons lost are, James Campbell, William Everett, David Linch, Jefferson Cary, and a Mr. Bradbury,—the two last were the ferrymen.

"Those escaping: Smallwood Noland, Richard Fristoe, Smallwood V. Noland, Samuel C. Owens, Thomas Harrington, and a Mr. Frost—the last being the third ferryman. Those who escaped, we assure you, suffered much.

"Respectfully your obedient servants,

"SAMUEL C. OWENS.

"S. V. NOLAND.

"T. HARRINGTON.

"N. B.—Mr. Bradbury, who was drowned, inquired before he went into the boat, if S. C. Owens and others of the committee from Jackson were among those who intended to cross. When the boat was sinking, said Bradbury called on the passengers in the boat for his ferriage fees, and received them from several of them, said B. had the sole care of the ferry."

In the subsequent message of Governor Daniel Dunklin of November 18, 1834, and published the 27th of the same month in the *Farmers and Mechanics Advocate* is a very fair statement of the situation as follows:

Extract from the Message of Governor Daniel Dunklin, dated

CITY OF JEFFERSON, November 18, 1834.

In July, 1833, a large portion of the citizens of Jackson County organized themselves, and entered into resolutions to expel from that county a religious sect called Mormons, who had become obnoxious to them. In November following, they effected their object, not, however, without the loss of several lives. In the judicial inquiry into these outrages, the civil authorities who had cognizance of them, deemed it proper to have a military guard for the purpose of giving protection during the progress of the trials. This was ordered, and the Attorney General was requested

to give his attention during the investigation, both of which were performed, but all to no purpose. As yet, none have been punished for these outrages, and it is believed that, under our present laws, conviction for any violence committed upon a Mormon, can not be had in Jackson County. These unfortunate people are now forbidden to take possession of their homes; and the principal part of them, I am informed, are at this time living in an adjoining county, in a great measure, upon the charity of its citizens. It is for you to determine what amendments the laws may require so as to guard against such acts of violence for the future.

For some time after this there was but little agitation through the press that has come to our notice. *The Intelligencer* for July 5, 1834, says editorially:

A letter from Independence dated the 27th ult., says:

"The Mormons have backed out from the expected fight, but yet say this is 'Zion,' and that it may not be established for one hundred years to come. I think they could not be hired to come to this country."

The same issue quotes from a private letter of Governor Daniel Dunklin to Colonel J. Thornton as follows:

A more clear and indisputable right does not exist than that the Mormon people, who were expelled from their homes in Jackson County, to return and live on their lands, and if they can not be persuaded as a matter of *policy* to give up that right, or to qualify it, my course as the chief executive officer of the State, is a plain one. The Constitution of the United States declares "That the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Then we can not interdict any people who have a political franchise in the United States from emigrating to this State, nor from choosing *what part* of the State they will settle in, provided they do not trespass on the property of others. Our State constitution declares that the people's "right to bear arms, in defense of themselves and of the State can not be questioned." Then it is their constitutional right to arm themselves. . . . I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them and it is indefeasible to believe and worship *Jo Smith* as a *man*, an *angel*, or even as the only *true* and living God, and to call their habitation *Zion* the *Holy Land*, or even heaven itself. Indeed there is nothing so absurd or ridiculous that they have not a right to adopt (as) their religion, so that in its exercise they do not interfere with the rights of others. . . .

My first advice would be to the Mormons to sell out their lands in Jackson County, and to settle somewhere else where they could live in peace, if they could get a fair price for them and reasonable damages

for injuries received. If this failed, I would try the citizens and advise them to meet and rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. . . .

Rumor says that each party are preparing themselves with cannon. That would be illegal. It is not necessary to self-defense, as guaranteed by the Constitution. And as there are no artillery companies organized in this State, nor field pieces provided by the public, any preparations of that kind would be considered as without right; and in the present state of things would be understood to be with a criminal intent. . . . Indeed the Mormons have no right to march to Jackson County in arms, unless by the order or permission of the commander in chief. Men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession. . . .

The character of the State has been injured by this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

With high respect, your ob't servant,

DANIEL DUNKLIN.

The Intelligencer for July 19, 1834, says:

THE MORMONS

The excitement which existed in this country about the time the Mormons from Ohio arrived, has entirely subsided. Many of them have returned to the East, and the rest are scattered about throughout the country, and are actively engaged in assisting the citizens in saving their crops of wheat, etc. We rather think that the war is over!—*Liberty Enquirer*.

For a time the press had very little to say about the Mormons but reference is made to the past difficulty in the *Jeffersonian* during the political campaign of, I think, 1836. Our photostat was taken from the *Argus*, but we failed to get the date. It gives an idea of the estimate in which Samuel C. Owens, one of the mob leaders, was held. It reads as follows:

We take the following pungent articles from the *Jeffersonian* and ask for them an attentive reading. When this shall have been done, let every man who claims to be a Democrat, who claims to be a friend of Jackson because of his principles and of his ability and integrity, ask himself this important question: What is my duty at the approaching election? How can I most effectually advance true republican principles? Is it politically right, or consistent, or honest to support Owens, or Birch, or Jones? The latter, Mr. Jones, has boldly voted in the Senate (see the 93d page of the Journal of the Senate at the last session) that he would not support "the administration of General Jackson so long as it continues to pursue the Jeffersonian Republican principles"! We

ask every voter to be assured of this fact. Go to the clerk and look on the 93d page of the *Journal* and see for yourself. See and believe. It will then be for every man to decide whether he can support an open, and avowed opponent of the principles of Thomas Jefferson! The opposition claim to be friendly to the principles of Jefferson—now we will see who are sincere. Let there be no dodging.

And Mr. Owens, what claims has he to represent this state in Congress? Has he talents of an uncommon order? No one has ever so *suspected* or *charged* him. He is unknown to the people of the State except as the ring leader of a party in Jackson County who set the laws at defiance and drove a small party of deluded men called Mormons from the county by force of arms, pulled down their houses, demolished their fences, cut down their orchards, and scattered the type of their printing office over their grounds. The *merit* of this performance will, it is supposed give him a majority in *that* county, and as that act is popular *there*, his friends suppose that we shall not venture to allude to his utter disregard of the laws of his country and his tyrannical and shameful treatment of a weak, superstitious, and despised people for fear that the inhabitants of that county may visit *our* sins upon the heads of the Jackson candidates! And what other claims has he to a seat in Congress than the reputed and famous one that he *out fought the Mormons*, burnt up their houses, and laid waste their fields? And for thus carrying desolation and distress home to the bosom of every member of an entire community whose delusion and religious infatuation claim the tear of pity, not the crushing arm of arbitrary power, we are called upon to extend to him our suffrage for a seat in the highest legislative council of the nation! We trust in God that every lover of order in this State, regardless of party, will pass this man Owens by at the coming election, as one riven, and blasted, and utterly cast down by the lightning of an intelligent, high-minded, order loving people. The opposition can still vote for a full ticket of their own, as Birch and Wetmore are still left. The Jackson party have Governor Miller and Harrison, and he who is displeased with both the opposition and the Jackson tickets, may learn that Colonel Strother is a candidate for his suffrage. Let then the *brave* "man of talent, courage and energy" as yesterday's *Republican* calls Mr. Owens, be permitted, by unanimous consent, to remain at home to gallantly resist the threatened Mormon invasion spoken of by the late up-country papers. It is due to the character of the State, to Mr. Owens, and to the exposed and defenseless objects of Mormon wrath!

And James H. Birch, the denounced of David Barton as "a walking . . ." and subsequently a praiser of the same man; the friend of Jackson and the enemy of Jackson; and the enemy of Clay and the eulogist of Clay (he passed a highly-wrought eulogism upon Mr. Clay a few days ago in a speech at the Saint Louis courthouse) a Democrat in theory and a barefaced European aristocrat in practice (turn to the 309th and to the 311th pages of the last *Senate Journal* and you will see that he and James Jones voted against allowing any new county to be repre-

sented in a convention to amend the constitution. An English aristocrat could not treat the common people more like dogs than David Barton, James H. Birch, English, James Jones, Lucas, and Reeves, six senators, thus did the inhabitants of the new counties) an enemy of Banks and the friend of Banks; the friend of Benton and the opponent of Benton; the steady opponent of Doctor Linn and Albert G. Harrison; the friend of conventions and the enemy of conventions—is such a man a fit representative to send abroad to look after our interests and to give tone and influence to our State?

The proved ability, attention, and industry of Mr. Harrison; and the experience, character, the dignity of Governor John Miller proudly indicate them as preeminently worthy of our votes as being men who will honorably and handsomely represent the State of Missouri on the floor of Congress. They are true and sincere friends of Andrew Jackson, his integrity they love, and his principles are their principles. They can with boldness uncoupled with fear contend for the right, when federalists are driving feeble souls into their ranks by telling them that they *dare not* think only as General Jackson thinks. Timid men in such cases are afraid of voting wrong, and to be sure not to vote wrong they vote with their enemies! Such men are not Jackson men, for Jackson men take the responsibility and go ahead, first taking care however that they are *right*. If they go right, they will be pretty sure to find General Jackson not very far off. The old general's motto is that it is not difficult to do right if one wishes to do right; and as the President is honest, it is very seldom that an honest politician will differ with him. Hence we are anxious to see Governor Miller and Albert G. Harrison elected to Congress and this the more especially as his friends are their friends and his old opponents are supporting J. H. Birch, and Owens the Mormon fighter.

After the trouble originating in 1838 had commenced, the Saint Louis *Argus* in its issue of September 27, contained the following:

SAINT LOUIS, Thursday, September 27, 1838.

THE MORMONS

LIBERTY, MISSOURI, September 14.—We desire in the statement we are about to make, to give a true narrative of the causes which have produced the difficulty between the Mormons and the citizens of Daviess County, as well as to give all that has occurred respecting the movements of both parties since the first difficulty took place.

At the election in Daviess County, a citizen objected to a Mormon's voting, which brought about angry words,—the Mormon was struck with a club, and in return used the same weapon himself, and before the affair terminated, several on both sides were engaged, and knives freely used. No person was killed, but some cut and bruised. The excitement did not terminate with the fight. Shortly afterwards, Joe Smith, Ly-

man Wight, and other Mormon leaders, collected a large force in Caldwell, and went into Daviess County, to protect the Mormons residing there. They went armed and equipped for war, but they say their intentions were peace, and if what we hear be true, respecting the paper which they presented to Adam Black, a justice of the peace, for his signature, a very different face has been placed upon the transaction to what Black has certified to. The paper presented by Smith to B., was to this effect, that inasmuch as it was anticipated that difficulties would grow out of the fight at the election between the Mormons and the citizens of Daviess, he (Black,) as a justice of the peace, pledged himself that he would take lawful notice of any unlawful proceedings of either party—Smith representing to Black, that if he would sign such a paper, he would show it to his own people and to others, and that it would have an effect to prevent difficulties.

We understand that the facts elicited at the trial of Smith and Wight (who gave themselves up, and were heard before the judge of our circuit court last week,) completely stamped the certificates of Black, Cumstock and others, with falsehood. After the trial of Smith and Wight, it was believed that difficulties had ceased, but not so. The people of Daviess County had sent letters and messengers to other counties, in order to raise men to drive all the Mormons out of Daviess, and many other counties had gone to their aid. The Mormons seeing this, made preparations also. When, seeing the crisis at which things were arriving, the judge of our circuit, Honorable Austin A. King, directed General D. R. Atchison to raise 1,000 men in his division, and forthwith march them into Daviess, to keep the peace, and to prevent bloodshed.

Two hundred men from Clay, under the command of Brigadier General Doniphan, Major Lightburne, and Captains Moss, Whittington and Price, marched out on yesterday and the day before.

We are not apprehensive that anything serious will take place, though both parties have become much excited. Both sides are to blame, but our opinion is that the Mormons are the aggressors. Until the 4th of July we heard of no threats being made against them, in any quarter. The people had all become reconciled to let them remain where they are, and indeed were disposed to lend them a helping hand, but one Sidney Rigdon, in order to show himself off as a great man, collected them all together in the town of Far West, on the 4th of July, and there delivered a speech containing the essence of, if not treason itself. This speech was not only published in the newspapers, but handbills were struck for distribution in Caldwell and Daviess counties. We have not the speech now before us, but we recollect amongst other threats, that this author said: "We will not suffer any vexatious lawsuits against our people; nor will we suffer any person to come into our streets and abuse them." Now, if this is not a manifestation of a disposition to prevent the force of law, we do not know what is. It is true, that when the Mormons left this county, they agreed to settle in, and confine themselves to a district of country, which has since been formed into the

county of Caldwell; but they have violated that agreement, and are spreading over Daviess, Clinton, Livingston and Carroll. Such a number had settled in Daviess, that the old inhabitants were apprehensive that they would be governed soon by the revelations of the great Prophet, Joe Smith, and hence their anxiety to rid themselves of such an incubus.

So many reports are in circulation relative to battles fought, and men on both sides being killed and captured, that it is hard to get at the truth. We are certain, however, that up to yesterday, no person had been killed. Three men from Ray County were captured by the Mormons, and some fifty guns taken. The men are in confinement (or rather, are guarded and kept), in the town of Far West; and it is said the people of Daviess have captured one Mormon.

General Doniphan, in some remarks made to the company which went out from this county, said, that the men and arms captured by the Mormons, would be demanded, as also the Mormon captive in Daviess. Should the Mormons refuse to give up the men and arms; the worst consequences must follow.

We hope and believe they will not be so blinded as to refuse; but if they should, we can tell them, that "war to the knife" will be waged against them, and they will no longer be suffered to remain in the State. We rely greatly upon the standing and influence of Generals Atchison and Doniphan, as well as other gentlemen who have gone out, to bring this matter to a peaceable termination. (*Western Star.*)

SAINT LOUIS, Thursday, September 27, 1838.

THE MORMONS

Many rumors are current in regard to the movements of these people in our western counties; but we apprehend that the excitement which has been created, or at least much of it, is without foundation. In a case of this kind, we ought to give credence only to the most authentic and indisputable information. The Mormons are a religious sect, professing to believe some revelation from heaven, and though we may believe it began in imposture, we are bound, while we adhere to the principle of universal toleration, to abstain from all interference with the exercise of rights that belong to it as fully as to any demonation of Christians. All liberal Americans will bitterly regret any violence towards the Mormons, if hereafter it should appear that public feeling has been inflamed against them, without any other cause than their attachment to a creed which they think it a duty to maintain. We would not be understood as saying that this is the only cause, for we have no knowledge to that effect; we make the remark simply by way of caution. We know how easy it is to propagate erroneous opinions of the characters of men, or to misrepresent their intentions; we have seen this often in the course of our political life: we have had ample reason to complain of it every day. Hence, we would recommend our friends not to judge too hastily on this subject, but to wait until it is positively ascertained what are the designs of the Mormons, and what has been their real conduct. This is the

part of common prudence, and in this way alone can we act with wisdom, prevent a civil war, and establish peace on our borders. Doubtless a competent force under the command of the governor, might proceed to the spot and settle this difficulty without a drop of blood being shed. We fervently hope that this may be done without delay.

On October 24, 1838, a mass meeting was held at Richmond, Ray County, when some very radical resolutions were adopted. They were published in the *Missouri Argus* with editorial note as follows:

SAINT LOUIS, Thursday, November 8, 1838.

THE MORMONS

We have frequently of late called the attention of our readers to the controversies between the inhabitants of our State who commonly bear this name, and some of our fellow citizens of Daviess, Ray and other of our northwestern counties. We had hoped and confidently believed that peace and amity had been reestablished among them, and that for the future they would sit down quietly on their farms, each under his "own fig tree," contented with their lot and, as far as may be in human society, with each other. We now have a different picture to delineate, and if recent accounts be correct, one which we may well lament Missouri should exhibit. These accounts will be found in another column, and speak for themselves to the heart of every patriotic and order-loving citizen. We would not prejudge the conduct of the Mormons, nor inflame public prejudice against them. God forbid! Our opinions have already been expressed in favor of using caution with regard to the measures to be adopted towards them. Nor would we cease to recommend all to cultivate the same spirit. The result, we have no doubt, will be such as to satisfy the sternest maxims of justice. The governor has ordered out a body of troops from the counties in the neighborhood of the scene of strife who will, of course, prove sufficient to put an end to violence; and the authors of the mischief which appears to have been so widely inflicted on that region, will in due time be brought to condign punishment. We have laws to reach these horrid offenses, and, whoever may be the offended, they must be enforced; he must not go "unwhipped of justice." The narratives we have copied into our paper present the usual consequences of civil convulsion and warfare. The commonest feelings of humanity are banished from the breast, and men are indeed "turned to brutes." May we never again have to record such occurrences in this or any other State.

Again, from the *Missouri Argus*, we quote:

SAINT LOUIS, Thursday, November 8, 1838.

MEETING OF THE CITIZENS OF RAY COUNTY

At a very numerous public meeting held at the courthouse in Richmond,

Ray County, on Wednesday, the twenty-fourth day of October, 1838, for the purpose of taking into consideration the difficulties with the Mormons:

The object of the meeting having been explained by Thomas C. Burch, Esq., the following resolutions were unanimously adopted, after reading the report of Charles R. Moorehead, William Thornton and Jacob Gudgel, which is hereto attached, to-wit:

Resolved, That the report here made by Charles R. Moorehead, William Thornton and Jacob Gudgel, Esqrs., be transmitted by express to the governor of this State, together with these resolutions.

Resolved, That this meeting have the most implicit confidence in said report, as well from the known veracity of said gentlemen, as from numerous other facts and circumstances in our knowledge, corroborating the same.

Resolved, That in the opinion of this meeting the time has arrived when it is the imperious duty of the executive, by an armed force to quell the insurrection put on foot by the Mormons; and that to effect the same, the civil authorities are wholly inadequate.

Resolved, That Wiley C. Williams and Amos Rees, Esqrs, be requested to visit the governor and lay before him the proceedings of this meeting, and urge upon him the necessity of ordering out, forthwith, an armed force against the Mormons, sufficient to meet the emergency.

Resolved, That we view with the utmost concern the conduct of the Mormons in the counties of Daviess and Livingston, and that immediate action is necessary for the protection of our property and houses from this lawless banditti.

Resolved, That heretofore, as citizens desiring to abide by the laws of the land, we have been disposed to see this people called Mormons, dealt with for offenses by the civil authorities; but, that in the opinion of this meeting, from their past and present lawless course, a resort to the laws will be more than useless and wholly insufficient to afford the country that protection to which it is entitled.

Resolved, That we appeal to the governor of this State to give the people of upper Missouri protection from this fearful body of thieves and robbers.

Resolved, That it would, at this time, be inexpedient to take any offensive step, but that we should, at present, act on the defensive.

Resolved, That all who have in good faith renounced the Mormon religion, should be protected, either those in this county or in Caldwell, during the present excitement.

Resolved, That some men should now be raised to go to the northern border of this county, and guard it from intrusion by the Mormons; to act entirely on the defensive for the present, and that General Parks be requested to raise three companies for that purpose, or that they be raised by volunteers.

REPORT

The undersigned having, on Monday morning last, learned that the Mormons had burned Millport, in Daviess County (in addition to the burning of Stolling's store, in Gallatin, in said county), and of their having threatened to burn the store in Buncombe Settlement, in this county, and feeling an anxiety to know the truth in relation to said reports, left this place, Richmond, on that (Monday) morning, and proceeded to Millport, they, however, previously called at Judge Morin's, who lives about one fourth of a mile from Millport, who informed them that all they had learned was substantially true, and that much more had been done by the Mormons than the people of this county had been informed of. He went with us to Millport, where we found all the houses in ashes, except a grocery storehouse belonging to a Mr. Slade, and a house in which Mr. Wilson McKinney had lived. We also found the house of Robert Peniston, near Millport, burned. The horse mill belonging to him (Peniston) was taken down, the stones, bolting-chest, etc., lying out some distance from the shed, and the shed yet standing. Mr. Morin informed us that the burning was done on Sunday night last, that on the next day he saw Mormons there, and saw them taking off beds and other things belonging to Wilson McKinney. We also saw some furniture, which we understood from Mr. Morin belonged to Mr. McKinney, standing out in the common, and which seemed to have been rifled of its contents. Mr. Morin expected, on the day we were there, that the Mormons would be there (at Millport) to move off the remaining property and to burn the balance of the houses. He stated to us that he considered his situation a precarious one. That he had been permitted to stay thus long owing to his having no wagon to move with; but that he expected to get wagons that day and intended moving into Richmond immediately. He said that the county was entirely deserted by the inhabitants, except himself and a few others, besides the Mormons, and expressed it as his belief that the corn from his house to Diamon would all be gathered and hauled into Diamon by the Mormons, in forty-eight hours from that time. He also stated to us that he was at Diamon a few days previously, and saw a company of men (Mormons) come into camp with a drove of cattle amounting to about one hundred head, which he supposed belonged to other citizens. He also saw a man in the possession of a Mormon which he was very certain belonged to William Morgan, a citizen of Daviess County. Mr. Morin looked upon those Mormons who were then at Diamon, (amounting, he supposed, to about six hundred men,) as a band of robbers and desperadoes. He advised us very strongly to go no further; not to attempt to go to Diamon or Far West; that we would gather nothing by doing so in addition to what we there learned. That the country on the north side of Grand River and west of him was certainly deserted, except by the Mormons, and had been for several days; and that the houses were all burned, or, to use his own words, that was "a complete waste." Mr. Morin also informed us that the Mormons had ordered the other citizens out of the country, and that he, too, had his

orders to leave. He appeared very anxious that we should not be seen at his house by any Mormon, and that it should not be known that he had given any information or expressed anything unfavorable toward them, until he got away. We did not visit Gallatin, but understood from Mr. Morin and others who we met moving into this county, that all the houses in that place were burned, except a shoemaker's shop belonging to a Mr. Runvill.

C. R. MOREHEAD.

WM. THORNTON.

JACOB GUGDEL.

The following letter of Judge King accompanied this publication:

RICHMOND, MISSOURI, Wednesday, October 24, 1838.

LETTER FROM JUDGE KING

RICHMOND, October 24, 1838.

Dear Sir: As Mr. Williams will be to see you in reference to our Mormon difficulties and will be able to say all to you, perhaps, that can be said, I have deemed it a duty, notwithstanding, to give you such information as I have sought and obtained, and it is such that I assure you may be relied on. Our relations with the Mormons are such that I am perfectly satisfied that the arm of the civil authority is too weak to give peace to the country. Until lately I thought the Mormons were disposed to act only on the defensive; but their recent conduct shows that they are the aggressors, and that they intend to take the law into their own hands. Of their recent outrages in Daviess, you have doubtless heard much already. Of their course of conduct in Daviess, I will give you the general facts, for to give particulars would far transcend the limits of a letter. On Sunday, before they marched to Daviess, Jo Smith made known his views to the people, and declared the time had come when they would avenge their own wrongs, and that all who was not for them, and had not taken up arms with them, should be considered as against them, that their property should be confiscated and their lives also be forfeited.

With this declaration, and much else said by Smith, calculated to excite the people present, the next day was set to meet and see who was for them and who against them; and under such severe penalties that there was none, I learn, who did not turn out; and about three or four hundred men with Smith at their head marched to Daviess. This was on Tuesday; the next day was the snowstorm, and on Thursday they commenced their ravages upon the citizens, driving them from their homes and taking their property. Between eighty and one hundred men went to Gallatin, pillaged houses and the store of Mr. Stolling's, and the post office, and then burnt the houses. They carried off the spoils on horseback and in wagons, and now have them, I understand, in a storehouse near their camp. Houses have been robbed of their contents, beds, clothing, furniture, etc., and all deposited, and they term it "a consecration to

the Lord." At this time there is not a citizen in Daviess, except Mormons. Many have been driven without warning, others have been allowed a few hours to start. The stock of the citizens have been seized upon, killed up and salted by hundreds; from fifty to one hundred wagons are now employed in hauling in the corn from the surrounding country. They look for a force against them, and are consequently preparing for a siege, building blockhouses, etc. They have lately organized themselves into a band of what they call "*Danites*," and sworn to support their leaders in all they say or do, right or wrong, and further, to put to instant death those who will betray them. There is another band of twelve, called the "*Destructives*," whose duty it is to watch the movements of men and communities, and to avenge themselves for supposed wrongful movements against them, by privately burning houses, property, and even laying in ashes towns, etc., etc.

I find I am running out my letter too much in detail. I do not deem it necessary to give you a minute detail of all the facts, of which I am possessed, but I give you the above in order that you may form some idea of the disposition of these people. The Mormons expect to settle the affair at the point of the sword, and I am well warranted in saying to you that the people in this quarter of the State look to you for that protection which they believe you will afford when you have learned the facts. I do not pretend to advise your course, nor make any suggestions other than what I have stated; that it is utterly useless for the civil authorities to pretend to interpose. The country is in great commotion, and I can assure you that either with or without authority, something will shortly have to be done.

I hope you will let me hear from you by the return of Mr. Williams, and if you should come up the country shortly it will give me pleasure to take the trouble to see you. I am very respectfully,

AUSTIN A. KING.

Following this is a letter from E. M. Ryland on the same subject.

LEXINGTON, SIX O'CLOCK P. M., October 25, 1838.

Gentlemen: This letter is sent after you on express, by Mr. William Bryant of Ray County. Since you left us this morning, Mr. C. R. Morehead came here on express for men to assist in repelling a threatened attack upon Richmond, to-night. He brought news that the Mormon armed force had attacked Captain Bryant this morning at daylight, and had cut off his whole company of fifty men. Since Mr. Morehead left Richmond, one of the company (Bogart,) had come in and reported that there were ten of his comrades killed, and the remainder were taken prisoners after many of them had been severely wounded. He stated further, that Richmond would be sacked and burned by the Mormon banditti to-night. Nothing can exceed the consternation which this news gave rise to. The women and children are flying from Richmond

in every direction. A number of them repaired to Lexington, among whom is Mrs. Rees. We have sent from this county since two o'clock this evening about one hundred well armed and daring men, perhaps the most effective that our county can boast of. They will certainly give them (the Mormons) a warm reception at Richmond, to-night. You will see the necessity of hurrying on to the city of Jefferson, and also of imparting correct information to the public as you go along.

My impression is that you had better send one of your number to Howard, Cooper and Boone counties, in order that volunteers may be getting ready, and flocking to the scene of trouble as fast as possible. They must make haste and put a stop to the devastation which is menaced by these infuriated fanatics. And they must go prepared and with the full determination to exterminate or expel them from the State, en masse. Nothing but this can give tranquility to the public mind, and reestablish the supremacy of the law. There need be no further dallying with the question anywhere. The Mormons must leave the State, or we will, one and all: and to this complexion it must come at last.

We have great reliance upon your ability, discretion and fitness for the task you have undertaken, and have only time to say, Godspeed you

Yours truly,

Messrs. A. Rees and W. C. Williams.

E. M. RYLAND.

That there was no foundation to the fears of these men appears from the fact that no attack was made upon Richmond and no armed force approached it.

(To be continued.)

Jesus saw far enough to see that the battle of the world was a battle between mammon and manhood; that in that struggle lay the issues of destiny. He saw that the problem of life was essentially a spiritual problem—the question as to which shall dominate, whether the spirit shall rule the world or whether the world shall rule the spirit. He found “things” in the saddle. Material things are good in themselves. Home and land are useful and necessary, but they become evil when they become the goal of our effort rather than the staff on the road. The end of life is the development of manhood, the calling forth of the captive God from within.—Edwin Markham.

PRESIDENTS OF SEVENTY

(Continued from page 45, volume 8.)

LIFE OF ELDER JOHN C. FOSS SINCE UNITING WITH THE REORGANIZED CHURCH

After listening to three sermons preached by Elder Thomas W. Smith on the Island of Grand Manan, New Brunswick, March 11, 1869, I was baptized and confirmed by him. When going to the water, I felt a heavy load bearing down upon me



ELDER JOHN C. FOSS.

and something seemed to press upon my mind and say, you better wait a little longer. I felt that such impressions were from the Wicked One, but as I came out of the water I felt like singing that beautiful hymn:

He taught me how to watch and pray
And live rejoicing every day
Happy day, happy day,
When Jesus washed my sins away.

On the fourteenth I was ordained a priest by Brother Thomas W. Smith at Grand Manan, New Brunswick. On the third of September the same year I was called and ordained an elder by Brother Thomas W. Smith at Little Kennebec, Maine. September 13, 1873, at Jonesport, Maine, was ordained to office of seventy by Brother Thomas W. Smith.

I labored hard, traveling up and down the rock-bound coast of Maine. With blistered feet and weary of my journeyings a-foot and alone and when sitting by the wayside with a pin pricking the blisters on my feet, I thought, "Paul, you never saw my blistered feet or you would never have said, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

The first twelve years of my hard work on the coast of Maine, I preached in fifty-seven different places, baptizing many precious souls, many of whom have passed into the great beyond.

After I had obeyed the gospel, my dear old mother came twelve miles to see me and tried to get me to leave the church and come back to the Methodist Church and she would join with me. I said, "Mother, you can do all the kicking you want to before you come into my church, then after you obey the gospel I want you to be a good little girl." "Oh!" she replied, "John, I can never join the Mormon Church." "I replied, "That is all right, mother, but you will be one." I was informed by the Spirit to go and preach to my people. I obeyed the voice of the Spirit and the result was that my father, mother, five brothers, three sisters, and a host of near relatives in that place obeyed the gospel. My father, mother, one brother and two sisters died in the faith.

I was singing a song one night in my sleep; my father appeared to me with two young men, one on either side of him. He smiled and said, "John, you must sing that song again."

The first twelve years of my ministry on the coast of Maine, I organized nine branches and helped raise up and organize several others. Many times I preached by the power of the Master's Spirit resting on me when I could truthfully say that I felt as though standing in midair.

Many years ago when preaching in Brooksville, Maine, a mob was present, led by a Mr. Chato, the Methodist class leader. The schoolhouse was packed. After I had quieted them somewhat, I took from my pocket a fifty-cent piece and said to them, We will now take up a collection to pay for the tar, but you have no feathers to spare. I have no fear of being hurt as you have so many non-Christians here and they will not harm me. It is you so-called professors of Christianity that would harm me. They became better acquainted with me later on.

I was once preaching in a place called the Ridge in the town of Sedwick, Maine. I had been to the water and baptized several and as Brother Levi Gray and myself were walking along the road there suddenly came a shower of rocks from a squad in the brush. "My! My!" Levi exclaimed, "they will kill us, Brother John." "No," I replied, "Come along Levi, not a rock shall hit us; the voice of the Spirit came to me, 'Remember my promise made to you at your ordination, nothing shall harm thee.'"

I went and preached to the people that belonged to the Church of the Messiah, raised up by George J. Adams at Jonesport, Indian River and Addison, Maine. I presented the Book of Mormon to old Father Josiah Steel. I told him to read it through and then let me know how he liked it. A few weeks afterwards I called on him and asked, "Have you read that book through yet?" He answered, "Yes," "How did you like it?" "I don't like it," he answered. "Well, Father Steel I see you have read the book through your prejudice glass; now will you promise me that you will read it through once more, very

carefully?" He said he would. Later on I called to see him again and also preached to them. I said, "Father Steel, have you read the Book of Mormon through again?" He answered, "I have and am ready for the water." I baptized him and all his family with many of his neighborhood and organized them into a branch.

Father Steel's oldest daughter, a married lady, whom I had baptized with her good husband, was taken with quick consumption. She was treated by a Doctor Charles Chandler who told the family that she could not live. I called to see her and while administering to her, saw her, by the Spirit, in the schoolhouse filled with people, bearing a faithful testimony of God's power in healing her as he had done. I said to her, "Your voice shall again be heard in the congregation of the Saints," and about two months later when we held conference at the schoolhouse only a short distance from her residence, I listened to her bear a powerful testimony to the power of God in making her whole again. She died about nineteen years later, but not with consumption.

While preaching in Indian River, at the close of my morning sermon, Brother Aaron W. Kelley came to me and said, "Come go home with me to dinner." On our way home he said, "Brother Foss, George J. Adams taught us the principles of the gospel just as you do and told us that the signs would follow us, but we have never had a gift as is promised in the Bible. He told us we were only babes but that when we were old enough in the gospel then the Lord would give us those gifts. Now if you will show me a sign of those gifts, I will be baptized. I said, "Brother, I see that you are honest and do not wish to be deceived again. Suppose you should hear me speak in another tongue or language or heal the sick, would you know by what power I did it?" "I think I would," he replied. I said, "No, sir, unless God gave to you a knowledge by his Spirit

that it was done through him, you would not know by what Spirit I did it; but Jesus said, if any man will do his will, he shall know. Now there is a chance for you to test it." I baptized him with many others. He returned to a camp where he was getting stove wood and there alone he knelt in prayer to God and asked him if John C. Foss was his authorized servant, and if the church that he was representing was his church. He said to me, "Before I arose to my feet, I spoke in four different languages." The interpretation of one was to go home and warn his father to obey the gospel as his days were few upon the earth. He told his father of what God had told him and as I had ordained him a priest, he baptized his father and in a short time his father passed away into the great beyond. These signs, said the Master, shall follow the believer who has obeyed the gospel to confirm them in the faith once delivered to the Saints.

While preaching at Niagara Falls, Ontario, in 1896, I took dinner with Mr. August Heller and wife; he was a Catholic and his wife a Latter Day Saint. As I finished dinner I turned to August and spoke by the Spirit, "August, the Lord wishes you to obey his gospel for your days on earth are but few." I left them and attended the Saint Thomas conference and then returned to the falls and had two to baptize on Sunday. I called and took dinner again with August and wife. After dinner August said to me, "Yesterday morning I was awakened by a voice saying to me, August, obey my gospel." His wife said, "August, why didn't you tell me that before?" "Oh," he said, "I thought I wouldn't say anything about it." "Well," she answered, "that means something. Brother Foss spoke to you by the Spirit a week ago and said to you that your days were few on earth and for you to obey the gospel." He said to me, "I believe the gospel you preach is true but if I obey it, I will lose my trade." I said, "August, you have

plenty of this world's goods to carry you through this life and can you afford to lose eternal life in the kingdom of God? Remember, August, this life is short but eternity is a great big thing. If you never get another dollar save yourself from wrath to come." On Sunday as I came out of the water with the second person baptized, August took off his coat and I baptized him. The next day I left for Rockland, Maine, and in a few days got a letter from Sister Place stating that August Heller was dead and that Brother Richard C. Evans was there to preach his funeral sermon.

In 1882 I moved from Maine to Missouri and have been doing missionary work from Maine to California and from the South to Minnesota and one summer in Canada.

I was preaching one Sunday in Rich Hill, Missouri, in 1888, and on Monday went to the office to get a ticket for my home in Independence, but as I stepped to the window to purchase my ticket the Spirit said to me, Get your ticket to Knobnoster. I did so feeling I must be needed for something at that place. I thought as I rode along in the train, "How will I find Brother Wells when I get there?" for he was the only one living there that I knew, and had only met him at General Conference, and had never been to that place, but was assured by the Master that I would be cared for. I changed cars at Pleasant Hill, and went a few stations on the main line towards Saint Louis when the brakeman called out "Knobnoster." As I went out of the car, I met Brother Wells, took him by the hand and said, "I have been ordered to come here but do not know what for." He said, "There are three to be baptized." I saw then why I was called to go there. Brother Wells said, "I don't know why I came to the depot for I hardly ever come here but was impressed to come." I wanted to say, "Our God moves in a mysterious way, his wonders to perform."

We secured the use of the Christian church and I spoke

three times and baptized the three boys, John Kaler, Justin C. Putman, and Logan R. Wells. At the confirmation meeting I never witnessed such a power of the Holy Spirit. While confirming Brother John Kaler, as Brother Wells remarked several times in my presence, it was like a stream of prophecy from the time I put my hands on his head till I took them off. The Spirit outlined his work and told him he would be ordained and would carry the glorious gospel to a far-off land across the seas as well as at home in America. This was literally fulfilled before he left for the spirit land, September 12, 1911. He went to Australia and did a noble work there.

While preaching along the coast of Maine, I felt many times as though if I could only get out West among the heads of the church who had more experience and knowledge of the work than I, how fast I could learn, and advance in the church. But when I got to Independence the good Lord said to me through Brother Abner Lloyd, Trust not in the arm of flesh, no, not even in yourself but in me the true and living God. I felt as though it was a kind warning in the right direction for what we had to meet. I got so discouraged that I told Bishop Edmund L. Kelley I was going to offer my resignation to the church at General Conference. He said to me, "Do not do that, Brother Foss, but learn to bear your trials like I have to mine." I said, "They have worked against me, turning me down as one that was only a cipher in the land of the living."

In the spring conference at Lamoni, Iowa, April, 1895, I listened to my name with eleven others placed on the superannuated list. Indeed it was a shock to me for I had not been apprised of putting me out of the position where God had placed me when ordained under the hands of Alexander H. Smith and Duncan Campbell as one of the Presidents of the Seventy, April 14, 1888.

My report that year was, preached 184 times; presided over

and attended other meetings 120; baptized 22; confirmed 19; assisted 3 times; ordained 1; assisted 1; blessed children 6; assisted 2; administered to the sick 101 times.

Neither was I so well in body for years before as that year. I knew that God had nothing to do with the change. But since being placed where I am, have labored the best I could for the onward progress of the Master's cause and have met with opposition from those who ought to be my best friends. Saint Paul had to face such abuse in his time, and he called them false brethren, but it is true that we have got to meet the record we have made at the great judgment bar of God. Somebody's work will be burned and thereby suffer loss.

After I settled in Independence, I preached to both the old and the young people. Among them was Apostle James F. Curtis, a little fellow of eight years of age. After I had baptized him, some one informed him that the time would come when he would be called to preach the gospel, but he could not believe that way, but in time the Master looked after another of my children in the covenant and called him to a high and honorable position in his kingdom and he is now working good for the Master and may the angels stand by him in his holy and heavenly calling.

I have been made to rejoice in God my Savior, in seeing the eyes of the blind opened, the sick many, many times healed by the power of God's Holy Spirit, the lame to walk, cancers disappear under my hands while administering to the suffering one. I have seen healings of spinal meningitis, also appendicitis several times.

I was using tobacco. Had tried several times to stop, but had used it for seventeen years. As I was walking along the road one day the good Spirit came upon me and led me to make a covenant with the Lord. I said, "Father, if you will help me I will leave off using tobacco." Four days afterwards in the

same place where I made the promise the angel of the Lord spoke to me and said, Throw out that tobacco. I did so, and to my happy surprise the terrible hanker for the weed went with it. That was over forty years ago and I have never wanted it since.

An infidel living in Independence, Missouri, was walking along the street beside me one day. I was telling him how he and everybody else could be saved in the kingdom of God. He looked at me and said, "You had better go preach to the heathens." I replied, "Very well, sir, I will be at your house in a little while." Another infidel stopped me and said, "How do you know there is a God and a Christ, did you ever see them?" I answered, "I never saw God, but Jesus I know lives, for him I have seen as also many of his colaborers, the angels, who have directed me several times and spoken with their audible voices. One time while I lay in bed at Brother and Sister Good's home in Chicago, an angel spoke to me and said, Go to Plano. I was awake at the time and praying to my heavenly Father to tell me where I should go as I was in a strange country. I went to Plano; while there preached nineteen sermons and baptized nineteen. I have always found it productive of great good when I have heeded the voice of revelation. 'Without me,' the Savior said, 'you can do nothing.'"

In 1891 I was preaching at a place in the northwest part of Missouri, there were three ministers that attended my meetings. I had a cold and was quite run down from preaching each night of the week and three times on Sunday. I went home for a few days' rest, when I again returned and held forth a while longer. I was informed that I was to hold a discussion with a Christian preacher by the name of Joseph Smith; he had been a soldier in the defense of his country as I had been. I accepted the challenge. The proposition was on the location of the kingdom of Christ, he to affirm that it was in a man's heart, I to affirm that it was to be established here

on the earth. At the close he had three votes and I had twenty-two. Uncle Joe as they called him, said, "I will never preach another sermon," and the last I heard of him he was keeping his promise.

My first discussion was at Jonesport, Maine, with a Congregationalist minister, he to affirm "the kingdom is within man." I took the negative and after the discussion was over he packed his trunk and left. The people no doubt felt by the time Mr. Holbrook got the land of Palestine, with North America (Joseph's land) with Abraham, Isaac and Jacob with Jesus and his true followers within he would be too big for them to feed, so he left on the first boat.

While at Toronto, Canada, I was challenged by two ministers for a discussion on the state of the dead, they to affirm that the departed were unconscious and I to deny. They wished to have a talk with me before they came before the public. They called at my room. Mr. Hatch said, "Mr. Foss, will you tell me what scripture you use to prove that the dead are conscious?" As I commenced to quote scripture, his companion began to bulldoze me and use very insulting language. I said, "My dear little fellow, if you will please keep still and listen to Brother Hatch, I will assure you that you will learn something, for I perceive that you know very little now." He kept quiet. After I had showed them the scriptures touching on the conscious state of the dead, I said, "Mr. Hatch, now will you please tell me what scripture you use to show that the dead are unconscious?" He said, "Well, the Bible says the dead know nothing."

I was held up one time by a man claiming that God made a devil as well as a Christ, for he made all things, and whatever the Devil did it was the wish and will of God. I said, "My dear man, God is not in such business; he never made a devil." "Well, then, who made the Devil?" I told him that he made himself a devil by getting jealous like many who

act like their father, the Devil, to-day. The Devil was an angel of light, one of the holy angels who rebelled against God and caused rebellion in heaven and in that rebellion he led and converted over to his side a third part of the hosts of heaven, thus they became the Devil and his angels.

What a wonderful display of ignorance there is in the world about the Devil. The various pictures of him show that they know not how the old man looks, and now let me tell you, sir, the Devil is a fine-looking person. In a vision I had a short time ago of him he was coming toward me to tempt and lead me astray. I was introduced to him or the Spirit informed me that he was Lucifer, the Devil of all devils; he carries with him a great power to lead people into thinking and doing wrong; he takes great pleasure in seeing people do wrong for he knows it displeases the God of heaven, and he delights in making war against the kingdom of God. There is a marked difference in the angels of God and the devils. There is a class of the angels of the Devil that will appear to us, yes, unto the angels of light and only those can be detected by the discerning of spirits, by the Spirit of God.

ISAAC N. WHITE

I was born on a farm in Lawrence County, Ohio, Saturday, December 27, 1841. My parents sold their farm when I was five or six years old, and left Ohio for the State of Iowa. When a few miles above Saint Louis, the steamboat in which we were journeying broke her main shaft and returned to Saint Louis for repairs. It being late in the fall the boat would not attempt the trip before spring. Father, having a large family, thought it not prudent to return to Saint Louis, and hence asked the captain to put the family with household effects on the shore. We found ourselves on what was called the Missouri Point.



ISAAC N. WHITE.

Father soon secured a "log hut" in which to move the family. Being poor as to this world's goods, father secured work. A Mr. Overholser gave us a job cutting wood for the steamboats. I contented myself in working up the tops of the trees; and

piled one fourth cord of limbs and brush. I generally worked with the "hands," and when getting home, father would tell mother how faithful "little Isaac" worked. That was pay enough for me and it did not fail to bring out all the energy I had. Many incidents of interest to me occurred during that winter.

The overflow of the river had left quite a lake, and during the winter father took us boys to kill fish in this lake by striking the ice with the pole of the ax just over the fish. Alfred and I ventured to the lake alone one day in the spring. We slid along on the ice with ax in hand, watching for fish, when suddenly, the ice began to crack, and the water rushed over the ice so rapidly that the ice commenced to sink. We both rushed for the shore. I brought up the rear with the ice disappearing just behind me. When we reached the shore, to our astonishment the whole body of ice disappeared. When the river cleared of ice, father concluded to make a visit to mother's uncle, Sam Burk, who lived on a big plantation about twenty-two miles from Boonville. We remained here long enough to raise one crop, during which time I was introduced to the fruits of slavery, uncle having scores of slaves of all ages. From my observations I concluded that slavery was absolutely wrong. This opinion cropped out so often that long before I was out of my teens I was denominated an Abolitionist.

Father disposed of his crop, bade "good-by" to "Uncle Sam," his ranch and colored ranchers, and left on steamboat for Dubuque, Iowa. A day's waiting at Dubuque, then a team came and took us to grandfather's, on Bowen's Prairie, where occurred an incident of note to me. Alfred and I prowled around the river wharf, anxious to do what we saw the town boys do. We ventured into a small yawl with one of these boys, who jumped out and shoved us out into the river. Alfred, seeing the difficulty jumped, too. The boat drifted out further into the current. It looked to me as though my life was in

danger. I ran to the end of the boat and made a leap towards the shore. I did not get drowned, but I got a soaking. I have thought since that the hand of Providence must have been over me for some future good. After a few weeks father bought Grandfather White's farm, grandfather going to Oregon, where he soon died, in his seventy-sixth year.

I helped on the farm mostly during the summer months, attending school during the winter, often going three miles. During part of the winter of 1855, father took me as a driver with his threshing machine, which I enjoyed when not too cold. On January 18 at about ten o'clock in the morning, I attempted to get off from the horsepower to loosen my whip when my foot slipped, and in an instant the larger portion of my foot was mashed into a pulp. I was carried to the house and physicians were sent for. After much parleying of the doctors, there being five of them, about *where* to amputate, and whether an anæsthetic should be administered, I was asked whether I was willing to take anything before amputation. I answered, "No." They proceeded to amputate my foot, while I gritted my teeth and clinched my hands in order to better stand the pain. They were engaged in amputation about forty-five minutes. Two long years I suffered from that malpractice, ere my leg healed up.

During the winter of 1854 the United Brethren held a revival meeting at the Haden schoolhouse, in Jones County, Iowa. My parents belonged to that church. During the time of the meeting many of the young people of the neighborhood "went forward" and experienced religion. One, whom I knew to be a very tough fellow, would hunt me up in the crowd, and pull and haul at me to go forward to the mourner's bench. This disgusted me, as I thought I discerned a spirit of hypocrisy in this young man. Great excitement prevailed,—shouting, clapping of hands with loud amens,—some praying and others singing, all at the same time. All this puzzled

me, and I said, "Is this of God?" I wanted religion, but was forced to believe much of this excitement was put on. I thought I knew some who were acting the hypocrite. This caused me great distress of mind, and the meeting closed without my conversion, although others of the family joined the church.

I note one of the "freaks" of the times among the ministers. During a lull in the revival meeting, or while the people were waiting its opening service, one minister would holler at the top of his powerful voice, "Salvation," or "Hallelujah," all of a sudden. Some of the most timid or nervous ones would spring almost to their feet. I asked the cause of this sudden outburst, and the preacher said the Holy Ghost would come on him so powerfully that he had to give vent to it in that way. I pondered his explanation with many serious doubts as to whether God had anything to do with it or not. I now believe it was the man, and not the Holy Spirit. The revival closed, and father, mother, Alfred, Sarah and Mary Ann were very earnest in their devotions to the church. I wanted to be saved. I was called a model young boy, but *that*, I was told by the preachers, was more dangerous than to be an outspoken sinner, since I simply stood in the way of sinners with my morality. I had heard so much about the sinner going to hell, and being tormented with the devils and the angels of the infernal regions with fire and brimstone, that it made my life almost miserable. However, I picked up courage and asked God for a way of escape from these infernal regions, if there was really such a place. One night I dreamed the end of the world had come. God sent his angels to gather his people. The Devil was on hand with his imps to gather his. I felt from that day a desire to win eternal life, though it might have to be bought dearly by wading through many severe trials.

Early in 1856 my father sold his farm, and we left for the State of Kansas. We got as far as Groomer's Mill, in the

northwestern part of Daviess County, Missouri, when Samuel, one of my brothers, took the measles. Here we stopped, and secured a house near Victoria. Others of the family came down with the measles. I kept my bed only one day.

During the summer father purchased a farm three miles southwest of Gallatin, the county seat of Daviess County. Here I attended district school till I was in my sixteenth year, when my parents arranged for me to attend the Gallatin Academy. I stuck close to my academical books for one year, boarding at home, going to and fro on horseback. During this time father purchased a saw and grist mill in Harrison County, some thirty miles away from our home. I went to the mill and spent the winter of 1858. During this winter I became very intimate with the Methodist minister, and we frequently talked religion. I became very much interested in my soul's salvation, yet I could not see my way clear to join the church, as I could not make myself believe I had "religion." The minister contended I had it, but did not know how to recognize it, hence he contended that my name should appear upon the church record, and thus I became a member of the Methodist Church.

Early in the spring of 1859, I went back to our farm home, where soon a radical change took place in my life's work. I was assisting my brothers one day remodeling a fence. We did not make a very respectable showing to mother by way of speed, as we played our time away too much. On coming home for dinner, mother gave us a scolding that *counted*, as I put it. I knew mother was in the right, but I did not like to be lampooned around on an old farm this way, and, "I will simply leave the diggings," says I. Seemingly we were all in good humor, no one mad as I could recognize, but I simply meant business. Alfred, my senior by four years, said, "Go." He did this in a twitting manner, believing I was only bluffing, but father being a Yankee, and mother of Irish descent, planted

a certain amount of grit in me, that it was hard for me to take a dare without doing something. In less than an hour I had my few effects in hand and was bidding the family "good-by." Mother could hardly realize that I was going till after I was gone.

I had but three dollars in money, and was ten miles from the nearest station, Hamilton. I had never rode on a railroad train, nor had I ever been from under parental care for even one day. I was a cripple, wearing a wooden leg, and not large and robust for a boy of my age. As I trudged along the road that evening, resolutions flashed into my mind thick and fast. My motive was pure, and I resolved to do that which was right, and place myself in the care of God and meet life bravely as it came. By dark I found myself eight miles from home, tired and hungry. I stopped at Mr. Lenhart's, one of my father's old friends and asked to stay all night. Of course this was granted, and presently I found myself in bed without supper, as I had come in too late to lunch with the family. They were silent upon that subject, and I was too modest to name it. The old farmer was up bright and early next morning, and this pedestrian relished a square meal. The "old folks" made special inquiry about the health of my father and mother, but never once asked me where I was going. This was very satisfactory to me, as I did not care to divulge my mission, although I had fully made up my mind the day before where I would locate during the summer.

I decided to go to Bowen's Prairie, where we once lived, and where I had some relatives. I started early one morning to go toward Hamilton from my lodging place, Mr. Lenhart's. Father followed, but did not find me, because I had gone to the next station. I stopped when dark overtook me at a farmhouse, and for the first time in my life I asked for lodging of a stranger. I had walked twenty-two miles that day, and was

tired and very hungry, not having eaten anything since morning.

My grit enabled me to tell the man and his good wife a true story of my journey and where I was going. I was treated nicely by these people and there was no charge.

I walked to Utica, about six miles, and was permitted through the kindness of railroad employees to ride, lodge in the caboose, and was given my supper by a kind-hearted brakeman. I finally arrived at Hannibal the next day, late in the evening, going to bed supperless to save expense. I was put into a room where there were three or four beds occupied by foreigners, and with their gabbling and the buzz and bite of mosquitoes I could not sleep, so I went out on the kitchen roof and slept a little. In the morning I made a square meal out of beefsteak, potatoes and gravy.

Early in the day I went by boat to Keokuk, Iowa, waiting till late in the evening for a train to Dubuque. The conductor on the first train took me as far as Mendota for one dollar. I missed my train for Dubuque, the next train not arriving till in the night. I bought five cents' worth of buns and walked to the next station, about eight miles, reaching there just before dark, and although this train only stopped on signal, and I had not enough money to buy a ticket, yet the agent was kind enough to signal the train when I had told him my predicament, I being the only one to get on at this station at this time. When the conductor came around for tickets, he came to where I was sitting and I told him my situation, when he only paused a minute and passed on, and carried me to the little station opposite Dubuque, where I crossed the Mississippi on a ferryboat.

I had offered up many a silent prayer, asking God to open up the way so that I could reach my journey's end. So far my prayers had been certainly answered.

I called at the Dubuque depot to inquire the time of the train

to Sand Springs, when I met my Uncle George White. Reaching Sand Springs about dark, with a few cents in my pocket we walked three miles through the mud to my uncle's. Though crippled and very tired I managed to not complain. Was received by my relatives with open arms, and I tried to be as happy as they seemed to be. I answered many questions about myself and home, and then sat down to the first square meal since leaving Lenhart's.

At Keokuk I dropped my father a line, informing him that I was all right and not to fret about me, and telling him where I was going.

After spending a few days pleasantly in meeting relatives and old friends of my younger days, I began to look for something I could do so as to be independent of relatives. Through the suggestion of my cousin, Nancy, I sought for and obtained a certificate to teach, and though late in the school year secured a school. I had grave forebodings about being qualified to secure a certificate, but I carried my case to God, asking him to assist me, and my petition was granted. My prayerfulness was the result of my early training by a pious and devoted mother. When I received my certificate I could hardly realize but what I was dreaming.

When I made inquiry for a school I learned there was but one vacancy in the country. This one, I was informed was the "toughest school in the county," and I was advised to not attempt to teach it. I concluded to see the director, who thought I could not manage the school, but I said, "Give me the school, and I will try it." He tried to discourage me, but I repeated, "Let me try the school; I'll teach it." I was eulogized by my relatives for attempting to teach such a school. I boarded with the director, Mr. William Tibbetts, who thought I should begin the school by getting a club, knocking down and dragging out.

On my way to school the first morning I found a new leather strap, which I thought better than a club. I got along quite well till about Thursday of the first week, when I had to severely punish one of the large boys who had been prominent in disturbing former schools. I was informed that the father of this boy was a large man and would possibly take the boy's part and give me a severe thrashing. I had occasion to go past the house of this man on my way to fulfill a previous engagement, and this man met me at the gate as I was passing, and as he came out of the gate I was fearful that he might be coming out to give me a severe beating, but when he opened the gate I saw a smile on his countenance, and he congratulated me in doing that which no other teacher had done, saying, "You have conquered my boy; you have done it completely; you have my explicit confidence and indorsement."

I had sought the Lord to help me out of this troublesome affair, and after it turned out as it did, I did not fail in telling him how thankful I was for the aid he had rendered me.

From this time on I had an orderly school. The young man I had punished became a fast friend, and I do not know that I had an enemy there. The request was made that I teach the winter term, but I felt it wiser for me to attend school rather than to teach.

(To be continued.)

When we build, let us think that we build (public edifices) for ever. Let it not be for the present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substances of them, "See! this our fathers did for us."—Ruskin.

LOCAL HISTORIANS AND THEIR WORK

[The following twelve paragraphs were intended as a part of the manuscript for the April, 1915 number, but dropped out for want of space, and by oversight was not picked up in the July number. It should be read at the close of the article "Local Historians," in April number, 1915. —EDITOR.]

Conference met at Davis City, Iowa, August 30, Alma Kent in the chair, Orlin B. Thomas clerk, John V. L. Sherwood assistant.

Elders Volentine White, John Johnson, and Silas J. Madden were appointed a committee to whom cases of difficulty should be referred.

Branches: Davis City, Little River, Allendale, and Lucas reported. No reports from Lone Rock, Union Hill, Chariton. Lamoni reported later.

Brethren Kent, Moffet, Thomas, Madden, Gurley, Sherwood, McHarness, Gregg, Johnson, Snively, Lyle, Caudle, and Fowler reported.

David Dancer, bishop's agent reported for the three months ending August 31; receipts \$233.68 and expenditures the same.

Alma Kent desired to be released from further service as district president; Joseph Snively was elected for the ensuing year. Orlin B. Thomas was continued as clerk for the coming year.

A question was asked touching the authority of teachers and members to lay on hands and anoint with oil for the healing of the sick, also should this ordinance be used for the benefit of the brute creation? The latter question was answered (without discussion) negatively; while the efficacy and propriety of simple prayer for "flocks and herds" was admitted, as warranted in the Book of Mormon. But that the first question might come properly before the house, it was moved that teachers and members have a right to lay hands for the heal-

ing of the sick. Some discussion followed, and the question was ordered and lost.

The following resolution was adopted:

Whereas there exists a difference of opinion among the members of the church with regard to the resolution passed by the General Conference, stating that the revelations from God in the Book of Doctrine and Covenants should be a law to govern the church; and whereas a large number of the members of the church do not believe *all* the revelations in that book as coming from God; therefore be it

Resolved, That the General Conference, at its coming fall session be respectfully requested to define more clearly the position of the church on this question, as we wish to know whether any man can be a true representative of this church who does not believe *all* the revelations in the Book of Doctrine and Covenants as coming from God; or whether it is required of the members of this church to so believe *all* the revelations in said book in order to retain their membership in the church.

A copy of the foregoing was ordered to be sent to the president of the church.

It was ordered that the branches of the district be requested to prepare their reports and send them by the persons appointed under the law in time to be presented at the first session of each conference. There was preaching by Orlin B. Thomas, Ebenezer Robinson and Alfred W. Moffet.

LAMONI STAKE, BY DUNCAN CAMPBELL

(Continued from volume 8, page 494.)

1883

Under date of January 2, Ebenezer Robinson wrote from Pleasanton:

I have often thought I would write a few lines, and express the pleasure I experienced while attending our General Conference at Independence, Missouri, last spring; the general good feeling and spirit which prevailed; also at Lamoni this fall, as I do verily believe they were both held at the "right time in the right places." And although I had known for years that we would at some future day, hold a meeting in the Temple, at Kirtland, Ohio, at which you would preside, yet when Brother Lake made the motion at the Lamoni Conference, that our next General Con-

ference be held on April 6, in the Temple in Kirtland, I asked myself, Is it possible the time is thus near for that meeting, but I voted cheerfully for the motion, and ever since, whenever I think of it, my heart burns within me, and I look forward with a great deal of pleasure to that meeting.

An editorial item in *Saints' Herald*, February 3, said, "Brother Walter A. Head, of Creston, Iowa, visited Lamoni, last week. He reports great need for a preacher up there. Big town, big country, but no Latter Day Saint preacher."

An editorial in *Herald* of March 3, says:

The Editor left Lamoni, Thursday, February 15, to visit Harlan, Shelby County, Iowa, to assist the Saints of that branch to dedicate their new chapel. Stopping at Lucas, Lucas County, he met with the Saints of the two towns—Cleveland and Lucas which are one mile apart, in the funeral services of a citizen of Lucas, a friend to the cause, at three o'clock in the afternoon, in their chapel. This chapel is a neat and commodious one, pleasantly located in Lucas proper, and is thirty-two by forty feet in size. On the funeral occasion referred to, it was quite well filled, and at the gospel service in the evening it was crowded. A delay in trains caused a nine-hour wait at Lucas, but a visit with Brother John R. Evans, J. Harris and Evan B. Morgan at the home of Brother Loach, made the stay not unpleasant. The branch is in charge of Brother George Spencer, who had charge of both meetings held in Lucas, and the Editor was met with welcome and cordiality.

An item in the same issue says,

A correspondent from Burrell Township, in *Decatur County Journal*, says: "We would be pleased to have preaching at our schoolhouse and will give a good audience and good attention." Can not some of the numerous high priests, seventies, elders, priests, teachers or deacons of Decatur County, fill this call?

The following notice appeared in *Saints' Herald* for March 10:

Five hundred dollars reward will be paid for the apprehension and safe delivery of Lawrence Conover into the custody of the sheriff of Decatur County, Iowa, at Leon, in said county, on the charge of having embezzled from the Herald Office, at Lamoni, Iowa, February 26, 1883, moneys and valuables to the amount of \$2,000 and upwards.

Conference met with the Lucas Branch, March 17, Orlin B. Thomas in charge, and Lorenzo W. Powell was chosen secretary pro tem.

Branches reporting: Lamoni 439, 4 baptized; Greenville 19; Highland 15; Little River 96; Davis City 57; Lucas 171, 1 baptized.

Ministry reporting: George Spencer, John R. Evans, Elijah Banta, James McDiffit, John T. Phillips baptized 1, John Watkins, Robert Lyle, Milton B. Oliver, Orlin B. Thomas, Evan B. Morgan, Green Cloyd, Andrew K. Anderson, James Tanner, Jacob Waltenbaugh and David Crow.

Elijah Banta, Ebenezer Robinson, Zenos H. Gurley, Isaac A. Bogue and Joseph R. Lambert were chosen delegates to the General Conference. They were authorized to cast the entire vote of the district.

The following measure was adopted: Resolved:

That in the opinion of this conference, the work in the district demands that its president should travel continually, to meet the many calls for preaching, and do the necessary amount of visiting in the branches comprising the district; and would ask the district to duly consider the matter during the next three months, and be ready to make the selection and render the necessary support.

Ebenezer Robinson, Joseph Lilly, and Robert S. Gray reported.

On recommendation of the Lucas Branch, Evan B. Morgan was ordained to the office of elder. There was a prayer meeting, a sacrament meeting, and preaching by Orlin B. Thomas and Ebenezer Robinson.

The following items concerning the work at Lamoni, appeared in the *Herald* of May 5:

Strong efforts will be made to build the chapel at Lamoni this summer and fall. Every Saint in the southern Iowa and northern Missouri regions is interested in that house, for it will form a grand rallying point for the next ten years, where the elders can meet in conference at least expense, and whence they can radiate all over the West—we fully believe now is the time to strike—and if the crops are good this season, this chapel ought to be built. Brother Thomas W. Smith was at Lamoni and spoke for the Saints both in the old chapel and the new, March 18, on his way to conference. He spoke well and his sermons were well received. Brother Blair visited Lamoni on his way west, and spoke twice on Sunday, April 22, both discourses full of wise thoughtfulness and encourage-

ment to the Saints. Brother Heman C. Smith, also, stopped en route, and spoke on Wednesday evening, April 25, and notwithstanding the busy season of seeding, he had a good audience, his discourse was new, even to that much preached to people—the Saints.

The following issue had these words from Zenos H. Gurley:

Had the pleasure last Friday of baptizing Brother and Sister Beach whom you have met, also Brother Jonathan Bissell, Sister Church's brother. Held confirmation at Brother Morse's house, not far from Grand River, and had a time of rejoicing; Brothers Reese, Morse, Robinson and Campbell assisting in confirmation.

The baptisms and confirmations mentioned by Elder Gurley took place within the limits of the Little River Branch.

The *Herald* of June 2, said:

The Lamoni Branch adopted a rule early last summer requiring that for the purpose of making or changing any rule governing the branch in its business, or the choosing of branch officials, there should be one hundred members present, and that for other business twenty-five should be a quorum. Under this rule the elder then presiding resigned May or June, and the care of the branch devolved upon the priest, who faithfully discharged his duty to the welfare of the branch and the satisfaction of the Saints. At no meeting for business from the adoption of the rule until April last was there a quorum present; but on the meeting, April 28, upon the occasion of the annual choosing of officers, a full quorum was present. Brother Henry A. Stebbins was chosen by a large majority, and will have for his assistant officers, Brothers Asa S. Cochran priest, David Young teacher, and Norman W. Smith deacon, together with such others as these may select to aid them in the care of so large a branch. There is now rising of four hundred and fifty members belonging to the branch at Lamoni, and something near a thousand in Decatur District. Not more than one half of the membership of the branch can be packed in either the places of meetings, and not a fourth of the district can possibly get in. This, of course, provides nothing for those not of the church who are and will be attendants at the meetings, and how they shall be accommodated begins to be a troublesome question. Besides this, the necessities of this strange work require that there should be at Lamoni, or some near locality, a building large enough to accommodate the sittings of the Annual Conference. We have been comforted and cheered in the Temple at Kirtland and our hearts are aglow with God's love.

June 5, Zenos H. Gurley wrote:

Last Sunday I had the pleasure of administering the ordinance of baptism to Sister Mary Bradley, daughter of Sister Sloan, of Davis City. Quite a concourse of people gathered at the water's brink, and a good time was enjoyed.

Thomas R. Allen wrote from Cleveland, Lucas County, Iowa, June 6:

This place is almost at a standstill as to labor at coal mining. The miners are out on strike to resist the use of a new system of screens which the company has newly put in. The miners find it to be such an outrageous reduction upon their labor that they could not stand it, and stopped working two weeks ago to-day. The work of instructing the people in the plan of salvation is kept up by some of our good elders here. By request of some of the Welsh people of this place, preaching was had in their own language last night in the church, and I hope it will do good to the cause.

The *Herald* for June 16, said:

Brethren Henry A. Stebbins, Henry C. Smith and David W. Thomas attended the Decatur County, Iowa, Sunday School Convention, held at Leon, the county seat, Tuesday, June 5, to represent the Lamoni Sunday school. They were well received; Brother Stebbins being requested to address the convention on the subject of the relation of Sunday school work to the church. Brethren Smith and Thomas report that his effort was a good one and was well received and appreciated. The report of the school was a good one and showed fairly as compared with others in the county.

Another item in the same number reads:

The Reverend Murray of the United Brethren, ventured to attack the faith and the church, at Andover, Harrison County, Missouri, on Sunday, May 27, in the evening, and said some awful things about the origin of the work. Brother Gillen had spoken in the morning and Mr. Murray took this method to counteract the influence of what was said, as we take it. He was called to order by a man in the congregation, however, who does not belong to us or the United Brethren, who thought his remarks uncalled for.

The conference convened at Pleasanton, Iowa, June 16, Orlin B. Thomas presiding, Alfred W. Moffet clerk.

Branches reporting: Lamoni 446, 2 baptized, Henry A. Stebbins president, Asa S. Cochran clerk; Lucas 187, 2 baptized, George Spencer president, Lorenzo W. Powell clerk; Davis City 57, Ebenezer Robinson president, Alma P. Abbott clerk; Little River 100, 3 baptized, Abram W. Reese president, Alfred W. Moffet clerk; What Cheer, the report from this branch, having 7 members, including 1 elder and 2 priests, with a request to be received into the Decatur District, was re-

ferred to the president of the church; Highland 15, Alfred W. Head president, Henry O. Redfield clerk; Greenville 22, Horace Bartlett president, Mary Harger clerk. A letter from Joseph Hammer, of the Allendale Branch, requesting that laborers be sent to that part of the field, was referred to the president of the district.

Ministers reporting: Zenos H. Gurley, Ebenezer Robinson, James Anderson, Charles H. Jones, Charles Sheen, Charles W. Prettyman, Thomas Wellington, Alfred W. Moffet, George Thorpe, Abram W. Reese, Robert Lyle, William Anderson, Orlin B. Thomas, Martin M. Turpen, Elijah Sharp, Jacob Waltenbaugh.

All elders of the district were by resolution requested to report to the regular sittings of its conferences, either in person or by letter, all resolutions heretofore passed relating to the matter to be repealed.

Orlin B. Thomas was referred to the First Presidency and the Twelve for appointment to missionary labor in the district.

All subscriptions taken by branches and individuals to sustain Orlin B. Thomas as missionary in the district were ordered reported to Bishop Elijah Banta.

There was preaching during the conference by Charles H. Jones, Zenos H. Gurley, and Orlin B. Thomas; there was also a prayer and testimony meeting.

Thomas R. Allen wrote from Cleveland, Lucas County, Iowa, August 6: "Strike among the coal miners here still continues, —the miners refusing to go to work, and the company refusing to restore the former system of screens. Most of the Saints comprising the Lucas Branch are miners, and among the strikers, and are seriously affected thereby, both temporally and spiritually. The company has contrived to gather up some two or three hundred colored people to work instead of

the white citizens located here. The company expelled those refusing to work from the company's houses, to make tenements for the colored people. What makes the state of feeling here more horrible, the colored people have shown a hostile disposition towards the white people. A great excitement was created here last Saturday night. The colored people, after spending the day in a sort of picnic celebration in commemoration of the annual day of their freedom from slavery, marched from East Cleveland to West Cleveland, cheering and shouting; and when they arrived at West Cleveland some white people were standing to listen and look on at the lighted lamps and torches they carried in their procession. What words were exchanged between the whites and the colored people I do not know, but some shots were fired at the white people. Fortunately no one was hurt. One man says a ball passed very near his head. The above state of things seems to retard the work of God here at present. We need a united Saints' effort."

The *Saints' Herald*, August 25, said:

The work on the Saints' meetinghouse at Lamoni is rapidly progressing. The members of the church of the branch and vicinity will soon be asked for further subscriptions to pay for lumber and carpenter work. Subscriptions in work will be received. There must be now no laggards, as the work must go forward. It is too late to recede. Besides this it is absolutely incompatible with the good faith we owe to the work to withhold our hands now. The Saints abroad are regarding us with anxiety on this subject.

Thomas R. Allen wrote again from Cleveland, August 15: "The strike here still continues, and is bearing down with serious and heavy consequences upon the poor and enterprising people in this neighborhood."

Concerning the new meetinghouse in course of erection at Lamoni, the *Herald* of September 8, said,

The lumber for the frame of the meetinghouse at Lamoni, will be ordered this week. The rock work on the foundation and basement walls is approaching completion. Brother John Keown, who worked on the Temple at Nauvoo, for two and a half years, as a stone cutter, is at work cutting the stone for the angles of the basement. He is doing his

work with a zest, too, as it is evidently in keeping with a manifestation to him that he should help to build a house unto the Lord, lately received.

Another item in the same issue says:

Brother Israel L. Rogers is visiting at Lamoni. He expresses himself much pleased with the evidences of thrift and prosperity which he finds among the Saints. He is in good health and looks hearty. It is a great pleasure to the Saints to have him in their midst. He spoke at the morning service at the old church, August 26, following Elder Lewis Gaulter, at the request of presiding elder, Henry A. Stebbins.

Conference was held at the Lone Rock Branch, Harrison County, Missouri, September 8 and 9. Charles H. Jones was chosen to preside, the president of the district being absent; Isaac P. Baggerly was chosen clerk, the secretary also being absent.

Branches reporting: Lamoni; What Cheer, 1 baptized, James Batten president, Daniel Batten clerk; Greenville 20, Horace Bartlett president, Mary Harger clerk; Davis City 57, Ebenezer Robinson president, Alma P. Abbott clerk; Little River 105, Abram W. Reese president, Alfred W. Moffet clerk; Highland 15, Alfred W. Head president, Henry O. Redfield clerk; Lucas 200, John T. Phillips president, Evan B. Morgan clerk.

Ministry reporting: Joseph Smith, Ebenezer Robinson, James W. Gillen, Charles H. Jones, James P. Dillon, Isaac P. Baggerly, Charles W. Prettyman, Charles Sheen, Joseph S. Snively, Robert Lyle, Horace Bartlett, John Johnson, Thomas J. Bell, Orlin B. Thomas, Milton B. Oliver, Henry A. Stebbins, Andrew K. Anderson, W—— Kennedy.

Charles H. Jones was chosen president of the district for the ensuing year, and Valentine White secretary.

There was preaching during the conference by James W. Gillen, Joseph S. Snively and Joseph Smith.

Conference met in the Methodist Episcopal chapel, Allendale, Missouri, December 15 and 16. In the absence of Charles H. Jones, the district president, Henry A. Stebbins, was chosen to

preside, and Joseph Smith was elected clerk in the absence of Valentine White, the secretary of the district.

Branches reporting: Lamoni 473, Henry A. Stebbins president, Asa S. Cochran clerk; Greenville 18, Horace Bartlett president, Mary Harger clerk; Allendale 29, Milton H. Gregg president, William Birk clerk; Lucas 202, John T. Phillips president, Evan B. Morgan clerk; Lone Rock 48, 11 baptized; Davis City 58, Ebenezer Robinson president, Alma P. Abbott clerk.

Ministry reporting: Joseph Smith, George Derry, Henry A. Stebbins, William Powell of Nodaway District, Joseph S. Snively, Samuel Ackerley, John Johnson, James P. Dillon, Andrew Himes, Isaac P. Baggerly, Milton H. Gregg, Horace Bartlett, Robert Lyle, Ebenezer Robinson, Hiram Pinkerton, Asa S. Cochran, William Birk, Norman W. Smith.

A request from Lucas Branch that John Davis be ordained a priest was granted, and the president of the Lucas Branch was authorized to ordain him. By request of Allendale Branch David Husher was ordained a deacon. The case of George W. Roberts was referred to the president of the district. Joseph Smith delivered a temperance lecture. John Johnson, Joseph S. Snively and Joseph Smith preached.

Egbert D. Bullard wrote from Creston, Union County, Iowa, December 22: "The branch here, consisting of fifteen members or more, meets every two weeks for worship, and is encouraged from time to time, by the comforting Spirit which leadeth and guideth into all truth. Our branch president is diligent in performing his duties as a branch officer, for which the Saints should feel encouraged, and try to sustain him by their faith and prayers. We have no preaching, which I regret, for I feel that it is needed here. There has never been but little preaching done here, not enough for the people to get an understanding of our position. I talk when I feel impressed, to those that

seem to lend a listening ear; and there are several such persons in this vicinity."

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The *Saints' Herald* of March 1 said: "The branch at Lucas, Iowa, is again improving, the Saints having good meetings."

The conference convened at Lamoni, Iowa, March 8, Charles H. Jones presiding, Valentine White clerk.

Branches reporting: Lamoni 485, 4 baptized, Henry A. Stebbins president, Asa S. Cochran clerk; Davis City 61, Ebenezer Robinson president, Alma P. Abbott clerk; Allendale 38, 6 baptized, Milton H. Gregg president, Joseph Hammer clerk; Highland 15, Alfred W. Head president, Henry O. Redfield clerk; Greenville 17, Horace Bartlett president, Mary Harger clerk; Lucas 200, George Spencer president, William Shakespeare clerk; What Cheer 10, James Batten president, Parley Batten clerk; Little River 105, 4 baptized, Abram W. Reese president, Alfred W. Moffet clerk; Lone Rock 47, Charles H. Jones president, Joshua Sandage clerk.

Ministry reporting: Henry A. Stebbins, baptized 6, Charles H. Jones, James W. Gillen, Joseph S. Snively, John Johnson, James P. Dillon, Orlin B. Thomas, Horace Church, Thomas Wellington, Edwin H. Gurley, Samuel F. Walker, Horace Bartlett, Amos B. Moore, Moses McHarness, Hugh N. Snively, John J. Watkins, William N. Abbott, Asa S. Cochran, Alfred W. Head, Parley Batten, Elijah Sparks, Charles A. Wicks, and William Crick.

Lewis Gaulter, James W. Gillen, Henry A. Stebbins, Charles H. Jones and George Derry were appointed delegates to General Conference.

The delegates were instructed to vote yea on the proposition that a General Conference is a General Assembly, if it should come before the conference. The delegates were to use voice and vote that high priests become ex officio members of Gen-

eral Conference. General Conference was requested to revise rules of representation so as to make priests, teachers and deacons as well as elders ex officio members of district conferences. It was ordered that whoever of the delegates are present at General Conference, whether one or more, shall have the right to cast the full vote of the district.

Henry A. Stebbins was chosen district president and Edwin H. Gurley clerk.

The report of the district to the General Conference of April, was: "Ten branches and two fragments, with 1,005 members on record, including officials. Henry A. Stebbins, president; Edwin H. Gurley, clerk. During the past year 54 have been baptized, 63 received from other districts, 26 removed to other districts, 10 died and 6 expelled, leaving 75 as net gain. Several of the elders have been active, when time and opportunity permitted, and with good success. At present the prospects are good for an ingathering in several localities if the work is prosecuted, and the expectation now is that it will be, the president intending to devote most of the coming season to it, and several other elders will doubtless labor all they can. Hence good results are hoped for. A number of elders have kept up regular appointments the past year in schoolhouses outside of the branches."

The *Herald* of May 10, said: "The editor visited Lucas, Sunday, April 27, and had good congregations in the Saints chapel there, preaching twice, morning and evening."

The following items are from the *Herald*, of May 24:

The lumber for the frame of the chapel at Lamoni, is ordered and preparations are on foot to begin the burning of the brick for the encasing. There is a prospect that it may be inclosed before snow flies next fall. The Saints of the branch need the building sadly. A congregation of nearly five hundred hold meetings in two houses, neither of which will seat comfortably two hundred persons.

Three were baptized in the neighborhood of Brother Newton Kent, in Ringgold County, Iowa, Sunday, May 11, by Brother Orlin B. Thomas, of Lamoni, assisted by Brother John Johnson. Three were baptized at

Davis City, Iowa, on the same day by Brother Zenos H. Gurley, where Brother Joseph R. Lambert was holding a week's service. We are also informed that two others were baptized during the previous week, making five at Davis City.

The brothers at Lucas, Iowa, Brethren Adam Fletcher, Isaac Phillips, Thomas R. Allen, John R. Evans, Evan B. Morgan and others, being desirous of utilizing the labor and little capital among them to the best advantage for all, have talked the matter over quite thoroughly and decided to work up and organize a company on cooperative methods. They have been assisted by legal advice, drawn up and adopted articles; which seem to be admirably adapted to secure the object of their association, if carried out in good faith, the really essential feature in all enterprises, where money and labor combine.

The articles of association above referred to are printed in vol. 31, pages 322, 323, *Saints' Herald*. Article 2 is as follows:

The object of the association shall be to unite in one person the character of both operator and miner in our membership, for the purpose of securing to ourselves the full product of our own skill and labor; and to secure a unity of action by a union of interests and the principal places of business of said association shall be at Cleveland, in Lucas County, State of Iowa, with branch office or offices at _____ in _____ County, Missouri.

The following letter from Joseph R. Lambert, dated Lamoni, May 15, appeared in *Herald* of May 24:

On Monday, April 28, I was called to Davis City, this county, to look after T. B. Scovil, evangelist (so-called) of the Church of Christ. He had made a voluntary and severe attack upon some parts of our faith, holding them up to ridicule. The brethren of the Davis City Branch challenged him to meet some representative man of our faith in public debate, at Davis City, within thirty days. He wished to see the man or hear from him directly. We had a little conversation with him on Monday evening, after his meeting, and agreed to meet at ten a. m. the next day for the purpose of considering the matter. We met according to agreement, and when Elder Scovil discovered that he must do something or back clear out, he accepted the challenge, in a general way, but would not come to terms on propositions or time of holding debate. After arranging for a series of meetings in the Union Church, to begin the next Sunday, I returned home.

Saturday, May 3, found me in Davis City again and I remained till yesterday afternoon. During these ten days eleven preaching meetings were held with good results. Two of these appointments were filled by Brother Henry A. Stebbins and one by Brother Zenos H. Gurley. On last Sunday, at the close of our afternoon preaching service, three were baptized (two men and one woman), persons of good repute, and who,

as we have reasons to believe, are in real earnest. Brother Zenos H. Gurley officiated.

Elder Scovil utterly failed to do as he agreed; but whenever there was an opportunity he indulged in a bitter and personal attack. He has made enemies at Davis City, while through the blessings of God we have made many friends. The good seed has found place in many hearts and the Saints feel encouraged to move on in the divine life.

The following items are culled from the *Herald* of May 31:

Brother Orlin B. Thomas and John Johnson returned the twelfth from a few days labor in Ringgold County, Iowa, and report good success. Brother Orlin B. Thomas goes to the Morris Chapel for Sunday, May 18.

Brother Henry A. Stebbins was at Lone Rock on the eleventh and would be at Allendale, Missouri, on the eighteenth. He aided Brother Joseph R. Lambert at Davis City the week ending the eleventh.

Brother Elijah Banta left Lamoni on the fifteenth for Des Moines, Iowa, where he expects to fill appointments till the nineteenth.

The following is from the *Herald* of June 7:

Three were baptized at Lamoni Branch, May 25. Brother Orlin B. Thomas, John Johnson, James W. Gillen, Joseph Snively, Nephi Snively, Samuel V. Bailey, Edwin H. Gurley, Henry A. Stebbins, John H. Hansen, Elijah Banta, and Joseph Smith, of the branch are filling appointments away from the precincts of the branch in various localities nearly every Sunday.

In its issue for June 14, the *Saints' Herald* informed its readers that the Saints' meetinghouse at Lamoni was being advanced as rapidly as practicable, work on the frame having begun May 26. On June 4 the body frame was up and nearly ready for the rafters, the brick was being made under home directions, and the branch urged to renew its efforts that the inclosure might be got ready for use in the fall. Two were baptized at Lamoni, Sunday, June 8, by Henry A. Stebbins. By invitation Zenos H. Gurley had delivered the oration at the memorial services held at Leon, the capital of Decatur County, on Decoration Day, May 30. The day was splendid, the attendance large, the services impressive, and the oration good.

The conference was held with the Lucas Branch, June 7 and 8 Henry A. Stebbins presiding, Lorenzo W. Powell clerk pro tem.

Branches reporting: Lucas 199, George Spencer president,

William Shakespeare clerk; Highland 17, 2 baptized, Alfred W. Head president, Henry O. Redfield clerk; Davis City 64, 3 baptized, Martin V. B. Smith president, Alma P. Abbott clerk; Little River 103, Abram W. Reese president, Alfred W. Moffet clerk; Greenville 20, Horace Bartlett president, Mary Harger clerk; Lamoni 492, 4 baptized, James W. Gillen president, Asa S. Cochran clerk; What Cheer broken up by removal of most of the members.

Ministry reporting: Joseph R. Lambert, baptized 2; Edwin H. Gurley, Henry A. Stebbins, baptized 6; James W. Gillen, Lewis Gaulter, baptized 4; George Spencer, John R. Evans, John Watkins, John J. Watkins, Thomas R. Allen, Thomas A. Johns, John Davis, Ebenezer Robinson, Orlin B. Thomas and Ekin Lovell. James W. Gillen and Henry A. Stebbins reported the condition of the Lamoni Branch, and George Spencer that of the Lucas Branch.

There was preaching by James W. Gillen, Henry A. Stebbins and Orlin B. Thomas. There was a sacrament and testimony meeting in charge of Ebenezer Robinson and Lewis Gaulter. All present were blessed and comforted by the Holy Spirit's power.

Of the above conference Thomas R. Allen wrote to the *Herald* as follows:

In my judgment and from passing rumor it gave satisfaction throughout. On Sunday morning, June 15, Brother Stebbins baptized three. While I speak commendatorily of Brother Stebbins, I ought to say that the presence and instruction given by Brethren James W. Gillen, Orlin B. Thomas and others who were with us added much to facilitate the needed conference business. Altogether to me it was a joyful success.

Others also confirmed the report that the conference was a good one.

In the *Herald* of July 19 the following article appeared:

By a late letter from Brother Henry A. Stebbins to Brother Asa Cochran of this office, we learn that he has preached nineteen times at Lucas and Cleveland, Iowa. The Congregational Church was opened to him at Cleveland, it being the first time it has been opened to our

people. On Sunday, July 6, he baptized two at Cleveland, and another gave his name for baptism the following Sunday.

Ebenezer Robinson wrote from Davis City, Iowa, July 10, expressing his interest in reading the letter of Heman C. Smith in which he speaks of his visit with David Whitmer who affirmed his testimony of the truth of the Book of Mormon, and also stated that he was with Oliver Cowdery in his last illness and was by him admonished to never falter in his testimony of the Book of Mormon, for it was true.

In the same *Herald* there was a letter from Thomas R. Allen, of Cleveland, Iowa, saying, "Elder Henry A. Stebbins returned about the twenty-sixth ult., and he has delivered a few discourses in the Saints' church here, and in the Methodist church."

From Lucas, Iowa, Henry A. Stebbins wrote to the *Herald*, July 14, as follows: "I baptized another yesterday, a young man, making six by me while here. During twenty-seven days spent here and at Cleveland in June and July, I have preached twenty-five times."

The *Herald* of August 9 speaks of the delay and damage to the harvest by the sultry weather and frequent rains; it refers also to the burning of the brick for the new chapel, and the amount of cheese made at the Lamoni factory during the week ending July 26, 2,200 pounds, and sold at the factory \$500. Other business matters and changes are also noted.

In the *Herald* of August 30 are the following items:

Brother Thomas Wellington, living four miles east of Lamoni, is filling appointment every Sunday, within a radius of six miles from his home. He was at Lamoni, August 14, and reported good hearings.

Brother Samuel V. Bailey is still carrying appointments at Smith Schoolhouse, ten miles southwest of Lamoni; and at New Buda, six miles southeast, alternate Sundays. He is assisted by Brethren Smith, Bell, Gurley, Cochran and others. Brother Bailey is the managing elder of these two appointments and pushes them persistently.

Brother Thomas W. Smith remained at Lamoni during the week ending August 9 and spoke to full houses of Saints and friends, both at the old chapel in the morning and the new in the evening. He is waiting the arrival of Brother George Blakeslee from Galien. Brother Thomas W. expresses himself well pleased with the attendance and spirit manifested at the meetings.

Mark H. Forscutt preached in the chapel near Lamoni, August 25, 26, and on the twenty-seventh left for Lucas, Iowa.

A letter from Ella Vanderpool of Mill Grove, Missouri, dated August 4, giving an account of her experiences appeared in the *Herald* for September 6, and also one from Mary Harmon of Davis City, Iowa.

The conference of the district was held in the Union Chapel at Davis City, Iowa, September 6, 7, Henry A. Stebbins presiding, and Edwin H. Gurley and Asa S. Cochran clerks.

Allendale reported 38 members, Milton H. Gregg president, Joseph Hammer clerk; Lamoni 503, 2 baptized, James W. Gillen president, Asa S. Cochran clerk; Lucas 206, 11 baptized, John Watkins president, William Shakespeare clerk; Davis City 64, Martin V. B. Smith president, Martha A. Cunningham clerk; Highland 17, Alfred W. Head president, Henry O. Redfield clerk; Greenville 20, Horace Bartlett president, Mary Harger clerk; Little River 106, 1 baptized, Alfred W. Moffet president and clerk. James W. Gillen reported the condition of the Lamoni Branch and Charles H. Jones the condition of the Lone Rock Branch. John Davis reported the condition of the Lucas Branch and Ebenezer Robinson that of the Davis City Branch.

Orlin B. Thomas, Charles H. Jones baptized 1, James W. Gillen, Joseph S. Snively, John Johnson, Alfred W. Moffet, Edwin H. Gurley, George Bird, Joseph R. Lambert, Ebenezer Robinson, John Davis, Alfred W. Head, Asa S. Cochran, William W. Blair, Abram W. Reese, Robert Lyle, William Cunningham, John Traxler, Isaac P. Baggerly, Henry A. Stebbins baptized 6.

Henry A. Stebbins was continued as president and Edwin H. Gurley as clerk for the ensuing year. On recommendation of Lamoni Branch Amos J. Moore was ordained to the office of priest. There was preaching by Joseph R. Lambert, Zenos H. Gurley and William W. Blair. There was a prayer meeting

Sunday morning and a sacrament meeting in the afternoon. A spirit of good nature prevailed throughout the conference.

The following items appeared in *Herald* for September 27:

Brother Edwin H. Gurley was at the Bonnett Schoolhouse, Decatur County, on the fourteenth, Brother Henry A. Stebbins at Pleasanton, Brethren Henry C. Smith and Samuel V. Bailey at New Buda, Isaac P. Baggerly and Joseph S. Snively at points in Missouri, and Brother Orlin B. Thomas, we believe at High Point, Iowa. One was baptized at High Point not long since by Brother Moses McHarness.

Brother John R. Evans and Isaac Phillips of the Lucas Branch, visited Lamoni on Thursday, the eleventh, on their tour of observation in behalf of the company formed last winter, prospecting for a point to locate a coal mine. It is thought by them that Lamoni is within the coal belt, but that the coal must be deep.

The following extracts are from a letter written by Henry A. Stebbins from Zero, Iowa, October 30:

There were only seven members here until recently, namely; Sister Caroline Powell, her three sons and one daughter, and the wives of the two oldest sons. They are all interested in the progress of the Lord's work and Brother Lorenzo having been ordained a priest recently, has instituted prayer meetings in his own house. These are doing them good, and the influence will extend if the members are faithful. Their upright ways have already won them good names and laid the foundation for the work in this place, and the Lord has promised them that it shall be accomplished, if they are faithful to him. . . . I was called to Burlington to marry a couple, and while there baptized one lady. The county fair one week and the soldier's reunion another week prevented meetings that might otherwise have been held. Subsequently I spoke seven miles northeast of Creston, three times in Brother Egbert D. Bullard's neighborhood. Intended to continue through the week, but being requested by President Smith to attend the church reunion, I left Creston on Monday, October 6. The above gathering near Mondamin, Iowa, was indeed a camp of peace, for peace and good will prevailed throughout. . . . I returned to Creston on Monday, 13th, and Brother Head having arranged for the use of the Methodist house in the city I spoke there Tuesday evening. But few attended, chiefly I think because amusements and political affairs in such a place take up the attention of the people. The last time I was at Creston I was the guest of Brother and Sister David W. Hall, formerly of Shenandoah, the only ones except two sisters who live in the city. The four brethren previously named live in the country.

I was also at Lucas and preached seven times, three of them funeral sermons. I also married Sister Margaret A. Davis to Mr. William Willetts.

On November 8, forty-three teams, over a hundred men, with a "smart sprinkle" of boys gathered in the Lamoni Branch for the purpose of grading about the new church. The work not being completed that day they met again on the fifteenth. On both days the sisters of the Mite Society and others provided a good dinner for the busy workers.

John R. Evans, Isaac Phillips and Adam Fletcher of the branch at Lucas, Iowa, visited Lamoni, November 17, to prospect for coal near the place.

The sisters of the Mite Society furnished dinner for twenty-five cents and had on sale quilts, tidies, comforters and carpets at the Dancer Chapel on Thanksgiving. The money raised was devoted to furnishing the new meetinghouse of the Lamoni Branch. The main assembly room was ready for use.

The fall conference was held with the Lamoni Branch, November 29, 30, Henry A. Stebbins president and Edwin H. Gurley clerk.

The following branches reported: Allendale 40, 1 baptized, Milton H. Gregg president, Joseph Hammer clerk; Davis City 64, Ebenezer Robinson president, Martha A. Cunningham clerk; Greenville 20, Horace Bartlett president, Mary Harger clerk; Lamoni 507, 7 baptized, James W. Gillen president, Asa S. Cochran clerk; Lucas 209, 3 baptized, John Watkins president, William Shakespeare clerk; Little River 104, Alfred W. Moffet president and clerk; What Cheer disorganized. The branches generally reported in good condition.

The ministers reporting were: Ebenezer Robinson, Henry A. Stebbins, James W. Gillen, Charles H. Jones baptized 2, Isaac A. Bogue, Alfred W. Moffet, Lewis Gaulter, George Adams, Moses McHarness, James P. Dillon, Robert Lyle, Thomas J. Bell, Samuel Ackerly baptized 3, Orlin B. Thomas baptized 2, Edwin H. Gurley, Horace Bartlett, Samuel V. Bailey baptized 1, Samuel F. Walker, John Johnson, Amos J. Moore, Benjamin F. Drake.

On recommendation of Greenville Branch, Nephi Lovell was ordained to the office of priest. The preaching was by Charles H. Jones, John Johnson and Duncan Campbell. Sacrament meeting conducted by Ebenezer Robinson and Alfred W. Moffet.

The Saints have held two services in the church at Lamoni, Sunday the fourteenth and twenty-first. Brother William W. Blair preached the first sermon on the evening of the fourteenth to a fair congregation. The audience on the evening of the twenty-first was much larger. There are temporary seats for nearly five hundred persons. It is going to be a commodious and pleasant room to meet in, the acoustic properties being good.—*Saints' Herald*, vol. 32, p. 1.

(To be continued.)

FOR THE OPENING YEAR

Brother! look! the morn is breaking
 Over all the land and sea
 And the mute world stand expectant
 Of the glory that shall be;
 While in every heart is throbbing
 One expectant thought of light,
 Which shall lead with strong persuasion
 Far from the ancient brooding night.

Even through the starless shadows
 Move the silent feet of God,
 O'er all the dust-piled wrecks of ages,
 With divinest justice shod,
 Guarding with a grace consummate
 All the priceless good of old,
 But with holy anger, burning
 All the dross from out the gold.

Of the ages' culmination,
 And the centuries perfect hope—
 Goal of goals, the awful summit,
 Towards which blindly we still grope;
 In whose wild, deific splendor—
 Right and truth and grace supreme—
 Love and law shall sing together
 Of the earth's millennial dream.

—Willis Marshall.

CURRENT EVENTS

PREPARED BY E. REBECCA WELD

July 21, 1915. The United States sends a third note to Germany.

July 21, 1915. It is learned that Australia has taken over Germany's island possessions in the Pacific which were seized by Japan.

July 21, 1915. The voters of Alberta province, in western Canada, adopt prohibition by a large majority.

July 25, 1915. Juan Luis San Fuentes is elected president of Chile.

July 30, 1915. Germany replies to the American note of June 26, regarding the sinking of the American sailing vessel *William P. Frye*, stating that a German prize court has held that the sinking was justified, but that the owners should be indemnified; the alternative is offered of submitting the whole case to arbitration to The Hague.

July 30, 1915. Charles Becker is electrocuted in Sing Sing prison, New York; the fifth person to die for the murder of Herman Rosenthal.

August 3, 1915. A debate between Elder Curtis and W. G. Roberts of the non-progressive wing of the Christian Church.

August 5, 1915. The ambassadors from Brazil, Argentina and Chile; and the ministers from Bolivia, Uruguay and Guatemala, meet with the American Secretary of State to discuss means for ending the chaos in Mexico.

August 6, 1915. Bernardino Machado (former president) is elected president of Portugal, succeeding Manuel de Arriaga, resigned.

August 6, 1915. General Benjamin F. Tracy, former Secretary of Navy and a distinguished New York lawyer dies, 85.

August 11, 1915. The State grand jury of Illinois brings indictment against the captain and engineer of the *Eastland*

and four of the owners for criminal negligence and responsibility for the sinking of that vessel.

August 15, 1915. Leo Frank, convicted of murder of Mary Phagen of Marietta, Georgia, serving life sentence and only recently released from hospital, after a murderous attack by fellow convict, is taken from jail by twenty-five masked men and hanged to a tree in Marietta.

August 16, 1915. The Texas coast is struck by a severe tropical storm, which causes the death of nearly two hundred persons and property damage amounting to millions of dollars; at Galveston, the great sea wall holds, but buildings along the water front are destroyed; a United States military camp at Texas City is completely wrecked.

August 17, 1915. In the *Frye* case, the United States accepts Germany's offer of indemnity, but proposes that the alternative of reference to The Hague court be also adopted as a method of interpreting the disputed points.

August 21, 1915. Italy declares war on Turkey, asserting Turkish attempts to stir up insurrection in Libya.

August 24, 1915. The Eastman Kodak Company is declared to be an illegal combination in restraint of trade, in the United States District Court at Buffalo, and is ordered dissolved.

August 27, 1915. In the Welsh coal fields 25,000 miners go out on strike.

August 28, 1915. The President appoints Frank L. Polk, of New York City, to be counselor of the State Department and Otto Praeger to be second assistant Postmaster General.

August 28, 1915. John D. Long, Secretary of State under Presidents McKinley and Roosevelt and ex-governor of Massachusetts, dies, age 76.

August 29, 1915. The United States submarine *F-4* sunk in Honolulu harbor on March 25, is raised by pontoons and brought to drydock.

September 1, 1915. A note from Ambassador von Bern-

storff to Secretary Lansing assures the latter that the policy of the German Government as officially defined previous to the sinking of the *Arabic* was definitely opposed to the sinking of passenger ships without warning or where loss of life was involved, except in cases where escape is attempted or resistance offered.

September 2, 1915. Cardinal Gibbons visits the President to discuss, it is said, the Pope's peace program.

September 2, 1915. The Cobb County, Georgia, grand jury investigating the Frank lynching "regret to state that they are unable to find enough evidence to indict anyone for this crime."

September 4, 1915. Henry Ford announces that he will give \$1,000,000 to finance a campaign for peace and against "preparedness."

September 4, 1915. Mexican and United States soldiers engage in firing at each other across the Rio Grande near Brownsville, Texas.

September 5, 1915. The national convention of the "Friends of Peace" opens in Chicago.

September 5, 1915. Doctor Constantin Theodor Dumba, Austro-Hungarian ambassador to the United States admits that he gave James J. Archibald, an American newspaper correspondent, a letter for delivery to the foreign office in Vienna in which he proposed means for disorganizing the manufacture of munitions in plants working on orders for the allies.

September 6, 1915. Ex-President Taft denounces the Administration's Philippine policy.

September 8, 1915. Henry Ford increases his peace fund to \$10,000,000.

September 9, 1915. Secretary of State Lansing, requests the Austro-Hungarian Government to recall Ambassador Dumba because of his interference with industry in the United States.

September 9, 1915. Workmen strike in five Chicago factories, making war munitions.

September 9, 1915. Announcement is made of the organization of a new steamship line between New York and Vigo, Spain.

September 9, 1915. Germany's note explaining the sinking of the *Arabic* is received in Washington.

September 10, 1915. Envoys of Great Britain and France sent to arrange a loan to the allies, arrive in New York and begin a series of conferences with American bankers. Great Britain is represented by Lord Chief Justice Baron Reading, Sir Edward H. Holden, Sir Henry B. Smith and Basil P. Blackett; and France by Octave Homberg and Ernest Mallet.

September 10, 1915. General Venustiano Carranza, first chief of the Mexican Constitutionalists rejects the Pan-American peace plan and requests recognition as head of the Mexican Government.

September 10, 1915. Professor J. H. Van Amringe, former dean of Columbia University dies in Morristown, New Jersey.

September 12, 1915. Secretary Daniels names the complete personnel of the Naval Advisory Board with Thomas A. Edison chairman.

September 12, 1915. General George Alexander Forsythe, U. S. A. retired, once a famous Indian fighter, dies at his home in Rockport, Massachusetts.

September 12, 1915. The Latter Day Saints dedicated their church at Council Bluffs, Iowa, Elbert A. Smith spokesman.

September 13, 1915. Two United States cavalrymen are killed by Mexican raiders near Santa Maria, Texas.

September 14, 1915. The *M-1* the largest submarine to be built for the United States Navy and the first of a new type is launched at Quincy, Massachusetts.

September 14, 1915. South Carolina votes for State-wide prohibition.

September 16, 1915. The treaty between the United States and Haiti is signed, the Haitian Government is officially recognized and a salute is fired to the Haitian flag by the United States forces at Port au Prince.

September 16, 1915. Word is received of the safety of Vilhjalmur Stefansson, commander of the Canadian arctic expedition, and of his discovery on June 18 last, at 77 degrees, 43 minutes north and 117 degrees west, of land hitherto unknown.

September 17, 1915. Secretary Daniels orders out of commission, until they can be thoroughly tested, all submarines of the type of the *F-4* sunk in Honolulu harbor.

September 18, 1915. The American Secretary of State again meets with the diplomatic representatives of Brazil, Argentina, Chile, Bolivia, Uruguay and Guatemala, regarding the situation in Mexico and the conference agrees to recognize the faction which, at the end of three weeks has best demonstrated ability to maintain order.

September 20, 1915. The Panama Canal is closed indefinitely, because of slides in the Gaillard (Culebra) Cut.

September 22, 1915. The collapse of a street for more than a block in New York City, when undermined for subway construction causes the death of seven persons and serious injury to scores.

September 25, 1915. A section of Broadway, New York City, under which a subway is being constructed collapses and causes the death of one person and injuries to three others.

September 26, 1915. The explosion of a gasoline tank car and fires resulting therefrom, destroy many buildings in Ardmore, Oklahoma, and killed more than thirty persons.

September 26, 1915. A church was dedicated near Brewton, Alabama, by Patriarch Frederick A. Smith.

September 27, 1915. Austria agrees informally to recall

Ambassador Dumba permanently. The Austrian embassy is left in the hands of Baron Erich Zwiedinek von Sudenhorst as Charge d' Affaires.

September 28, 1915. Washington requests the resignation of United States Consul T. St. John Gaffney, stationed at Munich, Germany, for partisan utterances on the war.

September 29, 1915. Theodore N. Vail, president of the American Telephone and Telegraph Company talks by wireless telephone from his office in New York City, with Chief Engineer John J. Carty, in San Francisco. The wireless transmission of their conversation is approximately 2,500 miles (breaking former records by four hundred miles) from the United States naval radio tower at Arlington, Virginia, to the installation at the navy yard on Mare Island, San Francisco Bay.

September 29, 1915. Wireless telephone conversations are carried on by officials of the American Telephone and Telegraph Company (using naval wireless telegraph power stations), between Arlington, Virginia, and Honolulu, 4,900 miles apart.

September 29, 1915. A tropical hurricane sweeps over the lower Mississippi Valley and the Gulf Coast causing much destruction of property and the loss of three hundred lives; the city of New Orleans suffering most severely.

September 30, 1915. William Watson, secretary of the American Academy of Arts and Sciences, dies, age 81.

October 1, 1915. Captain Elias R. Montfort, of Cincinnati is elected Commander in Chief of the Grand Army of the Republic.

October 3, 1915. The Latter Day Saint church building burned at Bluff Creek, Jackson County, Mississippi; supposed to be the work of an incendiary.

October 5, 1915. Doctor Constantin Theodore Dumba, Austrian Ambassador to this country, recalled at the request of

the State Department, sails for Rotterdam on the *Nieuw Amsterdam*.

October 5, 1915. The German Ambassador sends a note to Secretary Lansing expressing the German Government's regret for the sinking of the *Arabic* and its disavowal of the act of the submarine commander, crediting the British statements that there was no intention on the *Arabic's* part to ram the submarine. Further assurance is given that the new orders to submarines are so stringent that the recurrence of any such incident "is considered out of the question."

October 6, 1915. The engagement is announced of President Wilson to Mrs. Norman Galt, of Washington.

October 6, 1915. Mrs. May Arkwright Hutton, pioneer leader of the suffrage movement in Washington State dies.

October 7, 1915. The Government's crop reports indicate record harvests of wheat and oats and the second largest corn crop; the wheat yield will, for the first time, reach the billion bushel mark.

October 8, 1915. Secretary Garrison submits to the President plans for a new policy for the development and strengthening of the army for national defense.

October 9, 1915. Formal announcement is made by Secretary Lansing of the unanimous decision of the Pan-American conferees in favor of recognizing General Carranza as the de-facto President in Mexico.

October 10, 1915. Charles Frederick Holder, the scientist and writer on natural history dies, age 66.

October 10, 1915. Church dedicated near Pensacola, Florida, by Patriarch Frederick A. Smith.

October 19, 1915. A constitutional amendment extending the suffrage to women is rejected by the voters of New Jersey by a majority of 50,000.

October 24, 1915. The protest of our Government to Great Britain against interference in American commerce is dispatched by special messenger to London.

October 27, 1915. A typhoon devastates part of the island of Luzon, Philippine Islands, wiping out the town of Tobacco and killing over one hundred people.

CONFERENCES

June 9, 1915. The Minnesota conference convened at Clitherrall.

June 12, 1915. The Spring River conference met at Webb City, Missouri.

June 26, 1915. The Northeastern Missouri district conference met at Lagonda, Missouri, with elders Daniel E. Tucker, William B. Richards and Edward E. Thomas presiding.

July 24, 1915. The Central Texas conference met at Hearne, Texas.

July 30, 1915. British Isles Mission met in annual conference, Northeastern Manchester with William H. Greenwood in charge, assisted by Roderick May and John W. Taylor.

August 7, 1915. The Central Nebraska district conference was held at Clearwater.

August 7, 1915. The Seattle and British Columbia district semiannual conference convened at 10 a. m. on reunion grounds at Centralia, Washington. District officers William Johnson, James M. Terry and Frederick W. Holman president, vice president and secretary respectively in charge.

August 21, 1915. Youngstown-Sharon conference met at Kirtland Temple, Kirtland, Ohio, with Gomer T. Griffiths in charge.

August 21, 1915. Western Maine conference met at Little Deer Isle.

NECROLOGY

WILLIAM H. KELLEY.—On August 14, 1915, there passed from earth life at Lamoni, Iowa, one of the leading characters of the Reorganized Church of Jesus Christ of Latter Day Saints; one whose influence for many years had as much to do in shaping the policies of the church as any other, with very few possible exceptions.

William H. Kelley was born April 1, 1841, in Johnson County, Illinois. He was the son of Richard Yancy and Sarah E. F. (Ballowe) Kelley. Richard was the son of Benjamin Franklin and Nancy (Yancy) Kelley; Benjamin was the son of Richard and Marie (Gibbs) Kelley who came to America from England in 1773.

Benjamin accepted the faith as taught by the Latter Day Saints and the family have been associated with the church ever since. Richard Y. and family moved to western Iowa among the early pioneers, and the youthful days of William H. were spent in Mills County. He entered the ministry when only nineteen years of age and was very soon considered one of the ablest defenders of the faith.

He served in the Quorum of Seventy from 1860 to 1873 and was then ordained an apostle of the Quorum of Twelve in which capacity he served until 1913; sixteen years of this time he occupied as President of the quorum. In 1913 he was retired from active service in the quorum but continued in ministerial work so far as strength and opportunity permitted until incapacitated by the sickness that terminated his life.

His ministry has extended to nearly all parts of the United States, except the Southern States, and to the Dominion of Canada. After entering the ministry he enlisted in the United States Army, mustered in November 16, 1864, as a substitute for Benjamin F. Kelley, his brother, served in Company C,

Thirteenth Iowa Infantry, until he was mustered out at Washington, District of Columbia, July 1, 1865, after which he resumed his ministerial duties.

He was married some time after returning from the army to Miss Ellen N. Campbell, by whom he was the father of ten children, five sons and five daughters. The sons were Cassius, now a resident of Niagara Falls, New York; William who lost his life in South Africa a few years ago; James E., now of Lamoni, Iowa, and a member of the Quorum of Twelve; George, of Kansas, and Lee, of Lamoni. The daughters are Mrs. Oscar Anderson, and Misses Mary, Harriet, Ethel and Loneita, all of Lamoni. Elder Kelley has been a resident, since his marriage, of Versailles, Indiana; Coldwater, Michigan; Kirtland, Ohio; and Lamoni, Iowa.

CORNELIUS GREEN MCINTOSH.—On August 17, 1915, near Crescent City, Iowa, Elder Cornelius Green McIntosh, one of the oldest and most reliable defenders of the faith in western Iowa passed away. He was the son of John A. McIntosh, well known throughout the church. He was born in Gibson County, Tennessee, March 24, 1827, and baptized in 1839 by Zechariah Wilson; baptized into the Reorganized Church, May 13, 1860, by his father, served as teacher in the Crescent City Branch for a short time and was then ordained an elder, and October 9, 1865, was ordained a seventy at Parks Mills, Iowa, by William W. Blair and John A. McIntosh. He occupied in this office until April 28, 1879, when he was ordained a high priest at Crescent City, Iowa, by James Caffall.

His labors were mostly local, confined to Pottawattamie and Gallands Grove districts, but he filled two appointments in the general field, one in 1862 to southeastern Iowa, and Illinois, and one in 1864-65 to the Territory of Utah.

Elder McIntosh was married three times, all of his wives

passing away in death. By these unions five children were born, only one of whom survives him, John A.

THOMAS W. CHATBURN.—On October 2, 1915, one of the best-known missionaries of the church, Thomas W. Chatburn closed his earthly career at Independence, Missouri. He was born March 22, 1841, in Lancashire, England, the son of Judge Jonas W. Chatburn and wife, and came to America with his parents in his boyhood. His youth and early manhood were spent in Harrison and Shelby counties, Iowa. He served in the War of the Rebellion in the Twenty-ninth Iowa Infantry, Company C, enlisting January 14, 1864, and was mustered out at New Orleans, August 10, 1865. After the war he served several years as sheriff of Shelby County. On February 6, 1870, he united with the Reorganized Church of Jesus Christ of Latter Day Saints at Lelands Grove, Iowa, being baptized by Elder Charles Derry.

He was ordained to the office of Elder July 28, 1874, at Dowville, (now Dow City) Iowa, by John A. McIntosh and Joseph R. Lambert; ordained a seventy April 14, 1892, at Independence, Missouri, by Duncan Campbell and William H. Kelley; and a high priest April 16, 1907, at Lamoni, Iowa, by Frederick G. Pitt and Isaac N. White. Some time in the early sixties Elder Chatburn married Miss Selena Tuck, who with seven children survive him. The children are: Frank J., of Bandon, Oregon; Mrs. Myra Brackenbury, Independence, Missouri; Mrs. Florence McNichols, Kansas City; A. B., of Shawnee, Oklahoma; Mrs. Nellie Brocaw, of Independence, Missouri; Mrs. May Hilliard, Perry, Florida, and T. W., jr., Atlanta, Georgia.

ADA RACHEL CLARKE SMITH.—On October 20, 1915, at Independence, Missouri, a most faithful wife and devoted mother closed her life of unselfish devotion. Mrs. Ada Rachel Clarke Smith, widow of the late President Joseph Smith, was born at Garafraxa, Dufferin County, Ontario, July 23, 1871, and was

baptized at the same place September 4, 1893, by Richard C. Evans. She became the wife of President Joseph Smith January 12, 1898, and came immediately to his home at Lamoni, Iowa, where they resided until 1906, when they removed to Independence, Missouri. President Smith died at his Independence home December 10, 1914. She remained in the home until the end came, just ten months and ten days after the death of her husband. She leaves three sons, viz: Richard Clarke, William Wallace, and Reginald Archer, all under seventeen years of age.

THE NOBLEST GRACE

'Tis something, when the day draws to its close,
 To say, "Tho' I have borne a burden mind,
 Have tasted neither pleasure nor repose,
 Yet this remains—to all men, friends or foes,
 I have been kind."

'Tis something when I hear Death's awful tread
 Upon the stair, that his swift eye shall find
 Upon my heart old wounds that often bled
 For others, but no heart I injured—
 I have been kind.

Praise will not comfort me when I am dead;
 Yet should one come, by tenderness inclined,
 My heart would know if he stooped o'er my bed
 And kissed my lips for memory, and said,
 "This man was kind."

O Lord, when from thy throne Thou judgest me,
 Remember, tho' I was perverse and blind,
 My heart went out to men in misery,
 I gave what little store I had to Thee,
 My life was kind.

W. J. DAWSON.

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

HEMAN C. SMITH, EDITOR

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A VISIT TO ADAM-ONDI-AHMAN

BY THE EDITOR

We have long been planning a visit to what was known in former days as the city and stake of Adam-ondi-Ahman, and other places. So opportunity offering itself, the historian in company with his wife, his eldest daughter, Mrs. James W. Davis, and Brother and Sister Charles Brackenbury left Lamoni, Iowa, on October 29, 1915, in Brother Brackenbury's comfortable automobile, bound for Missouri's borders. The weather was ideal, the landscape was beautiful, decorated with the crimson, scarlet and gold of autumnal glory. The roads were smooth and hard. We passed through the towns and hamlets of Eagleville, Bethany, Blue Ridge, Gilman City, Madeline, and Jameson.

Three miles below Jameson in a retired place, off from any line of travel, on the east bank of Grand River we found the ruins of the once prosperous city of Diahman. We arrived on the hill above just in time to witness a magnificent sunset reflecting its gorgeous rays upon the meandering waters of the river and the hills beyond. We descended a narrow valley between the hills of Adam-ondi-Ahman and Tower hill to the edge of the broad valley lying in the great bend of the river; where we engaged accommodations with Mr. Roy Dickerson and wife who reside on the old farm of Lyman Wight, from which himself and family were driven by a lawless mob just seventy-seven years before.

We spent a good part of the evening in reading the history of the place, preparatory to our explorations the next day. Our investigations disclosed that the place was first settled by Lyman Wight about 1836 or 1837. In a petition now on file in the archives at Washington, District of Columbia, filed in 1839, he states:

The petition of Lyman Wight most humbly showeth that petitioner

removed from the State of Ohio, to the State of Missouri, in the year 1832, [1831] where I hoped to live in peace, but after toiling and undergoing all the hardships of a new country for two years, and suffering many privations of the comforts of life, I was assailed by a lawless mob, and was driven from my house in Jackson County, to Clay County, my crops and all other property I possessed were taken from me, except a small part of household furniture. I stayed in Clay County for upwards of two years, when I was again assailed by a mob, who said I must deny my sentiments of religion or move from that county, but rather than deny my religion or be put to death, I disposed of my property at a low rate, and removed my family to Davis [Davies] County, located myself on Grand River, made an improvement, gained to myself a preemption right, on which a small town was laid off; it was then worth to me at least ten thousand dollars. But some time in the month of September last I was ordered to leave my possessions again, and this by a mob, which was got up by Sashel Wood (a Presbyterian preacher), and Doctor Craven (who have since entered my land), without any other consideration than to get me chained up in prison and drive my family from the State without food and raiment to make them comfortable, they kept me in prison for six months, until they succeeded in driving every man, woman, and child (who professed the same religion that I do), out of the State, except those whom they murdered in the State, although they have never been able to substantiate the first accusation against me, yet my sufferings for seven years have been more severe than tongue can tell, or pen write."

Further items of history are found in the language of Joseph Smith:

Friday, 18th, I left Far West in company with Sidney Rigdon, T. B. Marsh, D. W. Patten, Bishop Partridge, E. Higbee, S. Carter, Alanson Ripley and many others for the purpose of visiting the north country, and laying off a stake of Zion, making locations, and laying claims to facilitate the gathering of the Saints, and for the benefit of the poor, in upbuilding the church of God. We traveled to the mouth of Honey Creek, which is a tributary of Grand River, where we camped for the night. We passed a beautiful country of land, a majority of which is prairie (untimbered land), and thickly covered with grass and weeds, among which is plenty of game; such as deer, turkey, hen, elk, etc. We discovered a large black wolf, and my dog gave him chase, but he outran us. We have nothing to fear in camping out, except the rattlesnake, which is natural to this country, though not very numerous. We turned our horses loose and let them feed on the prairie.

Saturday, 19th. This morning we struck our tents and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grand River is a large, beautiful, deep, and rapid stream during the high waters of spring, and will undoubtedly admit of steam-

boat navigation and other water craft; and at the mouth of Honey Creek are a splendid harbor and good landing.

We pursued our course up the river, mostly in the timber, about eighteen miles, when we arrived at Colonel Lyman Wight's, who lives at the foot of Tower Hill (a name I gave it in consequence of the remains of an old Nephite altar or tower), where we camped for the Sabbath.



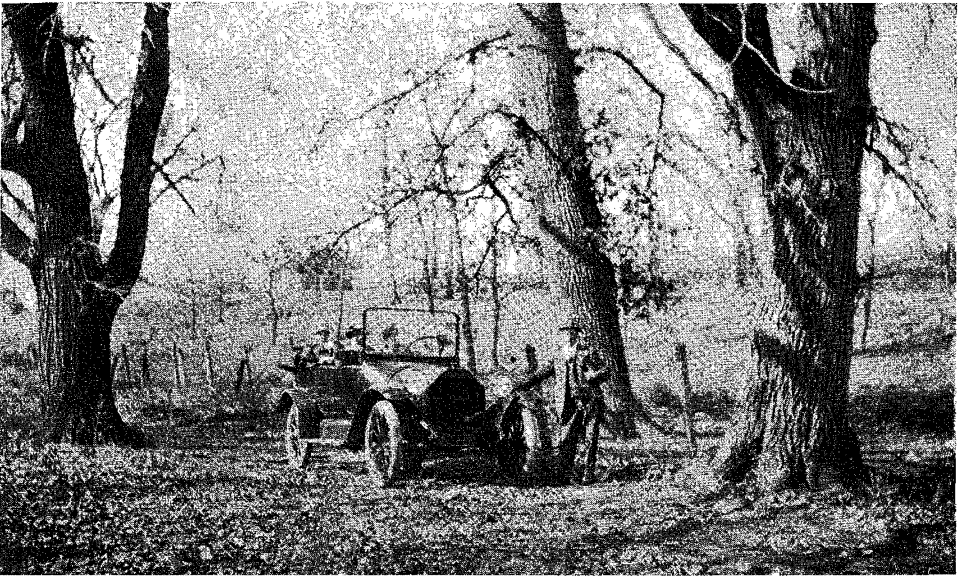
ROCKY GLEN AT ADAM-ONDI-AHMAN.

In the afternoon I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, township 60, range 27 and 28, and sections 25, 36, 31, 30, which the brethren called Spring Hill; but by the mouth of the Lord it was named Adam-ondi-Ahman, because said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet.

Lyman Wight in speaking of these events says:

About June Joseph Smith, together with many others of the principal men of the church, came to my house, and taking a view of the large bottom in the bend of the river, and the beautiful prairies on the bluffs,

came to the conclusion that it would be a handsome situation for a town. We therefore commenced surveying and laying off town lots, and locating government lands for many miles north of this place. This beautiful country with its flattering prospects drew in floods of emigrants. I had not less than thirty comers and goers through the day during the three summer months, and up to the last mentioned date (last of October) there were upwards of two hundred houses built in this town, and also about forty families living in their wagons."



PROBABLE GROVE WHERE STAKE WAS ORGANIZED.

June 28, 1838 a stake was organized here of which the following minutes were published :

Adam-ondi-Ahman, Missouri, Daviess County, June 28, 1838. A conference of elders and members of the Church of Jesus Christ of Latter Day Saints was held in this place this day, for the purpose of organizing this stake of Zion, called Adam-ondi-Ahman.

The meeting convened at ten o'clock a. m., in the grove, near the house of Elder Lyman Wight.

President Joseph Smith, jr., was called to the chair, who explained the object of the meeting, which was to organize a Presidency and High

Council, to preside over this stake of Zion, and attend to the affairs of the church in Daviess County.

It was then motioned, seconded, and carried by the unanimous voice of the assembly, that President John Smith should act as president of the stake of Adam-ondi-Ahman.

Reynolds Cahoon was unanimously chosen first counselor, and Lyman Wight second counselor.

After prayer the presidents ordained Elder Wight as second counselor.

Vinson Knight was chosen acting bishop pro tempore, by the unanimous voice of the assembly.

President John Smith then proceeded to organize the High Council. The counselors were chosen according to the following order, by a unanimous vote: John Lemon, 1st; Daniel Stanton, 2d; Mayhew Hillman, 3d; Daniel Carter, 4th; Isaac Perry, 5th; Harrison Sagers, 6th; Alanson Brown, 7th; Thomas Gordon, 8th; Lorenzo D. Barnes, 9th; George A. Smith, 10th; Harvey Olmstead, 11th; Ezra Thayer, 12th.

After the ordination of the counselors, who had not previously been ordained to the high priesthood, President Joseph Smith, jr., made remarks by way of charge to the presidents and counselors, instructing them in the duties of their callings, and the responsibility of their stations, exhorting them to be cautious and deliberate in all their councils, and to be careful and act in righteousness in all things.

President John Smith, R. Cahoon, and L. Wight then made some remarks.

Lorenzo D. Barnes was unanimously chosen clerk of this council and stake, and after singing the well-known hymn, Adam-ondi-Ahman, the meeting closed by prayer by President Cahoon, and a benediction by President Joseph Smith, jr.

LORENZO D. BARNES,

ISAAC PERRY,

Clerks.

The well-known hymn spoken of reads as follows:

This earth was once a garden place,
 With all her glories common;
 And men did live a holy race,
 And worship Jesus face to face,
 In Adam-ondi-Aham.

We read that Enoch walk'd with God,
 Above the pow'r of Mammon:
 While Zion spread herself abroad,
 And saints and angels sang aloud
 In Adam-ondi-Ahman.

Her land was good and greatly blest,
 Beyond old Israel's Canaan:

Her fame was known from east to west;
Her peace was great, and pure the rest
Of Adam-ondi-Ahman.

Hosanna to such days to come—
The Savior's second coming—
When all the earth in glorious bloom,
Affords the saints a holy home,
Like Adam-ondi-Ahman.

This influx of members of the church, the building of a city, and the organization of the stake seemed to fill the inhabitants who had hitherto been peaceful with apprehension, and suspicion and trouble began, growing more and more serious until the property of the Saints was destroyed and they were driven from the State. All the incidents connected with these days of peril, space will not permit us to record here, but when troops approached Far West in Caldwell County, the men of Adam-ondi-Ahman went to the assistance of their brethren, and in their absence the mob despoiled their homes and destroyed the city. Of this event Lyman Wight writes:

30th October. This morning about two o'clock came into my house two messengers from Far West and informed me that a large body of troops were encamped in half a mile of that place and for what purpose it was unknown. And as I had been the acting commander of that regiment, [the regiment in Far West], Joseph Smith and others requested that I would come forthwith to that place. In an hour's time I was mounted upon my favorite horse, Dragon, and one hundred and twenty mounted men by my side lightly bounding over the vast prairies between this place and Far West, where we arrived about eight o'clock a. m. and found the whole town in an uproar, and twenty-two hundred well-armed men encamped in half a mile of the town, professing to be militia of the States. My advice was to send immediately a flag of truce. This was believed to be a requisite course, and accordingly George M. Hinkle and John Corrill were appointed to be the bearers of this flag. They came back and informed us, Joseph Smith, Parley P. Pratt, Sidney Rigdon, George W. Robinson, and Lyman Wight, that the chief officers of the army desired an interview with us, and that if we were not in the camp previous to six o'clock p. m. they would fall upon and destroy Far West together with its inhabitants; and that if we would come they would pledge their honor that we should be released that night or the next morning early. Accordingly we went and met the whole camp under

motion to receive us. Generals Lucas, Wilson, and Doniphan brandished their swords and made a short halt, when George M. Hinkle made his obeisance and said: "Gentlemen, these are the prisoners whom I agreed to deliver up to you." We were then hurried into camp in front of the mouth of a six-pounder, and placed under a strong guard of ninety soldiers, well armed. This proved to be a dismal night on the account of the rain, and three alarms in the course of the night which brought every man to his feet and placed him under arms. The hideous screeches and screaming of this wretched, murderous band would have made a

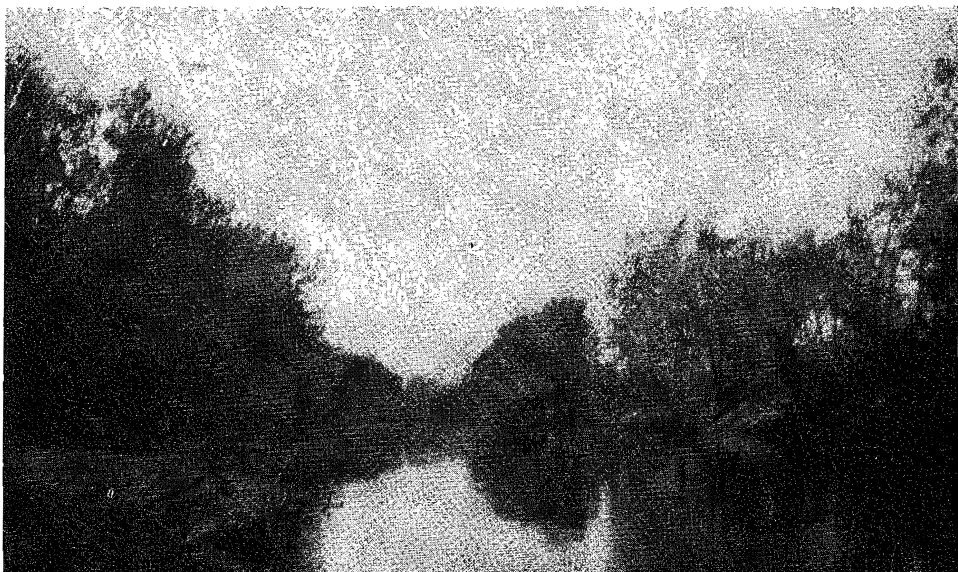


SITE OF WIGHT'S FERRY, LOOKING UP.

perfect dead silence with the damned in hell. Thus I spent the first night after being imprisoned, for believing the Book of Mormon, and Joseph Smith to be a prophet of God.

About three o'clock a. m. being the anniversary of the day and the hour when this company left this place, the Historian arose, went out, and stood upon the point of the Hill Adamondi-Ahman, and while the full moon shed a soft sheen over the scene looked over the valley and hills toward Far West. Why was this company of devoted men permitted to march to

Far West on such a fruitless and futile mission when had they turned towards a point twenty miles east of Far West these one hundred and twenty brave and determined men would have doubtless prevented the terrible tragedy at the doomed hamlet of Haun's Mill which occurred at four o'clock p. m., that very day?



FROM WIGHT'S FERRY, LOOKING DOWN.

About sunrise the next morning our party was climbing the hill of Adam-ondi-Ahman. The site of the city is now in a pasture and nothing remains but broken rocks and brick to mark the spots where the habitations and business houses of the once prosperous city existed. The panorama of river, valley, hills, farms, groves, and prairie land seen from this spot is truly grand and picturesque; while the site itself high above the river, with its greensward gently rolling down to

the rocky cliffs lining the river bank, forms a sight hard to surpass anywhere. Thence we passed over the rocky cliff to the river where in other days Wight's Ferry plied from shore to shore. The sight of this place awakened thoughts of many of hallowed memory who crossed here with high hopes and bright anticipations to plant homes in the beautiful city, or later despoiled of all their possessions crossing to escape the cruelty of the barbarous hordes who sought their destruction.

One scene especially impresses itself upon the imagination. It is that of Agnes Smith, wife of Don Carlos who lived on the other side of the Grand River three miles away; and while her husband was far away on a mission of love had her house burned by the mob, and she, fleeing from her burning home waded the river, waist deep, perhaps at this point, carrying two small children in her arms, to find a refuge in the home of Lyman Wight.

Crossing back over the Hill Adam-on-di-Ahman and the narrow valley we ascend the rocky sides of Tower Hill. On a narrow plateau one half of the way up we find the commodious two-story log house once the home of Lyman Wight, still standing, with two modern lean-to sheds attached, and the whole thing used for a barn, the upper story filled with hay. A magnificent view of the valley, the river and the shore beyond is had here. Our sensations can hardly be described as we remembered that this was the girlhood home of our own mother, that here on this rocky hillside she had many times played with her sister and brothers, that on that broad stone doorstep she had many times sat at eventide to see the setting sun gild the distant hills across the river, and that from the spring yonder at the foot of the hill she saw the despoilers of her home approaching and ran up this rocky path to warn her mother;

while her father was far away, detained in the hands of wicked men.

This roof had sheltered the Prophet Joseph Smith, Sidney Rigdon, Hyrum Smith, David W. Patten, Thomas B. Marsh, Bishop Edward Partridge and many others who made history's pages.



LYMAN WIGHT HOUSE.

Above the house on the crown of the hill, still plainly visible is the old "Nephtie Altar" known in the neighborhood as "Adam's Grave." The superstitious still tell of lights seen there on Friday nights and that Adam comes out on these occasions. Where these traditions originated we do not know for there is no record of the Latter Day Saints claiming, in that early day, that Adam was buried there. This altar when it was first visited by Joseph Smith and his company was said

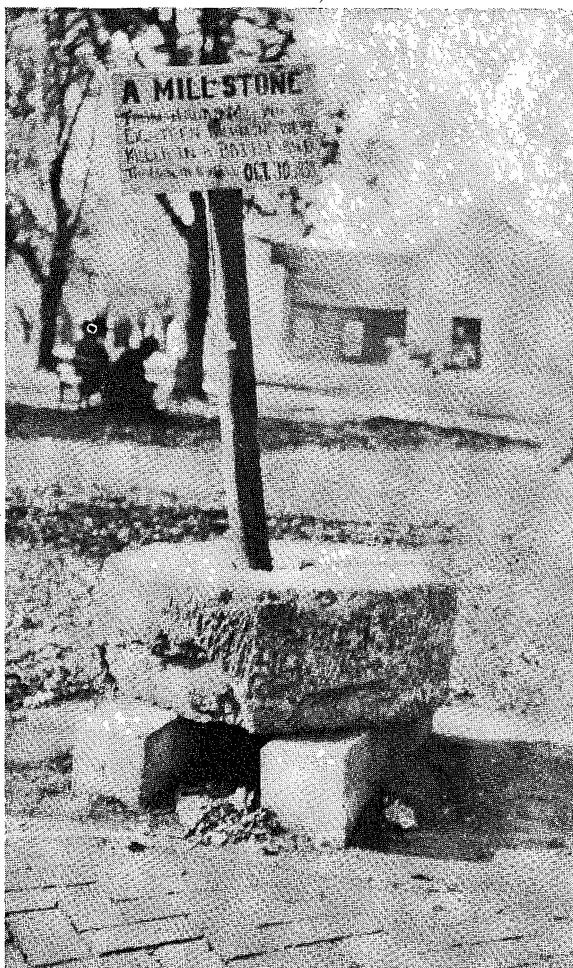
to have been about sixteen feet long by nine or ten feet wide, having its greatest extent north and south, the height at each end was two and a half feet above the surface of the ground and gradually rising towards the center where it was between four and five feet high, the whole surface being crowned, but it is now but a mound of crumbling stones with a depression in the center.



NEPHITE ALTAR.

Pursuing our journey south, and eastward we pass through Gallatin, the county seat of Daviess County, where the riot occurred August 6, 1838, caused by the mob trying to prevent the members of the church from voting, which resulted in several cracked heads and bruised bodies. Here also Captain David W. Patten under orders from Colonel Lyman Wight, who received his orders from General Parks dashed into town at the head of sixty men and dispersed a mob of one hundred

who were so anxious to get away that some of them cut their bridles before mounting their horses, leaving the horses to



MILLSTONE FROM HAUN'S MILL.

carry them any direction they pleased, their only anxiety seemingly was to put distance between them and Patten.

Here in 1839 Joseph Smith and his fellow prisoners were

arraigned before a grand jury composed it is said, of ruffians who had participated the year before in the massacre at Haun's Mill. Indictments were returned and they were granted a change of venue to Boone County, and when on the way the officers permitted them to escape.



HAUN'S MILL SITE.

There is nothing in Gallatin to indicate the location of these scenes. Our route from Gallatin was over a beautiful rolling country and across the Honey Creek valley southeast to the town of Breckenridge on the Hannibal and Saint Joseph Railroad. In the public park at this place is found a mill stone taken from Haun's Mill, where were slain on October 30, 1838, seventeen Latter Day Saints.

Eight miles south and slightly west on the banks of the Shoal Creek we came to the old site where this dastardly deed

was performed. And here we read a few of the many accounts of this bloody massacre which occurred just seventy-seven years before we were there at almost the same hour. By information to which we had access we were able to locate the exact spot of the old mill site, the blacksmith shop to which the people fled for safety, only to find it a veritable slaughter pen, and the newly made well where the seventeen bodies found a common grave.

The creek has partly despoiled the place, but it yet has many characteristic features recognized in descriptive articles. Here is the creek over which the frightened women and children fled, or under whose banks they hid. There is the wooded hill up which some of them climbed to get beyond the fire of the banditti; but the skirt of the timber through which the assassins approached their unsuspecting victims has disappeared, and the ripening corn now covers the landscape, including the site of the blacksmith shop and the well. We will not farther describe these scenes, but draw the curtain over the harrowing details.

Turning to the west we proceed up Shoal Creek passing over a rich, fertile country over roads sometimes good and other times over rocks rendering them almost impassable. Through Kingston, the county seat of Caldwell County, we went, and shortly after nightfall we entered the far-famed ruined city of Far West. Brother and Sister Brackenbury became the guests of Brother and Sister McKee, and the rest of us found lodging and a hearty welcome at the home of Brother and Sister David Brewster. Lodging in comfortable beds we could but contrast the situation with that night of October 30, so many years ago when our grandfathers slept on the cold, damp ground, guarded by lawless desperadoes, near the spot where we reposed. The next morning we visited the places of special interest so far as we were able to locate them,

and from the spot where our fathers contemplated the erection of a splendid temple. We looked to the eastward over the ground where the mob militia approached the city of the Saints, and walked over the ground then known as "The Public Square," the spot selected for the execution of our grandfathers on November 1, 1838, as indicated by the following order of General Lucas:



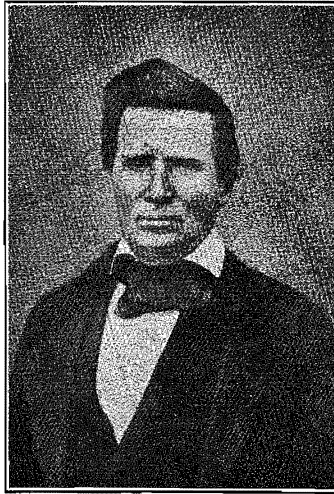
TEMPLE LOT SITE.

Brigadier General Doniphan, Sir: You will take Joseph Smith and the other prisoners into the public square of Far West and shoot them at nine o'clock to-morrow morning.

SAMUEL D. LUCAS, *Major General Commanding.*

Again we felt to thank God for that noble man who knowing that the trial and conviction of civilians by a court-martial was illegal and further that nothing had been proven against these men dared to disobey and defy his superior officer by answering:

“It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning, at eight o’clock, and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God! A. W. Doniphan, Brigadier General.”



A. W. DONIPHAN.

Far West is beautiful for situation as far as the eye can reach; in every direction lies a beautiful panorama of vale, hill and dale unsurpassed in fertility and loveliness. We are reminded that the Latter Day Saints invariably selected in those early days the most beautiful of places for making homes, as witness Kirtland, Ohio; Independence, Far West, and Adam-ondi-Ahman, Missouri; and Nauvoo, Illinois.

Turning our faces homeward we passed through Cameron, Winston, Pattonsburg, Happy Hollow, Bethany, and Eagleville, arriving at Lamoni a little after dark October 31, feeling that we had enjoyed a pleasant and profitable time and that our understanding of the history of these times and places was much nearer perfect.

REMINISCENCES OF MISSOURI

BY THE EDITOR

The General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints meeting in historic Independence, the first conference held under the presidency of the church's third president Frederick M. Smith, awakens thoughts of the varied scenes that have been enacted in connection with church work, since it was planted here in 1831, under the administration of its first president, Joseph Smith, the Seer.

In the early days of 1831 there came to this historic spot five tired pedestrians who had walked, four of them from New York, and one of them from Ohio, part of the way wading through deep snows to deliver a message to the American Indians, or as they called them, the Lamanites. These men were Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, jr., who were joined in Ohio by Doctor Frederick Granger Williams. One of these men described a part of their journey as follows:

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

After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country,

in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter Day Saints.

This was the first mission performed by the elders of the church in any of the States west of New York, and we were the first members of the same which were ever on this frontier.

Being out of means and their clothing nearly worn out, two of their numbers stopped in Independence and began working at the tailor trade to support the mission; while the other three moved over into what is now called Kansas and sought opportunity to deliver their message to the Delaware and other tribes of Indians. To a gathering of the principal men of the Delawares, Oliver Cowdery delivered the following message:

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

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

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

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

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

But they became wicked; they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the book. The Great Spirit became angry, and would speak to them no more; they had no more good and wise dreams; no more visions; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the book in the earth, that it might be preserved in safety, and be found and made known

in the latter day to the palefaces who should possess the land; that they might again make it known to the red man; in order to restore them to the knowledge of the will of the Great Spirit and to his favor. And if the red man would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the palefaces, who were willing to believe and obey the same book, and be good men and live in peace.

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

This book which contained these things, was hid in the earth by Moroni, in a hill called by him, Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.

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

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

To this the chief of the Delawares replied:

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

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

These men were prevented from continuing their efforts, but

they returned to Independence and from thence dispatched Elder Pratt to the church in the east for further instruction and a supply of books. The other four remained in this vicinity preaching to the pioneer settlers. Here they continued until Joseph Smith and others visited them in the following July. At the time of this visit the spot for the building of the temple was pointed out, and is the beautiful lot just across the street from the place of the conference. What was known as the Temple Block was much larger and was an irregular block of land bounded as follows: Commencing where River Boulevard crosses the electric car line and following the car line just in front of the stone church (then known as the Westport road) to a point just south of the Missouri Pacific Railroad, thence directly east to River Boulevard, and thence north to place of beginning.

This lot in the northeast corner of the block described above was on August 3, 1831, dedicated as the spot for the building of the Temple, in the presence of eight men, viz: Joseph Smith, Sidney Rigdon, Edward Partridge, William W. Phelps, Oliver Cowdery, Martin Harris, Joseph Coe, and presumably either Frederick G. Williams, Ziba Peterson, or Peter Whitmer, jr., as these three men had been there since the arrival of the missionaries the January before. The next day the first conference held in Missouri convened at the house of Joshua Lewis in Kaw Township on the Blue River, west of Independence.

On August 9, 1831, Joseph Smith with ten others, left Independence Landing, some distance north of Independence, in canoes, to make their way to their eastern homes. At this time Sidney Rigdon, according to instructions given, wrote the following interesting description of the land:

Unlike the timbered States in the East, except upon the rivers and water courses, which were verdantly dotted with trees, from one to three miles wide, as far as eye can glance, the beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak,

hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder, and basswood, together with the addition of cottonwood, buttonwood, pecan, soft and hard maple, upon the bottoms. The shrubbery was beautiful, and consisted in part of plums, grapes, crab-apples, and persimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceed description. The soil is rich and fertile, from three to ten feet deep, and generally composed of rich black mold, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses,



TEMPLE LOT.

cattle, and hogs, though of an inferior breed, are tolerably plenty, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plenty where man has commenced the cultivation of the soil than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many lesser animals roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer

stockholder in the blooming prairies, than the honey bee. Honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Allegheny and Rocky Mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic States, of the same parallel of latitude; and the weather is more agreeable, so that were the virtues of the inhabitants only equal to the blessings of the Lord, which he permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the Saints, full, pressed down and running over, even an hundredfold. The disadvantages here, like all new countries, are self-evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry and the refinement of society with the polish of science overcome. But all these impediments vanish when it is recollected that the prophets have said concerning Zion in the last days how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his sanctuary, that he may make the place of his feet glorious; where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to one consideration, for the good of his people; the calculations of men and the vain glory of the world vanishes; and we exclaim: God will shine—the perfection of beauty out of Zion.

In this favored land many of the Latter Day Saints located, bought land, built houses, planted orchards and vineyards, and were prosperous until trouble came by the citizens rising in opposition and demanding the expulsion of the church from the county. This was accomplished in the autumn of 1833, and the winter of 1834, not by law but by mob violence. The Saints then settled in adjoining counties, principally in Clay County until the organization of Caldwell County in December, 1836. It was tacitly understood that Caldwell County was to be settled by the Saints, they purchasing all lands belonging to others who did not wish to remain with them, and to settle in no other county without permission of former citizens. The written permission of the citizens of Daviess, Carroll, Livingston and

other counties was secured and the great body of the church settled in Caldwell, Carroll and Daviess counties. Two stakes were established, the Far West in Caldwell, and Adam-ondi-Ahman in Daviess County. Here they lived in peace for about two years when trouble again arose which resulted in several being murdered, as related in another article in this issue, and in much suffering, loss of property, and the final banishment of the church from the State under order of Governor Lilburn W. Boggs. These regions were afterwards devastated by the vicissitudes of civil war; after which the people of Missouri seemed to have had enough of trouble and sorrow; hence but little opposition has been manifested to the Saints returning to Missouri's borders.

At this time the subject of public schools was much agitated in Missouri, the Saints generally favored them while many of the settlers did not. This question was one of the fruitful causes of friction.

The History of Caldwell and Livingston counties on pages 120, 121 has this to state regarding the settlement of Far West:

The town site was entered August 8, 1836. The north half was entered in the name of W. W. Phelps, the south half in the name of John Whitmer; but both Phelps and Whitmer merely held the land in trust for "the church." The date of the entry goes to prove that the first exploration was in the summer of 1836.

Soon after the selection of the second "promised land," in Caldwell County, and the location of the second temple, the Mormons came pouring in and soon a village of respectable proportions sprang up where the wild prairie grass waved tall and luxuriant. As has been stated the town site was a mile square, giving plenty of room for the building of a large city. It was laid out in blocks three hundred and ninety-six feet square, and the streets were alike on a grand scale. The four principal avenues were each one hundred and thirty-two feet wide, and all the others eighty-two and one half feet wide. These diverged at right angles from a public square in the center, designed as the site of the grand temple.

Nearly all the first houses in Far West were log cabins. In a few months, however, some frames were built, a portion of the lumber being brought from lower Ray, and a portion being whipsawed. Perhaps the first house was built by one Ormsby; this was in the summer of 1836. It is said that John Whitmer's house was built January 19, 1837. In the

fall of 1836 a large and comfortable schoolhouse was built and here courts were held after the location of the county seat until its removal to Kingston. The Mormons very early gave attention to educational matters. There were many teachers among them and schoolhouses were among their first buildings. The schoolhouse in Far West was used as a church, as a town hall, and as a courthouse, as well as for a schoolhouse. It first stood in the southwest quarter of town, but upon the establishment of the county seat it was removed to the center of the square.

In regard to the settlements outside of Caldwell County, the same authority says:

By far the majority of the Mormon settlers in this quarter were poor. Many of them were able to enter and improve but forty acres of land, and nearly all their houses were cabins. Like other pioneers they had come to the country to better their condition; to worship as they pleased, and to be with their brethren, were of course considerations. Every head of family was guaranteed a home, and if he was unable to buy one it was given him from the lands held by the trustees of the church. Among so many, however, there could but be those of some wealth, as well as craftsmen of various kinds, skilled mechanics and artisans. There were also many persons of education and accomplishment. School-teachers were plenty and schools were numerous.

These movements towards establishing schools were in harmony with instruction previously given, while yet the church was in Jackson County, and there the friction on this point doubtless began. As early as June, 1831, the following commandment was given, addressed to William W. Phelps.

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 harmony with this revelation the first number of *The Evening and the Morning Star* issued in June, 1832, which was the first periodical ever issued by the church, had the following:

The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness. 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. But the parents and guardians in the Church of Christ need not wait—it is all important that children, to become good should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, “And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.” If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us, and perform the duties which not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.—*The Evening and the Morning Star*, vol. 1, pp. 7, 8.

It is interesting to note in this connection that at this time, and for years after the line between Missouri and Iowa was not clearly defined and the territory where Lamoni, Iowa, is now located was claimed by Missouri, hence was included in the territory in which this friction concerning public schools occurred.

It may interest students to know that our church educational institution—Graceland College—is now located in the territory where the church in those early days contended for the establishment of public schools, and is therefore a triumph of that for which the church thus contended.

Soon after the Civil War closed members of the church began settling in Missouri under the administration of Joseph Smith, the second president of the church, and in due course of time organizations were established in many of the principal cities, and thus extended into country places, and church edifices were built in numerous places.

At the commencement of this third administration the membership at Independence and surrounding country, numbers many hundreds, including several of the general church officers. Far West has a growing branch owning the only church build-

ing in the place, and in the near vicinity are several large and flourishing branches. Large branches live and flourish in Saint Louis, Kansas City, Saint Joseph, and many cities and towns of lesser size as well as in many country places throughout the state; but Adam-ondi-Ahman still remains a desolate ruin.

The present administration starts out with advantages not enjoyed by either of its predecessors. The first had to build with new and unseasoned material, the second was embarrassed by finding the organization before existing in a demoralized condition, and the name of Latter Day Saint dishonored by corruptions practiced by many of its professed adherents. The second administration did what its president declared it would do, removed the stigma attached and made the name of a Latter Day Saint honorable. So that her representatives are respected everywhere and the best class of citizens hear them respectfully.

At this conference the quorums assemble in splendid organic form and if wise counsel prevail great progress should follow from the beginning, but never was there a time when discreet, wise, humble, faithful and devoted effort was more in demand.

“All honor to him who shall win the prize”

The world has cried for a thousand years,
But to him who tries and who fails and dies,

I give great honor, and glory, and tears.

Oh, great is the hero who wins a name,

But greater many and many a time

Some pale-faced fellow who dies in shame,

And lets God finish the thought sublime.

And great is the man with a sword undrawn,

And good is the man who refrains from wine;

But the man who fails and yet still fights on,

Lo, he is the twin-born brother of mine.

—Joaquin Miller.

THE RETURN

BY THE EDITOR

Remember bleeding Zion,
Our tears for her shall flow,
While time's unerring dial
Points to one hour of woe;
Give joy for all her sorrow,
And bid her light arise,
Let peace and glory follow,
Whom wicked men despise.

—Charles Derry.

As mentioned elsewhere, the Saints began returning to Missouri at an early day after the war but many hesitated, doubting if the time had fully come, so that the return of the Saints to waste places was delayed.

Several resolutions had been adopted by the General Conference to the effect that there is at present no place to which the Saints are commanded to gather. The authorities also while believing that individuals might safely return, discouraged the general gathering.

In the *Saints' Herald* of April 15, 1869, President Smith published an article on the gathering, and the necessity of a preparation, closing with the following observations:

The only great object to be accomplished by the gathering, is the perfecting of the machinery by which the gospel is promulgated; the securing a unity of action after the perfecting unity of thought. The unity of action through every branch of the church polity, is to be attained, before any political sovereignty will be permitted by that power which has hitherto ruled the church destinies, and it cannot be confidently hoped that any great power will be vouchsafed to a people not prepared to use that power wisely. That which we have fought, bigotry, superstition, intolerance, proscription and priestcraft, are some of the ruling evils which cannot be permitted to enter into the councils of a free people; or are they principles which will in any wise govern the ruler in Zion. That some of those things are in the minds of some who are earnestly desiring the gathering of the Saints, themselves will admit.

We are just as anxiously looking for the day when the Saints may be

at rest in their promised land. But while we earnestly desire this, we cannot by any device known to our philosophy, shut our eyes to the sad lack of mental and moral discipline which is calculated to bring honor to the free citizens of a free Zion.

Men are discouraged because church authority does not punish departure from church deportment. Men are doubting because new and strange revelations are not made, while long-standing commands are not fulfilled. Some there are who mourn for Zion polluted, whose very breath of weeping is defiled by that which pollutes the body. They load the air with lamentations for the departed renown and the future glory; and smile when conscience charges them with lack of virtue.

We dare not predict a speedy and overwhelming gathering of such elements; nor need any hope for it.

For our own part we would by far prefer to be a lonely but faithful sentinel upon the walls, a "vidette" upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed; for the one would result in sure and ignominious expulsion, while the other must eventuate in a victorious bidding to come home.

The position occupied by us, as a people, has been and is misunderstood, and persistently misconstrued. Shall we continue to foster misunderstanding and misconstruction among ourselves, by refusing to be governed by those things most surely believed by us?

This it will be seen was discouraging the gathering until more thorough preparation was made, yet the few were gradually moving in that direction. Thus the gathering slowly continued, wisely restrained to prevent a precipitous and disastrous rush.

In January, 1877, President Smith published an article of quite a different tone, indicating that he thought the conditions were better. He wrote:

We are now sometimes asked whether we advise the Saints to move into the State of Missouri. We now state that we are decidedly of the opinion that those who may so desire, can move into that State in safety if they will take special pains to pay strict heed to a popular maxim of the old prosperous days, "mind your own business," observing the rule laid down, "talk not of judgment, boast not of mighty faith."

We have so repeatedly recommended those desiring to locate in permanent homes to move "into the regions round about," that it seems almost useless to state anything about it. We have not materially changed in our views touching the redemption of the land; as we still think that it is to be "purchased" to the Saints rather than to be redeemed by blood.

We furthermore think that every man who now attempts to go near to Zion, should count the cost, and if he cannot live in peace with his

neighbor, his family, himself and his God, let him by all means stay away; if he is persuaded that he can do this, let him set the boundaries of his home, plant his orchard and vineyard, and establish the door posts of his house, and his altar place, and determine there to abide. It is time the Saints ceased wandering and pitched their tents for a season of repose. If it should ever again turn out that they shall be compelled to leave their homes, let every man refuse to sell a foot of his land, cache his title deeds, or carry them with him; and as soon as the storm abates return to their [his] homes [home]. Let the Saints now live in honesty with the world and among themselves and we are fully satisfied that they will never again be removed.

We do not pretend to infallibility, nor do we think a man a heretic if he disregards our counsel, for it is the privilege of every man to act for himself; but many events that have transpired, now in the past, have shown that we were nearly correct in our forecasting the situation; and while it has taught us to be careful, it has also strengthened us in the views so often expressed, that "we can safely inhabit in the 'regions round about.'"

No immigration in a mass can be safely carried forward, neither is it at present advisable, for two reasons, distress would ensue; and, it is stated, there is an order on the statute book of Missouri, unrepealed, preventing it. This, however, need not affect those who may choose to cast their fortunes as individuals in that State. We believe it to be unwise to further arraign anybody for wrongs, redress for which has so long been placed by humble and devoted prayer, upon the final docket of the Great Judge of all the earth. Let the past bury its dead, and only complain of wrongs inflicted since the appeal was taken.

In this the president, though still advising caution and the gathering in the regions round about, rather than in the center place, discloses the conviction that Saints, if careful, could safely plant homes anywhere they desired.

Shortly after this he took an exploring trip through southern Iowa, and northern Missouri, extending his explorations as far as Independence. Of this trip he wrote:

We started from the office, in company with Brother A. McCallum, for a visit into the "regions round about," if we could find that disputed land, and discover whether the occupation were practicable.

We arrived at Davis City, a village in Decatur County, Iowa, of a few hundred inhabitants, situated on the south bank of Grand River, nine miles southwest from Leon, the county seat; being favored by finding Brethren O. B. Thomas and B. V. Springer, at Leon, who kindly carried us over. The road from Leon to Davis City is very rough, the surface of the land being broken into numberless hills, valleys, and ravines, by Grand River, and its tributaries the creeks, and the drains which carry

off from the uplands the snows of winter and the rains of summer. It is a broken and rough country, and gives poor promise to the traveler visiting it for the first time, of the land of rest. However, we did not tarry long on the way.

At Davis City we stayed from the Saturday afternoon till Sunday evening, privileged to hear Brother James W. Gillen in the forenoon, and permitted to speak to the people in the afternoon. There is quite a fair branch of the church at this point, and plenty of room for more people. There is an excellent flouring mill, a hotel, stores, workshops, and good schoolhouse, plenty of water and wood to make a desirable village location to those who may choose such.

After the services, we left Davis City with Brother Fowler, formerly of Amboy, Illinois, and started for Lamoni. A passing storm cloud gave us a drenching on the way, driving us to shelter with Brother Fowler, his being the first house on the prairie within reach. We stopped all night, sleeping quite soundly to the music of the wind and the pelting rain. In the morning, however, the skies were clear, and we went on, reaching the "Colony," as the neighbors term it, in the early day of the sixteenth.

The country where the Order of Enoch has located the scene of their operations has been frequently described, but we found a changed land to that we visited and rode over some six years ago. Then a wilderness of arable land untouched by the plow, and dotted only here and there by a farm or a grove, greeted the eye; now, a cheerful scene of busy farm life, a wide spread of growing corn and wheat and rye and oats and waving grass, was seen everywhere, broken now and then by an interval of untilled land, showing the places yet open to the settler, where the cattle roamed freely, the occupants, literally, of a "thousand hills." It is rightly called a rolling country; very fair to look upon, and giving to the careful and industrious husbandman a just reward for his labor.

The spring had been backward, the rains long continued, and hence crops, particularly the corn, looked bad; but later fine weather has almost remedied that. For this reason the country did not appear so fine as it might otherwise have done. We found the Saints by no means discouraged or cast down. Their faith, grand and glorious, was as a well spring of power to them; and they were grappling with a difficulty as strong men to wrestle, calm, watchful, wary and ready.

We found that Brother M. A. Meder, of California, whom we had come to meet, had not yet arrived; so we procured a team, and began a tour of examination to see the country. We spent Monday, Tuesday and Wednesday, the sixteenth, seventeenth and eighteenth, visiting near localities, and on the nineteenth we started from Brother George Adams's, one of the most westerly farms in the colony, en route for Independence, via Eaglesville, Bethany, Pattonsburg, Maysville and Stewartsville, Missouri. This route lies through Harrison, Daviess and DeKalb counties. In Harrison the land is for the most part rough, hilly, and wooded; being broken by Grand River, and its tributaries, Big Creek, and others. We passed

some fine lands in the north portion of the county, but the larger part is broken. The small part of Daviess County that we passed, was also much broken. In DeKalb we found a much better portion of country, though the northeastern part is of the same character as Harrison and Daviess. The southwestern part of the county is very good; the soil is rich, the timber apparently sufficient, and the water fairly good.

Those who may be thinking of coming into these regions will do well to remember that there are no lands that may be called level lands, south of the level plains of middle-southern Iowa, except the bottoms of the Grand and Missouri rivers. All the way down from the Nishnabotna, Iowa, to Independence, Missouri, at least, the land is rolling, broken by the streams that put into the Missouri, and which, with the draws, ravines and little summer streams, drain one of the handsomest and best countries the earth affords. He who must have level land, to live on, with long stretches of level roads all around him, cannot find them anywhere in the north part of the "regions round about," except, as before remarked, on the river bottoms.

At Stewartsville we became the guests of Brother J. T. Kinnaman, one of the sweet singers in Israel—one whom Solomon would have placed with Asaph and his band, had he lived in his day. We carried here over Saturday and Sunday, preaching twice in the Crab Orchard Schoolhouse, to good audiences of Saints and inquirers. On Monday, accompanied by Brother T. W. Smith, we went by train to Independence, Missouri, arriving there late in the afternoon.

At Independence we found a few Saints in charge of Brother George Pilgrim, the husband of a niece of Elder John E. Page, one of the early apostles of the latter-day work. We found a welcome at the house of Brethren J. W. Brackenbury and Beagle,—Saints lately from Kansas,—the former an old schoolmate, when the Saints were happy in Nauvoo, the beautiful city. On the morning following our arrival, Brother Brackenbury harnessed his mules, and showed us a portion of the city and its vicinity. Of course, as our stay was short, we saw but little, and can only judge by what we saw. The city is handsomely situated, and sits not like Rome on seven hills, but on hundreds of hills, surrounded by hundreds more. A constant succession of vale, hill, farm, valley, villa, dell, grove, plain, meadow, spring, wood, reaches every way from this Jerusalem of modern Israel. Wood, water, and stone are everywhere to be had, and beauty of prospect lies in every direction. We slept one night in the city, walked over the Temple Lot, sang and prayed with earnest souls there, and left them anxious, waiting and willing.

On returning to Stewartsville, we passed the night at Cameron, the guests of Brother and Sister Silas Russell, formerly living near Davenport, Iowa. Here we also met Brethren Sikes and Hill, and at a former visit on the way down, Brother William Bozarth, sr. Brother Bozarth was one of the early Saints, and when the rest were driven away, he remained, for causes known only to God; for though his faith was well

known, he was not disturbed; he was found at his post when the church reached him, on its return.

We reached Brother Kinnaman's place early on the twenty-fifth, and found an appointment for the evening waiting for us in the Brick Church, in the village. This appointment we filled to the best of our ability, being thankful that we were permitted to "answer for ourselves."

On Thursday morning, after spending the night as the guests of Brother T. W. Smith and his wife, we once more started out for our wagon trip back to Lamoni. This trip was a tedious one, as we had the misfortune to lame one of the pair of horses loaned us by Brother Fowler, and were thus compelled to go slow. We traveled directly north through DeKalb, Gentry and Worth counties, passing west of Maysville, between Fairport and King City, through Gentryville and Albany to Allenville. The north part of DeKalb County is quite fair, much the same in appearance as the southwest of Decatur, Iowa; but Gentry and Worth counties, like Harrison, are rolling, broken and timbered, at least such was the appearance to us. Brother T. W. Smith came with us from his home to Lamoni, and though the way was long, the hills steep and rugged, we managed to cheer the way by conversation about the country and its possibilities for the Saints, about doctrine and its effect; and with argument about matters on which we did not see alike. We spent Friday night with Brother Joseph Hammer, of Allenville, and reached Lamoni on Saturday evening; found Brother M. A. Meder at Brother George Adams's, and were glad to be at home again.

On Sunday, the twenty-ninth, we spoke in the Saints' meeting place, on the "gathering"; and in the evening Brother T. W. Smith spoke to the people, ably, from the text, "Examine yourselves, whether ye be in the faith."

Our conclusions from the trip, so far, may be summed up thus: The better portions of the land passed over by us are those most frequently named, DeKalb County, in Missouri, and the southwest of Decatur, in Iowa. In both of these places there have gathered numbers of the Saints. They are both farming countries; wood and water are reasonably plentiful in both. Stewartsville is a railway station of about twelve hundred inhabitants, some twenty miles from Saint Joseph, the western terminus of the Hannibal and Saint Joseph Railroad. The Saints are located from five to fifteen miles from the station; the lands are pretty well taken up, though farther away there are still quite large tracts unsettled. Clinton County adjoins DeKalb on the south, and is a fair area of land. Prices of farms range from five to thirty dollars an acre; now and then improved farms being offered for twelve dollars and fifty cents. Brother J. T. Kinnaman paid one thousand, nine hundred dollars for one hundred and fifteen acres, including some twenty of timber land. Brother McKee, of California, paid twenty-three dollars an acre for his farm. These were both improved farms, though the improvements were not of the best. The water is usually good; some of the wells being soft water, though not all. Markets are usually good for all that is raised. The air is quite

pure, and the health of the people good. The crops this year are better than farther north, the wet spring damaging them less; though much of the corn was planted two and three times, owing to the depredations of the field mouse, which destroyed the seed after planting. It is fifty miles overland from Independence.

Lamoni is about one hundred and thirty miles north and east from Independence, and is on the prairie west and south from Grand River. The land is good, so is the water; wood is easily obtained. The crops this year were injured by the wet spring, but at present writing the promise is quite fair, though not so good as farther south, except the grass, which is much the same. The prairie lands are only a trifle more rolling than immediately about Stewartsville, and no more so than the north of DeKalb County, though not so flat as some parts of Clinton County. Fruit was best about Independence; so was the corn. Jackson County, about Independence, is the best watered and timbered, and contains the best site probably for city purposes. Decatur and DeKalb counties offer the best farming lands and localities, as far as we went. Land ranges much the same in price, and is all the way from four to sixty-five dollars an acre, owing to the "lay of the land," its location, and its improvements; and in respect to prices for suitable farming land, neither locality has a preference. So far as we can judge from what we saw, there is more land still open for settlement in large bodies in Decatur and Ringgold, the next county west, Iowa, than in DeKalb and Buchanan, Missouri, and far more in DeKalb and Gentry than in Jackson. No land can be bought in either place near to railway communication at very cheap rates, as all eligible lands, including those belonging to the railroad companies, are marked, and prices set thereon according to their value. Many already holding farms are willing to sell, and various causes are assigned therefor. About Stewartsville, some who have settled on railroad lands have failed to make payments; some because of indolence and neglect, others by reason of a failure of the crops, the grasshopper having gathered two harvests for them. These will sell: some cheaply, others not so; and he who buys must meet the railway claims. Taxes in Missouri, this year, were less than in Iowa, notwithstanding the heavy debt of the State, the assessment being less. Iowa is out of debt, and proposes to keep out, hence heavy assessments, which must decrease as her land fills up. Cattle look better in northern Missouri and southern Iowa, than in the counties farther south, and the pasturage on the prairie is better than in the timber. Hogs are permitted free range in Missouri, but not in Iowa.

Quite a number of German Saints have settled in DeKalb County, near Stewartsville; and they would be glad to receive others who may be desirous of getting with the church. They deem that they are in the "regions round about," and are proposing to help build up Zion. Letters may be addressed to Temme Hinderks, Stewartsville, DeKalb County, Missouri. English-speaking Saints may address J. T. Kinnaman or James Kemp, same post office.

Lamoni, and the settlement in Decatur County, Iowa, is just north of the Missouri line, and was at the time the command to gather into the land of Missouri within that territory, whatever may be said of it now.¹ A number of Saints have settled in Missouri, in Harrison, Worth, Nodaway, and other counties, and others are coming in. They are well liked as citizens, and will, if they deal with their fellow men according to the commandments, be welcome to stay; and if they cannot afford to do this the country is far too good for them.

We have, in this letter, tried to avoid any expression that would lead to the inference that we were prejudiced in favor of any specific locality; we have no land in either, and may never have; but we believe from what we have seen and felt, while in the borders, that the Saints may purchase, possess and enjoy, according to their will and faithfulness, industry and energy, any of the lands visited by us, and remain free from condemnation or blame, so far as settling in the land of Zion is concerned. If any are scrupulous about settling outside of the State lines, there is plenty of room within. If any wish to go to Independence, or into Jackson County, there is room; and as no blessing is to follow except upon the purchase of the right of possession, we hope none will be foolish enough to expect rest and peace on any other conditions. Let Saints first purchase their lands and homes; and then enjoy them.

We found Brethren Parker and Clow, with their families, from Canada, at Independence; together with some of the Hedrickite, Brighamite, Whitmerite, Framptonite, Morrisite, and Strangite brethren, all with the Josephite indulging a hope that the full time for favoring Zion, the land of Zion, had fully come. We have tried to "extenuate nothing," and have set down, "naught in malice." Our traveling companions differed from us in their liking of the country: Brother McCallum preferring more level land, but liking Independence as a place for a city; Brother T. W. Smith preferring DeKalb County, for reasons with which the Saints are familiar, and the writer liking the rough and rugged country, and being supposed to be in favor of south Iowa and north Missouri. We shall write again.

LAMONI, IOWA, August 4, 1877.

In this connection it might interest some if the writer relate a conversation had with President Smith in the summer of 1897. It was while preparing the history of the church, since published, and when considering his autobiography as published in the *Life of Joseph the Prophet*, by E. W. Tullidge, I had just read the vision found on pages 757 and 758, which reads:

¹Missouri made this claim, but it was not conceded by Iowa.—Editor.

While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, courthouses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and home-like place, everywhere betokening thrift, industry and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be the country of a happy people." To this he replied, "Which would you prefer, life, success and renown among the busy scenes that you first saw; or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result."

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

I turned to President Smith and said: "Have you ever seen, in fact, the fair scene thus presented to you in vision?" We were in the editorial room in the southwest corner of the upper floor of the old Herald Office building in Lamoni, Iowa. He replied, "Take your place at the south window there and you will see the scene presented to me, only my view seemed to be more extensive."

From about the time of President Smith's exploring trip there seemed to be new life infused into the spirit of gather-

ing, until, not only to the south of the spot where he bade me stand and look, but to the north, east and west, there appears in very deed the "hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place," "betokening thrift, industry and the pursuits of a happy peace" of this happy people with whom President Smith chose to cast his lot, and for whom he spent a busy and devoted life, to which our present possibilities and prospects are largely indebted.

"SHARED"

I said it in the meadow path,
 I say it on the mountain stairs,
 The best things any mortal hath
 Are those which every mortal shares.

The air we breathe, the sky, the breeze,
 The light without us and within,
 Life, with its unlocked treasures,
 God's riches are for all to win.

The grass is softer to my tread,
 For rest it yields unnumbered feet;
 Sweeter to me the wild-rose red
 Because she makes the whole world sweet.

Into your heavenly loneliness
 Ye welcome me, O solemn peaks!
 And me in every guest you bless
 Who reverently your mystery seeks.

And up the radiant peopled way
 That opens into worlds unknown,
 It will be life's delight to say,
 "Heaven is not heaven for me alone,"

Rich by my brethren's poverty!
 Such wealth were hideous! I am blest
 Only in what they share with me,
 In what I share with all the rest.

—Lucy Larcom.

THE PRISONERS OF MISSOURI

BY THE EDITOR

“Are they ministers of Christ? So am I, in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.”—Paul.

“I was sick, and ye visited me; I was in prison and ye came unto me.”—Jesus.

That several of the leading men of the church were in bonds and imprisonment is well known, but the particulars are not so well known. While we shall not enter into the question of who was right in the controversies that led up to these conditions we propose to state the facts as they occurred historically.

When the difficulties which occurred in Caldwell, Livingston, and Daviess counties were reported by the enemies of the church, to Lilburn W. Boggs, he without asking the Saints for their version of the affair, and without advising an appeal to civil authorities issued an order to the militia, and thus undertook to settle the matter by military force, though the alleged offenders were with but one exception civilians, holding no military office whatever.

The order was as follows:

HEADQUARTERS MILITIA,

City of Jefferson, October 27, 1838.

Sir: Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Reese, Esq., and Wiley E. Williams, Esq., one of my

aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made open war upon the people of this State. Your orders are therefore, to hasten your operations and endeavor to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary, for the public good. Their outrages are beyond all description. If you can increase your force you are authorized to do so, to any extent you may think necessary. I have just issued orders to Major General Wallock, of Marion County, to raise five hundred men, and to march them to the northern part of Daviess, and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express; you can also communicate with them if you find it necessary. Instead, therefore, of proceedings, as at first directed, to reinstate the citizens of Daviess in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. BOGGS,

Governor and Commander in Chief.

To General Clark,

The militia under General S. D. Lucas (General J. B. Clark not having arrived) approached Far West on October 29, coming near to the town and then withdrawing about a mile and going into camp.

That night Joseph Smith sent messengers to Lyman Wight, colonel of Caldwell County regiment of State militia, then residing at Adam-ondi-Ahman, requesting him to come at once to Far West. Colonel Wight responded, reaching that place at eight a. m. the thirtieth, accompanied by one hundred and twenty of his command. He advised the sending immediately of a flag of truce to the militia encamped near the city to inquire their purpose. Accordingly the flag was sent by Lieutenant General George M. Hinkle and John Carrol. They returned, stating that the chief officers of the militia desired an interview with Joseph Smith, Parley P. Pratt, Sidney Rigdon, George W. Robinson, and Lyman Wight, pledging their honor

that they would be released that night or the next morning early. Accordingly these men went, accompanied by Hinkle. They found the whole camp in motion to receive them. Hinkle saluted the officers and said: "Gentlemen, these are the prisoners whom I agreed to deliver up to you." They were forthwith placed under a guard of ninety soldiers.

About seven p. m. General Moses Wilson took Colonel Wight aside and told him that they were going to hold a court martial and asked him if he would turn State's evidence and swear to what he knew concerning Joseph Smith. He answered that he would. Wilson said: "Wight, we do not wish to kill you, or hurt you; we believe you to be an honest man." After using some more flattery he asked: "What do you know concerning him?" To which Wight replied: "As far as I am acquainted with him I know no man more honest or more philanthropic, having a greater zeal and love for his country and its laws, or one who would strive more for the peace and happiness of mankind." After some more pointed conversation Wight was remanded back to the guard.

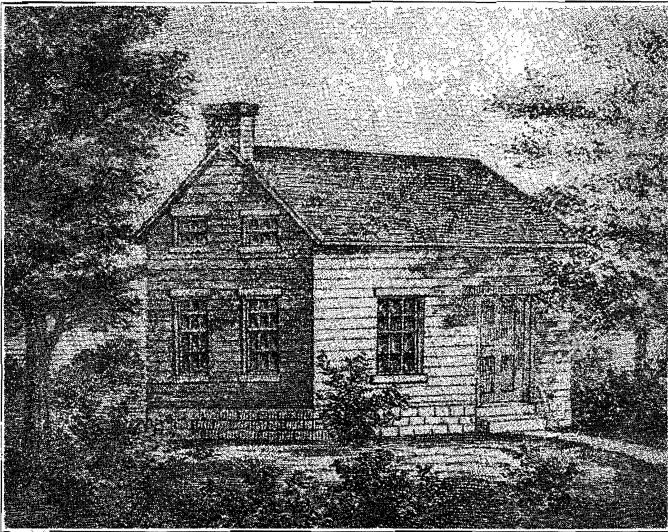
At about eleven p. m. General Doniphan came to Colonel Wight and as he relates it, said:

"Wight, your case is a damned hard one; you are all sentenced to be shot to-morrow morning at eight o'clock on the public square in Far West, by fourteen to seven, and for this reason I wash my hands against such cool-blooded and heartless murder." And also said he should move his troops, numbering three hundred, before sunrise the next morning, and would not suffer them to witness such hard-hearted, cruel, and base murder. He then shook hands with me and bade me farewell.

They spent a dismal night in the rain and cold and as Colonel Wight described it: "The hideous screeches and screaming of this wretched, murderous band would have made a perfect dead silence with the damned in hell."

The next day, October 31, Hyrum Smith and Amasa Lyman were brought into camp as prisoners and placed under guard with these mentioned.

General Doniphan was ordered to execute this order, but as related elsewhere in this issue, hurled back defiance to his superior officer and kept his word to take his command from the scene. This, together with the refusal of General David Atchison to be a party to these, to him, unlawful acts so disconcerted the remainder of the officers that the sentence was



JOSEPH SMITH'S HOUSE AT FAR WEST.

not executed, but under strong guard the prisoners were started for Independence, Missouri. Joseph Smith's account of this is as follows:

We were taken to the town, into the public square, and before our departure from Far West, we, after much entreaty, were suffered to see our families, being attended all the while with a strong guard. I found my wife and children in tears, who expected we were shot by those who had sworn to take our lives, and that they should see me no more. When I entered my house they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in

their countenances. I requested to have a private interview with them a few minutes, but this privilege was denied me. I was then obliged to take my departure, but who can realize my feelings which I experienced at that time, to be torn from my companion, and leaving her surrounded with monsters in the shape of men, and my children too, not knowing how their wants would be supplied; to be taken from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me, and were only thrust from me by the swords of the guards who guarded me. I felt overwhelmed while I witnessed the scene, and could only recommend them to the care of that God whose kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. I was then taken back to the camp, and then I with the rest of my brethren; namely Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, were started off for Independence, Jackson County, and encamped at night on Crooked River, under a strong guard commanded by Generals Lucas and Wilson. . . .

Saturday, third. We continued our march and arrived at the Missouri River, which separated us from Jackson County, where we were hurried across the ferry when but few troops had passed. The truth was General Clark had sent an express from Richmond to General Lucas to have the prisoners sent to him and thus prevent our going to Jackson County, both armies being competitors for the honor of possessing "the royal prisoners." Clark wanted the privilege of putting us to death himself, and Lucas and his troops were desirous of exhibiting us in the streets of Independence.

Sunday, fourth. We were visited by some ladies and gentlemen. One of the women came up and very candidly inquired of the troops which of the prisoners was the Lord whom the "Mormons" worshiped. One of the guards pointed to me with a significant smile and said, "This is he." The woman then turning to me inquired whether I professed to be the Lord and Savior. I replied that I professed to be nothing but a man and a minister of salvation, sent by Jesus Christ to preach the gospel.

This answer so surprised the woman that she began to inquire into our doctrine, and I preached a discourse both to her and her companions and to the wondering soldiers, who listened with almost breathless attention while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles.

The woman was satisfied and praised God in the hearing of the soldiers, and went away praying that God would protect and deliver us. Thus was fulfilled a prophecy which had been spoken publicly by me a few months previous—that a sermon should be preached in Jackson County by one of our elders before the close of 1838.

The troops having crossed the river about ten o'clock, we proceeded on and arrived at Independence, past noon, in the midst of great rain and a multitude of spectators who had assembled to see us, and hear the bugles sound a blast of triumphant joy, which echoed through the camp as we were ushered into a vacant house prepared for our reception, with a floor for our beds and blocks of wood for our pillows.

On the date of arrival at Independence, Joseph Smith wrote a very characteristic letter to his wife as follows:

INDEPENDENCE, JACKSON COUNTY, MISSOURI, November 4, 1838.

My dear and beloved companion of my bosom, in tribulation and affliction: I would inform you that I am well and that we are all of us in good spirits as regards our own fate. We have been protected by the Jackson County boys in the most genteel manner, and arrived here in the midst of a splendid parade, a little after noon. Instead of going to gaol we have a good house provided for us and the kindest treatment. I have great anxiety about you and my lovely children. My heart mourns and bleeds for the brethren and sisters, and for the slain of the people of God. Colonel Hinkle proved to be a traitor to the church. He is worse than a Hull who betrayed the army at Detroit. He decoyed us unawares. God reward him. John Corrill told General Wilson that he was going to leave the church. General Wilson says he thinks much less of him now than before. Why I mention this is to have you careful not to trust them. If we are permitted to stay any time here we have obtained a promise that we may have our families brought to us. What God may do for us I do not know, but I hope for the best always in all circumstances. Although I go unto death I will trust in God. What outrages may be committed by the mob I know not, but expect there will be but little or no restraint. Oh! may God have mercy on us.

When we arrived at the river last night an express came to General Wilson from General Clark, of Howard County, claiming the right of command, ordering us back, where or what place, God only knows; and there are some feelings between the officers. I do not know where it will end. It is said by some that General Clark is determined to exterminate. God has spared some of us thus far. Perhaps he will extend mercy in some degree toward us yet. Some of the people of this place have told me that some of the Mormons may settle in this county as other men do. I have some hopes that something may turn out for good to the afflicted saints. I want you to stay where you are until you hear from me again. I may send for you to bring you to me. I cannot learn much for certainty in the situation that I am in, and can only pray for deliverance until it is meted out, and take everything as it comes with patience and fortitude. I hope you will be faithful and true to every trust. I can't write much in my situation. Conduct all matters as your circumstances and necessities require. May God give you wis-

dom and prudence and sobriety, which I have every reason to believe you [he] will. Those little children are subjects of my meditation continually. Tell them that father is yet alive. God grant that he may see them again. Oh! Emma, for God's sake do not forsake me nor the truth, but remember me. If I do not meet you again in this life—may God grant that we may—may we meet in heaven. I cannot express my feelings; my heart is full. Farewell, O my kind and affectionate Emma. I am yours forever, your husband and true friend,

JOSEPH SMITH, JR.

General Clark arrived at Far West, November 4, and approved of all that Lucas had done and declared his intention to execute the governor's order, he also put about fifty more of the men under guard and marched them off to Richmond without informing them of the reasons for their arrest. He also ordered that the seven men at Independence be sent to Richmond. Colonel Sterling Price, afterwards noted as a confederate general, arrived from the army of General Clark and started with them for Richmond on December 8 and arrived at Richmond the next day. Here another court martial was convened and these men again sentenced to death, but remembering the experience at Far West with Atchison and Doniphan, Clark moved more cautiously and sent to the commander at Fort Leavenworth, Lieutenant Colonel Richard B. Mason, to know if he had the right to execute this sentence, and received the reply: "It would be nothing more, nor nothing less than cold-blooded murder."

Clark then decided to turn over his prisoners to the civil court, though up to this time there had been no civil process served on them. On November 12, Joseph Smith wrote another letter to his wife:

RICHMOND, MISSOURI, November 12, 1838.

My Dear Emma: We are prisoners in chains and under strong guards for Christ's sake and for no other causes; although there had been things that were unbeknown to us and altogether beyond our control that might seem to the mob to be a pretext for them to persecute us; but on examination I think that the authorities will discover our innocence and set

us free; but if this blessing cannot be obtained I have this consolation, that I am an innocent man, let what will befall me.

I received your letter, which I read over and over again; it was a sweet morsel to me. O God, grant that I may have the privilege of seeing once more my lovely family in the enjoyment of the sweets of liberty and sociable life: to press them to my bosom and kiss their lovely cheeks would fill my heart with unspeakable gratitude. Tell the children that I am alive, and trust I shall come and see them before long. Comfort their hearts all you can, and try to be comforted yourself all you can. There is no possible danger but what we shall be set at liberty if justice can be done, and that you know as well as myself. The trial will begin to-day for some of us. Lawyer Reese, and we expect Doniphan, will plead our cause. We could get no others in time for the trial. They are able men and will do well, no doubt.

Brother Robinson is chained next to me, he has a true heart and a firm mind; Brother Wight is next, Brother Rigdon next, Hyrum next, Parley next, Amasa next; and thus we are bound together in chains, as well as the cords of everlasting love. 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 is 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. Brother Babbitt is waiting to carry our letters for us. Colonel Price is inspecting them; therefore my time is short. Little Alexander is on my mind continually. O, my affectionate Emma, I want you to remember that I am a true and faithful friend to you and the children forever. My heart is entwined around yours forever and ever. O, may God bless you all. Amen. I am your husband, and am in bonds and tribulation, etc.

JOSEPH SMITH, JR.

To Emma Smith,

P. S.—Write as often as you can, and if possible come and see me, and bring the children if possible. Act according to your own feelings and best judgment, and endeavor to be comforted, if possible, and I trust that all will turn out for the best.

Yours,

J. S.

It was of one of these nights that Parley P. Pratt wrote as follows:

In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price

at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the "Mormons" while at Far West and vicinity. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but I had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. On a sudden he rose to his feet, and spoke in a voice of



JOSEPH SMITH REBUKING THE GUARDS.

thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!"

He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked

upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri.

The trial before the circuit courts was ordered before Judge Austin A. King who had previously shown his partisanship by presiding over and otherwise participating in a mass meet-in condemning the Mormons. The trial continued from November 12 to 28. Those who testified against the prisoners were heard with patience while those who dared to say a word in their favor were maltreated and those whose names were given as witnesses for the defense were seized and thrown into prison.

Hyrum Smith, one of the prisoners in his testimony before the Municipal Court of Nauvoo, Illinois, June 30, 1843, testifies as follows:

Accordingly, we were handed over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the courthouse, where there was a pretended court in session; Austin A. King being the judge, and Mr. Birch, the district attorney, the two extremely, and very honorable gentlemen, who sat on the court-martial when we were sentenced to be shot. Witnesses were called up and sworn, at the point of the bayonet, and if they would not swear to the things they were told to do, they were threatened with instant death; and I do know, positively, that the evidence given in by those men, whilst under duress, was false. This state of things was continued twelve or fourteen days, and after that, we were ordered by the judge, to introduce some rebutting evidence, saying, if we did not do it, we would be thrust into prison. I could hardly understand what the judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition; however, we gave him the names of forty persons, who were acquainted with all the persecutions and sufferings of the people. The judge made out a subpoena, and

inserted the names of those men, and caused it to be placed in the hands of Bogart, the notorious Methodist minister, and he took fifty armed soldiers, and started for Far West. I saw the subpoena given to him and his company, when they started. In the course of a few days they returned with most all those forty men, whose names were inserted in the subpoena, and thrust them into jail, and we were not permitted to bring one of them before the court; but the judge turned upon us, with an air of indignation, and said, "Gentlemen, you must get your witnesses, or you shall be committed to jail immediately, for we are not going to hold the court open, on expense, much longer for you, anyhow." We felt very much distressed and oppressed at that time. Colonel Wight said, "What shall we do? Our witnesses are all thrust into prison, and probably will be, and we have no power to do anything, of course we must submit to this tyranny and oppression; we cannot help ourselves!" Several others made similar expressions, in the agony of their souls, but my brother Joseph did not say anything, he being sick at that time with the toothache, and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather. However, it was considered best by General Doniphan and Lawyer Reese, that we should try to get some witnesses, before the pretended court. Accordingly, I myself gave the names of about twenty other persons; the judge inserted them in a subpoena, and caused it to be placed in the hands of Bogart the Methodist priest, and he again started off with his fifty soldiers, to take those men prisoners, as he had done to the forty others. The judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which himself was the chief inquisitor or conspirator. Bogart returned from his second expedition, with one prisoner only, whom he also thrust into prison.

The people at Far West had learned the intrigue, and had left the State, having been made acquainted with the treatment of the former witnesses. But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen, standing by the window on the outside of the house. We beckoned to him as though we would have him come in. He immediately came in. At that time Judge King retorted upon us again, saying, "Gentlemen, are you not going to introduce some witnesses?" also, saying it was the last day he should hold the court open for us, and if we did not rebut the testimony that had been given against us, he should have to commit us to jail. I had then got Mr. Allen into the house, and before the court, so called. I told the judge we had one witness, if he would be so good as to put him under oath. He seemed unwilling to do so, but after a few moments' consultation the State's attorney arose and said, he should object to that witness being sworn, and, he should object to that witness giving in his evidence at all; stating

that this was not a court to try the case, but only a court of investigation on the part of the State. Upon this, General Doniphan arose, and said, He would be God d—d, if the witness should not be sworn; and that it was a d—d shame, that these defendants should be treated in this manner; that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms, and thrust into the bull pen—in order to prevent them from giving their testimony. After Doniphan sat down, the judge permitted the witness to be sworn, and enter upon his testimony. But so soon as he began to speak, a man by the name of Cook, who was a brother-in-law to priest Bogart, the Methodist, and who was a lieutenant, and whose place at that time was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck, and jammed his head down under the pole or log of wood that was placed up around the place where the inquisition was sitting, to keep the bystanders from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers, who were standing by him, and said to them, "Go and shoot him, d—n him, shoot him, d—n him."

The soldiers ran after the man to shoot him—he fled for his life, and with great difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay County, and there to be thrust into jail. We endeavored to find out for what cause, but all that we could learn was, because we were "Mormons." The next morning a large wagon drove up to the door, and a blacksmith came into the house with some chains and handcuffs. He said his orders from the judge were to handcuff us, and chain us together. He informed us that the judge had made out a mittimus, and sentenced us to jail for treason; he also said, the judge had done this, that we might not get bail; he also said the judge stated his intention to keep us in jail, until all the "Mormons" were driven out of the State; he also said that the judge had further stated, that if he let us out before the "Mormons" had left the State, that we would not let them leave, and there would be another d—d fuss kicked up. I also heard the judge say myself, whilst he was sitting in his pretended court, that there was no law for us, nor the "Mormons" in the State of Missouri; that he had sworn to see them exterminated, and to see the governor's order executed to the very letter, and that he would do so; however, the blacksmith proceeded, and put the irons upon us, and we were ordered into the wagon, and were driven off for Clay County, and as we journeyed along on the road, we were exhibited to the inhabitants. And this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay County.

The mittimus spoken of by Mr. Smith reads:

STATE OF MISSOURI, RAY COUNTY.

To the Keeper of the Jail of Clay County; Greeting:

Whereas, Joseph Smith, Junior, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, as also Sidney Rigdon, have been brought before me, Austin A. King, Judge of the fifth judicial circuit in the State of Missouri, and charged with the offense of treason against the State of Missouri, and the said defendants, on their examination before me, being held to answer further to said charge, the said Joseph Smith, Junior, Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin to answer further in the county of Daviess, and the said Sidney



LIBERTY JAIL.

Rigdon to answer further in the county of Caldwell for said charge of treason, and there being no jail in said counties: These are therefore to command that you receive the said Joseph Smith, Junior, Hyrum Smith, Lyman Wight, Alexander McRae, Caleb Baldwin, and Sidney Rigdon into your custody in the jail of the said county of Clay, there to remain until they be delivered therefrom by due course of law.

Given under my hand and seal the 29th day of November, 1838.

AUSTIN A. KING.

Parley P. Pratt and others took a change of venue to Boone County and were here held in jail at Columbia until the following July. The six prisoners sent to Liberty arrived there December 1, 1838. January 25, 1839, they were arraigned for examination at Liberty. The examination continued over the twenty-sixth and adjourned until the twenty-eighth, when the evidence was all in by noon. Mr. Wood made the opening argument for the State. On the twenty-ninth Alexander W. Doniphan spoke for the defense, followed by Sidney Rigdon in his own defense. In the afternoon Hyrum Smith, Lyman Wight, and Caleb Baldwin, addressed the court. On the thirtieth, Sidney Rigdon was admitted to bail, and the rest were held without bail. On February 5, Rigdon was released; the others were held until April 6, 1839, when they were started for Daviess County, for trial under a guard of ten men, arriving there on the eighth. On the ninth, a grand jury of the court of Judge Birch composed of intoxicated men, who it was said, all participated in the Haun's Mill tragedy the October before, convened, and on the tenth brought in a bill for "Murder, treason, arson, larceny, theft, and stealing," against Lyman Wight, Alexander McRae, Caleb Baldwin, Hyrum Smith and Joseph Smith.

They were granted a change of venue to Boone County, and on the fifteenth started for that place in charge of William Morgan, sheriff of Daviess County, and four guards, John Brassfield, William Bowen, Wilson McKinney, and John Pough. The third night out the sheriff and guards became intoxicated and went to sleep and the prisoners left camp and proceeded toward Illinois.

Of their suffering and the details of their escape we again quote from the testimony of Hyrum Smith.

There we were thrust into prison again, and locked up, and were held there in close confinement for the space of six months, and our place of lodging was the square side of a hewed white oak log, and our food was

anything but good and decent. Poison was administered to us three or four times; the effect it had upon our system, was, that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for life. The poison was administered in too large doses, or it would inevitably have proven fatal, had not the power of Jehovah interposed on our behalf, to save us from their wicked purposes. . . .

Whilst we were incarcerated in prison, we petitioned the supreme court of the State of Missouri, for habeas corpus, twice; but were refused both times, by John Reynolds, who is now the governor of that State. We also petitioned one of the county judges for a writ of habeas corpus, which was granted in about three weeks afterwards, but were not permitted to have any trial—we were only taken out of jail, and kept out for a few hours, and remanded back again. In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and he had also to get away in the night, and unknown to any of the citizens, or they would kill him, for they had sworn to kill him if they could find him. And as for the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was d—d hard to be confined under such circumstances; for he knew we were innocent men! and he said the people also knew it; and that it was only a persecution and treachery, and the scenes of Jackson County acted over again, for fear that we would become too numerous in that upper country. He said the plan was concocted from the governor, down to the lowest judge; and, that that Baptist priest, Riley, was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them, and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail, and made his escape to Illinois. The jailor, Samuel Tillery, Esq., told us also, that the whole plan was concocted by the governor, down to the lowest judge, in that upper country, early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson City with Generals Wilson, Lucas, and Gillum, the self-styled "Delaware Chief." This was some time in the month of September, when the mob were collected at DeWitt, in Carroll County. He also told us that the governor was now ashamed enough of the whole transaction, and would be glad to set us at liberty if he dared to do it; said he, "You need not be concerned, for the governor has laid a plan for your release." He also said that Esquire Birch, the State's attorney, was appointed to be circuit judge, on the circuit passing through Daviess County, and that he (Birch) was instructed to fix the papers, so that we would be sure to be clear of any incumbrance in a very short time.

Some time in April we were taken to Daviess County, as they said, to have a trial; but when we arrived at that place, instead of finding a court

or jury, we found another inquisition; and Birch, who was the district attorney—the same man who was one of the court-martial when we were sentenced to death—was now the circuit judge of that pretended court, and the grand jury that was empanelled were all at the massacre at Haun's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder; and all the pretense they made of excuse was, that they done it, because the governor ordered them to do it. The same jury sat as a jury in the daytime, and were placed over us as a guard in the nighttime; they tantalized and boasted over us of their great achievements at Haun's Mill and other places, telling us how many houses they had burned, and how many sheep, cattle, and hogs they had driven off. These fiends of the lower region boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but were slow to believe that such acts of cruelty had been perpetrated. The lady who was the subject of their brutality did not recover her health, to be able to help herself, for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like Indian warriors at their dances, singing and telling each other of their exploits, in murdering the "Mormons," in plundering their houses, and carrying off their property. At the end of every song they would bring in the chorus, "God d—n God, God d—n Jesus Christ, God d—n the Presbyterians, God d—n the Baptists, God d—n the Methodists!" reiterating one sect after another in the same manner, until they came to the "Mormons": to them it was, "God d—n, the God d—n Mormons! we have sent them to hell." Then they would slap their hands and shout, "Hosannah, hosannah, glory to God!" and fall down on their backs, and kick with their feet a few moments; then they would pretend to have swooned away in a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of their trance, and would shout and again slap their hands, and jump up, while one would take a bottle of whisky, and a tumbler, and turn it out full of whisky, and pour it down each other's necks, crying, "D—n it, take it, you must take it"; and if anyone refused to drink the whisky, the others would clinch him, while another poured it down his neck, and what did not go down the inside went down the outside. This is a part of the farce acted out by the grand jury of Daviess County, while they stood over us as guards for ten nights successively. And all this in the presence of the great Judge Birch! who had previously said in our hearing that there was no law for "Mormons" in the State of Missouri. His brother was then acting as district attorney in that circuit, and, if anything, was a greater cannibal than the judge. After all these ten days of drunkenness, we were informed that we were indicted for treason, murder, arson, larceny, theft, and stealing. We asked for a change of venue from that county to Marion County, but they would not grant it; but they gave us a change of venue from Daviess to Boone County, and a mittimus was made out by the pretended Judge

Birch, without date, name, or place. They fitted us out with a two-horse wagon and horses, and four men, besides the sheriff, to be our guard. There were five of us. We started from Gallatin, the sun about two hours high, p. m., and went as far as Diahman that evening, and stayed until morning. There we bought two horses of the guard, and paid for one of them in our clothing which we had with us, and for the other we gave our note. We went down that day as far as Judge Morin's, a distance of some four or five miles. There we stayed until the morning, when we started on our journey to Boone County, and traveled on the road about twenty miles distance. There we bought a jug of whisky, with which we treated the company, and while there the sheriff showed us the mittimus before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boone County, and never to show the mittimus, "and," said he, "I shall take a good drink of grog, and go to bed, you may do as you have a mind to." Three others of the guard drank pretty freely of whisky, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois, and, in the course of nine or ten days we arrived in Quincy, Adams County, (Illinois), where we found our families in a state of poverty, although in good health, they having been driven out of the State previously, by the murderous militia, under the exterminating orders of the executive of Missouri.

These are the facts as we glean them from all the evidence at our hands, and from which the reader can form his own opinion.

FAILURE

We are much bound to them that do succeed;
 But, in a more pathetic sense, are bound
 To such as fail. They all our loss expound;
 They comfort us for work that will not speed,
 And life—itself a failure.

Ay, his deed,
 Sweetest in storm, who the dusk profound
 Of Hades flooded with entrancing sound,
 Music's own tears, was failure. Doth it read
 Therefore the worse? Ah, no! so much to dare
 He fronts the regnant Darkness on its throne,—
 So much to do; impetuous even there,
 He pours out love's disconsolate sweet moan—
 He wins; but few for that his deed recall;
 Its power is in the look which costs him all.—Jean Ingelow.

ADDRESS OF GENERAL CLARK

BY THE EDITOR

The following is the text of the address of General John B. Clark delivered on the public square at Far West on November 6, 1838. The treaty he refers to was always repudiated by the leaders of the church, and any knowledge of such a thing denied. If such an agreement was ever entered into it was by George M. Hinkle and John Carroll who were bearers of the flag of truce on October 30. The existence of a treaty between state militia and private citizens of the State is a ridiculous farce, the best that can be said about it:

Gentlemen: You whose names are not attached to this list of names will now have the privilege of going to your fields and providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you:

The first requires that your leading men be given up to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attended to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this State has suffered almost beyond redemption from the character, conduct, and influence that you have exerted; and we deem it an act of justice to restore her character to its former standing among the States, by every proper means.

The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State; and had your leaders not been given up, and the terms of the treaty complied with before this, you and your families would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands which I shall exercise in your favor for a season; for this lenity you are indebted to my clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a noncompliance of a treaty made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed.—*Their Die is Cast—THEIR DOOM IS SEALED!*

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that *Great Spirit*, THE UNKNOWN GOD, to rest upon you, and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with Bishops, presidents, etc., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if you be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience, that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evildoing.—Peter.

MEMORIAL TO MISSOURI LEGISLATURE

BY THE EDITOR

Shortly after the disturbances at Far West, Missouri, a committee of nine was appointed by the citizens of Far West to draft a petition, or memorial, and present to the legislature. This was done, but no redress or protection was ever afforded them. The following is the text of this document:

To the Honorable Legislature of the State of Missouri, in Senate and House of Representatives convened:

We the undersigned petitioners and inhabitants of Caldwell County, Missouri, in consequence of the late calamity that has come upon us, taken in connection with former afflictions, feel it a duty we owe to ourselves and our country to lay our case before your honorable body for consideration. It is a well-known fact that a society of our people commenced settling in Jackson County, Missouri, in the summer of 1831, where they, according to their ability, purchased lands and settled upon them, with the intention and expectation of becoming permanent citizens in common with others.

Soon after the settlement began, persecution began; and as the society increased, persecution also increased, until the society at last was compelled to leave the county; and although an account of these persecutions has been published to the world, yet we feel that it will not be improper to notice a few of the most prominent items in this memorial.

On the 20th of July, 1833, a mob convened at Independence—a committee of which called upon a few of the men of our church there and stated to them that the store-printing office, and indeed all other mechanic shops, must be closed forthwith, and the society leave the county immediately.

These propositions were so unexpected that a certain time was asked for to consider on the subject before an answer should be returned, which was refused, and our men being individually interrogated, each one answered that he could not consent to comply with their propositions. One of the mob replied that he was sorry, for the work of destruction would commence immediately.

In a short time the printing office, which was a two-story building, was assailed by the mob and soon thrown down, and with it much valuable property destroyed. Next they went to the store for the same purpose; but Mr. Gilbert, one of the owners, agreeing to close it, they abandoned their design. Their next move was their dragging of Bishop Partridge from his house and family to the public square, where, surrounded by hundreds, they partially stripped him of his clothes and tarred

and feathered him from head to foot. A man by the name of Allen was also tarred at the same time. This was Saturday, and the mob agreed to meet the following Tuesday to accomplish their purpose of driving or massacring the society.

Tuesday came, and the mob came also, bearing with them a red flag in token of blood. Some two or *three of the principal men of the society offered their lives if that would appease the wrath of the mob, so that the rest of the society might dwell in peace upon their lands. The answer was, that unless the society would leave en masse, every man should die for himself. Being in a defenseless situation, to save a general massacre, it was agreed that one half of the society should leave the country by the first of the next January, and the remainder by the first of the following April. A treaty was entered into and ratified, and all things went on smoothly for a while. But some time in October the wrath of the mob began again to be kindled, insomuch that they shot at some of our people, whipped others, and threw down their houses, and committed other depredations; indeed the society of Saints were harassed for some time, both day and night; their houses were brickbatted and broken open—women and children insulted, etc. The storehouse of A. S. Gilbert and Co., was broken open, ransacked, and some of the goods strewed in the streets.

These abuses, with many others of a very aggravated nature, so stirred up the indignant feelings of our people that when a party of them, say about thirty, met a company of the mob of about double their number, a skirmish took place in which some two or three of the mob and one of our people were killed. This raised as it were the whole country in arms—and nothing would satisfy them but an immediate surrender of the arms of our people and they forthwith to leave the county. Fifty-one guns were given up, which have never been returned or paid for to this day. The next day parties of the mob from fifty to seventy, headed by priests, went from house to house, threatening women and children with death if they were not off before they returned. This so alarmed them that they fled in different directions; some took shelter in the woods, while others wandered in the prairie till their feet bled. In the meantime, the weather being very cold, their sufferings in other respects were very great.

The society made their escape to Clay County as fast as they possibly could, where the people received them kindly and administered to their wants. After the society had left Jackson County, their buildings, amounting to about two hundred, were either burned or otherwise de-

*This should have read six men. These were, John Carroll, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley.

—EDITOR.

stroyed; and much of their crops, as well as furniture, stock, etc., which, if properly estimated, would make a large sum, for which they have not as yet received any remuneration.

The society remained in Clay County nearly three years; when, at the suggestion of the people there, they removed to that section of the country known now as Caldwell County. Here the people purchased out most of the former inhabitants, and also entered much of the wild land. Many soon owned a number of eighties, while there was scarcely a man that did not secure to himself at least a forty. Here we were permitted to enjoy peace for a season; but as our society increased in numbers and settlements were made in Daviess and Carroll Counties, the mob spirit spread itself again. For months previous to our giving up our arms to General Lucas' army, we heard little else than rumors of mobs collecting in different places and threatening our people. It is well known that the people of our church, who had located themselves at DeWitt, had to give up to a mob and leave the place, notwithstanding the militia were called out for their protection.

From DeWitt the mob went towards Daviess County, and while on their way there they took two of our men prisoners, and made them ride upon the cannon, and told them that they would drive the "Mormons" from Daviess to Caldwell, and from Caldwell to hell; and that they would give them no quarter, only at the cannon's mouth. The threats of the mob induced some of our people to go to Daviess to help to protect their brethren who had settled at Diahman, on Grand River. The mob soon fled from Daviess County; and after they were dispersed and the cannon taken, during which time no blood was shed, the people of Caldwell returned to their homes in hopes of enjoying peace and quiet; but in this they were disappointed, for a large mob was soon found to be collecting on the Grindstone (fork of Grand River), from ten to fifteen miles off, under the command of Cornelius Gillium, a scouting party of which came within four miles of Far West and drove off stock belonging to our people, in open daylight.

About this time word came to Far West that a party of the mob had come into Caldwell County to the South of Far West; that they were taking horses and cattle, burning houses, and ordering the inhabitants to leave their homes immediately; and that they had then actually in their possession three men prisoners. This report reached Far West in the evening and was confirmed about midnight. A company of about sixty men went forth under the command of David W. Patten, to disperse the mob, as they supposed. A battle was the result, in which Captain Patten and two of his men were killed and others wounded. Bogart, it appears, had but one killed, and others wounded. Notwithstanding the unlawful acts committed by Captain Bogart's men previous to the battle, it is now asserted and claimed that he was regularly ordered out as a militia captain to preserve the peace along the line of Ray and Caldwell Counties. That battle was fought four or five

days previous to the arrival of General Lucas and his army. About the time of the battle with Captain Bogart a number of our people who were living near Haun's Mill, on Shoal Creek, about twenty miles below Far West, together with a number of emigrants who had been stopped there in consequence of the excitement, made an agreement with the mob which was about there that neither party should molest the other, but dwell in peace. Shortly after this agreement was made a mob party of from two to three hundred, many of whom are supposed to be from Chariton County, some from Daviess, and also those who had agreed to dwell in peace, came upon our people there, whose number in men was about forty, at a time they little expected any such thing, and without any ceremony, notwithstanding they begged for quarter, shot them down as they would tigers or panthers. Some few made their escape by fleeing. Eighteen were killed, and a number more were severely wounded.

This tragedy was conducted in the most brutal and savage manner. An old man, after the massacre was partially over, threw himself into their hands and begged for quarter, when he was instantly shot down; that not killing him, they took an old corn-cutter and literally mangled him to pieces. A lad of ten years of age, after being shot down, also begged to be spared, when one of them placed the muzzle of his gun to his head and blew out his brains. The slaughter of these not satisfying the mob, they then proceeded to rob and plunder. The scene that presented itself after the massacre to the widows and orphans of the killed, is beyond description. It was truly a time of weeping, of mourning, and of lamentation.

As yet we have not heard of any being arrested for these murders, notwithstanding there are men boasting about the county that they did kill on that occasion more than one "Mormon"; whereas all our people who were in the battle with Captain Patten against Bogart, that can be found, have been arrested, and are now confined in jail to await their trial for murder.

When General Lucas arrived near Far West and presented the Governor's order we were greatly surprised; yet we felt willing to submit to the authorities of the State. We gave up our arms without reluctance. We were then made prisoners and confined to the limits of the town for about a week, during which time the men from the country were not permitted to go to their families, many of whom were in suffering condition for the want of food and firewood, the weather being very cold and stormy.

Much property was destroyed by the troops in town during their stay there, such as burning house logs, rails, corn cribs, boards, etc.; the using of corn and hay, the plundering of houses, the killing of cattle, sheep, and hogs, and also the taking of horses not their own; and all this without regard to owners, or asking leave of anyone. In the meantime, men were abused, women insulted, and abused by the troops; and all this while we were kept prisoners.

Whilst the town was guarded we were called together by the order of

General Lucas and a guard placed close around us, and in that situation were compelled to sign a deed of trust for the purpose of making our individual property all holden, as they said, to pay all the debts of every individual belonging to the church, and also pay for all damages the old inhabitants of Daviess may have sustained in consequence of the late difficulties in that county.

General Clark had now arrived and the first important move made by him was the collecting of our men together on the square, and selected out about fifty of them, whom he immediately marched into a house and confined close. This was done without the aid of the sheriff or any legal process. The next day forty-six of those taken were driven, like a parcel of menial slaves, off to Richmond, not knowing why they were taken or what they were taken for. After being confined in Richmond more than two weeks, about one half were liberated; the rest, after another week's confinement, were most of them required to appear at court, and have since been let to bail. Since General Clark withdrew his troops from Far West, parties of armed men have gone through the county driving off horses, sheep, and cattle, and also plundering houses; the barbarity of General Lucas' troops ought not to be passed over in silence. They shot our cattle and hogs merely for the sake of destroying them, leaving them for the ravens to eat. They took prisoner an aged man by the name of Tanner, and without any reason for it he was struck over the head with a gun, which laid his skull bare. Another man by the name of Carey was also taken prisoner by them, and without any provocation had his brains dashed out by a gun. He was laid in a wagon and there permitted to remain for the space of twenty-four hours, during which time no one was permitted to administer to him comfort or consolation; and after he was removed from that situation he lived but a few hours.

The destruction of property at and about Far West is very great. Many are stripped bare, as it were, and others partially so; indeed, take us as a body, at this time, we are a poor and afflicted people; and if we are compelled to leave the State in the spring, many, yes, a large portion of our society will have to be removed at the expense of the State; as those who might have helped them are now debarred that privilege in consequence of the deed of trust we were compelled to sign; which deed so operated upon our real estate that it will sell for but little or nothing at this time.

We have now made a brief statement of some of the most prominent features of the troubles that have befallen our people since our first settlement in this State; and we believe that these persecutions have come in consequence of our religious faith, and not for any immorality on our part. That instances have been, of late, where individuals have trespassed upon the rights of others, and thereby broken the laws of the land, we will not pretend to deny; but yet we do believe that no crime can be substantiated against any of the people who have a standing in our church of an earlier date than the difficulties in Daviess

County. And when it is considered that the rights of this people have been trampled upon from time to time with impunity, and abuses heaped upon them almost innumerable, it ought in some degree to palliate for any infraction of the law which may have been made on the part of our people.

The late order of Governor Boggs to drive us from this State or exterminate us is a thing so novel, unlawful, tyrannical, and oppressive that we have been induced to draw up this memorial and present this statement of our case to your honorable body, praying that a law may be passed rescinding the order of the Governor to drive us from the State and also giving us the sanction of the legislature to inherit our lands in peace. We ask an expression of the legislature disapproving of the conduct of those who compelled us to sign a deed of trust, and also disapproving of any man or set of men taking our property in consequence of that deed of trust and appropriating it to the payment of damage sustained in consequence of trespasses committed by others.

We have no common stock; our property is individual property, and we feel willing to pay our debts as other individuals do; but we are not willing to be bound for other people's debts also. The arms which were taken from us here, which we understand to be about six hundred and thirty, besides swords and pistols, we care not so much about as we do the pay for them, only we are bound to do military duty, which we are willing to do, and which we think was sufficiently manifested by the raising of a volunteer company last fall at Far West, when called upon by General Parks to raise troops for the frontier.

The arms given up by us we consider were worth between twelve and fifteen thousand dollars; but we understand they have been greatly damaged since taken, and at this time probably would not bring near their former value. And as they were, both here and in Jackson County, taken by the militia, and consequently by the authority of the State, we therefore ask your honorable body to cause an appropriation to be made by law whereby we may be paid for them, or otherwise have them returned to us and the damages made good.

The losses sustained by our people in leaving Jackson County are so situated that it is impossible to obtain any compensation for them by law, because those who have sustained them are unable to prove those trespasses upon individuals. That the facts do exist that the buildings, crops, stock, furniture, rails, timber, etc., of the society have been destroyed in Jackson County, is not doubted by those who are acquainted in this upper country; and since these trespasses cannot be proven upon individuals, we ask your honorable body to consider this case; and if in your liberality and wisdom you can conceive it to be proper to make an appropriation by law to those sufferers, many of whom are still pressed down with poverty in consequence of their losses, would be able to pay their debts, and also in some degree be relieved from poverty and woe; whilst the widow's heart would be made to rejoice, and the orphan's tear measurably dried up, and the prayers of a grateful people

ascend on high with thanksgiving and praise to the Author of our existence for that beneficent act.

In laying our case before your honorable body we say that we are willing and ever have been to conform to the Constitution and laws of the United States and of this State. We ask in common with others the protection of the laws. We ask for the privilege guaranteed to all free citizens of the United States and of this State to be extended to us, that we may be permitted to settle and live where we please, and worship God according to the dictates of our conscience without molestation. And while we ask for ourselves this privilege we are willing all others should enjoy the same.

We now lay our case at the feet of your legislature and ask your honorable body to consider it, and do for us, after mature deliberation, that which your wisdom, patriotism, and philanthropy may dictate.

And we, as in duty bound, will ever pray, etc.

EDWARD PARTRIDGE,	HEBER C. KIMBALL,	JOHN TAYLOR,
THEODORE TURLEY,	BRIGHAM YOUNG,	ISAAC MORLEY,
GEORGE W. HARRIS,	JOHN MURDOCK,	JOHN M. BURK,

A committee appointed by the citizens of Caldwell County, to draft this memorial and sign it in their behalf.

FAR WEST, CALDWELL, COUNTY, MISSOURI, December 10, 1838.

ABOUT BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace.
 And saw, within the moonlight in his room—
 Making it rich, and like a lily in bloom—
 An angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 "What writest thou?" The vision rais'd its head,
 And with a look made of all sweet accord,
 Answered: "The names of those who love the Lord."
 "And is mine one?" said Abou. "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerily still, and said: "I pray thee then,
 Write me as one that loves his fellowmen."
 The angel wrote, and vanished. The next night
 It came again with a great wakening light,
 And show'd the names whom love of God had bless'd
 And lo! Ben Adhem's name led all the rest.

PRESS COMMENT ON MISSOURI TROUBLES

In connection with the matter found in this and preceding issues of the JOURNAL we here submit some contemporaneous comments from the press and public meetings. We have not access in every instance to original publications, but quote from other works as shown in the citations and credits.

The History of Caldwell and Livingston Counties, Missouri, contains the following statement concerning these troublesome times:

In the consummation of the "treaty" with General Lucas, and by orders of Governor Boggs, when, as a Mormon poet says:

"The people of Missouri,
Like a whirlwind in its fury,
And without judge or jury,
Drove the Saints and spilled their blood,"

there were many distressing scenes. Having been banished from the State, they concluded to settle in Illinois, on the upper Mississippi, and eventually selected Hancock County, on the Mississippi, opposite the southeastern part of Iowa, as their future home.

In the midst of an inclement winter, in December, 1838, and in January, 1839, many of the Mormon men, women, and children, the sick and the aged as well as the young and strong, were turned out of their homes in this county and Daviess, into the prairies and forests, without food or sufficient protection from the weather. In some instances in Daviess their houses were burnt before their eyes and they turned out into the deep snow. Only a few cabins in the southwestern part of Caldwell were burned at this time.

Numerous families set out at once for Illinois, making the entire distance in midwinter, on foot. A large majority, however, remained until spring, as under the terms of the treaty they were allowed to remain in the county until that time. All through the winter and early spring those who remained prepared to leave. They offered their lands for sale at very small figures. In fact, many bartered their farms for teams and wagons to get away on. Some traded for any sort of property. Charles Ross, of Black Oak, bought forty acres of good land, north of Breckenridge, for a blind mare and a clock. Some tracts of good land north of Shoal Creek, in Kidder Township, brought only fifty cents an acre. Many of the Mormons had not yet secured the patents to their lands, and though they had regularly entered them, they could not sell them; the

Gentiles would not buy unless they could receive the Government's deeds, as well as the grantor's. These kinds of lands were abandoned altogether, in most instances, and afterwards settled upon by Gentiles, who secured titles by keeping the taxes paid.—History of Caldwell and Livingston Counties, Missouri, pp. 141, 142.

The Democratic Association of Quincy, Illinois, on February 28, 1839, after inviting other citizens to meet with them, passed appropriate resolutions, which were signed by Samuel Leach, chairman, and J. D. Morgan, secretary.

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 governor of Missouri in refusing protection to this class of people when pressed upon by a 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.—Persecution of the Saints, pp. 190, 191.

The Quincy, Illinois, *Argus* for March 16, 1839, contains the following editorial:

We give in to-day's paper the details of the recent bloody tragedy acted in Missouri—the detail 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 lifeblood 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 Attila—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 for 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 cannot efface. It will be observed that an organized mob aided by many of the civil and military officers of Missouri, with Governor 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.—Persecution of the Saints, pp. 178-180.

The New York *Commercial-Advertiser* published resolutions passed shortly after by a mass meeting held at National Hall.

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 be published in the newspapers.

CHARLES KING, *Chairman*.

MARCUS SPRING, *Secretary*.

—Persecution of the Saints, pp. 162. 163.

The *Boston Atlas* published a letter showing the contrast between the Mormons and their neighbors.

From the *Boston Atlas*.—Letter from a gentleman at the west to his friend in Boston.

“*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 partisan 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, from 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 villainous impostor. They have an excess of that as to which to 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 begun 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 buckskin 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 caste, 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 anybody not belonging to their own 'kith and kin.' They had 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. . . ."—Persecution of the Saints, pp. 144-147.

Bancroft's version is as follows:

There was no help for them; they must leave the State or be killed; of this they were assured on all sides, publicly and privately.

And now begins another painful march—painful in the thought of it, painful in the telling of it. It is midwinter; whither can they go, and how? They have homes, but they may not enjoy them; land which they have bought, houses which they have built, and barns and cattle and food, but hereabout they are hunted to death. Is it Russia or Tartary or Hindustan, that people are thus forced to fly for opinion's sake? True, the people of the United States do not like such opinions; they do not like a religious sect that votes solid, or a class of men whom they look upon as fools and fanatics talking about taking the country, claimed as their divine right; but in any event this was no way to settle the difficulty. Here are men who have been stripped in a moment of the results of years of toil—all that they had in the world gone; here are women weighed down with work and care, some whose husbands are in prison, and who are thus left to bear the heavy burden of this infliction alone; here are little children, some comfortably clad, others obliged to encounter the wind and frozen ground with bare heads and bleeding feet.

Whither can they go? There is a small following of the prophet at Quincy, Illinois; some propose to go there, some start for other places. But what if they are not welcome at Quincy; and what can they do with such a multitude? There is no help for it, however, no other spot where the outcasts can hope for refuge at the moment. Some have horses and cattle and wagons; some have none. Some have tents and bedding; some have none. But the start is made, and the march is slowly to the eastward. In the months of February and March over one hundred and thirty families are on the west bank of the Mississippi unable to cross the river, which is full of floating ice. There they wait and suffer; they scour the country for food and clothing for the destitute; many sicken and die.—History of Utah, pp. 135, 136.

Though we might fill a volume with such testimony, and with such denunciations of Governor Boggs and Missouri, from non-partisan sources, we will add but one more, which is an extract from an editorial published in the *Western Messenger*, of Cincinnati, Ohio, about November or December, 1840:

OUTRAGES OF MISSOURI MOBS ON MORMONS

Reader! Let not the word *Mormon* repel you! Think not that you have no interest in the cruelties perpetrated on this poor people! Read, we pray you, the history of the persecuted community; examine the detailed facts of these atrocities; reflect upon the hallowed principles and usages trampled under foot by ruffians; bring before your mind the violations of all law, human and divine, of all right, natural and civil, of all ties of society and humanity, of all duties of justice, honor, honest, and mercy, committed by so-called freemen and Christians—and then speak out, speak out for prostrate law, for liberty disgraced, for outraged man, for heaven insulted;

“Loud as a summer thunderbolt shall waken
A people’s voice.”

We speak strongly, for we feel strongly; and we wish to attract attention to a tragedy of almost unequalled horror, which has been unblushingly enacted in a State of this Union. Its history should be trumpeted abroad until the indignant rebuke of the whole land compels the authors, abettors, and tolerators of these wrongs to make the small return now in their power for their aggravated injustice. Life cannot be restored to the murdered nor health to the broken down in body and soul, nor peace to the bereaved; but the spoils on which robbers are now fattening can be repaid; the loss of the destitute can be made up; the captive can be freed, and, until by legislative acts she makes redress—*Missouri is disgraced!*

It seems like some horrid dream, that these enormities, which Nicholas would have shrunk from inflicting on the Poles, have been deliberately committed in an age of peace, in a land of laws and freedom, upon our own brethren. Is it actually true that citizens—peaceable, industrious, temperate, orderly citizens—have been driven from their property, their houses burned, the furniture broken and scattered, their crops laid waste, their stores plundered, their cattle killed, their horses stolen, their clothes stripped from them, and themselves expelled under threats of instant death?

Is it true that men have been tarred and feathered, whipped till they were raw from head to foot, till their bowels gushed out, that their skulls have been knocked in, and brains scattered with musket butts, that they have been shot down while crying for quarter, shot down unarmed

and defenseless like hogs in a pen? Is it true that sick women have been driven from burning houses at midnight on the snowy prairies, where they have given birth to children on the frozen ground, that they have forded rivers with helpless infants in their arms, fleeing from heartless pursuers, that they have been insulted when their natural protectors were hid from the murderers, that they have been violated by the guards appointed for their defense? And were guilty instigators and executioners of the massacres, arsons, and rapes, really men of standing, ministers of the gospel, judges, senators, military officers, and the governor of the State? Were not the evidence on which the narrative of each one of these cruelties rests incontrovertible, no one could conceive that such fiendlike acts had actually been wrought by beings in human shape. Would that for the honor of our nature they could be discredited. Our statement is strictly, unexaggeratedly true. It is only too meager, too feeble. . . .

These, it may be said, were the acts of unauthorized mobs, against whom the militia of the State had been called out. True! But when after months, we may say years, of suffering from similar outrages, harassed by anxieties, goaded by wrongs, and under the advice of authorities, civil and military, these poor fellows deserted by the militia guard, unprotected by the State, did at last defend their houses from pillage, their children and wives from abuse, themselves from murder—then was the cry of “Mormon war” raised; and Governor Boggs, to his lasting infamy, sent out his order for exterminating these citizens of Missouri, whom it was his duty under oath to save. In his order of October 27, he says:

“The Mormons must be treated as enemies, and must be exterminated or driven from the State, if necessary, for the public good.”

The Mormons had only defended themselves against infuriated and lawless rioters; so soon as General Lucas arrived and presented the governor’s orders, they submitted to the authorities of the State. They gave up their arms and were made prisoners. . . .

And thus, during the greatest cold of the last winter, were men, women and children, aged, sick and helpless, driven out from shelter, and, half-clothed, unfed, robbed of teams and horses even, forced to make their way as they could to other States. One more picture we must present in order to give a glimpse of the horrors thus permitted by a State Executive—thus authorized and commanded by the highest power of Missouri. We take the account given under oath by Lyman Wight, of ‘a few facts concerning his family (while he was in jail).’

“His wife was confined on the 3d of November, whilst Cornelius C. Gilliam, with one hundred painted men, surrounded the house, screeching and hallooing in the attitude of Delaware Indians; and it was with the utmost difficulty that the militia officers could keep them out of the house. In this situation the family remained, threatened day by day that they must leave the country or be exterminated. Accordingly, when her babe was eight days old she was informed she could stay no longer, that she must not only leave the county, but the State; that she need not flatter

herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her bed and bedding, and of her household furniture, then placed in an open wagon with six helpless children, to make the best shift she could to get out of the State. The last news received from her she was on the banks of the Mississippi River in a tent, depending on the charity of the people for her support. This is the fifth time that I and my family have been unlawfully driven from house and home."

Now let everyone on reading this tale of horror speak out fully, fearlessly. Had the Mormons been pirates, bloodstained, had they been Indians, girdled with scalps, they would have deserved better treatment. Let the unsupported accusations brought against them be true, and yet the conduct of their plunderers and murderers was utterly without a palliation or excuse. Before the face of heaven and in the sight of men such acts are devilish.

What, in a word, were the causes of the madness of these mobs? The Mormons were deluded, obstinate, zealous, exclusive in their faith. They used the vague prophetic denunciations of an enthusiastic sect. They retaliated the reproaches heaped upon them by religious opponents. This, we believe, was the great exciting cause. Their first persecutions were attacks on their opinions, and ridicule of their absurdity.

Again, there were suspicions against the sincerity of their leading men. They were thought to be speculators on the credulity of the ignorant. Blind prejudice multiplied evil suspicions; enmity misconstrued natural acts; slander swelled trifles into monstrous wrongs, idle curiosity, greedy of alarm and eager to gossip, circulated rumors. Now add that they were a larger and growing community, allied together both by necessity and choice, and withal prosperous, and we have an explanation of the fear, jealousy, envy, and hatred felt against them; an explanation, but no justification. The same elements were active and fierce in these Missouri outrages, which have kindled the faggot, and bared the sword, and opened the dungeon in all times. These elements were bigotry, ignorance, panic. And when we talk of living in an age of enlightenment, liberty, and law, let us recollect with shame the burning of the convent at Charlestown, the absurd humbug of Maria Monk, and the countless wrongs which other mobs, for as slight pretexts, have wrought in almost every State in the Union. The blaze of these other disgraceful proceedings is lost, however, in the hot glare of this infernal outbreak.

So live that when thy summons comes to join
 The innumerable caravan which moves
 To that mysterious realm, where each shall take
 His chamber in the silent halls of death,
 Thou go not, like the quarry-slave at night,
 Scourged to his dungeon; but, sustain'd and sooth'd
 By an unfaltering trust, approach thy grave
 Like one that draws the drapery of his couch
 About him, and lies down to pleasant dreams.—Bryant.

APPEALS TO SUPREME COURT OF MISSOURI

[On March 15, 1839, the following appeals and petitions were made to the Supreme Court of Missouri:

Recently there has fallen into our hands a part of a small volume entitled *Expulsion of the Mormons from the State of Missouri*, which contains all these petitions in full.

We think our readers will be interested in these historic documents, especially as the leading facts set forth in them have never been disputed even by their enemies]:

STATE OF MISSOURI,

Liberty, Clay County, March 15, 1839.

To the Honorable Judge Tompkins, or Either of the Judges of the Supreme Court of Missouri: Your petitioner Caleb Baldwin, begs leave to represent to your honor, that some time in the month of November he was taken prisoner in Far West by General Clark, and marched to Richmond under a strong guard without any charges being preferred against him, and brought before the honorable Austin A. King, and underwent a partial examination *ex parte* in its nature, under the high hand of oppression, and was not allowed the privilege of being examined before the court then sitting, neither had he the privilege of introducing any testimony before said court.

Your petitioner would further state that the said Austin A. King, while acting in his official capacity as committing magistrate, did tell your petitioner that there was no law for him your petitioner, and that he could not stay in the State. Yet your petitioner was held by a strong guard by the said Austin A. King, and after a long examination the said King committed your petitioner to the jail of Clay County together with others of your petitioners, where he has been restrained of his liberty near four months, for the crime of treason against the State, without the least shadow of testimony against him to that

amount, or any testimony that was sufficient to have held a man in confinement a single moment. And your petitioner can show before your honor that he has never committed treason against the State of Missouri, nor any other crime, but has always held himself in readiness to submit to every shadow of law. And now sir, these are charges too heavy to be borne with submission. And the family of your petitioner has been driven out of the State since his confinement, without any means for their support. And now sir, in the name of the great God I adjure you, to grant me the State writ of habeas corpus, directed to some proper officer, and bring your petitioner before your honor that he may be discharged according to law. And your petitioner as in duty bound will ever pray.

CALEB BALDWIN.

STATE OF MISSOURI, Liberty, Clay County, March 15, 1839.

Personally came before me Caleb Baldwin, and made oath that the foregoing matters and facts contained in the above are true, to the best of his knowledge.

March 15, 1839.

Sworn to before me Abraham Shafer, a justice of the peace within and for Clay County in the State of Missouri, this 15th day of March, 1839.

ABRAHAM SHAFER, J. P.

To the Honorable Judges of the Supreme Court for the State of Missouri: I petition to you, gentlemen, or either of you, for a writ of habeas corpus to bring me before your honors, there to investigate and lay before you the situation and circumstances of your petitioner, who is now falsely imprisoned in the Clay County jail, Missouri. Your petitioner begs leave of your honors here to set forth some of the most prominent points which have led to this false imprisonment.

Your petitioner deposeth and saith that he was a lawful citizen of Daviess County, and that some time in the month of August last, whilst peaceably at work on his farm, he was

threatened day by day by the citizens of Daviess County that if he did not deny his religion they would either exterminate him or drive him from the county. Your petitioner verily believed that it was the threats of some few foul perpetrators until some time in the month of August, when they not only met from that county, but from other counties, with an armed force of rising three hundred rank and file, and before the militia could be raised under Generals Atchison and Doniphan, they had marched within two and a half miles of your petitioner's house, who was assisted by a small number of the same church to which he belonged. Generals Atchison and Doniphan succeeded in dispersing this lawless band—but no sooner was this done than they commenced gathering in Carroll County, where they succeeded in driving from seventy to a hundred families, commonly called Mormons, from that county. The first news your petitioner got of this extraordinary transaction was by the way of the militia under Colonel Dunn, who informed your petitioner that this same band, about four hundred strong, well armed and prepared for war, with a field piece, a six-pounder, was then within fourteen miles of your petitioner's house; the advice from the general officers and judges was, that the people called Mormons should stand in their own defense until the militia could be called out to quell this lawless band, who had threatened to exterminate the Mormons or drive them from Daviess County.

This advice was adhered to by the Mormons; they met the enemy, and without the firing of a gun, or the shedding of blood, took the cannon from them. This band becoming enraged, divided into small squads and fell upon individual Mormons, turned them out of doors, and burned their houses; and, as many of these marauders were from different counties, they burned many of the other citizens' houses, supposing them to belong to the Mormons. Your petitioner declares and says, that through the whole transaction he was not away from home,

his wife being very much out of health. This scene being exaggerated by the many false representations called forth a large body of militia; your petitioner, on the twenty-ninth [thirtieth] day of October, went to Far West, Caldwell County, where, on his arrival, he found a large body of militia encamped near that place; he was informed by George M. Hinkle that the officers desired to see him; your petitioner replied, he could not be detained, for his wife was sick. Hinkle replied I should not be detained long. Accordingly I went,—met Generals Lucas, Doniphan, and Wilson, when Hinkle observed, “Here is the prisoners I agreed to deliver you.” General Lucas then drew his sword and ordered us into the camp; from thence your petitioner was moved to Jackson County under a strong guard and from thence to Ray County where he was put in irons; here for the first time he was made acquainted with the charges against him, and then delivered over to Austin A. King, judge of the fifth judicial court, who sat in the capacity of conservator of the peace: he put your petitioner on trial with some fifty or sixty others under a strong, armed force, thence calling on renegade Mormons for testimony; and when their testimony was found insufficient to prove to the court that they had not fully and fairly denied the faith, and become willfully malicious against the prisoners, they were put on trial themselves. This, together with the exterminating order of the governor, so intimidated the witnesses that some have since acknowledged that they swore for the time being to save their lives. Your petitioner was kept two weeks in irons; in the meantime there was an armed force continually harassing the Mormons in Caldwell and Daviess counties, taking prisoners, promising protection to those who would swear against the present prisoners, and those that would not would be put on trial. After a scare of this kind for fifteen days, your petitioner was informed that he could produce his testimony; no sooner were their names given than they were driven by an

armed force to the extremity of leaving the State or hiding up, so that they could not be found, and this to save their lives, as their arms were taken from them, and they threatened with extermination if they did not leave the State; therefore your petitioner was obliged to submit to the evidence, false and ex parte as it was in its nature, and abide the decision of the judge who pronounced your petitioner to be guilty of treason, ordered him to be conveyed to the above-named jail, where he has laid in close confinement for near four months.

Your petitioner begs leave to state a few facts to your honors concerning his family in the meanwhile. On the third day of November his wife was put to bed with a son, whilst Cornelius G. Gilliam, with one hundred painted men, surrounded the house, screeching and howling in the attitude of the Delaware Indians, he (Gilliam) calling himself after the Delaware Chief, and it was with the utmost difficulty that the militia could keep him out of the house. In this situation your petitioner's family remained, threatened day by day to leave the country or be exterminated. Accordingly when her babe was eight days old, she was informed she could stay no longer, that she must not only leave the county but the State—that she need not flatter herself that she would ever see her husband again, for if they could not find law to kill him, they would kill him without law. She was stripped of her beds and bedding, and of her household furniture, then placed in an open wagon with six helpless children to make the best shift she could to get out of the State. The last news your petitioner received from her she was on the bank of the Mississippi River in a tent, depending on the charity of the people for her support; this being the fifth time that your petitioner and family have been unlawfully driven from their house and home since they arrived in the State of Missouri, which was on the sixth day of September, 1831.

Your petitioner further states, that there is a slight prob-

ability of there being a court in Daviess County at the next term, as there is no place to hold it, therefore your petitioner begs leave to say to your honors that his health is fast declining, and as the life of your petitioner and family depends upon his liberty, he will therefore earnestly pray your honors to receive his petition and forthwith issue a writ of habeas corpus, directed to the sheriff of Clay County, Missouri, commanding him to bring the body of your petitioner before your honors, so that his case may be heard and fairly investigated. And your petitioner pledges himself to prove the above-named items, together with many more, too numerous to mention in this petition. As your petitioner considers himself innocent of any crime, he will therefore the more earnestly pray your honors to receive his petition and grant him the writ, etc.

LYMAN WIGHT.

STATE OF MISSOURI, CLAY COUNTY.

Personally appeared before me, Lyman Wight, and maketh oath and saith, that the facts stated in the foregoing petition are true, as far as stated from his own knowledge, and as far as stated from the information of others he believes to be true. Given under my hand this fifteenth day of March, A. D. 1839.

Subscribed and sworn to before me, Abraham Shafer, a justice of the peace within and for Clay County, in the State of Missouri, this fifteenth day of March, 1839.

ABRAHAM SHAFER, J. P.

To the Honorable Judge Tompkins, or Either of the Judges of the Supreme Court for the State of Missouri: Your petitioners, Alanson Ripley, Heber C. Kimball, Joseph B. Noble, William Huntington, and Joseph Smith, jr., beg leave respectfully to represent to your honor, that Joseph Smith, jr., is now unlawfully confined and restrained of his liberty, in Liberty jail, Clay County, (Missouri) that he has been restrained of his liberty near five months. Your petitioners claim that the

whole transaction which has been the cause of his confinement is unlawful from the first to the last. He was taken from his home by a fraud being practiced upon him by a man by the name of George M. Hinkle, and one or two others, thereby, your petitioners respectfully show, that he was forced, contrary to his wishes, and without knowing the cause, to the camp which was commanded by General Lucas, of Jackson County, and from thence to Ray County, sleeping on ground, and suffering many insults and injuries, and deprivations, which were calculated in their nature to break down the spirits and constitution of the most robust and hardy of mankind. He was put in chains immediately on his being landed in Richmond, and there underwent a long and tedious *ex parte* examination; not only was it *ex parte*, but your petitioners solemnly declare that it was a mock examination; that there was not the least shadow of honor, or justice, or law, administered toward them, but sheer prejudice, and the spirit of persecution and malice, and prepossession against him on account of his religion; that the whole examination was an inquisitory examination.

Your petitioners show that the said Joseph Smith, jr., was deprived of the privileges of being examined before the court, as the law directs; that the witnesses on the part of the State were taken by force of arms, threatened with extermination or immediate death, and were brought without subpoena or warrant, under this awful glaring anticipation of being exterminated if they did not swear something against him to please the mob, or his persecutors; and those witnesses were compelled to swear at the muzzle of the gun, and that some of them have acknowledged since, which your petitioners do testify, and are able to prove, that they did swear false, and that they did it in order to save their lives. And your petitioners testify that all the testimony that had any tendency or bearing of criminality against the said Joseph Smith, jr., is false. We

are personally acquainted with the circumstances, and being with him most of the time, and being present at the times spoken of by them, therefore we know their testimony was false, and if he could have had a fair and impartial and lawful examination before that court, and could have been allowed the privilege of introducing his witnesses, he could have disproved everything that was against him; but the court suffered them to be intimidated—some of them in the presence of the court, and they were driven also, and hunted, and some of them entirely driven out of the State. And thus he was not able to have a fair trial; that the spirit of the court was tyrannical and overbearing, and the whole transaction of his treatment during the examination was calculated to convince your petitioners that it was a religious persecution, proscribing him in the liberty of conscience, which is guaranteed to him by the Constitution of the United States, and the State of Missouri; that a long catalogue of garbled testimony was permitted by the court; purporting to be the religious sentiment of the said Joseph Smith, jr., which testimony was false, and your petitioners know that it was false, and can prove also, that it was false; because the witnesses testified that those sentiments were promulgated on certain days, and in the presence of large congregations; and your petitioners can prove by those congregations that the said Joseph Smith, jr., did not promulge such ridiculous and absurd sentiments for his religion, as was testified of, and admitted before the Honorable Austin A. King; and, after the examination, the said prisoner was committed to jail at the same time, those things have no bearing on the case, that the said Joseph Smith, jr., was pretended to be charged with; and, after the examination, the said prisoner was committed to the jail for treason against the State of Missouri, whereas, the said Joseph Smith, jr., did not levy war against the State of Missouri, neither did he commit any covert acts; neither did he aid or abet an enemy against the

State of Missouri during the time that he is charged with having done so; and, further, your petitioners have yet to learn that the State has an enemy; neither is the proof evident, nor the presumption great, in its most indignant form, upon the face of the testimony on the part of the State, ex parte as it is in its nature, that the said prisoner has committed the slightest degree of treason, or any other act of transgression against the laws of the State of Missouri; and yet said prisoner has been committed to Liberty jail, Clay County (Missouri), for treason.

He has continually offered bail to any amount that could be required, notwithstanding your petitioners allege that he ought to have been acquitted. Your petitioners also allege that the commitment was an illegal commitment, for the law requires that a copy of the testimony [mittimus] should be put in the hands of the jailer, which was not done. Your petitioners allege that the prisoner has been denied the privileges of the law in a writ of habeas corpus, by the judges of this county. Whether they have prejudged the case of the prisoner, or whether they are not willing to administer law and justice to the prisoner, or that they are intimidated by the high office of Judge King, who only acted in the case of the prisoners as a committing magistrate, a conservator of the peace, or by the threats of a lawless mob, your petitioners are not able to say, but it is a fact that they do not come forward boldly and administer the law to the relief of the prisoner: and further, your petitioners allege that immediately after the prisoner was taken, his family was frightened and driven out of their house, and that, too, by the witnesses on the part of the State, and plundered of their goods; that the prisoner was robbed of a very fine horse, saddle, and bridle, and other property of considerable amount; that they, (the witnesses) in connection with the mob, have finally succeeded, by vile threatening and foul abuse, in driving the family of the prisoner out of the

State, with little or no means, and without a protector, and their very subsistence depends on the liberty of the prisoner. And your petitioners allege that he is not guilty of any crime whereby he should be restrained of his liberty, from a personal knowledge, having been with him, and being personally acquainted with the whole of the difficulties between the Mormons and their persecutors; and, that he has never acted, at any time, only in his own defense, and that, too, on his own ground, property, and possessions; and that the prisoner has never commanded any military company, nor held any military authority, neither any office, real or pretended, in the State of Missouri, except that of a religious teacher: that he never has borne arms in the military rank, and in all such cases has acted as a private character, and as an individual.

How, then, your petitioners would ask, can it be possible, that the prisoner has committed treason? The prisoner has had nothing to do in Daviess County, only on his own business as an individual. The testimony of Doctor Avard concerning a council held at James Sloan's was false. Your petitioners do solemnly declare, that there was no such council; that your petitioners were with the prisoners, and there was no such vote nor conversation as Doctor Avard swore to; that Doctor Avard also swore false concerning a constitution, as he said, was introduced among the Danites; that the prisoner had nothing to do with burning in Daviess County; that the prisoner made public proclamation against such things; that the prisoner did oppose Doctor Avard and George M. Hinkle against vile measures with the mob, but was threatened by them if he did not leave them alone, that the prisoner did not have anything to do with what is called Bogart's battle for he knew nothing of it until it was over—that he was at home, in the bosom of his own family during the time of that whole transaction; and, in fine, your petitioners allege that he is held in confinement without cause, and under an unlawful and ty-

rannical oppression, and that his health and constitution and life, depends on being liberated from his confinement.

Your petitioners aver that they can disprove every item of testimony that has any tendency of criminality against the prisoner, for they know it themselves, and can bring many others also to prove the same. Therefore, your petitioners pray your honor to grant to him the State's writ of habeas corpus, directed to the jailer of Clay County (Missouri), commanding him forthwith to bring before you the body of the prisoner, so that his case may be heard before your honor, and the situation of the prisoner be considered and adjusted according to law and justice, as it shall be presented before your honor, and as in duty bound, your petitioners will ever pray.

And farther, your petitioners testify that the said Joseph Smith, jr., did make a public proclamation in Far West, in favor of the militia of the State of Missouri, and of its laws, and, also, of the Constitution of the United States; that he has ever been a warm friend to his country, and did use all his influence for peace; that he is a peaceable and quiet citizen, and is not worthy of death, of stripes, bonds, or imprisonment.

The above-mentioned speech was delivered on the day before the surrender of Far West.

ALANSON RIPLEY.

HEBER C. KIMBALL.

WILLIAM HUNTINGTON.

JOSEPH B. NOBLE.

JOSEPH SMITH, JR.

STATE OF MISSOURI }
County of Clay } ss.

This day personally appeared before me, Abraham Shafer, a justice of the peace within and for the aforesaid county, Alanson Ripley, Heber C. Kimball, William Huntington, Joseph B. Noble, and Joseph Smith, jr., who, being duly

sworn, doth depose and say that the matters and things set forth in the foregoing petition, upon their own knowledge, are true in substance and in fact, and so far as set forth upon the information of others, they believe to be true.

ALANSON RIPLEY.

HEBER C. KIMBALL.

WILLIAM HUNTINGTON.

JOSEPH B. NOBLE.

JOSEPH SMITH, JR.

Sworn and subscribed to before me, this fifteenth day of March, 1839.

ABRAHAM SHAFER, J. P.

We the undersigned being many of us personally acquainted with the said Joseph Smith, jr., and the circumstances connected with his imprisonment, do concur in the petition and testimony of the above-named individuals, as most of the transactions therein mentioned we know from personal knowledge, to be correctly set forth, and from information of others, believe the remainder to be true.

AMASA LYMAN.

H. G. SHERWOOD.

JAMES NEWBERRY.

CYRUS DANIELS.

ERASTUS SNOW.

ELIAS SMITH.

To the Honorable Judge Tompkins, of the Supreme Court for the State of Missouri: Your petitioner, Alexander McRae, would beg leave respectfully to represent to your honor, that he has been confined and restrained of his liberty near five months, part of the time in chains; that your petitioner alleges his confinement to be unlawful and unjust, for the following reasons: In the first place, your petitioner is confined on the charge of treason against the State, which crime, according to

the constitution of the State, as well as of the United States, can consist only in levying war and committing overt acts, or in adhering to the enemies of the same, which your petitioner declares he has never done, for he has yet to learn that the State has an enemy; that your petitioner on the examination was not allowed the privileges of the law in being examined before the court; that he was threatened and intimidated and was not allowed the liberty of speech and the rights of conscience; that the examination on the part of the court was tyrannical and overbearing toward your petitioner, such as was not lawful and warrantable in a free government; that the witnesses of your petitioner were intimidated by an armed force that had been for a length of time harassing and driving the Mormons from their homes and possessions, and this fact was known by the court, and yet the court employed this same armed force as a pretended guard to guard your petitioner, and suffered them to practice many abuses upon the witnesses of your petitioner, and participated largely himself in the same spirit of persecution; therefore, the witnesses of your petitioner were driven out of the place and some of them out of the State. Your petitioner solemnly declares that he never witnessed a more partial, and unjust, and unlawful transaction than was practiced upon your petitioner; that the whole transaction was nothing more nor less than a spirit of persecution against your petitioner. Your petitioner heard the court say that there was no law for the Mormons, and that they could not stay in the State. Your petitioner declares that there is no evidence against him whereby he should be restrained of his liberty; that the family of your petitioner have been robbed of their property and driven out of the State since your petitioner has been confined, and that they are now destitute of the necessities of life, and that they consist of a weakly woman and two small children, the oldest only three years of age, and that your petitioner's health is declining in

consequence of his confinement. Your petitioner therefore prays your honor to grant him the State writ of habeas corpus, directed to the jailer of Clay County, (Missouri), commanding him forthwith to bring before you the body of your petitioner, so that his case may be heard, and that your honor dispose of the case of your petitioner as you may deem just and proper, and as in duty bound he will ever pray, etc.

ALEXANDER MCRAE.

STATE OF MISSOURI, }
Clay County, } ss.

Personally appeared before me, Alexander MacRae, and maketh oath and saith that the facts stated in the foregoing petition are true as far as stated from his own knowledge, and as far as stated from the information of others he believes to be true. Given under my hand this fifteenth day of March, A. D. 1839.

ALEXANDER MCRAE.

Sworn and subscribed to before me, Abraham Shafer, a justice of the peace within and for Clay County, in the State of Missouri, this fifteenth day of March, 1839.

ABRAHAM SHAFER, J. P.

To the Honorable Judge Tompkins, or Either of the Judges of the Supreme Court of the State of Missouri: Your petitioner Hyrum Smith, would beg leave respectfully to represent to your honor, that he has been confined and restrained of his liberty near five months, some part of the time in chains, that some time in the month of last October there was an armed force under the command of General Lucas, who encamped in the vicinity of Far West in Caldwell County, when and where your humble petitioner was taken from his own house, and from the bosom of his family, and was driven by force of arms into the camp of General Lucas, from thence was under a strong guard carried to Jackson County, and thence to Richmond, Ray County, where without the issuing of any precept

or warrant by any judicial officer, or without any specific charge alleged against him your humble petitioner, and there he was brought before Austin A. King, judge of the fifth judicial district of the State, when after a lengthy examination ex parte in its nature, for he does aver, that he had ample testimony to have disproved all the testimony that was brought against him, but was prevented from so doing by the great excitement which all that time displayed itself in Ray County, and that too in such a manner as to intimidate the witnesses, which prevented them from giving in their testimony. Many of the mwere threatened with violence, and were pursued and driven out of the county, and some even out of the State; under such circumstances Judge King committed your petitioner for treason against the State, and removed him or caused him to be removed to the jail of Clay County, Missouri, and where he has been kept in close confinement up to this date. Your petitioner positively declares that he knew nothing personally of the difficulties in Daviess County. All he knew of them was by report. Your petitioner declares that about the middle of October, he learned by a small company of militia under the command of General Doniphan of Clay County, that a large armed force having cannon with them, were coming to Daviess County to exterminate the people called Mormons from the county, your petitioner having much property there, he went by himself to take care of it and to secure it from being destroyed; and after he had preserved his property he returned to his home in Far West, in Caldwell County. Your petitioner also declares, that the burning of houses and plundering in Daviess County, he had no hand in, and knew nothing of it only by report. Your petitioner also states, that he had no knowledge of any council at any time in Daviess County, as stated in testimony. Your petitioner also states, that he has made no speech, neither in public nor private, nor anything in anywise whereby the most wicked and prejudiced person on

earth could interpret into treason, in Daviess County, or any other. Your petitioner also states, that he never has aided in a civil nor in a military capacity; he never has borne arms nor done military service at any time, in all his lifetime up to this date, but has been lawfully exempt from all such service; the family of your petitioner has been robbed of all their substance for their support, both of food, raiment and household furniture, and has been driven from the State with constant threatenings of death, if they did not leave the State, by a lawless band of banditti that was let loose upon the Mormon people without restraint, whilst your petitioner is restrained of his liberty, without scarcely the least shadow of testimony of evil against him, whilst his family have been driven from their home, and even from the State, and all their property and effects for support taken from them by a mob, or this lawless banditti before mentioned, which facts are notorious to the most part of the people in this part or region of country.

Your petitioner states that his health is fast declining in consequence of his confinement. Your petitioner states that one term of court has passed by since your petitioner has been deprived of his liberty, yet no charge has been preferred against him. Your petitioner thinks the proceedings are unlawful in this whole transaction with your petitioner, therefore, your petitioner prays your honor to grant to him a State's writ of habeas corpus, directed to the jailer or sheriff of Clay County, Missouri, commanding him forthwith to bring before you the body of your petitioner, so that this case may be heard before your honor, and the situation of your petitioner may be considered and adjusted according to law and justice, as it shall be presented before your honor, and as we are in duty bound will ever pray.

HYRUM SMITH.

March 15, 1839.

Personally appeared before me Hyrum Smith and maketh

oath and saith, that the facts stated in this foregoing petition are true as far as stated from his own knowledge, of others he believes to be true, given under my hand this fifteenth day of March, A. D. 1839.

HYRUM SMITH.

Sworn to before me, Abraham Shafer, a justice of the peace for Clay County, Missouri, this fifteenth day of March, 1839.

ABRAHAM SHAFER, J. P.

STATE OF MISSOURI }
County of Clay, } ss.

This day personally appeared before me, Abraham Shafer, a justice of the peace within and for the County of Clay aforesaid, Alanson Ripley, Heber C. Kimball, William Huntington, Joseph B. Noble, and Hyrum Smith,, who being duly sworn, do depose and say, that the matters and things set forth in the foregoing petition, upon their own knowledge are true in substance and in fact, and so far as set forth upon the information of others they believe to be true.

ALANSON RIPLEY.

HEBER C. KIMBALL.

WM. HUNTINGTON.

JOSEPH B. NOBLE.

Sworn and subscribed to, this fifteenth day of March, 1839, before me.

ABRAHAM SHAFER, J. P.

EDITOR'S NOTE

It was from this case, the State versus Joseph Smith, jr., et al before Judge King referred to in the foregoing statements that the testimony was taken and published by order of the legislature of Missouri and presented to Congress in 1841, contained in [Senate] document [189] Twenty-sixth Congress, Second Session.

THE UNWRITTEN STORY OF THE EXODUS FROM MISSOURI

BY VIDA E. SMITH

In the beautiful, unusually beautiful, city of Washington, stands one of the most wonderful and delightful buildings in the Nation. Its beauty of architecture is word-defying. Its interior loveliness is past description and it holds many



VIEW OF LIBRARY.

rare and soul-enlightening things. The heart of man beats glad with pride when he roams through its magnificent corridors or sits to meditate in the carved and painted silence of its courts; and deeper yet, we may go into the shadowed quiet of its dome-crowned reading room or past that into the world of literature beyond, where a swiftly-moving elevator carries one to upper rooms, where we walk between miles of books, into wider, cooler spaces, then to the left along long aisles of

newspaper stacks; old and valuable, accordingly. At the end of this corridor is an apartment open to but few and that few, with passports. It is one of the most richly furnished, although comparatively small, of the many places of beauty in the building, the scenes and figures in painting and sculpture are most entrancing, the colors hold the eye in charm. Yet here lies buried the message of a wronged and defrauded people. Here under heavy covers in company with the letters and



INTERIOR VIEW OF LIBRARY.

private confidential correspondence of some of the highest of State and Nation and international fame the appeals for home and hearthstone and legal rights of American citizens lie resting; an ever-increasing testimony to the injustice of mankind to mankind. Not alone of man the male to man of the same order, but back of these words of man with man, lie the arteries of civilization, the home, and the warm, red blood that makes it.

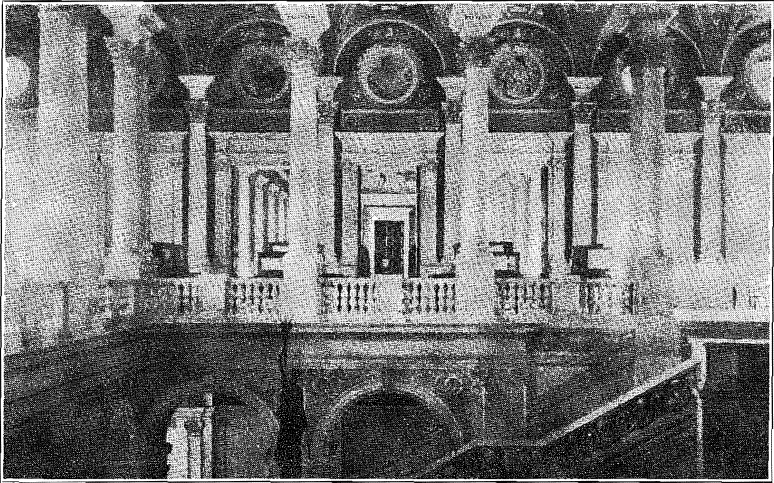
How fast the mind travels! From the splendor and beauty of that cool, quiet place of letters, my thoughts went into a land beyond two sunsets, and it was a goodly land of rolling hills, now golden prairied, wide and free, now crowned and hushed in forests green. Springs gushed cool and abundant and rivers flowed swift and full. Here and there were cabin homes, built of log or rough sawed native woods. Under the suns that covered this land by day, men and women, many of them refined and cultured, toiled to win a home from nature in strange guise to them; under the moons that caressed this land, lovers walked and talked of deep and earnest things that fall not often from the tongue of youth.

This land came with all these people up into the beauty-stored room in the great library. They gathered about the high desk at which I stood. They bent with me above the written page and sometimes I heard the deep-drawn sigh of weariness and the stifed moan of illness and felt them gathering closer, the shabby raiment that made them decent. What an army of them and yet not an army. It was the march of the despondent and the oppressed, come out from the shower of sunbeams on the hills of Missouri, homeless and far from the moonlit uplands of Missouri; come up with me into the glory of the sepulcher of their appeal for justice, for the homes so lately counted heaven sent. My lifted eyes fell upon the group of dancing maidens on the frieze above the opposite wall room; love, happiness, beauty and joy depicted in lines of grace and exquisite and delicate tracery.

The gold and blue of life's morning and the opalescent glory of her sunsets are up there on the tinted alcove; but here, under my hands, the appeal and all about me the ghosts of youth and hope and strength and trust, all come up from Missouri. Poor and ill and grieving and desolate, asking for what was their own by deed of love and law: "Life, liberty and the pursuit

of happiness" in their own homes with the God of nations the object of their best devotions.

I wondered if in the midst of the acres of books opened before the eye of men in that great pile of art, there was one little volume into which a mother had poured the faltering story of a brave, gentle heart, broken with the sorrows of a shadowed people and the death moan of her idolized and love-



ANOTHER VIEW OF LIBRARY INTERIOR.

born children. A little book that tells this simple tale of that people in Missouri and of their departure in particular.

At the time when Joseph went into the enemy's camp, Mr. Smith and myself stood in the door of the house in which we were then living, and could distinctly hear their horrid yellings. Not knowing the cause, we supposed they were murdering him. Soon after the screaming commenced, five or six guns were discharged. At this, Mr. Smith, folding his arms tightly across his heart, cried out, "Oh, my God! my God! they have killed my son! they have murdered him! and I must die, for I cannot live without him!"

I had no word of consolation to give him, for my heart was broken within me—my agony was unutterable. I assisted him to the bed, and he fell back upon it as helpless as a child, for he had not strength to

stand upon his feet. The shrieking continued; no tongue can describe the sound which was conveyed to our ears; no heart can imagine the sensations of our breasts, as we listened to those awful screams. Had the army been composed of so many bloodhounds, wolves, and panthers, they could not have made a sound more terrible.

My husband was immediately taken sick, and never afterwards entirely recovered, yet he lived about two years, and was occasionally quite comfortable, and able to attend meetings.

It will be seen by the testimony of Hyrum, that he was taken by the officers the next day after he arrived at the camp, and that he was seated with Joseph on a log, which was placed there for the purpose before he was taken. The soldiers crowded around them, and swearing that they would shoot them, snapped several guns at them, before anyone interfered for their protection. At length Captain Martin ordered his men to surround the prisoners with drawn swords and loaded muskets, "And now," continued he, (drawing his own sword), "I swear by God, that if any man attempts to harm a hair of their heads, I'll cut his d—d head off the minute he does it. Do you (speaking to his men) protect them, and if any man attempts to lift his gun to his face to shoot those prisoners, cut him down instantly, for they are innocent men, I know they are innocent—look at them, they show it plainly in their very countenances."

This man was but a captain, yet he assumed the responsibility of protecting my sons. And for two nights and a day, he stood constantly on guard, keeping his men to their posts; he neither slept himself, nor suffered his company to rest, until Joseph and Hyrum were removed from the place.

When they were about starting from Far West, a messenger came and told us, that if we ever would see our sons alive, we must go immediately to them, for they were in a wagon that would start in a few minutes for Independence, and in all probability they would never return alive. Receiving this intimation, Lucy and myself set out directly for the place. On coming within about four hundred yards of the wagon, we were compelled to stop, for we could press no further through the crowd. I therefore appealed to those around me, exclaiming, "I am the mother of the prophet—is there not a gentleman here, who will assist me to that wagon, that I may take a last look at my children, and speak to them once more before I die?" Upon this, one individual volunteered to make a pathway through the army, and we passed on, threatened with death at every step, till at length we arrived at the wagon. The man who led us through the crowd spoke to Hyrum, who was sitting in front, and, telling him that his mother had come to see him, requested that he reach his hand to me. He did so, but I was not allowed to see him; the cover was a strong cloth, and nailed down so close, that he could barely get his hand through. We had merely shaken hands with him, when we were ordered away by the mob, who forbade any conversation between

us, and, threatening to shoot us, they ordered the teamster to drive over us. Our friend then conducted us to the back part of the wagon, where Joseph sat, and said, "Mr. Smith, your mother and sister are here, and wish to shake hands with you." Joseph crowded his hand through between the cover and the wagon, and we caught hold of it; but he spoke not to either of us, until I said, "Joseph, do speak to your poor mother once more—I cannot bear to go till I hear your voice." "God bless you, mother!" he sobbed out. Then a cry was raised, and the wagon dashed off, tearing him from us just as Lucy was pressing his hand to her lips, to bestow upon it a sister's last kiss—for he was then sentenced to be shot.

For some time our house was filled with mourning, lamentation, and woe; but, in the midst of my grief, I found consolation that surpassed all earthly comfort. I was filled with the Spirit of God, and received the following by the gift of prophecy: "Let your heart be comforted concerning your children; they shall not be harmed by their enemies; and, in less than four years, Joseph shall speak before the judges and great men of the land, for his voice shall be heard in their councils. And in five years from this time he will have power over all his enemies." This relieved my mind, and I was prepared to comfort my children. I told them what had been revealed to me, which greatly consoled them.

As soon as William was able to stir about a little he besought his father to move to Illinois, but Mr. Smith would not consent to this, for he was in hopes that our sons would be liberated, and peace again be restored. William continued to expostulate with him, but to no effect, as Mr. Smith declared that he would not leave Far West, except by revelation. William said that he had revelation; that he himself knew that we would have to leave Far West. Mr. Smith finally said that the family might get ready to move, and then if we were obliged to go there would be nothing to hinder us.

Our business in Far West had been trading in corn and wheat, as well as keeping a boarding-house. When the mob came in, we had considerable grain on hand, but very little flour or meal, therefore we sent a man who was living with us to mill with fourteen sacks of grain; but the miller considered it unsafe to allow the brethren to remain about his premises, as the mob was near at hand, and he was afraid they would burn his buildings. Consequently, the young man returned without his grain, and, for breadstuff, we were for a long time obliged to pound corn in a samp-mortar. Many subsisted altogether upon parched corn for some length of time.

The brethren were all driven in from the country. There was an acre of ground in front of our house, completely covered with beds, lying in the open sun, where families were compelled to sleep, exposed to all kinds of weather; these were the last who came into the city, and, as the houses were all full they could not find a shelter. It was enough to

make the heart ache to see the children, sick with colds, and crying around their mothers for food, whilst their parents were destitute of the means of making them comfortable.

It may be said that, if Joseph Smith had been a prophet, he would have foreseen the evil, and provided against it. To this I reply, he did all that was in his power to prevail upon his brethren to move into Far West, before the difficulty commenced, and at a meeting, three weeks previous, he urged the brethren to make all possible haste in moving both their houses and their provisions into the city. But this counsel appeared to them unreasonable and inconsistent, therefore they did not heed it. If the brethren at Haun's Mill had hearkened to counsel, it would, without doubt, have saved their lives; but, as the consequences of their negligence are already published, and as my mind is loath to dwell upon these days of sorrow, I shall only give those facts which have not been published.

While the mob was in the city, William went out one day to feed his horse, but the horse was gone. It was not long, however, before a soldier, who had been absent with a dispatch, rode him into the yard. William took the horse by the bridle, and ordered the soldier to dismount, which he did, and left the horse in William's hands again.

Soon after this the brethren were compelled to lay down their arms, and sign away their property. This was done quite near our house, so that I could distinctly hear General Clark's notable speech on this occasion; and, without any great degree of alarm, I heard him declare, concerning Joseph and Hyrum, that "their die was cast, their doom was fixed, and their fate was sealed."

Not long after Hyrum left home, Joseph, his youngest son, was born. This was Mary's first child. She never saw her husband but once after she became a mother, before leaving the State. She suffered beyond description in her sickness, but, in all her afflictions, her sister, Mrs. Thompson, stood by her to nurse and comfort her, and, by the best of attention, she gained sufficient strength to accompany Emma to the prison once before she left the State.

At this time, my husband sent to Joseph to know if it was the will of the Lord that we should leave the State. Whereupon Joseph sent him a revelation which he had received while in prison, which satisfied my husband's mind, and he was willing to remove to Illinois as soon as possible. After this, William took his own family, without further delay, to Quincy, thence to Plymouth, where he settled himself, and afterwards sent back the team for his father's family.

Just as we got our goods into the wagon, a man came to us and said, that Sidney Rigdon's family were ready to start, and must have the wagon immediately. Accordingly our goods were taken out, and we were compelled to wait until the team could come after us again. We put our goods into the wagon the second time, but the wagon was wanted for Emma and her family, so our goods were again taken out. How-

ever, we succeeded after a long time, in getting one single wagon to convey beds, clothing, and provisions for our family, Salisbury's family, and Mr. M'Cleary's family, besides considerable luggage for Don Carlos, who, with his family and the remainder of his baggage, was crowded into a buggy, and went in the same company with us.

For the want of teams, we were compelled to leave most of our provisions and furniture. Another inconvenience which we suffered was, the horses were wind broken, consequently we were obliged to walk much of the way especially up all the hills, which was very tiresome work.

The first day we arrived at a place called Tinney's Grove, where we lodged, over night, in an old log house, which was very uncomfortable. Half of the succeeding day I traveled on foot. That night we stayed at the house of one Mr. Thomas, who was then a member of the church. On the third day, in the afternoon, it began to rain. At night we stopped at a house, and asked permission to stay till morning. The man to whom we applied showed us a miserable outhouse, which was filthy enough to sicken the stomach, and told us, if we would clean this place, and haul our own wood and water, we might lodge there. To this we agreed, and with much trouble, we succeeded in making a place for our beds. For the use of this loathsome hovel, he charged us seventy-five cents. We traveled all the next day in a pouring rain. We asked for shelter at many places, but were refused. At last we came to a place quite like the one where we spent the previous night. Here we spent the night without fire. On the fifth day, just before arriving at Palmyra, in Missouri, Don Carlos called to Mr. Smith, and said, "Father, this exposure is too bad, and I will not bear it any longer; the first place that I come to that looks comfortable, I shall drive up and go into the house, and do you follow me."

We soon came to a farmhouse, surrounded with every appearance of plenty. The house was but a short distance from the road, having in front of it a large gate. Through this Don Carlos drove, without hesitating to ask the privilege, and, after assisting us through, he started to the house, and, meeting the landlord, he said, "I do not know but that I am trespassing, but I have with me an aged father, who is sick, besides my mother, and a number of women, with small children. We have traveled two days and a half in this rain, and if we are compelled to go much farther, we shall all of us die. If you will allow us to stay with you over night, we will pay you almost any price for our accommodation."

"Why, what do you mean, sir!" said the gentleman, "Do you not consider us human beings? Do you think that we would turn anything that is flesh and blood from our door, in such a time as this? Drive up to the house and help your wife and children out: I'll attend to your father and mother and the rest of them." The landlord then assisted Mr. Smith and myself into the room in which his lady was sitting, but as she was rather ill, and he feared that the dampness of our clothing

would cause her to take cold, he ordered a black servant to make a fire for her in another room. He then assisted each of our family into the house, and hung up our cloaks and shawls to dry.

At this house we had everything which could conduce to comfort. The gentleman, who was Esquire Mann, brought us milk for our children, hauled us water to wash with, and furnished us good beds to sleep in.

In the evening, he remarked that he was sent by his county, the year before, to the House of Representatives, where he met one Mr. Carroll, who was sent from the county in which the "Mormons" resided; "and if ever," said Esquire Mann, "I felt like fighting any man, it was him. He never once raised his voice, nor even his hand, in behalf of that abused people, once while the House was in session. I was never a member of the House before, and had not sufficient confidence to take a stand upon the floor in their behalf, as I should have done, had I been a man of a little more experience."

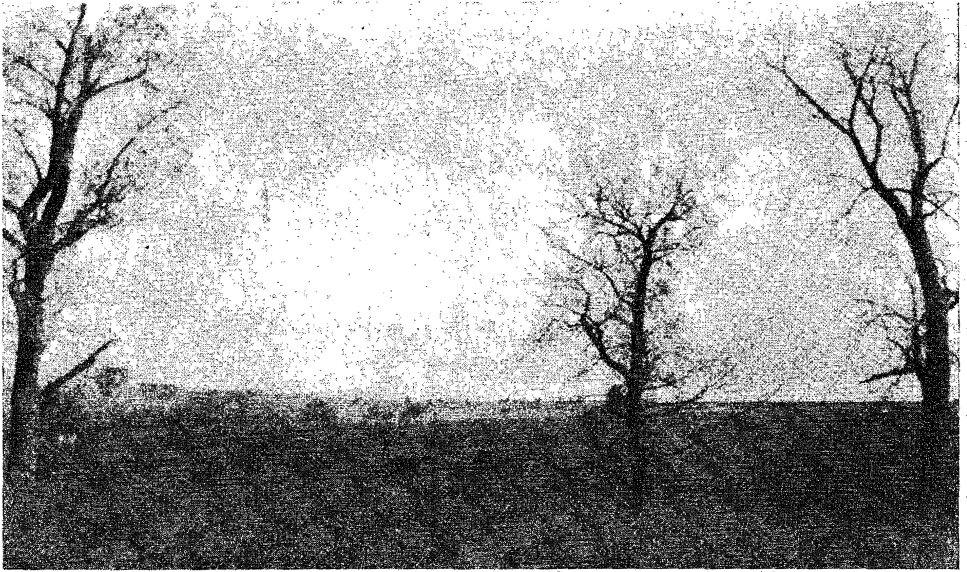
After spending the night with this good man, we proceeded on our journey, although it continued raining, for we were obliged to travel through mud and rain to avoid being detained by high water. When we came within six miles of the Mississippi River, the weather grew colder, and, in the place of rain, we had snow and hail; and the ground between us and the river was so low and swampy, that a person on foot would sink in over his ankles at every step, yet we were all of us forced to walk, or rather wade, the whole six miles.

On reaching the Mississippi, we found that we could not cross that night, nor yet find a shelter, for many Saints were there before us, waiting to go over into Quincy. The snow was now six inches deep, and still falling. We made our beds upon it, and went to rest with what comfort we might under such circumstances. The next morning our beds were covered with snow, and much of the bedding under which we lay was frozen. We rose and tried to light a fire, but, finding it impossible, we resigned ourselves to our comfortless situation.

Soon after this, Samuel came over from Quincy, and he, with the assistance of Seymour Brunson, obtained permission of the ferryman for us to cross that day. About sunset, we landed in Quincy. Here Samuel had hired a house, and we moved into it with four other families. —Lucy Smith, in Joseph Smith the Prophet and His Progenitors.

How softly falls the words from a heart that must have been turbulent many times ere five sons, the father and many others beloved on earth were gone. Yet from the years of a God-blessed manhood her grandson looked back to that time when he, a little child was thrust with brutal words from a father's side in old Far West and turned with his tender soul tormented, to flee with his mother to friendless shores.

This is the title-page to a sad and long, long story that has never been written, save in the kind and sun-sweetened soil of Missouri with the bleeding feet of little children, the tears of sorrowing parents, and the graves of the persecuted, who left their clay to redeem the soil that was contaminated with the tread of their despoilers. Does nature claim redress? Three



FAR WEST: RESIDENCE OF JOSEPH SMITH WAS IN FOREGROUND.

hundred and twenty acres of such land as lay in upper Missouri was worth an uneasy conscience to the spirit of 1838 and 1839 in Missouri?

Not two months ago I heard a man point with pride to a young girl of sweet and lovely years and say, "She is the granddaughter of So and So, who made his home the rendezvous for the men who rode onto Haun's Mill." Oh, hearts of gold, tell me what were the hearts of those men who leave such a heritage of glory, their generation's boast? Dear little girl,

could you know the shadow that lies back of you in such a forebear. Little girls like yourself lived to tell it with the bitter memory that no sweet young spirit should have planted in the midst of life's rose garden and all for what? Ride over the rich country of upper Missouri, read unprejudiced history and tell us why? Go into the chapel of dead hopes, high in the congressional library, and read there letters and appeals from the people who built homes in this land, provided by legislature for them and tell us why they left them in the dead of winter? A cruel and unjust mandate driving a people from shelter in midwinter of the Missouri sort, is hard to realize to-day, but how shall we ever forget the little we *do* realize of the march that followed it?

Had it ended in a fair fight between might and might the heart would not quail at its story as it does at the unwritten volumes that we know in the nature of things must have been enacted. There may have been mistakes and there no doubt were, but nothing could justify the inhuman and debasing abuse of the innocent ones in the homes. Looking from the splendor of its sepulcher back to the scenes that prompted this appeal, I find my spirit in a tumult of rebellion that is not new to *my* being, for generations have cried out against the injustice that seems to lie in the story of injured innocence since the world began. The inexorable, undeviating course of cosmic law that knows no man above his fellow. Does nature claim always, just so much redemption clay? Is there in her bonds always the greedy cry for the given pounds of flesh? Then has Missouri been redeemed by the beautiful, the brave, the gentle, the good, although the days of her purification may not all be recorded.

In the graves that lie under the plowman's tread
And the hearts that sleep low in her forests' shade;
In the echoes her wood-crested hills have heard;

The voice of entreaty and prayer-winged word,
Of the hunted and hopeful who loved and who lost,
For the work of the Lord at such infinite cost.

Some day Missouri will be risen from that dark night, but never cease from its reproach, "lest she forget, lest she forget." Time's tide never ceases to cast tokens of wreck on life's shore. The history of a name or a nation is its inspiration, or its reproach and out of either may grow a great development born of experience. "The dead lead, the living follow" is for men of noble estate who have led on in time. So often the sons of men and women who turned from Missouri under her time of reproach look over her springtime hills with glad hopes for her future, and the smoke of hundreds of camp fires in 1838 shall rise to disclose thousands of happy households born of the same faith, led by the voice of the same inspiration, but taught like their neighbors, (descended from older Missourians) in the great school of wisdom by experience.

I have felt the fragrant incense of the resurrection morn
On her hills and laughing waters by the breeze of springtime borne
And a place for holy angels in her wooded courts to meet
By the music of the song birds has been rendered wondrous sweet,
Like the blood on Israel's door post, when her perfect autumn came
I have seen her flaming maples and her ivies all aflame,
And I've whispered to the Master, Thou who made her thus so fair
Bring the golden day long promised—plant thy Zion! spotless there.

TEARS

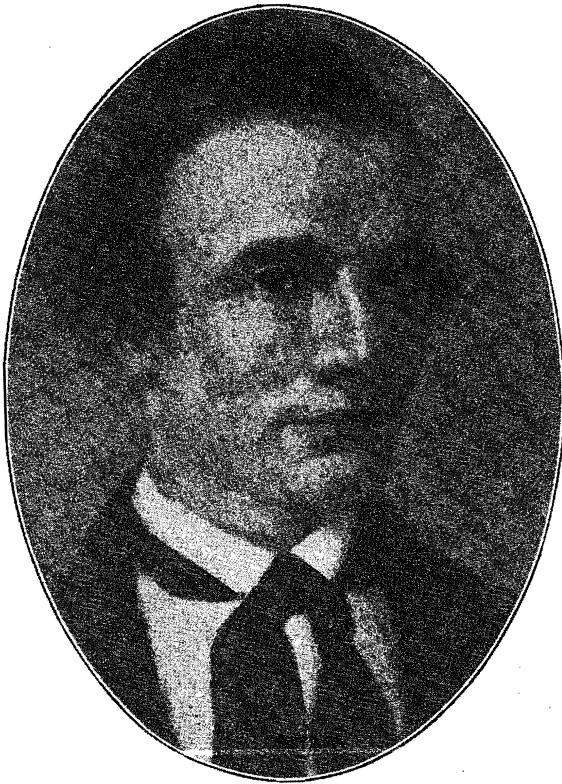
"No tears to weep!" And wherefore not?
Say, is thy sorrow such?
And has thy heart no tender spot
That sympathy may touch?
Can no kind word unlock the springs,
And give thy tears their flow?
Are human woes such selfish things,
That none their depths may know?
"No tears to weep!" Nay, speak not thus,
For tears can bring relief,
And God has sent them unto us
To wash away our grief.

REFLECTIONS FOR THE FOURTH OF JULY, 1834

[The following from the pen of Oliver Cowdery Editor of *The Evening and the Morning Star*, published in the issue of this paper for July, 1834, at Kirtland, Ohio, contains excellent and inspiring sentiments of loyalty and love of liberty, and is well worth a careful reading; but we reproduce it here to illustrate how grandly Elder Cowdery and his colleagues could rise above local conditions and view the subject of our Government and the principles upon which our Nation was founded in the broader and clearer light of eternal principles. But a few short months before, he and his associates had been driven from their homes, robbed of their earthly possessions, and had seen some of their friends laid low in death at the hands of a mob composed of their misguided fellow citizens of this glorious Government founded upon the principles of liberty and equal rights and yet through this darkened cloud they saw the silver lining and faltered not in their devotion to the principles of equal rights upon which their Government was founded. In the light of conditions read carefully this production and you cannot fail to admire the noble spirits of those heroes of 1833 and 1834, worthy sons of the noble sires of 1775 and 1776]:

Every citizen of this great Republic, can, with propriety join in the same voice in offering a tribute of gratitude and veneration to the Author of the universe, for those privileges and blessings which are not to be found in the same abundance in any other nation on earth, as everyone must admit, when he compares these with the history and situation of other countries. There are other republics, we admit, for other people have been roused up to exert their strength in consequence of the unjust oppression exercised over them, and have been permitted to partake, in a degree, the benefits derived from a

government administered by their own hands; but they are yet young, and need care to sift from among them every princi-



OLIVER COWDERY.

ple of their former anarchy, which if done, they may rejoice with our Nation and partake of the glorious blessings, which surround us.

It has invariably been the case to the present day that when a people threw off the shackles of despotism, they were, more or less, involved in difficulties, occasioned by party strifes and excesses; but if a firm course was pursued, trifling divisions were easily accommodated, and petty disputes buried, while each year brought its additional blessings, with a year's increase of intelligence and experience. And while integrity and virtue were the leading principles actuating the administrators of the law, such governments have continued to increase in strength and beauty, leaving far behind those whose personal ambition and tyrannical dispositions were opposed to the freedom of mankind.

There is something enchanting in the word *liberty!* Can gold purchase it? No; it is the gift of heaven! and degraded, indeed, must be that man, who is once brought to taste its sweets, and then condescends so far beneath that exalted station in which nature at first placed him, (equal with all,) as to submit himself to the disposition of tyrants and usurpers!

When the reflecting man surveys our happy form of government, and contemplates the unsullied benefits which are, and can be enjoyed within its jurisdiction, he must be impressed with gratitude for that kind providence, which has, up to this present day, been so peculiarly favorable for the existence and continuance of the same. Fifty-eight years have rolled away since the "thirteen confederate colonies" dissolved their allegiance to the British crown. Amid embarrassments and perplexities calculated in their very nature to despond the hearts of all except Freeman, they threw off a foreign yoke, and gave birth to millions of happy mortals who must otherwise have remained in obscurity and sunk into the dust in silence.

It would have required a prophetic glance for either of those illustrious signers of that sacred compact, to have conceived the vast superstructure which was to be reared on that founda-

tion so memorable in the minds of every lover of this exalted country, and without a firm reliance on the divine authenticity of such a vision, he would even himself, been willing to pronounce it a vain fanaticism, and a wild uncertainty, fit only for the superstitious and ignorant class, who were entirely unacquainted with the history of other nations, and the subsequent events attendant upon acts of this importance, in former days.—And nothing short of a reliance on that arm which has ever been sufficient to deliver those who are unjustly oppressed, could have induced our fathers to take this step.

Had they not taken this step, hundreds whose illustrious deeds do and will shine upon the pages of history, must have remained unseen and unknown, and hundreds whose genius and intelligence have bettered the condition of men, and served to raise them above wretchedness and degradation, would have remained like the unwrought marble in the bosom of the mountain, unpolished, without disclosing one beauty, or adding one ray of elegance to the work of sculpture, to grace the march of science, and to spread a single luster over the memory of men after they sleep in the dust. Blessings like ours!—where can they be found? Not in a foreign clime! At home, alone, is the place of their residence—they are our own—our sacred property; and each individual has an equal share! Had not heaven smiled, to this day gilded coaches would have rolled over the ashes of the peasant; opulent landlords would have thronged our capitals, and held the poor in bondage; deputies would have stalked at the corners of our streets, to exact the stipulated fee of a hereditary prince, whose virtues or vices we know nothing of, and as little whether he was a wise man or a fool, with ten thousand armed soldiers at his heels, to enforce the royal edicts, and this whole beautiful country, so peculiarly formed by the hand of Omnipotence to sustain a virtuous and happy people, would groan under the oppressive tax of ambitious sovereigns to support an army to keep in subjection the humble laborer, or

massacre him if by chance he should refuse so to do, or speak amiss of his foreign lord!

But millions have reason to rejoice that it is otherwise. Here, each man, so far as he conducts himself in prudence and discretion, is entitled to the highest privileges and honors of this government—here he is protected from oppression, honored as an equal, and respected as a citizen of the same great family, which God has planted with his own hand and sustains by his own power. Here he can contemplate the happy days of his rising posterity, (if they walk in righteousness,) and when called to leave this present state of existence, he can bless God that he can repose in peace with the joyful reflection, that his lot has been cast upon a consecrated land where factions have not been permitted to boil, nor usurpation with her destructive wand been permitted to blight the flower of freedom, nor wither the genial rose that blossoms upon the tree of liberty, contributes strength, and adds perpetuity to our noble institutions.

Here while law is administered in equity, an asylum is held out to the oppressed, and a proper inducement offered by which he can break those natural affections which bind him to the place which gave him being, which fact is demonstrated yearly by the many thousands who emigrate to our shores—here he may enjoy his religion equally with others, and his social relations unmolested; and while his labor is blessed he can enjoy the fruit of that also, without an exacter to rob him of the same to support a vile ministry, either civil or ecclesiastical; but what heaven blesses him with as his own his liberty is guaranteed, his person is protected, and his right of citizenship questioned by none. Such privileges and blessings are no less than the gift of God, and every individual enjoying them, is bound to acknowledge his hand in the organization of this government, and the protection heretofore given to our fathers,

his peculiar mercy, that a people might possess this land for a purpose unthought of and unknown to thousands, but held in reserve in his own mind to disclose to future generations, when his strong arm shall be revealed in the deliverance of Jacob, and his mighty power manifested in his defense.

These may be reflections foreign to the minds of most men in this delightful country, and perhaps might be spurned from them as a wild superstition, were they to be presented, in consequence of the overwhelming ignorance of men on the subject of the promises of God to his elect nation. But however lightly these facts may be esteemed at this day, certain it is, that a peculiar providence was manifest from the discovery of this continent, to the period when this nation became independent. This can be demonstrated from facts, and clearly shown to the mind susceptible of light, and willing to admit an overruling Hand in every act of nations to bring about great and important events in the future happiness of man.

Why, it might be asked, was not this continent discovered to eastern nations previous to the year 1492? Great boast is made of the arts and learning of the Egyptians, of the wisdom and science of the Greeks and Romans, and to this day a continual strife is made to copy in the train of these nations, and equal their learning and refinement. The Egyptians could astonish the universe for centuries with their knowledge of embalming their dead, of concealing their arts in mystical characters or hieroglyphics, and cause creation to wonder at their unparalleled power in piling rocks into huge masses as monuments of their industry and extravagance, and yet their knowledge of the extent of this globe be limited to a little narrow space, on which they were born, figured so wonderfully, and at last laid their bones with those of their fathers upon the same.

Greece could rise by transmitting to her shores the instruction she received from Egypt as a mother, and cause genera-

tions to gaze on her works of art and sculpture, men of intelligence to strive to equal her in wisdom and march in her train of philosophy; leave ruined cities and decayed temples as specimens of her vain ambition, for men of after years to admire with astonishment, and yet fall to the ground, after speculating upon the system of creation, sufficiently to draw the world in her course, and yet her knowledge be as limited as the former.

Rome could rise on the ruins of Greece, exist century after century filled with riches and luxury, render herself famous for her power, conquer the east with her arms, and transmit her laws to after nations, with a great share of profligacy, and sink at last into ruin without being able to soar over the vast deep and discover another world to poison with her wickedness—that was left for after ages, and the honor to be given to a future generation, though Italy may boast of raising the favored city which gave birth to the man who, by the immediate inspiration of heaven, conceived the idea of the existence of another earth. Fourteen hundred and ninety-two years from the birth of the Savior, one thousand and sixteen from the fall of the Roman empire in the west, and thirty-nine from the extinction in the east, had elapsed, before the nations in the eastern continent were favored with this knowledge. One wave might have overwhelmed his little bark and consigned this adventurer to the deep; and without a spirit equal to the first, another man might not have been found to hazard his all upon this dangerous experiment, and so the plan remain forever without being undertaken again—but the time had arrived, and wisdom in the Author of the world made it expedient for this treasure to be disclosed! Why not Egypt have this honor? Or why not Greece study out by her philosophy the power of the great BALANCE, and transmit to mankind this important blessing? Why not Rome, proud mistress of the eastern world, unfold the secret which was to make so many millions a resting

place and a covert from the tempest? The short answer is, the time had not arrived, and with all their intelligence these nations were limited to territory, and though their genius were fertile in innumerable arts, yet they never touched upon the great and important thought of leading their children into an almost boundless region, where nature, with her luxuriant mantle had thrown around the blessings of the earth in the fullest abundance!

Many items present themselves to the mind which are pleasing as one reviews the history of the discovery of this country by the Europeans, and its subsequent settlement by them, at least, such parts of it as are not characterized by acts of cruelty and unparalleled barbarity. In perusing the history of the first introduction of the Spaniards into South America and the Mexicoes, the heart of the philanthropist must sink at those scenes of inhumanity to which they had recourse to deprive the aborigines of their country and precious metals. It may be said that they obtained it by right of conquest. This may be a sufficient excuse for some, yet when compared with the true principles of justice, will be found wanting. It may be said that the natives were ignorant, and the introduction of arts, sciences and religion, would better their condition in time, and particularly religion in eternity; but if this is the case, (and is, no doubt), it might be asked, and with propriety, too, what confidence could a rational mind place in a people who should rob them of everything they possessed—treasures, lands, and homes, and drive them into mountains, and then turn round and offer them religion, and hold it forth as the only means of salvation!

As the eye of the student rapidly glances over the history of the world, he may ask at first, why so long a period elapsed from the first discovery of San Salvador, by Columbus, in the year 1492, to the first permanent English settlement at James-

town, in the year 1607—a period of one hundred and fifteen years.

It may be urged, philosophically, that the complicated condition of the affairs of Europe, was the main preventive, as the more part of its sovereigns were employed in either gaining possession of their thrones, or defending them from usurpation when once obtained, and that in consequence of these acts, there were none to engage in enterprises of this kind except individuals, and they, for a want of a means or desire for self-aggrandizement, by which they destroyed that confidence so necessary for others to repose in them, were insufficient to accomplish an undertaking of such great importance. But one fact was, the country invited agriculturists, who must depend wholly upon their own industry with the blessing of heaven for their support, while the south was overspread with ambitious Spaniards, who made no scruple as to the justice of carrying death and desolation with them, for the purpose of robbing the innocent and unsuspecting natives of their gold, and of bringing them into slavery!

Leaving the history of the south, by glancing over that of the north, we shall find the newly-settled inhabitants involved in many difficulties, and at times unable to extricate themselves without the aid of a superior power:

From the natives they received frequent assaults, and from the “mother country” after a few years, the cruel oppression of a tyrant instead of that kind protection and fostering care so much needed, and so anxiously looked for and expected. From the latter, excuses would prove effectual to satisfy the mind that the colonies were nourished in a parental manner. But from the former, had they the advantages of other people, and were heard when urging their excuses, by contrasting their first conduct with that of their new neighbors, right, between man and man, would unquestionably outweigh many

charges now preferred against them, and excuse them in many acts where they have been charged with being the first aggressors, although they have been called, savages and heathen.

It may be said, that the established customs of the whites, had constituted as a part of their religion the principle of taking of each other by force what they could not by purchase or flattery, and consequently, as the aborigines were a wild, uncultivated race of men, wandering over a vast uncultivated region, obtaining their support from the wild beasts of the wilderness, that the whites had a right to demand a certain portion of his country for themselves, and if they could not obtain it by gift nor bribery, they could by force, as their means and experience of warfare were superior to that of the natives: not thinking that the Judge of all regarded the poor equally with the rich, and the destitute "Red man," though humble, worthy his privileges!

But whatever their custom may have established as a rule of right, if practiced, except that point can be founded upon the immediate revelation of heaven, or agree with the principles emanating from that source, they must fall, and in a coming day, be pronounced unrighteous before, and by the great and mighty One.

It might be urged on the part of the natives, that custom and tradition, which, with them constituted their religion, had established as a just principle the cruel practice of avenging themselves on a conquered enemy, although defenseless, and of treating their wives and little ones in the same manner, and as they had been provoked by the whites, their new neighbors, according to the received custom of their warfare, they had a just right to lurk for the blood of their enemy, and also carry his wives and little ones into captivity, to sacrifice them in tortures the same as their unfeeling fathers before them, after conquering a neighboring tribe!

But this does not prove that a course of this kind was just, however sacredly it might have been handed down by tradition, nor however strictly it had been observed for generations, any more than the practice of the other to take by force what they could not obtain by treachery. These two items, are, unquestionably, decided in the mind of our common Creator, and in a coming day will be proclaimed when the secrets of all are revealed, and each rewarded according to his works.

Without discussing particularly the justice or injustice of the conduct of our fathers in obtaining this country in the manner they did, we shall pass more directly to the subject immediately before us—the fifty-eighth anniversary of American independence. Still, there can be no doubt but our fathers had as just a right to drive the wild man from his hunting and fishing ground without giving him an adequate compensation for the privilege of forming a government upon the same, as the monarchs of Europe had to claim jurisdiction over them because some of their subjects happened to sail along its coasts. And the fact that the Supreme Being ordered in his providence, all things in their proper time for the discovery of this continent to the Europeans, does not prove that they had a right to *cheat* its lawful owners, and by any unjust principle obtain their lands. An act which may be censured or pronounced unjust in one instance, will, under the same circumstances, be equally as unjust; let it be committed by whom it may. And though the descendants of Jacob upon this continent (which no man can disprove that they are), are yet in darkness, the day is not far distant when light shall be reflected upon them, and that deep malicious feeling, now reigning in many of their bosoms in consequence of injuries received, will be lost in the perfect knowledge of the gospel of the Lord Jesus, and they be prepared to receive and enjoy the promises so frequently (though long since) made to their fathers by the mouths of the holy prophets.

If our fathers acted unjustly in any respect in taking possession of this country, no man in his sober moments when made acquainted with the conduct of the "mother country," will for an instance doubt the justice of the act in dissolving their former allegiance. Though frequently annoyed by the acts of the British Parliament, and the false insinuations of *persons in power*, no thought of revolt was meditated till long after their sovereign's troops had commenced an unwarrantable attack upon the unoffending citizens. From the battle of Lexington, on the 19th of April, 1775, more than a year elapsed before the united colonies declared themselves free. And when carefully examined, it will be seen, was the last and only resort, except lying submissively down to be walked over by their oppressors!

Notwithstanding their affection for the country which contained the ashes of their fathers, the convention of 1776 resolved at all peril, to try the test, and on the *Fourth of July*, according to previous arrangement, the committee appointed for that purpose, reported a bill which was carefully examined, and engrossed. Thus, being driven to the last expedient, their act on this day has claimed a name which will cause it to be observed with care by rising generations, should this Government exist, and like the "passover," will be hailed as the anniversary of freedom and blessings, when all who bore a share in those toils which purchased the same, have gone down to the silent shades of death!

Millions will celebrate this day, and if one to ten of their number know or realize for what, or why, it will be something uncommon. The great mass "turn out"—every heart is filled with joy for some cause—every youth has looked for the anxious day to arrive, and inquired if it were near—the gay and fashionable have promised to themselves enjoyments unknown to other days, all anxious to act their part in celebrating the

same. Work is suspended, the laborer ceases from his toil, and the slave forgets for one day that his soul has been bought with money like the beast, while a general time of festivity and joy occupies the mind and engrosses the attention of all.

But how few there are who realize the eventful moment which gave birth to this enjoyment! How few contrast the circumstances surrounding us with those surrounding our fathers who had courage and confidence sufficient to put their trust in the arm of God, and offer their lives a sacrifice to secure the blessings of peace and prosperity uncontrolled to their children! Those were days which tried men's souls, and an hour when every feeling of patriotism had to be brought into requisition; and each man who embarked in this great enterprise must "*count the cost!*" for if he did not succeed the debt must be paid at the end of the *halter*. But these are different days—surrounded with the blessings of heaven; what more can be asked that we have not already received? and what can disturb our peace, except unwise and factious men, who never inherited a virtue cherished in the bosom of our fathers, rise up and seek the destruction of others without cause?

Though none of the signers of the Declaration of Independence are now remaining, yet a few who fought in its defense are still alive, to see the reward of their sufferings and toils. But the mind cannot be brought to reflect upon these characters without asking, what has been done for these men, and what have they received from their children? comparatively nothing. It may be said that the more part receive pensions from the Government, and this is sufficient. What is a few dollars in comparison to life and liberty? It ought to be remembered, that these men not only spent their best days, but while doing it, offered their lives in the cause. Their numbers are now small, and in a few years the remainder will leave us, and all that can be done must be done soon.

While this day is spent in revelling by thousands, there is no doubt but many realize the importance of it, and reflect upon the consequences had our fathers failed in maintaining their declaration. Though all are bound to acknowledge the doings of the Creator in the discovery of this country, and the subsequent blessings in establishing a free government upon the same, yet it is not to be expected that those who profess a belief in the religion instituted on high; will be wanting in gratitude, or blind in ascribing suitable thanks to heaven for these peculiar mercies. Here they may rejoice with the assurance, that while the law is faithfully administered, their persons and effects are secure from all religious intolerance and ecclesiastic oppression; that here they can worship as it best suits their minds or consciences, without the least fear from such as may feel disturbed on the account of it! Certainly, then, the Saint is prepared to acknowledge this fact, and he, of all men, is the most willing to ascribe the hand of his Master in it. For the privilege of living undisturbed, and enjoying that communion ever held between heaven and the church of Christ, is a thought so pleasing, that while thousands pass unconcernedly along, the saint cannot but view it as an uncommon providence, and a mercy given to but few since the world began.

Who cannot see it? and who so destitute of the spirit of life as not to acknowledge it? How many might have groaned, and that in vain, had it not been for this: and how many millions may now come to a knowledge of the gospel who might otherwise have remained in darkness! Here the Nazarene, the Jew, the Mohammedan, and Hindu, may each worship according to his respective system, and yet hold an equal influence in all matters of this great government, and each respectively transmit to his children the same privileges.

Amid these reflections the question may be asked, how long

is this Government destined to stand? It is easy to discover the improprieties of other nations who have risen, flourished, and sunk again into barbarism, and perished; but had they been capable of discerning their own approaching ruin, and marked the causes of the same, it is to be expected that they would have shunned the evil. Rome is justly said to boast of the longest Republican form of government of any other, and yet it is to be observed, that the whole, or a great part of the time, its citizens condescended to acts of profligacy and idolatry. One eighth of that time has transpired since this Government declared itself free, and it may be asked, cannot this, with all the experience drawn from former government, exist a still longer time? Every lover of free governments is ready to inquire, Will ambitious men rise up and lead to destruction the inhabitants of this favored country, involve them in ruin? Will not a respect for the name and honor of our fathers, as well as our own personal happiness, be a stimulus to awaken every feeling bosom to assert a cause so just, so holy, and so important to the welfare of men? And will there not be found a sufficient number who will fearlessly stand forth in defense of this righteous cause? Will men look calmly on and see their liberties proscribed, their dearest and most sacred rights trampled upon, and their children destined to wear out a life in wretched slavery, and spend their years in bending to their fellow creatures who are no better than themselves? May heaven forbid it!

In offering these reflections we have only spoken the convictions of our own mind, without any desire to turn the affections of others from a just regard for their own laws. They boast of their respective governments, and flatter themselves that theirs is the most liberal, most refined, and the best, and while they can live in peace, and particularly the Saints, they are bound to be content, and in all cases be obedient to their laws, at least, so long as their privileges of worshiping God are

not infringed; but whenever this time arrives in the administration of any government, when all are not privileged by law to worship as they please, how they please and when they please, every Saint is justified in revolting against such oppressive systems, and resting assured that heaven approves the course.

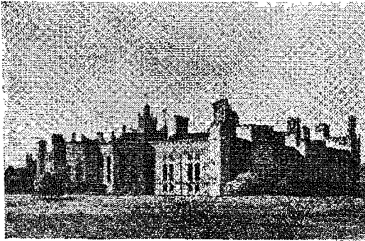
Believing as we verily do, that our privileges are superior to any others, we are bound to offer up our feeble petitions for the long continuance of this government and the increasing prosperity of its citizens. We cannot but wish that it may long continue, a sample for others and a resting place for all, and when destructions and desolations come upon all nations, and indignation is poured upon all who are unprepared, as assuredly will be the case, we sincerely pray that God may here have a people, yes, many thousands, redeemed from the corruptions of the world, taught in the mysteries of his kingdom, and prepared to rise and meet him when he comes to reign on earth with his elect! Then earthly kingdoms, governed by the wicked will be no more! and the scepters of men no longer swayed, Crowns will crumble, thrones dissolve, systems vanish, empires sink in ruin, and all pomp and parade of earthly courts will be no longer heard! but universal peace will be established, righteousness will abound, holiness surround the Saints, and the knowledge of God will fill the earth as the waters cover the sea!

EDITOR'S NOTE

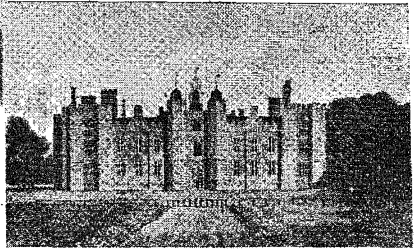
The above sentiments expressed and published in those dark days that tried men's souls are remarkable not only for the lofty sentiment expressed, but the loyalty disclosed proves emphatically that the charges of treason and disloyalty even at that time urged against the Saints had no foundation in fact,

when we consider that Oliver Cowdery was from the special class of favored lords in England, it is all the more remarkable that he was so loyal to the rights of the colonists.

His expressions of tolerance for all forms of religion and the expression of his conviction that all should have equal



Northeast View



West View

COWDERY CASTLE.

privilege of worship in this favored land throws discredit upon the charge that the Saints were intolerant, and purposed to destroy all churches not in harmony with their own peculiar ideas of worship.

The accompanying illustration of the Cowdery Castle, which they occupied gives an idea of the class to which the Cowdery family belonged in England.

CURRENT EVENTS

PREPARED BY E. REBECCA WELD

July 14, 1915. Elder Floyd C. Keck of the Seventy died at Nevada, Missouri.

August 14, 1915. Elder William H. Kelley for many years president of the Quorum of Twelve Apostles died at Lamoni, Iowa.

August 17, 1915. Elder Cornelius G. McIntosh of the High Priests Quorum died at Crescent City, Iowa.

October 2, 1915. Elder Thomas W. Chatburn of the High Priests Quorum died at Independence, Missouri.

October 20, 1915. Mrs. Ada Rachel Clarke Smith, widow of President Joseph Smith, died at Independence, Missouri.

October 25, 1915. The State Department at Washington is advised of the appointment of Doctor Vi Kyuin Wellington Koo as Chinese Minister to the United States succeeding Minister Kat Fu Shah.

October 28, 1915. Fire destroys a parochial school at Peabody, Massachusetts, and causes death of twenty-one girls; the building was without fire escapes.

November 2, 1915. Elections are held in eight States. The following governors are chosen: Kentucky, Augustus O. Stanley (Dem.) Maryland, Emerson C. Harrington (Dem.) Massachusetts, Samuel W. McCall (Rep.) Mississippi, Theodore G. Bilbo (Dem.).

November 2, 1915. Woman suffrage amendments are rejected in three States, Massachusetts, New York and Pennsylvania.

November 3, 1915. Dispatches from China indicate that most of the provinces have voted unanimously in favor of restoring the monarchical form of government, with President Yuan Shih Kai as Emperor.

November 4, 1915. Sir Robert Laidlaw, of London, president of the World's Sunday School Association, dies, 59.

November 5, 1915. Secretary Garrison makes public the details of his plan for increasing the army, approved by President; he would raise the standing army from 108,000 to 141,000 and create a new citizen army of 400,000 partly trained.

November 8, 1915. Brigadier General Walter Howe, United States Army, retired, dies 69.

November 10, 1915. The Japanese Emperor Yoshihito, is formally crowned at Kioto, with simple but impressive ceremonies.

November 14, 1915. Booker Taliaferro Washington, born a slave, founder of Tuskegee Institute, and recognized leader of the Negro race, dies at his home in Tuskegee, Alabama.

November 16, 1915. Julius Cæsar Burrows, for more than twenty-five years Congressman and United States Senator from Michigan, dies, 78.

November 24, 1915. Henry Ford, Detroit automobile manufacturer, charts the Scandinavian-American liner *Oscar II*, and begins the organization of an attempt to stop the fighting in Europe. Invitations to sail are sent to noted pacifists and many others, including the governors of all the States.

November 30, 1915. Thirty men are killed in a black powder explosion at a DuPont plant just outside of Wilmington, Delaware. It is described as the worst disaster suffered by the DuPont Company in the one hundred years of its existence.

December 1, 1915. It is learned in Washington that passports for members of the Ford peace ship party will be issued for entrance into neutral countries only and only to American citizens.

December 1, 1915. Three members of the Austrian cabinet resign: the ministers of the interior, finance and commerce.

December 2, 1915. A verdict of guilty is rendered against Doctor Karl Buentz and three other Hamburg-American officials

in the United States District Court, on the charge of conspiring to defraud the United States by falsely obtaining clearance papers for German warship supply ships. Are sentenced to one and one half years.

December 3, 1915. The immediate recall of Captain Boy-Ed and Captain von Papen, the naval and military attaches of the German Embassy, is demanded by our Government on the ground of "improper activities in military and naval matters."

December 4, 1915. The *Oscar II*, chartered by Henry Ford, sails for Europe with eighty-three peace workers aboard.

December 6, 1915. The Spanish Cabinet resigns through a dispute on the priority of economic measures over military.

December 6, 1915. The sixty-fourth Congress of the United States convenes. Estimates for the Wilson defense program, placed before it, reach \$152,354,259 for the Army and \$211,518,074 for the Navy.

December 7, 1915. The President reads his annual address before Congress, advocating "full partnership between the nations of the western hemisphere," preparedness for "permanent security," the punishment of conspiring "hyphenates" or aliens within our borders, a Government-owned merchant marine, revenue measures, legislation benefiting the Philippines and Porto Rico, inquiry into the railroad laws, and laws giving federal aid to industrial and vocational education.

December 7, 1915. The Democratic National Committee decides that the Democratic convention shall meet in Saint Louis on June 14; a resolution is adopted declaring that President Wilson's record demands his renomination.

December 8, 1915. Our Government demands from Austria in a sharp note a disavowal of the *Ancona* sinking, reparations, assurance the affair will not be repeated, and punishment of those responsible.

December 11, 1915. The Interstate Commerce Commission

allows increases in passenger rates upon railroads in eleven Western States.

December 14, 1915. The Republican National Committee decides that the National Convention shall meet in Chicago on June 7.

December 18, 1915. President Woodrow Wilson and Mrs. Norman Galt are married at Mrs. Galt's home in Washington; few guests are present.

December 19, 1915. The Panama Canal is reopened for vessels of light draft.

December 20, 1915. Robert R. Moton, Principal of Hampton Institute, is chosen Principal of Tuskegee Institute.

December 30, 1915. Winfield Scott Hammond, Governor of Minnesota, dies, 82.

December 31, 1915. Laws prohibiting the sale of liquor become effective in seven States; Washington, Oregon, Idaho, Colorado, Arkansas, Iowa and South Carolina.

January 2, 1916. Joseph Rucker Lamar, Associate Justice of the Supreme Court of the United States, dies, 58.

January 3, 1916. General Grenville M. Dodge, a famous corps commander in the Civil War, and constructor of the Union Pacific Railroad, dies, 84.

January 4, 1916. Both branches of the Congress reassemble after the holiday recess.

January 6, 1916. Three persons are killed and nineteen wounded and sixty city blocks are destroyed by fire in East Youngstown, Ohio; as the result of strike riots.

January 8, 1916. In the Senate, the Committee on Suffrage favorably reports an amendment to the Constitution providing equal suffrage.

January 10, 1916. A double explosion blows up Plant 1 of the DuPont Powder Company, at Carney's Point, New Jersey; killing six and wounding many.

January 13, 1916. General Victoriano Huerta, recently Provisional President and Dictator in Mexico, dies, 61.

January 15, 1916. An explosion of doubtful origin wrecks the submarine E-2, lying in dry-dock in the Brooklyn Navy Yards, killing and wounding several workmen.

January 21, 1916. Northern Illinois is swept by a deluge of rain that inundates part of Chicago and much of the land within a radius of fifty miles.

January 28, 1916. Over twenty-five people are drowned and a wide stretch of territory is devastated in the Otay Valley, southern California, where a dam of the San Diego water system bursts, owing to the strain of flood waters.

January 28, 1916. President Wilson announces the appointment of Louis D. Brandeis, of Boston, to be an Associate Justice of the United States Supreme Court, in the place of the late Joseph Ruckner Lamar, of Georgia.

January 28, 1916. The President leaves Washington for a speaking tour in the Middle West.

January 31, 1916. In Arkansas, Kentucky, Arizona, Indiana, Ohio, and elsewhere in the West hundreds of families are made homeless by flooded areas or fear of approaching floods.

February 2, 1916. The Senate, by the ballot of the Vice President cast in a tie vote of 41 to 41, adopts the Clarke amendment to the Philippine Civic Government Bill, giving independence to the Philippines after two years and not later than four years.

February 3, 1916. Parliament Building at Ottawa, Canada, was wrecked by fire; six persons including two women, lost their lives.

CONFERENCES

May 22, 1915. The Eastern Wales conference convened at Gloucester.

June 5, 1915. The Kentucky and Tennessee conference convened with the High Hill Branch.

June 12, 1915. Southern Michigan and Northern Indiana conference convened with the Clear Lake Branch.

August 21, 1915. Northern California district conference convened at Irvington, California, with John W. Rushton, Albert Carmichael, and Charles W. Hawkins presiding.

August 28, 1915. Eastern Oklahoma conference met at Grannis, Arkansas; in charge of Elder James C. Chrestensen, district president.

August 28, 1915. Central Oklahoma conference met near Terlton, with Hubert Case presiding.

September 6, 1915. The Northwestern Kansas district conference convened at Lebanon, with James D. Shower in charge.

September 11, 1915. The Independence Stake conference convened at Independence, Missouri, with stake presidency and Frank M. Sheehy in charge.

September 11, 1915. The Western Michigan conference convened at Marion, Michigan; J. Frank Curtis chosen to preside, assisted by district presidency.

September 12, 1915. The Bristol semiannual conference was held at Wolseley Hall, Redding Road, Eastville, Bristol.

September 18, 1915. The Ohio conference convened at Wellston, Ohio.

September 18, 1915. The Florida district conference met at Alafra church with Elders David M. Rudd, William M. Hawkins, presidency chosen to preside.

September 25, 1915. The Pottawattamie district conference convened at Underwood, Iowa.

September 25, 1915. The Pittsburgh conference met at Wheeling, West Virginia.

October 2, 1915. Little Sioux conference met at Magnolia, Iowa.

October 2, 1915. Eastern Maine conference met at Corea.

October 2, 1915. Kewanee district conference met at Joy, Illinois, with district presidency, Elders Oral E. Sade, Charles L. Holmes and President Elbert A. Smith presiding.

October 2, 1915. Western Montana conference met at Deer Lodge, Montana.

October 9, 1915. The London conference met at London, Ontario, Canada.

October 9, 1915. The Far West conference met with the German Stewartsville Branch.

October 9, 1915. The Des Moines conference met at Nevada, Iowa.

October 9, 1915. The Nodaway conference met at Union Church, Bedison Branch, Missouri.

October 9, 1915. The Central Michigan District conference convened at Glover, Michigan.

October 16, 1915. The semiannual conference of the Southern Indiana District met at Louisville, Kentucky, with Charles H. Fish, J. E. Warne, and J. W. Metcalf, presiding.

October 16, 1915. The Fremont conference met at Henderson, Iowa.

October 16, 1915. Southern Missouri District annual conference was held with the Mill Spring Branch at Union Church, two miles southeast of that place with district president Henry Sparling presiding, assisted by George A. Davis.

October 16, 1915. Southern Michigan and Northern Indiana conference met at Galien, Michigan.

October 16, 1915. New York district conference met at Niagara Falls, with Gomer T. Griffiths and district presidency presiding.

October 23, 1915. The semiannual conference of the Eastern Michigan district convened at Sandusky, Michigan, with James

F. Curtis president of the mission and the district presidency, William Grice and William Davis, presiding.

October 23, 1915. The Mobile conference met at Vancleave, Mississippi.

October 30, 1915. The Northern Michigan conference convened at Boyne City, Michigan with district officers in charge.

October 30, 1915. Kentucky and Tennessee conference met at Bethel church near Cottage Grove, Tennessee.

November 6, 1915. The Spring River conference met at Pittsburg, Kansas.

November 6, 1915. The Minnesota conference convened at Minneapolis, Minnesota.

November 15, 1915. The forty-first conference of the Lamon Stake convened at Hiteman, Iowa.

November 19, 1915. The Eastern Montana conference convened with the Andes Branch south of Culbertson.

November 20, 1915. The Northeastern Missouri District held their conference at Bevier, Missouri, with Francis M. Sheehy, Daniel E. Tucker and William B. Richards, presiding.

November 20, 1915. The Western Maine conference met at Mountainville Branch.

December 11, 1915. The Spokane conference met at Saints' chapel, Spokane, Washington.

January 1, 1916. The North Dakota conference met at Fargo, North Dakota.

January 15, 1916. The Southern Nebraska conference met at Fairfield, Nebraska.

January 22, 1916. The Northeastern Illinois conference convened at Chicago, with district presidency in charge.

January 29, 1916. The Saskatoon conference met in I. O. O. F. Hall, Summerfield Block, Nutana.

January 30, 1916. The Pottawattamie conference met at Council Bluffs, Iowa.

February 5, 1916. The Southern Wisconsin conference met at East Delavan, Saints' church.

REUNIONS

July 2, 1915. The North Dakota reunion convened near Logan, North Dakota.

July 3, 1915. The annual reunion of the Kentucky and Tennessee district convened at Foundry Hill, near Peryear, Tennessee.

July 17, 1915. The fourth annual reunion of the Toronto Branch convened at Lowbanks.

July 24, 1915. The Massachusetts reunion met at Onset, Massachusetts.

July 26, 1915. The Central Texas reunion convened near Hearne, Texas.

August 6, 1915. The Central Oklahoma reunion convened at Piedmont with William Aylor, Hyrum O. Smith, Claude R. Kuykendall, and Hubert Case, missionary force present.

August 13, 1915. The Little Sioux District met in reunion at Pisgah, Iowa.

August 13, 1915. The Southern Kansas reunion convened at Wichita, Kansas, with J. Arthur Davis in charge.

August 13, 1915. The Northern California district reunion convened at Irvington, California.

August 13, 1915. The joint reunion of Des Moines and Gallands Grove district convened at Nevada, Iowa.

August 14, 1915. The joint reunion of the western division of Mission Number 3 convened at Kirtland, Ohio.

August 14, 1915. The Alabama district reunion convened at Pleasant Hill church near McKenzie, Alabama.

August 20, 1915. The Southern California reunion met at Convention Park, Hermosa Beach.

August 20, 1915. Central Oklahoma reunion convened at

Cleveland, Oklahoma, with Claude R. Kuykendall and Hubert Case in charge.

August 20, 1915. The third annual reunion of the Idaho District convened with the Hagerman Branch, in the gospel tent.

August 20, 1915. The Southwestern Iowa reunion convened at Thurman, Iowa.

August 27, 1915. The Lamoni Stake reunion convened at Lamoni, Iowa.

September 3, 1915. The Northwestern Kansas District met in reunion at Lebanon, Kansas with Elder James D. Shower in charge.

September 18, 1915. The Alabama and Florida reunion convened at Dicksonville, Alabama. Elders Frederick A. Smith, Francis M. Slover and district presidents in charge.

July 13, 1915. The Northern California district reunion convened at Irvington, California.

July 24, 1915. The Massachusetts reunion met at Onset, Massachusetts.

July 26, 1915. The Central Texas reunion was held near Hearne, Texas.

August 6, 1915. The Central Oklahoma district held a reunion at Piedmont with William Aylor, Hyrum O. Smith, Claude R. Kuykendall and Hubert Case missionary force present.

August 13, 1915. The Little Sioux District met in reunion at Pisgah, Iowa.

August 13, 1915. The Southern Kansas reunion convened at Wichita, Kansas, with J. Arthur Davis in charge.

August 14, 1915. The Alabama district reunion convened at Pleasant Hill church near McKenzie, Alabama.

August 20, 1915. The Southern California reunion met at Los Angeles, California.

August 20, 1915. Central Oklahoma reunion convened at

Cleveland, Oklahoma, with Claude R. Kuykendall and Hubert Case in charge.

September 3, 1915. Northwestern Kansas District met in reunion at Lebanon, Kansas, with Elder James D. Shower in charge.

September 18, 1915. The Florida district reunion convened with Elders Frederick A. Smith, Frank M. Slover and district president chosen to preside.

September 18, 1915. The Alabama reunion convened at Dicksonville, Alabama.

September 18, 1915. The Alabama and Florida reunion convened at Dicksonville, Alabama. Elders Frederick A. Smith, Francis M. Slover, and district presidents presiding.

IF WE KNEW

If we knew the cares and crosses
 Crowded round our neighbor's way,
 If we knew the little losses
 Sorely grievous day by day,
 Would we then so often chide him
 For the lack of thrift and gain—
 Leaving on his heart a shadow,
 Leaving on our hearts a stain?

If we knew that clouds above us
 Held our gentle blessings there,
 Would we turn away all trembling
 In our blind and weak despair?
 Should we shrink from little shadows,
 Lying on the dewy grass,
 While 'tis only birds of Eden,
 Just in mercy flying past?

Let us reach within our bosoms
 For the key to other lives,
 And with love to erring nature,
 Cherish good that still survives:
 So that when our disrobed spirits
 Soar to realms of light again,
 We may say, "Dear Father, judge us
 As we judge our fellow men."

Volume Nine

Number Three

JOURNAL OF HISTORY

JULY, 1916

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

HEMAN C. SMITH, EDITOR

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L. L. WIGHT AND GRANDDAUGHTER.

[We think the following narrative will be interesting to many of our readers. It presents a phase of our national history during the War of the Rebellion but little known in our church literature, being written from the standpoint of those who cast their destinies with the Southern Confederacy.—
EDITOR.]

AUTOBIOGRAPHY OF LEVI LAMONI WIGHT

I have several times been solicited to write of the principal events of my life.

I commence with my earliest recollection. I was the fifth child of Lyman Wight, and Harriet Benton Wight, who were born and raised in New York State. The birth of my father dates A. D. 1796, May 9; my mother in A. D. 1800. There were six children born to them, Orange L., Anna C., Rosina M., Lyman L., Levi Lamoni, and Loami L. Two brothers and one sister at this writing have passed over the river, as also my father and mother.

Before my birth the family had emigrated to Missouri. I was born March 1, 1836, in Clay County, Missouri. Prior to my birth my father had considerable political and religious trouble, being in the early settlement of the State of Missouri when slavery was the main issue. While I was but a child they were expelled from the State by order of Governor Lilburn W. Boggs. I shall not discuss the merit or demerit of this act; will only say that my father was in favor of free soil and had engaged in a very unpopular religion (Latter Day Saints). Whether by reason of this or other misfortunes, as far back as I can recollect I was a member of a very poor family, so far as financial matters go.

As far back as I can center the imperfect memory of a child, we were living on the bank of Skunk River in a small town named Augusta in the State of Iowa. I remember one little childish incident at this place. I was accustomed to sitting on the bank of the river to watch my brother nearly three years older than myself paddle and splash in the water which he called going in swimming; but when we went home he would invariably have his shirt on wrong side out by which mother

would discover that he had been in swimming which was disobedience to her rule and called for punishment. However, the penalty was never very severe as she was a tender mother. He finally learned how to manage his shirt. Whether some larger boy told him or through his own ingeniousness he made the discovery that in taking his shirt off he would invariably turn it wrong side out, and so after coming out of the water he resorted to the plan of putting his shirt on then taking it off and putting it on the second time which would leave it in proper shape, and it was not then discovered that he had been in swimming.

I think it was in 1842 that we moved from Augusta, Iowa, to Nauvoo, Illinois, a city of Latter Day Saints. I remember little of note transpiring.

The following spring my father was chosen as one of a committee to go to the Black River Falls, Wisconsin, to obtain lumber, and erect a mill for the purpose of manufacturing lumber for the church at Nauvoo, Illinois.

Quite a number of men and families enlisted in this enterprise under my father and associate committeemen. We ascended the Mississippi River as far as La Crosse, Wisconsin, where we disembarked from the river steamer. From here we were to ascend the Black River to the falls by flatboats as that river was not navigable for steamers. Those flatboats were something after the order of ferryboats, about ten feet wide and about thirty feet long. These were propelled by push poles, paddles, and sometimes assisted by the convenient brush and limbs of trees that hung over the banks of the river, affording a convenient opportunity of catching hold of and pulling. We were delayed at one place for several days, and while we were playing on one of the boats and no one near except myself and younger brother, he about four years old, and I about seven, I heard a gentle splash in the water at the upper end where he was, and looking up I could not see him.

Evidently he had fallen into the river, but I could not see any sign of him in the water. Presently I heard a thumping under the boat. I knew that whatever it was passing under the boat would soon make its appearance from under the boat at the lower end. Making sure it was he I hastened to the lower end, hanging to the end of the boat with one hand I waded into the water up to my arms and as soon as he made his appearance grasped him with the hand that was at liberty. I held on to the boat with the other hand, and dragged him to the shore and out upon the sand as I supposed drowned. I went to a house near by, found my father, told him Loami was drowned, told him where to find him and he ran down to him. Fortunately I had left him in a position that the water was running out of his nose and mouth and he was struggling for breath. Father carried him to the house, he soon recovered, and we were ready for another adventure.

On these boats we proceeded up the river as far as the falls. The men went earnestly to work in the several departments of manufacturing lumber, some going still farther up the river where they made a logging camp, felled the trees and rolled the logs into the river and floated them down to the mills where others caught them, pulled them out of the water, and still others cut them into lumber. The lumber mill at that time was equipped with the sash saw working up and down, propelled by water power. During the summer and winter of 1843-4 a large amount of lumber was made ready for rafting. In the summer of 1844 the rafting of lumber commenced in earnest. On one of these rafts was fixed a shelter with lumber, or you might say a cabin. In front of it some rock was placed on which to build a fire. This was our home as we floated down the river. Sometimes we would catch fish and kill ducks as we drifted. It was a wild country—no white settlements; we would sometimes see Indians sitting along the banks of the

river and sometimes we would tie up the boat and trade with the Indians for bear and deer meat.

The journey from the lumber region to our destination was about four hundred miles. On arriving at Nauvoo the building committee of the temple and Nauvoo House took charge of the lumber, issuing promissory notes in payment. I have often heard my father and his colaborers say that all they got out of that lumber business was hard times by the bushel. While in the lumber region men, women, and children were on half rations for days at a time, and ate a miserable article of bread with little, and sometimes nothing else. Wild fruit was quite plentiful in its season, but the art of canning at that time was not known, and if we kept any over it was by the drying process. I remember once when we had been several days without bread my little brother (the one of whom I related the story of falling off the boat) found a biscuit in a rat's nest. The little fellow was jubilant over his find and came running to mother with it. She told him he must not eat it and he commenced crying so she let him eat it. I think it was the next day my father brought a good supply from La Crosse, over the frozen river, with sleighs. Himself and two others, I think had been out about a week or ten days longer than they expected on account of stormy weather in which they suffered much.

After these trials we were living again in Nauvoo. It was the summer of 1844, Joseph and Hyrum Smith were killed and the church to which my father so tenaciously clung had changed spiritual advisers, Brigham Young had assumed leadership of the church, my father became dissatisfied not with the church as it had been, but with Brigham Young and his plans, and absented himself from them, drawing off about one hundred and fifty followers. They went back to La Crosse, Wisconsin, and there wintered, working in the lumber for sustenance and making preparations for going to Texas. No

money, no property. I remember hearing him tell his followers that if they could not go without eating three days and then eat a raw dog, to drop out and not try to follow him to Texas. Two I think declined to go. The rest all went with a few recruits by the way. They saw many hardships.

Our journey from Wisconsin to Texas was first by boats of our own manufacture to Davenport, Iowa, where the boats were sold and traded for oxen, cows, and old wagons. Yokes were fitted on the oxen, wagons repaired, everything arranged for the long journey of fifteen hundred miles overland by ox team, driving milch cows.

By the last of May we were off for Texas, boys and old men driving cows, young and middle-aged men driving teams, men, women, and children on foot most of the time. I was nine years old. I don't think it an exaggeration to say that out of the fifteen hundred miles I walked twelve hundred, during the summer and fall.

We left Davenport, Iowa, crossed the States of Iowa, Missouri and Kansas to the Indian Territory, crossed Red River in November, 1845, and stopped for the balance of the winter. On the journey thus far we had experienced considerable hardships, as we had anticipated—hunger, thirst, and fatigue, accompanied with a few snake bites and quite a number of deaths. At one time while camped on Grand River in Iowa some of the men went some distance for breadstuff. Before their return we were without bread for one week. We subsisted that week on fish, clams, gars, and a small ration of milk. I remember during this siege, of seeing two small boys quarreling over a roasted gar's head. One of them thought the other was getting more than his share. That country was not then as it is now. It was wild and unsettled. We traveled forty and sometimes fifty miles without seeing a white settlement.

We remained on Red River until about the first of May,

1846, repaired wagons, recruited teams, and provisions, and started for Austin, Texas, a distance of about three hundred miles. We passed through a wild country. Our route this time was lined with abundance of game—buffalo, antelope, deer, wild turkeys, etc, wild honey and fish, so we fared sumptuously. Arriving at Austin we were kindly received. Texas had been an independent government for a few years, and had but recently been annexed to the United States. As Austin was then a small place we were soon acquainted with everybody in the town. Our people were very industrious, and it was no trouble to get work and good pay. They took the contract and builded the first jail that was ever built in Austin and all the jail that Austin had for quite a number of years.

The country was settling fast and it was soon feared that we would be crowded and that, too, by slave holders. Our people were held in high esteem by everyone with whom they became acquainted, as honest, industrious, intelligent citizens. This was just what the western country needed. Among other things they built a grist mill which was admitted by everyone to be very much needed as the country was only supplied with steel hand mills. They were after the fashion of a common coffee mill, only larger, it being fastened on a tree or the corner of the house, and it was quite a task for a strong man to grind a peck of meal. Flour at that time was not known in the country, and for six years I do not think I saw a dozen messes of biscuits.

We learned that about eighty miles west of Austin a colony of Germans was settling. Not a house or camp between Austin and the German Colony (Fredericksburg). These Germans were Freesoilers, so it was concluded to make our settlement near them. Some young men were selected to look at that country; and their report was favorable.

It was not more than two years from the time we arrived at Austin until we were comfortably settled about six miles

from Fredericksburg with saw and grist mills in operation, and all in good comfortable quarters. In the meantime there were several accessions to our community and institution, all industrious members. Without disturbance, we worshiped according to our own desires, unity, peace, and harmony prevailing.

Among others that joined us at this place was a small party of two or three families led by Bishop George Miller. They came out from Nauvoo, with the exodus of 1846, having become dissatisfied with the management of Brigham Young. Young and his associates were at Winter Quarters on Missouri River. One of the families that composed this little band was composed of a widow by the name of Leyland and her children, one son and three daughters. They were of the same faith and readily and cheerfully united with us. Mrs. Leyland and her husband had been converted to the faith while in England, emigrating to America, and on their arrival in Saint Louis Mr. Leyland was overtaken by death, leaving a son about fifteen years of age and a widow without means to fight the battles of life in a cold and unfriendly world with three small girls to maintain. The second of these three little girls in after years became my life companion, her name Sophia Leyland.

Their trials in crossing the unsettled country en route for Texas were much the same as we experienced and perhaps more severe. Their mother soon after their arrival obeyed the summons of the Master and passed over the river. The children accepted membership in our family, and soon after their brother was overtaken by death also. Thus myself and the one that later became my wife were members of the same household.

In 1852, I think it was, the high water took away our mill, and dam so clean that it would have taken a close observer to have seen that there had ever been anything there. This was on the Pedernales River in Gillespie County. I was now

sixteen years old. It was thought best by the community to seek other fields of labor and adventure, consequently we removed about fifty miles and located in Burnett County, Texas, built another mill on fine water privileges. We now experienced frequent visits by the Indians of the western wilds of Texas. As their visits became more frequent they began to give some trouble which increased to a rapid rate until several times they took all our horses, killed our milch cows, and drove our oxen to such a distance that it took us sometimes several days to recover them. They finally took and retook our horses until we saw them no more. Of our neighbors the men were often killed, women and children carried off to suffer torture worse than death or killed. I could recite many instances of horror about the bloody deeds of those savages.

We were successful in selling the Burnett County mills at a good margin and moved again, this time again into an unorganized country, a corner of Bexar County which afterwards was set apart with a portion of other surrounding counties and organized into a new county and given the name of Bandera, organized in the year 1856. And on the sixth day of September in the same year my wife and I consecrated ourselves to each other for life. Ours was the first marriage license issued in Bandera County.

My father pronounced the ceremony that made us one. Having paid our license which cost one dollar, left us without money, but we owed no man. As we started in the world full of hope, our effects were a shanty built of split cypress board 14 by 14, one room with fireplace but no floor. This was our parlor, bedroom, dining room, and kitchen. The furniture, one home-made bedstead, small table and corner shelves in the room for dishes; dishes, two plates, two tin cups, two knives and forks, one frying pan, one skillet, and one fire shovel. Yes, we had two chairs. This was our household wealth with scant bedding and clothing. How we obtained this wealth I

do not remember. My wife said some of it was borrowed. It does not matter now, so we came by it honestly. Our outdoor property was one cow, a gun and fishing rod (sycamore pole), yes, I suppose an ax as I remember enjoying chopping wood, making fine fires by which we sat and talked of our future prospects. We had nothing to fear but the savages and when I put my gun in a convenient place and lay down where I could put my hand on it in case I heard the least disturbance I felt quite secure. We were living on leased land, owned not one foot of this broad earth.

Time rolled on and there came to our humble home a son which increased our happiness. In the spring of 1858 my father planned another move. Of course, we must all go. Here came quite a test of faith in the technicalities of his religion. I told my wife that I was not going to follow those wild moves any longer. We consulted about the matter for several days and came to the conclusion that we would rebel and arranged to stay where we were and risk the consequences and went to plowing. I thought over the matter seriously. My father and mother were getting old and feeble and we could not tell what might happen them, and finally thought it our duty to follow them once more, so we arranged to go along. On the second day's journey after our start on the projected move my father suddenly died. The emigration moved on north as far as Bell County, forty miles south of Waco. Myself and two brothers concluded to drop the project and remain in Texas. My mother, of course, dropped out with us, the emigration moved on, and we finally drifted back as far as Burnett County.

My mind was now considerably disturbed on the subject of religion. I could see nothing but a complete failure in the technicalities of the religion under the influence of which I had been reared, so I sought to consult other creeds, finding their faith and doctrine and creeds so different from what I

had learned, I came to the conclusion that there must be something wrong with the Bible. I was not satisfied, but continued my researches for light. I got hold of a work entitled Tom Paine's Age of Reason. I read this and reread it. It took a deep hold on my reflections. I did not halt there, but soon my reflections were drifting deeper into the influence of the demon devil and his domain than even Tom Paine. A Baptist minister by the name of Bird arrested me along the line or I cannot tell where I would have landed. As I was telling Mr. Bird what I thought of religion and the Bible he asked me what my former life had been in regard to religion. I told him in as few words as possible. He said, "Young man, you better be careful. You don't know what is the matter with you, but I can tell you. You have placed too great a stress on your early training and when the chain broke you fell too far, and if you don't check yourself you will soon be beyond redemption. I resolved from that moment to get on the halfway ground and live a moral life. This I endeavored to do.

During these few years I was happy with my wife and baby boy. I strove hard to accumulate property, thinking that my little family as well as myself would need some in later years. In this I was partially successful for two or three years inso-much that we were considerably encouraged. By and through our economy and industry we had about forty head of cattle, and in the spring of 1860 we had fifteen calves in the pen. My wife, in the two years that I had kept sheep for a Mr. Greenwood, saved about fifteen or twenty lambs from starvation by giving them cows' milk. When Mr. Greenwood came to look at his sheep he gave some to her so we had a little flock of sheep. With this we had two or three horses and a fine lot of hogs. We had contracted for one hundred acres of land. While we were all joy and hope with a bright prospect for the future the cry of war was heard, secession by our own country and State. Suppression of rebellion was one side, and

Indians on the other, and in the midst disloyal citizens and bushwhackers, governor against lieutenant governor, and lieutenant governor against governor, father against son and son against father, brother against brother, all in the wonderful commotion. We partook largely of the spirit of rebellion. This all broke in upon us in the winter of 1860-61. The spring of '62 I was in the rebel army for the war. I enlisted in or near Fort Mason in a new company of cavalry. We were soon in comfortable quarters, new uniform suits were issued and we were all proud of the Confederate gray. We were at once put in charge of a few hundred prisoners of war.

A short time before enlisting I moved my family to the town of Fredericksburg for protection against the Indians and outlaws; but not long after my wife became uneasy and concerned about our little property being exposed and wasted and moved back to take care of it. In so doing she exposed herself and three little ones to the ravages of the Indians and lawless bands of robbers that the country was being flooded with. She had a few near neighbors but all had to concern themselves with their own troubles and had little time to look after each other's welfare. With all her trials and toils, tired and worn out by day and restless nights, her little ones tucked in bed, she would sit by them listening to the signal sounds of the Indians, who were crowing like roosters, hooting like owls, or chirping like birds. What she would have done had she been attacked will never be known. Others of her neighbors had the sad reality of being butchered and their children carried off or killed. Her escape may be attributed to her faithful reliance in the protecting care of a merciful God, and the warning voice of the Savior, "Watch." She was also careful to be always prepared, keeping an ax and butcher knife always ready. It was believed that the Indians discovered that she was watchful as their tracks were sometimes seen near the house and often in a position to show that they had been looking through little

openings in the house. I said it was never demonstrated what she would have done in case or cases of emergency. I will relate one instance:

A negro man had run away from his master and come to her house while she and her children were alone. She took a rifle from behind the door and marched him to a neighbor woman who tied him while she held him up with a gun.

I could relate several incidents of murder by the Indians like this:

A family of little children was playing a few steps from the house when a party of Indians, eleven in number, came upon them and undertook to carry them off, found they were making their escape and shot the older one, thirteen years old, from behind through the shoulder, the arrow point coming out of her breast, killing her, then made their escape under the fire of three men. One family, man and woman and three children, were killed. Their neighbors heard the racket, ran to their assistance, but the Indians made their escape and it was supposed had carried the only remaining child off, for they could not find it that night, but the next morning the little fellow crawled out from under a wagon seat unharmed. One more I will relate. While my wife was alone, only her little ones with her, a negro man was killed by the Indians near her house. She heard the guns fire and heard the negro call for help. The next morning there was found a dead pony, and there were moccasin tracks all around.

Notwithstanding all the efforts and dangers of this kind our little all was wasted and our clothing was fast giving out. No money to buy with, the only recourse was rough material, cotton and wool. Through the means of this with cards, spinning wheel, and loom my wife clothed herself and children, and as army supplies gave out she supplied me with gray suits and blankets.

I will now undertake to relate some of my experiences in

the life of a rebel soldier. After enlisting at Fort Mason and taking charge of prisoners the first excitement that came up was a vague report which was circulated that the prisoners had been furnished arms and they had them hid, designed an outbreak to surprise us, intending to massacre the entire command and flee to Mexico. San Antonio was one hundred miles away, the nearest soldiery for reinforcements that could be obtained. No telephone, no telegraph, they outnumbered us three to one. There remained the necessity for an effort to find out if the report was true or false. We were accordingly ordered out to fall in line, our arms were examined, placed all in trim, and forty rounds of ammunition issued to a man, captain and officers all in place, all privates had their number, 1, 2, 3, 4, etc. We were all fresh drilled and understood the command by fours, right, forward, march, seventy-four rank and file. As we hit the ground with firm tread, our firearms and sabers bright and shining, we must have looked very brave, but looking back in my imagination upon that scene now as we halted in front of the prisoners and right into line, meant to form a line of battle, and at the same time the prisoners were ordered into line in front of us, I imagine if any one of them had been in possession of an old rusty pistol and in trying to secrete it had through mismanagement accidentally fired, the prisoners would have soon been in possession of our arms, and if they could have halted us we would have been the prisoners. I have no doubt but what the prisoners, as they were ordered into line in front of us, thought they were about to become the victims of a massacre. No danger on either side. While in this position a search was made for arms. No arms or ammunition found. We were marched back to our quarters and the prisoners retired to their tents.

After this it was considered advisable to remove our command and the prisoners to San Antonio as a means of safety, and to lessen the expense of freighting which was getting to

be quite an object. San Antonio, Texas, was headquarters for the Trans-Mississippi Department of the Confederate army at the time we wintered in camp on the San Antonio River near San Antonio. No event worthy of reciting occurred that I remember during the winter except an insurrection in the city. Two regiments got into trouble on the military plaza, resulting in the killing of three soldiers and several wounded. We were ordered in town to take part, but got there too late.

No loss had yet occurred to the company except two men killed by accident. The following spring we were ordered to take the prisoners to Louisiana for exchange. Before getting to Baton Rouge there were more prisoners put in our charge, increasing the number to about eight hundred. On the way down some thought our captain would surrender the whole business, guard and all. When we went aboard of the steamboat at Shreveport, Louisiana, only about ten men were selected from the company and detached for the remainder of the journey, the captain in charge. I was in the detachment. Three of us confidentially agreed that if we were surrendered, to run off at all hazards. On our arrival at Alexandria we rested for the night. It was rumored that the enemy were on their way up Red River and we believed that our captain would surrender. On their arrival I called my confidants out and told them that the test would come that night and asked if I could depend on our agreement. They said I need not depend on them, they should take care of themselves and look out for no one. I resolved what to do if the order came to surrender. I would throw down my gun and with a butcher knife secreted on my body make my escape in the dead of the night. I told these two men all right, that I would do the same, and the Yankees could never take me out of reach of my family unless they did it in chains. However, when the sun arose the next morning we were still undisturbed by the enemy. We proceeded down Red River and the Mississippi undisturbed, exchanged prisoners

and returned to Alexandria, disembarked from the boat with orders to return to our command at San Antonio without unnecessary delay, the captain leaving us to take our own route. Only about four of us finally remained with the baggage wagon. My best route was by home, at least I so decided, although it was about one hundred miles off the direct route to San Antonio. Before getting home I discovered that I had contracted malaria enough to last me for several months. I was very sick before I reached home, but recovered partially, but later when I reached my command I was prostrated for some time and it was not supposed by two doctors in attendance that I would recover. I was consequently taken to the military hospital and put in charge of another doctor. It took him several weeks to get me in a condition to stand on my feet. I laid in the hospital about two months.

Near me lay a poor emaciated skeleton, the poorest mortal I think I ever saw. He could not stand on his feet. How long he had been in this condition I do not know. The first time I looked at him I thought he was the most pitiful looking object I ever saw. He was there when I first entered the room. He commenced talking to me as soon as the attendant that carried me in had left the room, but I paid about as little attention to him as a dead man would have done. As well as I can remember now he talked until he went to sleep. How long that was I do not now know, but I remember the next morning bright and early he was at it again. I soon came to the conclusion that he did not have the consumption as I first thought. He had the most durable lungs that I ever heard rattle. I never before or since remember of hearing such profanity as he would get off. He would curse the doctor, the ward master, the attendants, and steward, cook, and everybody else alike. I remember further of Mack that he recovered so that he could get up and walk about the room. Whether he or I left the hospital first I do not remember.

After I had been in the hospital about two months I obtained a sick furlough to go home and recruit. I went home and enjoyed the sweet association of my wife for about twenty-five days and then returned to my command at Goliad, where the command had been moved during my absence. The company and battalion to which I belonged had been with another battalion organized into a regiment, and as most of the companies of the First Texas cavalry had at this time disorganized, we were now entitled to the number First Texas cavalry. Our number and organization held good from this until the war closed.

Nothing during our stay at Goliad occurred to reduce the ranks but smallpox, measles, and desertion, the ravages of which made quite a perceptible reduction. A detachment of us followed about twenty deserters to near the Rio Grande River. We concluded they would come back when they wanted to, left the trail, went back to the command, and reported that they had made their escape into Mexico.

Not long after we were removed to the Bernardo some fifty or seventy-five miles east, where we encamped for a season. As we passed through the town of Goliad we were halted in the public square by our commanding officer, Colonel Buchell, and told to rest for a half hour. The first fifteen minutes half of the men were to hold horses then change, and the other men serve the balance of the time. The colonel, I think, had gone to dine with some of his friends, this being his former home. I was on second relief and as I had been watching a movement of the boys that attracted my curiosity I went to see what was going on. They were going in at one door and out at the other of a grocery. I followed in line and found that a few of them had the clerk cornered. They had his view entirely cut off from any discovery of what was going on behind them where a barrel of whiskey sat and as they passed in line each left with his canteen well filled. I saw more drunk men that evening than

I ever saw before or since at one sight. Many did not reach camp that night.

On arriving at our destination we found a beautiful camp ground, a nice clear running stream skirted with fine shades, the background a beautiful level prairie; I heard some of the boys say the finest privileges for a race track. The colonel became anxious for fear the morals of the regiment were being jeopardized and procured the services of a chaplain. Our colonel was liberal in regard to religion and was not disposed to enforce the military law, but left it to the option of the men whether they would attend services or not. The preacher was of the Methodist persuasion and quite religious. He appointed meeting two or three times a week and about twice on Sunday. He generally had at his services about twelve or from that to twenty and sometimes as high as thirty out of eight hundred men. I have stood, and that on Sunday, where I could count as high as fifteen in his congregation and without changing my position see several hundred spectators witnessing a horse race and more than twenty earnestly engaged in playing cards. All this put a tax on my religious resolution that I had made before I joined the army that I would not follow religious impulses, neither engage in immorality. I must stand alone. All the rest could be amused with solemnity or pass time in some other way, while I looked on in idleness. The Devil said, "You better take a game of cards; it will do you no harm. You need not bet. That is all right. Over here are a few playing for amusement. No harm. No one betting, just trying their skill."

So occasionally I played for amusement, became quite skillful in card playing, never betting. Once long before I joined the army I bet five dollars on a horse race and won it. The nearest I came to betting while in the army was I loaned all my money to a comrade to put up on a race and he lost it, but fortunately the parties that won gave me back my money.

The Union army was pushing our armies back everywhere and making our dominion smaller. Our forces had been increased until there were no more resources to draw from, and still it seemed that our division had little to do but to look on. Our coasts and rivers were being lined with blockading vessels, and our railways were being destroyed, our commissary supplies cut off. Still we were held in reserve. Why this was so none but the best informed military men could guess, but all at once the news burst upon us that a battle had been fought at Sabine Pass in which our army had been victorious. We were ordered to proceed to the field of blood with all haste. We lost no time and on our arrival found that three gunboats or blockading vessels had undertaken to troop in Sabine Pass where were only thirty men manning the fort. Those thirty men proved equal to the emergency, waiting until the vessels had gotten quite close they opened a successful fire, crippling the boats and wounding four hundred men. They also captured the entire outfit except one vessel, which ran out under truce after surrendering.

We lay there for several days battling night and day with clouds of mosquitoes. As nearly as I remember the mosquitoes gained the victory. Several regiments arrived, but only once did we hear the long roll answered promptly to call and with quick step answered to the stern command of our colonel, double quick. Arriving at the hour of midnight at the expected scene of blood, the moon shining serenely and brightly upon the beach where it was supposed the enemy was landing, disclosed no enemy. We returned to our quarters to fight mosquitoes. Yet no test of our bravery. We were soon returned to our camp on the Bernardo and to Cedar Lake near the gulf coast near the end of Matagorda Bay and peninsula, where we wintered in a dreadfully destitute condition, half clad, no bedding, no shelter of any kind except the cloudy canopy of the starry-decked heaven, a hard, stormy winter. As the gunboats

lay in sight along the coast and occasionally landing troops, we had no time to lament our condition, and in storm and calm, sunshine and rain we were kept busy paroling the beach. In leisure hours the boys were generally busy playing jokes and pranks.

One day while here the Federals landed down the peninsula about eight miles from mainland, bugle sounded to arms, saddle up, mount, forward march, double quick, and down the peninsula we went, the mud flying. The peninsula was from one fourth to three fourths of a mile wide, gulf on one side, Matagorda Bay on the other side. By the time we reached the point where we expected would be a scene of blood the enemy had fled and taken refuge in their gunboats. A few cannon shots from the boats brought us to a halt. We formed line of battle, and waited further development. The guns of the enemy had hushed their thunder. All quiet. Night came on and darkness reigned. We could see the glimmer of the lights of vessels lying out at sea. We had not the least idea that our movements could be seen, neither do I yet believe anything could be seen of our movement from the vessels, but how they learned that we were leaving our position I am unable to tell. However, the colonel walked down the line whispering to the men the orders that no man should speak above a low breath, but as the front moved out to keep close together, and move with as little noise as possible. So we started, but had not fairly set out on our way when the heavy artillery belched forth and shell came flying through the air, searching our ranks, and falling very close to us, but dealing no destruction to our men. One thing, however, we were glad to hear and willing to obey, that was the familiar voice of our colonel, "Double quick march."

The first one-half mile the bullets kept close pace with us. I think now if we had been timed going and returning that on our return we beat ourselves about double. We got into camp,

unsaddled our panting horses and lay down for a morning nap.

The winter was wearing away and spring opening up again with a bright prospect before us to reap glory, renown, and to immortalize the name of the First Texas Cavalry. General Banks of the Federal army was concentrating his forces at New Orleans, Louisiana, for the purpose of invading Texas. This campaign opened up early in the spring and proved the final destruction of the earthly career of many. Long before the campaign which lasted seventy-eight days, was ended many answered their death summons, and answered their heavenly Master to render an account.

General Banks' operation associated with General A. J. Smith at New Orleans, necessitated General E. Kirby Smith commanding the trans-Mississippi department to concentrate the rebel forces for defense. General Banks commenced moving his army up the Mississippi River about the first of March, 1864, with the intention of ascending Red River as far as Shreveport, thence south to Texas. With a determination to check him as soon as possible General E. Kirby Smith concentrated all the available forces of the rebel army at his disposal, accordingly we received orders to proceed without delay to Louisiana. Dispatches met us several times on the way, changing our course as Banks advanced, the last order before we reached headquarters was to report to General Tom Green, commanding cavalry at Sabine Cross Roads. We arrived at Sabine Cross Roads in fine spirits. We had full possession. No General Green was there to report to. All the time we could hear reports of heavy fighting along the Red River. We were confident that if we ever got in front, the fortunes of war would be changed in our favor. Here we were at Sabine Crossroads panting impatiently for further orders. I was near headquarters that evening about four o'clock when six or seven officers rode up to Colonel Buchell's tent, and dismounted. They did not exhibit the appearance of what I was accustomed

to, clean, neat, and cheerful; but to the contrary, weary, worn, dusty, and dirty, sleepy, tired, and sad. They talked a few moments with Colonel Buchell and rode off in the direction from which they came. The bugle sounded at once, saddle up, mount, fall in. In a few words the colonel told us our time was at hand and said, "Boys, you will soon see blood till you are satisfied."

He raised his hand as he often did after speaking to us, as a token that he was through, and we were at liberty to hollow. A universal yell went up that seemed to rend the very heavens. Buchell was a Frenchman, had served fifteen years in the European armies, and was at the time sixty-four years old, a fine appearing man, mustache as white as the snow. He had the confidence of the regiment to a man. He said orders had come to him to reinforce Tom Green at Pleasant Hill and hold the enemy in check if possible until the infantry could be brought into action. It was supposed that the advancing enemy was about sixty thousand strong, and all the available forces of the Trans-Mississippi Department would not reach more than half the number. A general engagement was being planned for the next day, to take place near Mansfield, Louisiana. In obedience to orders we marched down the road for Pleasant Hill and joined General Tom Green. Two brigades were attached for the field operations. Quite a large force of cavalry was already there and had been for several days, contending or disputing the right of the enemy to advance, but still they pressed on. We commenced meeting our men bringing wounded from the field of action and soon met General Green. He and his men looked tattered and torn. He remarked to Buchell that the enemy had gone into camp for the night. Said he, "We will do the same."

It was now growing dark, the pickets were already on duty.

Said Green, "We will go a few miles back and rest till morning, if not disturbed to-night, and give them hell to-morrow."

If we did not get a little of that kind of fire the next day I have forgotten a part of the war. It was a wooded country and not level. We could hear very early the next morning the pickets firing and were in our saddles by daylight and ready for action.

Under command of General Green we engaged the enemy at Pleasant Hill, but soon fell back and again and again during the day we interested the enemy as best we could, but on they came. The distance of about twelve miles was made in this way: about four p. m. we approached a large opening about two miles east of Mansfield. I looked to the right and left and in front, and I could see rebel infantry everywhere. Morton's division on the extreme right, Walker's division on right center, Price's division on left center. Taking our position in the rear to cover retreat if necessary. On came the enemy. They were at once engaged by Walker. No sooner had the firing commenced than Morton moved upon the left and poured a hot fire in sideways, while Price marched in front of their blazing cannon. A hot conflict lasted about one hour and the enemy was defeated with the loss of about ten thousand stand of small arms, several thousand prisoners, several pieces of artillery, three hundred baggage wagons and teams, seventy-five ambulances, a vast number killed and wounded with a disastrous defeat. Our loss in killed and wounded was very heavy. The enemy retreated that night to Carrol's Mill, about six miles, where after dark an engagement seemed threatening. The two armies lay close together, firing occasionally. All lay in line of battle. I was sent with a detail of men to bring up the magazine and ordered to halt it four hundred paces to the rear. As I came up I got on the wrong road, went too far before I discovered my mistake. I could hear firing occasionally and left the road, turning in the direction of the firing. I rode in front of the team (six mules) and told the boys to stay close

to the wagon, at the same time told the driver to follow me and to keep as still as possible.

On we went in the darkness of the night. At last I found a convenient place to halt, told the boys I would go in search of the command and for them to remain and keep very quiet until I returned and not move. I ran into the advance guard in a very few steps. I asked for Colonel Buchell; they pointed, quartering back towards the magazine and said about fifty yards over there. I rode over, found Buchell, told him I had the magazine. He asked me where, I pointed in the direction and told him, over there.

“My God! man,” said he, “the enemy is lying right close over there. Get it away as soon as possible, and take it four hundred paces to the rear.”

By this time I had the full situation. I was right between the contending armies, but I was not there long. I did not measure the distance but I am sure I did not stop short of four hundred paces.

The next morning opened up with rapid firing from both sides. A severe battle was on, lasting I think about two hours, then the enemy gave way and fell back a few miles, taking a stand again at what we termed Peach Tree Hill. We engaged them again. This was the bloodiest fight of the three. We suffered heavy loss, but with almost hand to hand fight after a dreadful struggle we gained another victory. They fell back to Pleasant Hill, though our men seemed to stagger under the influence of fatigue, we pursued them closely and at Pleasant Hill at about four o'clock p. m. the battle was on again. The fight was at close range, sometimes in easy speaking distance, swaying back and forth. Our command was not yet engaged, though the battle had raged I suppose for a half hour. We were in line of battle. The colonel rode close to the enemy to reconnoiter. He found close to us, three lines of Federal infantry that had not been engaged and unless they could be

routed a victory was uncertain. General Green saw the situation and ordered Colonel Buchell to charge them. Our colonel refused to do so, said he could accomplish nothing but a sacrifice of his command for he had seen the situation of the enemy. The order came the third time before our colonel would go, and when he did charge he charged to his death with just half of his regiment killed and wounded. The men now were getting desperate all along the line; in many places it was a hand to hand fight. Our command fell back a short distance, left their horses and went in for victory or death. At the same moment Mosley's Battery rushed to our left and opened fire with grape and cannister. This last effort broke the left wing of the Federal army and turned the victory in our favor. It was now night, the opposing army had fled, we fell back to Carroll Mill while the opposing army retreated thirty-five miles before they made another stand. This was at Grand Ecore under cover of their gunboats. I was on the detail of pickets that night and crossed the battle field to the front. Here lay bleeding and dying hundreds of men of two contending armies. In every direction we could hear their moans, calling father, mother, brother, sister, wife, children. Men of both armies without any hatred towards each other breathing out their last while many more were already cold in death's embrace. We could see their ghastly faces in every direction for miles as we rode.

As they made their stand at Grand Ecore and fortified for five miles around, we had little to do but to harass them until they could move down Red River, they having been reinforced in the meantime in order only to descend the river which they accomplished very slowly. We annoyed them very considerably on down the river, picket fighting more or less every day until we reached Yellow Bayou. This was the last hard fight we had and ended the Red River campaign. This was a hard and closely contested battle. The Federal army cross the

Archipelago and the campaign was at an end. I was again on picket on this field. The dead were never all buried, and the graves of most of them that were buried were so shallow that the rain and wind in a very short time exposed them. On this campaign we were for several days and nights under orders to not unsaddle our horses. On short rations all the time, and sometimes twenty-four hours without a bite of anything. For several days at a time we had nothing but bread and water, and both a very poor quality. Sometimes sleeping in the dust, sometimes in the mud, and sometimes in the saddle. I could rehearse many incidents of this long and tiresome campaign, such as one night when I was on picket and it was very dark. I was feeling my way in the woods and put my hand on a cannon. I believed that it was a rebel gun but was not quite sure. My hair seemed to be pushing my hat off, cold streaks running up my back at the same time. I called out, "Who is here?"

"Reb," was the reply. I asked him for the countersign. "Correct," said I and passed on.

Once the man that was holding my horse while I was dismounted for action was taken prisoner. As he surrendered I took the bridle from his hand and made my escape. Many such incidents crowd my mind, but I will omit them.

We now went into camp. We had no time to wash our clothing. Our extras were now brought to us with an abundant supply of corn meal and sugar. Blackberries were ripe in abundance. These articles from which we drew our rations we felt quite well pleased and satisfied with, and to rest our weary bodies we set about cleaning our clothing.

In a short time it was rumored that a few would get furloughs. This rumor soon developed into fact. The men were counted and an equal number of cards were prepared. Half of them were numbered one, and half number two. Number two was given furlough of sixty days with a promise that num-

ber one would be furloughed on return of number two. I drew number two, and went about making preparations to go home, but it was several days before our furloughs were issued. At last one half of our men departed for their homes.

In my youth, in reading histories of wars I had longed to experience the life and glories of a soldier life, and dreamed of the glory and renown of the victorious armies. I had now seen the realities of it all and wanted no more. My longings were at last satisfied and I was on my way home, dreaming of something more glorious than all that was attached to warfare from the days of Joshua to the days of Grant and Lee. My new hopes and expectations were raised to the highest pitch. They eclipsed all the past hopes of the glories of war, and cast into oblivion's shades all the desires that had in former time swelled my bosom in the hope of seeing the glittering spears, bayonets, the brandishing of saber. The black, stubborn cannon, the shaggy mane of the war horse, with all the attachments that could be mentioned, were now buried deep in the bright hope of soon embracing my dear wife and three little ones. These hopes were soon realized after a wearisome journey of four hundred miles on horseback. Found my wife and babies well, but wife struggling hard for a maintenance. But amid all these troubles we were greatly rejoiced to be once more, even amid difficulties and dangers, permitted to enjoy each other's society for a few days. No startling event on our way home until we arrived at Austin, Texas, they told us that three men had been hung that morning in the city for their disloyalty. William Johnson was my companion on the journey. As we went into a store to procure something to eat the merchant, Jack Haney, asked me where I was from. I told him, and also told him we had participated in the Red River campaign from the beginning to the end. He then asked my name. I told him and he then asked me if I was a son of Colonel Lyman Wight.

"Yes," said I. He then pulled down a suit of clothes and gave them to me. He looked at my shoes and asked if they were my best.

I told him I guessed so; they were all I had.

Said he, "Pull them off." I did so and he gave me a new pair.

When at home and my wife smiling on me and my little ones climbing on me, I thought if I had to die to go to heaven I never wanted to get there. My family had been moved for safety against Indian depredations and was lodged in the same house with my brother and family. Still they were exposed, but not so badly as they had been. They had some neighbor's cows to milk and had saved some meat from our hogs, bread was obtainable, and with all the condition was not quite so bad as it had been.

My stay at home was about twenty-five days. The time of my furlough was out and it was about two weeks' journey to my command. In ten days from the expiration of my furlough I would be reported a deserter and treated as such when found. My friends wanted me to join a home guard which was organized in the neighborhood. The captain insisted that the emergencies demanded it, and said he would get a requisition for me if I would petition. My wife had already told me that she was glad I was in the regular army. She did not believe, neither did I that I would not outlive the war and in the event that I was in the regular service, whatever might be the fate of the South I would get an honorable acquittal. But the home guard had already put themselves in a condition that their only one chance for safety after the war closed, was in the independence of the South which was at that time very uncertain.

I started back to my command in company with D. E. Moore, a member of our company. He had been absent about four months on thirty days furlough. This was not a very unusual thing, however. We arrived and reported to Lieutenant Wood-

ruff in command. I noticed that there were a very few men in camp, and was told that very few had arrived that left when I did. On our way to the command we both were sick. A doctor attended us and gave us a certificate to that effect. On our arrival we gave our certificates to the lieutenant. The next morning he told us to report to Captain Bigham at Alexandria, about seventy miles from that place. He neglected to return to us our doctor's certificates, and later I was glad that he did.

We made our way to Captain Bigham and reported. It was nearly night. The captain told us to go over where we saw a large camp near by and join that camp. We began to take in the situation. We were now under arrest, had not yet heard, and for sometime did not hear, the charges. We had a good camp and very good rations, it being late in the fall and persimmons were ripe. We had our liberty to go where we pleased. (I pleased to be in a persimmon tree the most of the time) so that we attended roll call twice a day. At roll call some one answered, every time a name was called, yet often not more than one half the men were present. Many times I heard the sergeant report to the captain that all were present or had friends to answer for them. The captain said all right and walked away smiling.

This continued for some time. A court martial was going on. We were looking for a decision daily, but had no idea what it would be, but at last it came. General Bagby rode out from Alexandria and ordered a parade. Our camp fell in line, prompt to obey orders, every man was present. I do not know how it happened, for it was a very unusual thing for us all to be together at one time, about two hundred; the captain reported to the general all present. The general then stepped in front and said, "Gentlemen, I suppose you are all under arrest for desertion. I raised my hand and told him I was not. "What then are you here for?"

“Lieutenant Woodruff ordered me to report to Captain Big- ham at this place and I have been retained ever since. I supposed the reason was I was over time on furlough, that I brought a doctor’s certificate. He wanted to see it. I told him I was not now in possession of it, that Lieutenant Woodruff had it in his possession about seventy-five miles from there. I did not tell him the reason but the certificate was not worth the paper it was written on in a military court, as it was obtained long after my furlough had expired, but in this case it answered my purpose.

The general replied: “Lieutenant Woodruff has done you an injustice,” and told me to report to my command. I hastened to my horse and made preparations to get away when the rest received a very severe reprimand, so we all pulled out for our several commands. The court martial was discharged and that camp and court martial was a thing of the past.

Captain Bigham was ordered with two hundred men, of which I was one, to scour the country south as far as the plains of Applache for deserters that were supposed to be in that region. I was appointed forage master. It was then my duty to obtain supplies for men and horses. I was quite successful, but sometimes had to take them much against the will of the owner. I did this and receipted without violating the confederate law. The law provided that every family should have enough left for sustenance.

While on this scout we arrested quite a number, one I remember in woman’s clothing. He wanted to go to the house and change, but the captain sent him to headquarters as he was. Thus the winter of 1864-65 wore away. The most of our division was camped near Marshall, Texas, where we were ordered to join them early in the spring. Many soldiers in our command were without horses. All that were without horses were to get furloughs for sixty days to remount themselves. Most all had horses at home. I and the rest that were

equipped as the law directed were out this time, but we fell to trading. I was successful in exchanging my horse with a young man for his furlough. The distance home was four hundred and fifty miles. I walked the entire distance, except the last twelve miles, in thirteen and one half days.

Again I was the king of that humble shanty where my wife and babies anxiously, day by day, had waited and watched for the last time for my return. In about five days after my arrival the news was confirmed. The war was over. General Robert E. Lee had surrendered to General Grant and stipulations of peace were drawn up, our final destiny was sealed. We were back in the Union. Martial law was established and as soon as the Federal forces reached Austin I took the oath and received my parole. This home guard was now scattered and every man's hand raised against them. I was more glad than ever that I stayed in the regular army. I was now at peace with all men, rebel and Yankee alike. The war was over with me, but my family was destitute and so was I. I could not get employment anywhere. I rented a piece of land and put in some wheat. The prospect for a crop was poor. I did chores for the neighbors and in return they gave me wheat, corn, and bacon. I managed to get quite a plenty to eat, but we were all barefooted. I managed to get leather, I don't know how now, and made shoes. I told my wife the spinning wheel and loom must be abandoned. Her health was already broken. She did not think this could be done, and kept them going, so I got wool, went to Austin, and got it carded, and she continued in the loom. With all our efforts combined we managed to get in very good shape for the winter. I managed to get a couple of good beeves, and as I said, corn, wheat, and bacon. I finally got a day's work occasionally and my wife kept the spinning wheel and loom going.

(To be continued.)

BIOGRAPHY OF ELDER JOSEPH F. BURTON

BY EMMA B. BURTON

(Continued from page 42.)

On the morning after our visit with Mr. Brault, I borrowed of Mr. Nilson \$153.60, Chile for him, and by July 25 gave him \$8.80, French.

To-day July 29, 1904, we received our April mail that had gone to the Paumotus, with conference news, and my appointment to northern California and Nevada, Brother Luff, president of Pacific Slope Mission. I also received a letter from Consul Doty desiring me to dismiss the Anaa conference (this must mean to abandon the Paumotus conference for the Anaa conference was already dismissed—E. B.) as the governor forbade us meeting in conference. We are having considerable correspondence about it. Up to date of July 29 the governor persistently refuses to allow us to meet in conference.

All this grew out of the jealousy of the Catholics in Anaa. The governor himself was a fairly good man, but his wife whom he adores, is a strong Catholic, and those of her denomination work with the governor through her to obtain what they desire. But he soon learned that he was being influenced beyond justice, and not granting the freedom that the Republic of France granted, so he retraced his steps as well as he could without lowering his dignity.

On Friday, September 9, 1904, David Neil a minister of the "Church of God" began meetings in our chapel, not being able to obtain a house elsewhere, continued meetings each evening till the following Wednesday evening of the 14th. I replied to him Thursday and Friday evenings.

December 10, 1904. Much correspondence with the consul about the governor trying to stop our conferences, and the closing up of the Manihi Branch which has taken place from October till November. Yesterday I sent by the consul to President Joseph Smith copies of late correspondence, eight or nine typewritten pages. The branch at Manihi was prohibited from assembling from November 17, and is not freed yet; reasons assigned are that I am Americanizing them, ordaining them Americans and gathering large sums of money from them, etc.

There were large sums of money brought to hand at Anaa, each branch doing its share in paying for the chapel, besides the Saints handed in considerable tithing, and they were buying the Doctrine and Covenants, so it is probable that those not acquainted with the business, outsiders, thought the missionary was collecting the money for himself.

About the middle of the following week the missionary and wife took a long-anticipated trip around the island, or as far as the good road went. Papeete is situated on the north side of the island. They went by wagon around the west end, all the way up the south side, and clear to the eastern end of the island. It was a fine road and a beautiful drive. One of the brethren of Tiona who owned a horse and wagon took them, and Metuaore accompanied them. They went as far as Tiona the first night. Then they were two days from Tiona. Met with the discomfort of a rainstorm the first afternoon and that wet them through, but it cooled the air. The variety of scenery was charming. The island of Tahiti is in the shape of the figure eight and lies east and west, the western bulb very much larger than the eastern. The two bodies of land are connected by a very narrow neck. At the first going on it, it is only wide enough for a road like a causeway, then one drives into a deep shaded road, the great growth of fruit and flower trees on either side of the road shuts out the sun. Up to that distance the broad ocean has stretched away to the right, but from the time one enters that thickly-shaded road, he sees no more ocean till at the end of the island. The road veers to the northern side of the small island and is partly inland, where almost all kinds of Tahitian fruit grows in abundance. The little town is called Tautira; a small branch of Saints are there.

They were kindly received and enthusiastically entertained by one of the brethren who owned a good house with two rooms and two bedrooms. Their stay of five days was a pleasant recreation of both body and mind. Held several meetings and started on the return trip Monday, November 28.

December 23. To-day I received a letter from Pou Haroatea with the order from the Governor Mareas closing our meetings in Ahe and Manihi. He says "Article 1st. All meetings in the District of Manihi not licensed are hereby forbidden.

"2d. All who will not obey this order will be arrested by the chief of

the district, or the policeman, and punished." I sent copies of the original and copies of the translation to Consul Doty.

On Saturday, January 1, 1905, Teahi got a letter from the president freeing the Manihi Branch. On January 12 I received by Frederick M. Smith a copy of a protest sent by President Smith and Bishop Edmund L. Kelley to Allison and Dolliver, senators of Iowa in Washington.

Sunday, February 19, *Mariposa* arrived with mail from home. Brother Joseph sends an answer to Timi a Mataiea of Panau. I translated, made copies, and will deliver to him.

On Saturday, March 11, 1905, I delivered Brother Joseph's letter to Timi and two copies of the translation at Panau.

March 17. Visited the governor, E. Jullian, who informed me we could hold our conference but if there were many came to this April conference, he would certainly stop all conferences, hereafter in Papeete; that we could hold conferences in the Paumotus. That all religions should be free, but that a large exodus of people from the Paumotos Islands to Papeete would not be tolerated, but he wanted me to understand that the conference this year in Papeete was permitted by his "tolerance" (a hateful word), if I would write him a request for permission to hold conference, which I did to-day and it was delivered to him by Osmond Walker.

March 21. Received reply from governor. He could not answer me until I informed him of the nature of the services of the conference, the number of sessions and the number of the people of the Paumotus who will attend.

I wrote him same day, March 27, also more fully concerning our standing here. Master Osmond Walker translated it into French for me. On Friday, April 7, the conference folks from Paumotus, two hundred and twenty-nine, went at five p. m. to see the governor, pay their respects to him, and ask him to free them, so they could meet in conference. He said they should be free to meet in conference when they wished to, annually, but to leave a few people to take care of the property, while they were gone, so he freed them."

The writer well remembers that procession that marched to see the governor, such an exciting time while getting ready! Everyone donned his best apparel, and each took an offering of some kind. Some money was given him by the leading men, but the sisters took pretty shell wreaths and flower wreaths, beautiful shells, and various other curiosities. Then forming in proper marching order on the grounds, marched out on the streets and up to the governor's house. I seem to see them even now! What pomp and dignity Brother Jansson displayed as he marched by the side of them in the position of a general

with his army, wearing the tall silk hat that Brother T. W. Smith gave him (the only one that was ever seen in the islands). It had never been marred and was only worn upon very rare occasions.

Nothing more is left on record in regard to that mission until May 6, the day of sailing for San Francisco. Elder Burton worked untiringly to leave the mission in good shape, not only that they should have the Book of Covenants for their benefit and a year's Sunday school books ahead, but that the Saints might be free from the restrictions that the governors had placed upon them, and after he had done all he could to free them, his last resort was to have the Saints honor the governor with a personal visit and take him some presents that would please him: therefore he felt deeply gratified when they returned so elated, and with the intelligence that the governor had received them kindly and given them their freedom, besides seemed very much pleased.

I find the following item in the notes of 1904, that some may be interested in:

In 1904 this was the population of the South Sea Island Mission: Tahiti, 7,457; Papeete, 3,720; Tuhuai, 474; Tuamotu, 4,294.

In all the colonies of the Society Islands in 1904, including Raietea and the Marquesas the total population was 28,710: Natives, 26,685; French, 477; Americans, 193; English, 422; Chinese, 412; All others, 511.

The spiritual part of the mission work was not so pleasant on this second mission as the one previous, there had been some division among the Saints in some branches. All missions as well as branches and districts have their time of flourishing and of retrograding, and the island mission was not an exception. Of course there are always some causes, but it seems necessary to the permanent growth of the Saints that trials should come.

From conference time till May 6 the time was spent mostly in making preparations for leaving the mission for home in California supposing that to be his final mission to Tahiti. The Saints were sad indeed to see their fatherly missionary go without any other there to take his place. They left Papeete

May 6, 1905, on the steamer *Mariposa* with a second-class ticket. Arrived in San Francisco May 18, 1905, and as upon former occasions were warmly welcomed by the Saints. A week or two was spent among the Saints of the Northern and Central Districts. Thence to the Southern District, greeting children and friends, traveling, visiting, preaching and administering according to the ordinances of the church.

July 30, preached in Los Angeles. All night at Dora's. Emma and I visiting in Los Angeles.

On Tuesday August 1, sat on elder's court. Friday, 4th, went to San Bernardino to reunion, Dora, Emma, and I. Addie and the children came in the evening. All well. I feel very grateful to God for all his blessings, and that the children and their children are well, and in the faith that leads to life eternal. May he lead Joseph and Reuben back into the performance of their duty.

A very pleasant and profitable reunion closed with Sunday, August 13. At one of the afternoon meetings during the reunion, Brother Albert Carmichael speaking by the Spirit said, "Thus saith the Spirit unto you, Brother Burton, your work is not finished, for you must yet travel, and encourage and comfort the Saints, and as a father comfort and bless those among whom you have labored."

After reunion returned to Los Angeles, on elder's court again, remained in that vicinity until about the fifteenth then started north again, staying a few days in Bakersfield with Brother Elenezer S. Burton and family. Preached in Bakersfield twice Sunday, the twenty-seventh.

On Tuesday stopped off at Tulare, at nine a. m. was met at the train by Thadd who escorted us to Maggie's, where we stayed till Wednesday. In the meantime we visited Sister Walker and family, of Tulare. Wednesday went on to Oakland to attend the reunion. A fine reunion from September 1 till Sunday, September 10.

Shortly after reunion we learned that Addie was very poorly, and Emma went to Colton.

Elder Burton remained in the vicinity of Oakland, Berkeley, San Jose, and on up to Olivet, San Benito and Bear Valley and Hollister until November 10, then wended his way down south.

November 15, at Eb's in Bakersfield. Got telegram that Addie's little girl Dora was very sick. Took train at eleven p. m., got to Dora's in Los Angeles at seven a. m., and went on to Addie's, administered to the little girl. Reuben the father came up from Arizona Saturday. The child was spared.

Elder Burton left Colton, November 23 and from that till

December 21, his time was divided between Garden Grove, San Jacinto and Hemet.

Later on through the exertions of Sister Addie Mathews a hall in Colton was secured and Elder Burton held meetings evenings for one week. Sister Tamza Newcomb was visiting in Colton at that time, which added one more to the number of Saints to attend. Very few, outside the church attended, so the effort was abandoned. Nothing out of the ordinary transpired until the later part of March, when Elder Burton and wife left Los Angeles for Independence, accompanied by Sister Tamza Newcomb, who had been visiting relatives in California, to attend the General Conference of 1906. Made their home with Brother John W. Layton where in a few days they were joined by Brother Holmes J. Davison, wife and daughter, which made quite a family gathering, the only remaining sisters of the Davison family and one brother. This was the first meeting of those four since the mission to Nova Scotia in 1882-83.

The greeting of Saints and friends was pleasant indeed, and a few days after conference, Elder Burton and wife went to Lamoni, where a most enjoyable week was spent among the Saints in that stake. During this conference of 1906 Elder Burton was appointed the third time in charge of the South Sea Island Mission. This appointment was suggested by a revelation given for the instruction and direction of the church thus: "It is necessary that some one or more be sent to the South Sea Islands. The heaving of the sea beyond its bounds has been trying to the faith of many in that far-off region. They should be visited and comforted and encouraged. Some one of experience and knowledge of the situation should be sent, accompanied by another, who should be prepared to make a stay of years if necessary, in the mission of those islands. My servant Joseph F. Burton though aged, will be an efficient officer and representative of the faith, and choosing another

one to go with him, may be entrusted with that difficult mission."

"The sea heaving itself beyond its bounds" was caused by a hurricane that swept the islands in February of 1906. All the low islands frequently visited by the missionaries, fourteen, were swept of buildings, coconut trees, and on some even the soil was washed off, leaving only the bare rocks, and many parts of the island of Tahiti were destroyed also. One hundred and twenty-six persons were drowned from the various islands, sixteen of them were members of the Church of Jesus Christ of Latter Day Saints. Besides these there were five vessels lost with their crews of about forty persons, making one hundred and sixty-six lives lost. Many and sad were the letters received from the natives by Elder Burton, and great was the rejoicing when they learned that he was going back to them.

In the Sunday afternoon meeting of May 6, at Independence, Missouri, the following prophecy was given through Brother Henry Kemp to Elder Burton:

Also to Brother Burton, stand firm and steadfast in the truth that thou hast espoused. Thy work is accepted. Thy name is had in honor and in remembrance, not only on earth among the children of men, but among the angels that surround the throne of God. Therefore, fear not; thou shalt live to complete the work assigned thee acceptably unto me, saith the Spirit and receive the crown of life promised of God to all his people.

Elder Charles H. Lake and his wife were chosen to accompany Elder Burton and his wife to the islands on this mission. So those four left San Francisco Sunday, July 1, for the storm-swept islands and impoverished Saints. The day of departure was a most beautiful day. A large gathering of the Saints of San Francisco, Oakland and Berkeley accompanied the missionaries to the ship *Mariposa* early and remained on board till the gong sounded for all visitors to go ashore. Then these dear friends remained on the dock till lost to sight by distance.

Before leaving Oakland both Elder Burton and wife received several letters from Saints of San Bernardino and Colton to be read at sea, one for each from daughter Addie. The one to her father was so spiritual, so prophetic I here reproduce it.

COLTON, June 27, 1906.

My Dear Father: Would that I had words to express my feelings, things seem so clear to me, as though I could see way into the future. And you appear so near to me, your countenance so clear, your whole being so calm and serene, yet the weight of responsibility is present. There will be many questions to settle that will require, firm unbiased answers. Ofttimes you will almost despair of accomplishing the good you hoped to; but all through the darkest hours there is One who will never forsake you or leave you alone. When perplexed turn to him, *in faith* and the way will open for you. He will ever be near you, and as an earthly parent is pleased to have his children come to him for help and advice when in trouble, how much more pleased will our heavenly parent be. In my mind's eye I can see him, ever by your side with such a tender look of love and patience, ready to help as soon as a request is made. How near and dear he seems, and so real. If we only had the faith to always feel so, how insignificant the trials of this life would appear [here she speaks of their sisters' meetings at her house, and continues] The last two days I think I have experienced something of the knowledge of the great love and watchcare of the Father over us his children, that you for so many years have known and realized, and I do not wonder at you wishing to spend the remainder of your life doing his will. I trust that his love and watchcare will never be withdrawn from you, but all through your life you will feel its presence. It seems to me that you will need greater faith this time, or have to rely more wholly on the direction of the Spirit, or rather will need to be more minutely directed of God than before. That is just my feeling, I may be mistaken. I pray God to ever bless you, father dear. ADDIE.

There was no mistake in that feeling; it was but a foreshadowing of events that were as deeply trying as they could be.

It is recognized by all missionaries who have been to the South Sea Islands that the natives there are a portion of the "remnant of Jacob." They have many of the characteristics of the people of Bible times. One is, they never have a surname. When it is necessary to distinguish one from another of the same name, as in the Bible, it is "Jeroboam the son of Nebat," so they say, and the letter *a* sounded as *ah* implies "the son of." Another peculiarity is the change of name to rep-

resent some calamity that befalls them, and naming their children to represent some peculiar circumstance of their birth, just as the grandson of Eli was named "Ichabod" meaning "the glory has departed" because he was born on the day that the Philistines carried away the ark of God.

Another feature is that they must have a leader. When left to themselves they won't stay put. Like as the Israelites of old when Moses had left them for only six weeks they set up a worship of their own, although they had heard the voice of God from the smoking mountain, and had covenanted with him to be obedient, so this people when left without a missionary one year. A part of them had withdrawn from the branches, built themselves separate houses of worship and established an order of their own known as the Priesthood Company.

Such was the trying condition of the work met by the missionaries on their return though these, as well as they who had remained true to the faith, received them, also the new missionaries, with unmistakable demonstrations of love and joy.

It was a sad sight that greeted the eyes of the returning missionaries. In place of the fine, large church and feast house, all new, the pretty parsonage or missionary house, and other cottages, cook houses, shade trees and flowers, the land was a barren waste. The buildings were all gone, and but one large shade tree left. The old burau tree that stood at the end of the missionary house, and all that was left of the fine white picket fence with its many gates, was three leaning gate posts. Pieces of roofing and boards had been gathered up and served to construct a few huts, and a long building at the back of the premises for a meeting house.

Here the Saints were assembled to greet the missionaries and sang as they followed Metuaore with lowered heads. They walked slowly and solemnly the length of the building and stood back to the stand after which prayer was offered. Then

followed speeches of reception, and answers, then came the general greeting amidst tears, smiles and sobs.

There was no missionary house to go to as heretofore, but the Saints had kindly rented a cottage near by, where all four were comfortably quartered for a while. The native Saints had taken from their own houses such articles of furniture as were needed until the missionaries could replace them. Yes, they showed every kindness that was possible for them to do. They made the missionaries the recipients of their gratitude towards all the American brothers and sisters who had sent help to them.

The San Francisco Branch had made a liberal donation, which was added to by the Oakland Branch. This money was expended for flour and canned foods for the destitute native Saints.

In behalf of the work the Sunday School Association donated a mimeograph with entire outfit for work, and here in this little cottage with its abundance of leafy green trees all about, the missionaries found themselves far more comfortable than they had anticipated. They commenced operations thanking God, the eternal Father for these unexpected comforts, viz, the shelter of a house, and that, too, with water right at the door. All books and records at the missionary house had been swept away with the flood and but few Saints had been able to save their Bibles, so there was work, constant work in every department to bring order out of chaos, get the Saints in an organized condition both as branch and Sunday school, and provide them with books and lessons, and not only that but to get them temporally located.

A large majority of those belonging to the Paumotus had left their islands and had come to Tahiti to get on higher ground, for they were still afraid of another wave.

I shall not attempt to give even an outline of the work of this last mission. It is far too complicated, too harrowing.

Although the Saints all received their former missionary with the same love that they had formerly manifested towards him, there was nevertheless a division among them. A portion had formed themselves into what they called "The Priesthood Company" and built themselves separate houses of worship, niau houses, that is, built of coconut branches. They thought they had received greater light and knowledge. It is not my purpose to censure, or even pass an opinion. The circumstances would have been trying in any case, but with the great love that Elder Burton had for that people, it rendered his position trying beyond anything that had come to a missionary in the Reorganized Church.

Such a large number had departed from the faith, among them some of the best of the people, and only one white brother was there to consult with in all the unforeseen questions that arose. It was indeed as daughter Addie saw while writing her letter to her father, he had to lean harder, trust more entirely to God's directing influence. He had a brother indeed in Elder Charles H. Lake. Though he was young in missionary work, he was a good counselor, and they never differed in a question in their whole two years of labor together to reclaim the erring ones.

Ofttimes Elder Burton's heart was torn between the two duties that were laid upon him, viz: to be a faithful representative of the church and a fatherly shepherd of that peculiar flock.

Elder Charles H. Lake was not always in Papeete to consult with. Sometimes he lived at Faaa, sometimes in Tiona, and later when a portion of the Saints returned to their own islands, he and his wife took a tour among them.

As early as practicable, Elder Burton set about having a new missionary house built and only those who have worked with natives and know how little they value time can understand the patience that one has to exercise. They will work well on a

short job, but a long one gets tedious. They knew nothing about economy, and did not worry about the high price of lumber, especially the woman, who did the cooking for the carpenters—to her it was only wood. She had permission to use the little pieces that could not be worked into the building, for firewood, but sometimes Elder Burton would come upon them when unexpected, and find a nicely dressed stick of lumber laying along the ground with one end in the fire.

“Oh, sister,” he would say, “you must not use these long sticks! See, it is all planed, ready for use!”

“Yes, Jotefa, but there were no little pieces.”

As he went along to the house with the stick that he might have the burned end sawed off, he would find all three of the men stretched out in a shady place, where the sea breeze fanned their faces, fast asleep. This was no unkindness on their part, it was simply their easy-going nature, but the occurrence was so frequent, it was wearisome. However all things have their end as well as their beginning, and the house was ready to move in just before conference, though in a very unfinished state.

During the building of the house, Elder Burton was stooping one very hot day, fixing a foundation stone. After getting it set level, he raised up. The heat had overcome him. He grew dizzy and fell backward, striking the base of the spinal column with all the force of his fall on a four-inch scantling that lay on the ground. The natives picked him up and helped him up the improvised steps, and he walked in the house and to the bed. It was a fearful bruise, forming a mass of blackened flesh, while the end of the spinal column was a deep shiny red.

He kept his bed for a few days only, but it was more than a month before he could do without a pillow in his chair. He was hurt on June 15, administered to from time to time. June 30 was the first time he went across the yard to meeting.

Shortly after his fall his memory commenced failing him, which rendered his work more trying.

It was spiritualism that deceived the Saints. They did not know it by that name, and not being able to read English they had no knowledge of other people being similarly deceived, and thought it an advance step. Their missionary still loved them, even after they had been severed from the church, and continued to labor with them and for them unremittingly until October.

Elder Burton had instructed them about the High Council of the church, and of appealing to it, and instructed them how to appeal, and what it was for, and that if they appealed their case they could choose any elder in America to act for them and told them where each one of the former missionaries lived and which were in the habit of attending conference. They went home to think it over and concluded next morning to appeal through Elder John W. Peterson. When the natives left the house his wife asked, "Why appeal? They are not aggrieved in cutting them off. You have only done what they requested individually."

"I know," he replied, "but I want my work to go before the High Council and have its judgment upon it, lest in after years fault may be found. Then, there is no man but what might be mistaken, or might err, however conscientious he may be. I believe I have done right, but I want the church's judgment on it. Then there are some of those who would have liked to have stayed in the church, but still go on with the 'pupu work.' They would not leave that, so they left the church, but I want it made plain to them that one or the other must be left. They will feel better satisfied if the church speaks upon this matter."

The High Council to which the appeal was made subsequently fully sustained him in the way he had dealt with the Saints. In his case before the High Council he was represented by his

friend and sometime companion in labor, Heman C. Smith, who at the close of the trial wired him, "Congratulations. You are vindicated."

It was in October Brother Charles H. Lake and wife were in the Paumotus when Elder Burton feeling very discouraged sat down to talk the matter over with his wife to see what he had better do next. The conclusion was that it would be best to leave them entirely alone; treat them kindly, let them feel free and easy to come and go as they used to and not fear being admonished or pleaded with, and perhaps they would retrace their steps sooner, for neither the missionary nor his wife could entertain the thought that they would not come back at all. A native Brother Tapu said, "You need never think of them being rebaptized. A white man might do that, but a native, never! It is against their nature to thus knuckle." But twelve were rebaptized before Elder Burton left the mission, and a few have been since, showing that grace had overcome their nature in these instances.

Our dear people were not the only ones overtaken and deceived by that wave of Spiritualism. I copy this note, "Tepoaitu tells me that Pomare and Vernier, Protestant Frenchmen, cut off sixteen of their native preachers in Tautira for Spiritualism and three in Papenos."

As soon as it was known that those on the hill were severed from the church, the Seventh-Day Advent minister went and spent a Sunday with them, then the Catholics, then the Mormons, all seeking to gain them to their several organizations. Meeting Taneterau a few days after he said, "Joseph, you need not be afraid of us going with any of these people who are trying to get us. We are not going with any of them." And so they have remained to this present time of writing. I have not heard of one uniting with other churches. I trust when they are weary of feeding on husks, having the form without the

authority and blessings of God, they will return to their Father's house, the true church.

December 8, on Monday I began to have pain in my left side, which kept increasing. I was administered to by Metuaore and Alfred Sanford, the pain immediately left me, but left me very weak and I am so still.

Tuesday, December 10, Emma and I fasted and spent the day in solemn prayer.

How vivid is that day in the mind of the writer. It was Saturday afternoon. The week-day paper accounts and rows of figures were folded and put away and the typewriter covered and Joseph had his Bible, when the writer went in and sat down after finishing her work. The husband drew his chair close to that of his wife, almost in front. He was looking very pale and weak. After they had talked a while he said, "I would like to have a day of fasting and prayer to-morrow. I want to get nearer to the Lord to see if he will manifest if there is anything more that I can do, and I need bodily strength, too." His wife acquiesced in the proposition and said she would fast with him, and unite her prayers with his. He took her hand in one of those gentle pressures that was all his own, and they agreed to commence then and keep the fast till Sunday supper time.

They locked the doors that they might not be disturbed and had a season of prayer in which both partook. It was the most beautiful fast that memory holds. To the writer at least there was not the feeling of fasting or lack of food. They both gave themselves to prayer often, and a most beautiful spirit was enjoyed. Other than the feeling that all was well, God was at the helm, there was no definite knowledge received by Elder Burton for a day or two. In two days after his back became painful and he sent for the elders.

On December 14 I was administered to by Alfred Sanford and Metuaore. My pain all left me and I got sleepy. The brethren left and I lay down and slept, and dreamed quite vividly the following, "I was in Cali-

fornia preaching and was in trouble about something, I was not told what, but I saw Brother Charles A. Parkin, quite vividly, as all the dream was, and thought I was to have met him before, but something hindered me from doing so. When we met we both were so wrought upon that we wept. I said to him, "When I was a shipmaster I always tried to follow the instructions of the owners; just so in my church work, I have tried to follow the counsel of Jesus, his laws and his instructions"; to all of which he gave his assent as certainly the proper thing to do. Then I awoke.

He offered no comment on the dream in the notes but it seemed to satisfy him. One other little item closes the record for the islands.

December 23. Went to Tiona about 9 a. m. for Christmas—Emma and Rebecca busy filling bags with candy and fixing pictures, etc., for the tree. The tree and speeches will be in the evening.

December 25. Matutus and oaoa in Tiona. Yesterday I persuaded the president of Tiona Branch to send an invitation to the people of Faaa [those of the pupu] to come to the tree, or come on Christmas to the matutus, and if they wished they could have time given for their matutus or oaoa as they chose. As it rained at night the people did not come.

A laughable instance might be chipped in here, at least Teua the branch president's wife, thought it was laughable, the way she laughed at me for buying so much candy for a woman I did not know. Thinking there would be some at least of the people from Faaa at the tree, I, the missionary's wife, not wanting to take the candy that the children's money had bought for the tree, bought a pound and a half with my own money and put it in a large netting bag and attached a slip of paper reading thus, "Na te feia no Faaa," which in English would be "for the people of Faaa," but there chanced to be just one woman there from Faaa, whose name was Feia. So when the super-scription was read, she stepped up and took the candy and said nothing to the rest about it.

At eight a. m., on Christmas Day they were all of them there except Teuarere and his wife Maui and daughter Hitiura. They spoke very nicely in their oaoa exercises, and their Sunday school exercises were entirely questions about the gifts (spiritual gifts).

While the children were handing in their Christmas offering, the missionary's wife went to the house where she was staying, and all the sisterhood of Faaa came to her one by one and gave her an offering of some ten cents, some twenty. Thus ended the last Christmas spent by Elder Burton and wife in Tiona, Tahitian Zion, the place they both loved so much. Beautiful it was for situation.

At five p. m. we returned to Taronā, all well. Sunday, December 29, the last Sunday of 1907 I preached with good liberty on the proposition of honoring the officers of the branches, and districts and others. Later, in Taronā Emma and I reasonably well. Charles H. Lake and Bertie are probably in Panau.

Sunday, January 5, at Taronā. I preached at ten a. m. This morning Reia, son of Haroatea, and Haroatea were at the services. Reia repented of the pupu work. January 12, I was not able to preach. January 29. Charles H. Lake and Alberta came from Makatea to-day.

March 1, Sunday. Many here for commencing conference. Voted to commence conference March 6, the majority being in favor. Mauna and Rebecca were married by Charles H. Lake. I preached from Job 17:17. Friday, March 6, conference began, a very peaceful and quiet conference and ended on Tuesday, March 10, at eleven a. m.

On Thursday, March 12, many of the Saints left for their respective islands, Makatea, Niau and the other islands. It all left me somewhat lonesome for I probably will not see them again.

On May 9 Charles H. Lake and wife left Tahiti for the Tuamotos, Niau, Hikueru, Amanu, etc. John Hawkins died in Faaa on May 15, 1908, at ten a. m. and was buried the sixteenth at five p. m.

June 1. The American mail arrived with some news from conference. My resignation is accepted and I am appointed to Southern California. Charles H. Lake is my successor here.

June 7. To-day while preaching, or at its close I called Tumauni to the priesthood by revelation. Preached by the Spirit from John 5:39: "Search the Scriptures." I baptized Temakihu after the morning service. At five p. m. went to Faaa and met the pupu people [they sent word for him to come]. I spoke as kindly to them as possible and did not charge them with sin; told them I knew they were deceived, and did not agree to many things that were in the pupu [they of themselves renounced many things that they accepted at first] and I asked them in their consideration of matters between us not to think that they could bring the pupu (priesthood class) into the church, for it could not be received. They asked me what plan I had to offer for their reentrance into the church. If I would tell them, they would consider it, and let me know. I answered that if they entered the church again by any other way than the door, baptism, they and others would never be satisfied. They an-

swered that they would consider it and let me know, so we (I and the two brethren that went with me) left them and returned to Taroná in the rain after dark. They afterwards wrote me that they had concluded to leave it to the courts in America.

During the following week, if I mistake not, there were two remarkable cases of healing under the hands of Elder Burton, two persons who were very sick healed immediately, and a third that was much relieved, and soon got about again. Of the business part of the last mission to the islands, I have not spoken, suffice it to say, it was a continuous overcrowding of work. As Brother Lake expressed it there was nothing but work, work, *work*. The place was overcrowded with those from other islands. Interceding with Goupil, the lawyer, to secure the land for the people on the hill, trying to get them to work and pay for it, and getting others located, and the building up of Taroná and its walls, dividing it among the people.

It, the land of Taroná, was paid for by the church, many of whom were from other islands, and each wanted a house on the land, so that when they came in boats, they could have their own house to go to. A great deal of work and talk was had, and business meetings were held on all these devices, but none fully accomplished.

As the time drew near for leaving the islands the missionary and wife went to Faaa for a last visit with those who were once their dear friends among the natives, and active workers in the church of that mission, i. e., among the most spiritual. As usual the people gathered in their church building and received them there. They were received very kindly, speeches were made by a number of the Faaa people, also by the missionary and his wife. Louis Bellais their leader was the most kind of all, when he spoke (after many others) his face assumed such a youthful appearance, so clear and almost white, and such a pleasant look that it was a strong testimony that he at least had at that time the good Spirit. Among the things he said was, that Joseph and Emma had come to them, not to find fault, or

to talk to them about the pupu, but as a good-by visit, and he did not want anything said that would hurt anyone's feelings. That they had come to them in love and good feeling and he wanted them treated the same way. To remember how they had loved them as missionaries, and that they might never see them again, etc. The writer feels safe in saying that if Lui had obeyed the dictates of his own heart that day, he would have come back to the church. He expressed a willingness to do so, and evidently some among them feared that he would.

Before leaving, the missionaries were given an aroha of \$7.10, Chili money, and some shells. When they got to the cart they came in they found it so filled with fruit and vegetables that there was scarcely any room for their feet, so they returned, feeling sorry to part from them thus, outside the true church, yet with the same love for them, as if they were indeed brothers and sisters in the faith. And if we mortals had that abiding love for them notwithstanding their error, and departure from the faith, how much more will He love them, who gave himself for them, and having loved them, he will love them to the end and save them.

[Editorial Note.—It will be interesting to note here that subsequently these “pupu” people returned to the church and since 1913 such an organization has been unknown.]

At ten a. m., July 16 we, Emma and I went to Tiona. We were met by the brethren and sisters with much weeping while they greeted us on this our last visit to Tiona for that trip at least. We had a very pleasant visit with them, and at its close received an aroha of \$12.50, Chili. Then we went to the house of Haorea and administered to him.

Three days more completed our preparations for our departure. It was a sad leave-taking. As usual the good-bys were to be said in the church. All assembled there. Those of Taronā, and Tiona and all the principal ones of Faaa and others who were at Papeete from other islands. The missionary and wife stood back to the stand but I will give it in his own words:

On July 19 we bade good-by to the South Sea Island Mission. At ten a. m. I spoke a little time in the chapel and they all filed past us, and bid us good-by, shaking hands with us.

A pleasant passage to San Francisco. Then, oh, what a welcome! The Saints had ever received us kindly and gladly, but never such demonstrations of hearty welcome. It caused the writer to think of Elder Burton's vision in the early part of his ministry when he saw a servant sent out with an olive branch from which he was to give a leaf to as many as would receive, and when all were given away, he returned with the leafless stalk in his hand and from the Master received, "Oh what a welcome!" Our arrival in San Francisco was a little less than a month from the September reunion at Irvington, of 1908. The intervening time was spent in visiting Saints in the bay cities, also Sacramento, Livermore, Niles, Irvington, San Jose, Rucker, Gilroy, and Hollister. In all these places we were made the recipients of the greatest kindness.

Friday, September 4 found us in Irvington on the camping grounds where Saints were assembling. This reunion was held on the same grounds on which the conference was held thirty-three years previous when Elder Burton received his first missionary commission, i. e., his first appointment outside of branch work, under the hands of Apostle Alexander H. Smith who was then in charge of the Pacific Slope Mission, and now after thirty-three years on his missionary circuit, fourteen of these years being spent south of the equator, embracing Australia as well as the South Sea Islands, he returned with his leafless stalk and finds the son of Alexander H. Smith in charge of the Pacific Slope Mission, and an apostle, who at that reunion ordained him a patriarch, thus ending his work as a missionary. But it was plain to see that the Master had said, "It is enough." His health was failing, and continued to fail steadily during the remaining fourteen months of his life. Daughter Addie was living in Colton, and there we con-

cluded to locate. It so happened that a snug, little five-roomed cottage owned by a Mr. Castor, was for rent or sale.

Elder Burton and wife looked through the house and they both liked it so they rented it with a view to buying, for the old Gospel Swamp place had been bought, sold and bought again, and had come in value above other surrounding places, and was being negotiated for, and in two months was sold for cash, so the cottage, and lot on H Street in Colton, southern California was bought, refitted and furnished a cozy little home. Here in his last little note of 1908:

"I am not well this morning. Emma and I met Mrs. Castor at her home, and with Brother Crumley near dark last evening and paid a deposit on the purchase of the place of one hundred dollars, including the sixteen dollars paid for rent in October 6, 1908."

This narrative is now so sad, so harrowing to follow, that I cannot write for the blinding tears.

As I have lived over the happy portions of our life in writing of it, so now the sad days are equally as real, and I will draw the curtain over the days of sickness and suffering, only to say that during the time he was the embodiment of patience, never a murmur nor did he ever ask to even have his pillow changed or any such thing. Even while able to be about the house he talked very little. His wife wanted to hear some expressions from him in regard to his feelings, knowing of a certain brother who had for years caused him very much trouble, and naming him said, "You don't hold any hard feeling toward him, do you?"

"Oh, no, he answered, "I have given all that up long ago."

"You would even do him good, if you could?"

"Yes, I would do him good, if I could."

"Your way is all clear and bright."

"Yes, you need have no fears for me, I have always tried to do right. It will be well with me, it will be well with us both."

He was relieved through administration till very near the end. He also had the constant care of a physician. In fact we had the advice of three physicians, and the verdict of each was that he was worn out. The one who gave constant attention declared that he had done twenty-five years too much work in the last few years. His heart beat too feebly to force the blood through the lungs, so they filled up and shut off his breath.

When he expressed no desire to live, his wife said, "You would like to live longer, would you not?"

His answer was, "If it is the Master's will."

He expressed a great desire to see Brother Heman C. Smith and Eugene Holt. Had either of them known of it at the time, they would have come.

It seemed to her hard that he should have so short a time to enjoy the pleasant new home, yet how good it was to be in a position to render him every comfort in his sickness, and he could have his children with him. They left their work and their homes and came to help care for him until the last, and it was indeed a comfort to him.

Thus far I have not sought to eulogize the subject of this biography, but have let his work speak for him. However there comes to my mind a statement of a sister that I will record here. At the time she heard of his death, she said to a friend, "I never remember of seeing Brother Burton but once. That was at a General Sunday School Convention some years ago. The question that was before the house had been spoken to by a number, till they seemed to have gotten all tangled up, and drifting from the point at issue. At length Brother Burton arose and stood for a moment and smilingly looked over the congregation. That smile seemed to light the whole room, and produce a different atmosphere. He only spoke a few words to the question, but what a change it produced! The difficulties all vanished, and the business went smoothly on."

That same smile has been the light of many a prayer meet-

ing. None ever expected a dark or spiritless prayer meeting if Brother Burton was present. He never spoke of trials or difficulties. His theme was ever Christ and his love, therefore it always brought the light of the Spirit. He was one who naturally drew people to him, whether of the church or of the world. To him his people came with their trials and troubles and went away comforted. As a husband he was gentle and patient, ready to soothe and smooth over the common perplexities of life. Saying to his wife who felt to accuse herself:

“It is only a little cloud that has flitted across our sunshine, that it may appear the brighter afterward.”

This communion together in religious things was sweet, especially while in the islands, when cut off from the companionship of Saints, and depending entirely upon each other for such intercourse. It was their custom to kneel side by side at the lounge for the morning prayer, the morning prayer was always hers, and after prayer to sit talking together for a few moments. How sweet were those few moments of respite before the day's work commenced and the people began to come in. Those were moments of brightness and strength, for he would always have some good thought to impart, both cheering and edifying. The writer believes it was the thought of these moments, and for the sake of them, as much or more than for the people, that she was so willing to return to the storm-swept islands on their third mission there. But she found that the lounge before which they always knelt was gone, and they never seemed to get so near together on chairs. Yet they sometimes had these spiritual talks, notwithstanding the arduous tasks that were ever upon him, and from which he did not spare himself.

As I have before said, he was in his sickness patience personified, never a complaint, never asking for anything, save occasionally a drink of water. After a paroxysm of pain his wife would ask him where the pain or distress was at such

times, or what he thought might be done for him to relieve him, to which he would say:

“There is no pain, I am all right.”

And thus a good man passed away, and I the wife abide, seeing more clearly my own faults, and frequently weeping over what might have been, yet must believe that his work was done, and in love the all-wise Father took him.

(The end.)

EDITORIAL NOTE

Elder Burton died October 1, 1909, at his home in Colton, California. His life companion remained in this home for about four years, when in order to be nearer her children, she removed to Santa Ana, California, and there as she descends the hill of life towards the setting sun and the shadows lengthen behind her, the view of the farther shore whence her companion awaits her grows brighter and more glorious; while her calm, gentle spirit of patience and love gladdens the hearts of all lives that touch hers.

As indicated in the foregoing the editor of this *Journal* was at different times closely associated with Elder Burton. Our association in the church and out has been quite extensive, yet I do not hesitate to say I never knew a nobler man or more consistent Christian. His memory is ever blessed, and I count it an honor to have been numbered among his friends.

Many there were who made great haste and sold
 Unto the cunning enemy their swords.
 He scorned their gifts of fame, and power, and gold,
 And underneath their soft and flowery words
 Heard the cold serpent hiss; therefore he went
 And humbly joined to the weaker part.
 Fanatic named and fool, yet well content
 So he could be the nearer to God's heart,
 And feel its solemn pulses sending blood
 Through all the wide-spread veins of endless good.
 —James Russell Lowell.

AUTOBIOGRAPHY OF ELDER CHARLES DERRY

(Continued from page 62.)

Eight years ago this month we commenced the publication of this very interesting and instructive production and each number, with very few exceptions has contained an installment from the pen of this able veteran in the Master's cause.

No history of the Church of Jesus Christ of Latter Day Saints could be complete without containing much of the ministry and life work of Charles Derry. We have followed the events of this important life in much detail down to the close of the year 1889 and many have been the testimonies received from persons within and without the church certifying to the good received from this autobiography and how much the readers are indebted to Elder Derry for a knowledge of the doctrine and history of the latter-day work.

For over a quarter of a century more Elder Derry has labored in the ministry in which he has manifested the same untiring zeal, the same saintly devotion, unswerving faith, and unsullied character, and he still lives to bear the same testimony so far as his strength will permit at the age of ninety years.

We would be pleased to continue this narrative in detail, but those who know him best, and consequently love him most, are quite familiar with the events of his later years and there are many other things that are crowding upon our space and we therefore, with regret, content ourselves with a synopsis of the later years of his eventful life. It may be possible for us or some future writer to take up this detailed work and finish it from where we lay it down, to substitute our own poor comments for the richer and better productions of Elder Derry.

During the year 1890 Elder Derry began a work which was

subsequently published in book form known as *Manual of the Priesthood* which required much research into the sacred records and the periodicals of the church. He says, "I spent many weary days and nights on that little work." He also wrote a series of doctrinal articles for the *Logan Observer*, of Logan, Iowa, as well as being an occasional contributor to the church papers. He ministered in Six Mile Grove, Persia, Magnolia, Woodbine, Council Bluffs, Lucas, Deloit, Logan, Unionburg, Preparation, Moorehead, Twelve Mile Grove, and Lamoni, all in Iowa and sums up the year's labor as follows: "Preached one hundred and two times, wrote eighty-three letters, besides articles for church papers and seven articles for the *Logan Observer*."

He attended the General Conference at Lamoni and at the reorganization of the General High Council was made a member with the following associates: Frederick G. Pitt, James H. Peters, James C. Crabb, Asa S. Cochran, David Dancer, William Anderson, David Chambers, Robert M. Elvin, John A. Robinson, Calvin A. Beebe, and Winthrop H. Blair. Not one of these now remain in this important quorum. The last three viz: James C. Crabb, Asa S. Cochran and Robert M. Elvin having retired at the General Conference of this year.

In 1891 Elder Derry continued in the same field ministering in the same places also in Little Sioux, Iowa; Omaha, Nebraska; Hazel Dell, Henderson Grove, Crescent City, Underwood, Missouri Valley, Weston, and Boomer, Iowa. In the closing part of the year at the request of Elder Thomas W. Williams, Elder Derry commenced a history of the work of the Reorganized Church in England and Wales. This was subsequently published in the *Autumn Leaves*. He closes the year's account as follows:

"I close the year 1891 with the satisfaction that I have tried to do my duty. I have gladdened the hearts of some at least, and have been the means of leading some to the truth. I may

have erred, but not willingly. I feel my need of more wisdom and greater spiritual power in order to rightly fill my mission on earth."

In April, 1892, he attended the General Conference at Independence, Missouri, during which he with his two counselors, Mark H. Forscutt, and Charles E. Butterworth presided over the High Priests Quorum. He was again assigned to the Pottawattamie District and by the minister in charge, Joseph R. Lambert, placed in charge. He extended his labors by attending conferences in Gallands Grove, and Little Sioux districts, also attended reunions at Thurman and Logan, Iowa; visited several localities in Nebraska.

At Newmans Grove, Nebraska, he was offered the gift of a good corner lot and a year's provision for his family if he would settle there but feeling that he would be compromised and not free to follow his church work unrestricted he declined with thanks for the generous offer. During this year his wife made a prolonged visit to her sister and other relatives in Utah whom she had not seen for years.

He sums up the year's labor and experiences by writing: "This day the year 1892 closes forever. The mistakes I have made remain. I have tried to correct what I saw. There has been much to sadden the heart, and much to be grateful for. I have tried to do my duty, but zeal may have overrun knowledge. My work is in the hands of the Master who will scan it with an unprejudiced eye and judge a righteous judgment. My family has been provided for and we are preserved amid the calamities that swept through the earth. I daily feel the necessity of greater wisdom, a profounder knowledge, and a deeper love for God and humanity, as well as a larger degree of patience, a virtue which I am not naturally endowed with, but I am striving to acquire it with all the other virtues that adorn the children of God. I have differed in opinion with some of my brethren, but have tried to hold that difference in charity,

believing them to be as honest as myself. I have tried to have the manliness to acknowledge my errors when I saw them, but my convictions can only be changed by positive and direct proof. May God help me the coming year."

Elder Derry attended the Annual Conference of 1893 at Lamoni, Iowa, where he was assigned to the former field. Several years before he availed himself of the benefit of the homestead law and entered a claim in Madison County, Nebraska. He made his home thereon until he was entitled to a deed. About the time of which we write he sold the farm and met his outstanding obligations. In this connection he speaks of a transaction with President Joseph Smith. The transaction was so characteristic of both men that we produce it here.

It appears that several years before when Elder Derry was erecting a house at Gallands Grove he was visited by President Smith who gave him a sum of money to aid in the home making. When the farm was sold Elder Derry sent him the amount. Brother Derry says:

"On the tenth, I received the following letter from Brother Joseph:"

LAMONI, May 6, 1893.

Brother Charles Derry: Yours of the third received and did I not know you so well, I should at once return the inclosure. but conscious of the persistence with which an obligation which you feel to be just, recurs to you and presses upon you, chafing your spirit, if you are unable to discharge it. I will retain it, though I have had no thought other than that you were free from all obligations to me; it was as free to you as to me.

I sometimes think the good brethren are in a conspiracy against me, to prevent me from laying up 'treasures in heaven'; for no matter how little I may have the power to do for one of them, the time slips along and they return it and my credit is gone. I fully believe the Savior's "Inasmuch as ye have done it unto one of these my little ones ye did it unto me"; and I have tried as I had opportunity to act upon the spirit of it; but it is so little that I have done, and the brethren so constantly repaid and overbalanced my small kindness, that I have not much to my credit account on the Master's books. I can only hope that the saying of the Book of Mormon, "If ye say in your heart and would have relieved their

necessities had ye been able, it shall be accounted as if ye had done it," may be construed in my favor at the final winding up.

Let me thank you, Brother Charles, for your kindly remembrance and please do not think of adding anything further as interest. If the sum was any benefit to you at the time, God be thanked. I am his servant, so are you, and the money was his, in fact, ours to use, and it matters little which used it, so it did good. It came in good time and I have sent it doing good elsewhere.

Pardon, my brother, but I have seen you in thought when I seemed to feel that you were calling to mind the circumstance that I aided you at the Grove and feeling a sense of humiliation that it stood so long, and I would have given the sum over again to have wiped it from your cogitations; but dared not for fear I would add to your distress. But, Brother Charles, no one but us knows anything of the affair. May God's loving-kindness be continued to you and yours always.

Pardon this long letter, but the fact is that yours embarrassed me some and I had to write to get even. God bless you, Amen.

"The above letter did me more good than the money could have done besides knowing that I was free."

This year Elder Derry's labors were about as in former years and in the same territory, principally in the Pottawattamie, Little Sioux and Galland's Grove Districts and extending as far west as Columbus, Nebraska. He closes: "Thus ends the year 1893. Whether our work has been profitable or not must be left to the great Judge to decide. He will judge righteous judgment."

The year 1894 was as usual a very busy year with Elder Derry. He occupied in the same territory as in former years, and attended most of the conferences and reunions of western Iowa. He was also in attendance at the Annual Conference in April at Lamoni, Iowa. While there acting in his official capacity as president of the high priests' quorum he nominated for ordination to that office James M. Baker, Alma M. Fyrando, William Chambers, William Lewis, John M. Terry, George Montague and Temme T. Hinderks. These met with general approval.

This year Elder Derry and family built a new home in Wood-

bine, Iowa, to which they removed on October 6, where he still resides. Magnolia had been their home for fifteen years.

The year 1895 was diligently occupied in the same field, preaching, administering in ordinances, attending conferences and reunions. Just before the close of the year he was elected president of the Woodbine Branch and as he was in his seventieth year and unable to travel as in former years he accepted. In this capacity he did acceptable and useful work.

In 1896 he continued as president of the Woodbine Branch, and also taught a Book of Mormon class in the church, but yet traveled much, answering calls from the sick and sorrowful, as well as preaching the word.

In speaking of the death of President William Wallace Blair which occurred April 19, he said: "I loved him from my first acquaintance with him. He was a true friend of mine. A zealous servant of God and generally beloved of the Saints. Our ideas were not always in harmony, but the demon of hate never came between us. I have lost a spiritual friend and brother. On the twenty-sixth we held a memorial service in the Saints' church at Woodbine. I read a memorial of him as I had known him, since March 1, 1861. When under his conversation I was convinced of the divinity of the Reorganized Church and was baptized by him on March 3, 1861, in renewal of my covenant."

Attended all the reunions and most of the conferences in western Iowa. In January, 1897, he resigned as president of the Woodbine Branch and was succeeded by Elder Sylvester B. Kibler. Elder Derry attended the General Conference of this year where he participated with the High Council, High Priest Quorum and the committee on revising church history. He sums up this year's work in these words: "This closes the year 1897. Eternity alone will reveal what permanent good has been accomplished through my instrumentality. If it is judged by the number of baptisms it will be very small. I

have baptized but eight, but I have labored to convince sinners and confirm Saints in the faith of Christ.

The years 1898 and 1899 were spent much as the last few years had been spent, neglecting no opportunity to serve God and administer to the needs of his people. He spent much time in the first of these years in writing a review of the Doctrines and Dogmas of Mormonism by Davis H. Bays and in the latter year in writing and compiling a synopsis of doctrine from the Bible, Book of Mormon and Doctrine and Covenants.

In 1900 he again attended the General Conference at Lamoni, Iowa, and participated in the work of his quorum and the High Council. The remainder of the year was a very busy one and though Elder Derry was seventy-five years old few excelled him in the amount of work done and his work was of a very high character, and cheering to the Saints.

He began the year 1901 with the following observations:

January 1, 1901. The nineteenth century has been one of tremendous progress and fraught with wonderful events. My pen is too feeble to portray them, hence I shall not attempt the task, but I will say; not the least of these events, but one that looms above them all for importance and grandeur is the restoration of the gospel to earth, with all its powers, its precepts, ordinances, promises and blessings as in the apostolic age.

But one of the darkest and most hurtful of the evils that have transpired has been the great latter-day apostasy. It has cast a gloom over the lovers of truth, blotted the fair name of the Church of Jesus Christ and placed weapons in the hands of the enemy which he wields too effectually in his efforts to prejudice the minds of the honest in heart against the gospel, in which is the only hope of humanity for salvation.

This apostasy soon gave form to an oligarchy, dominating and cruel in the extreme, wherein one man's word is law to the community, executed by his minions.

The sacred records which had hitherto been the law to the church and the standard to which all were invited is cast aside as of "No more value than a last year's almanac." The right of the divinely chosen heir to the presidency was and is ignored. The abomination of polygamy was set up and declared as the fullness of the gospel and the only means to exultation in the celestial kingdom of God. But he whose eye is upon all his work and whose hand had planted the glorious standard of truth in these last days, as foretold by his servant John, beheld in pity and love, his wandering children, his scattered sheep in

the wilderness, without a shepherd, and in his loving kindness called to them by the power of his Spirit to come back to the true fold. Some heeded the call and halted in their wanderings to consider their ways and opened their hearts to receive and drink once more at the fountain of truth, and God used these few as a nucleus gathered around the glorious standard of the gospel, and in due time the church was reorganized and the chosen of God was called to be the standard bearer, to lead the honest in heart back to the source of all good. This reorganization of the Church of Christ will stand out in all coming time, as one of the grandest events, not only of the nineteenth century but of all the ages.

To this work my life has been consecrated and I feel that it is the greatest honor that can be conferred upon an intelligent being, to be called to be a coworker with God. May I never be recreant to my trust nor ever bring the slightest stain upon the fair escutcheon committed unto me to bear in the great conflict for truth.

He attended the General Conference at Independence, Missouri. While there he resigned as president of the High Priests Quorum. Of this and the conference he writes:

April 2, I went to Council Bluffs and Independence, Missouri. Attended Religio, instructive season. Was made the guest of Henry Kemp and wife.

On the fourth I attended Sunday School Convention. The Twelve requested all the quorums to meet in prayer service. I met with them on the day appointed. I met with the High Priest Quorum. Conference opened on the sixth with Presidency in charge. Elder Robert M. Elvin resigned the assistant secretaryship, Brother Thomas W. Williams was chosen in his place. I tendered my resignation as the president of the High Priests Quorum, feeling that I am not equal to the duty. I consulted Joseph and he said he could see no reason for my resignation. However, the quorum finally accepted it and Brother Frederick G. Pitt was chosen and ordained. He is in the vigor of life and I believe a good man. This was on the seventeenth of April.

I met with the high council a number of times. Business passed off fairly well in all the sessions of conference. There had to be some sharp shooting as we do not all see alike as yet, but no hatred engendered. I had been honored as the president of the High Priests Quorum for nearly twenty-seven years and had the kindly approval of my brethren all those years. My resignation was strongly opposed, but I felt that it would be better for some more young and vigorous mind now to take the charge, hence I have no regrets because I believed it was my duty.

The following is my letter of resignation.

"TO MY BROTHERS OF THE HIGH PRIESTS QUORUM:

"My Beloved Brethren in Christ: Believing the time is now come, when, because of increasing disabilities on account of increasing years,

and because of the demands which are and must be made upon the quorum of high priests as one of the very important quorums of the church, and in order that the quorum may be brought up to that state of efficiency demanded by the great Master and his church, that the several members may be fitted for the high and responsible duties devolving upon them, I feel it my duty to resign my position as president of the quorum, that a more competent man may be elected for that office. Therefore I take this opportunity of handing to you this, my resignation, in the hope that you will accept it and release me from a position which I feel every year less capable of filling.

"My desire for the work of God should exceed all desire for personal honors, and I hope it always will do as I believe it does at the present time. You have patiently born with my incompetence for years, nor do I know of any instance in which you have expressed dissatisfaction because of the same. And now, thanking you with all my heart for your forbearance and patience with me, and asking you to forgive any impatience manifest on my part, as well as my manifest incompetence, I pray God to guide you in the choice and appointment of a presiding officer in my stead and I remain in brotherly love your fellow laborer."

"CHARLES DERRY."

I was ordained president of the above-named quorum at the September General Conference in 1874, hence, I had presided twenty-six years and a few days over seven months and I have the happy consciousness of having tried to do my duty and may God give success to my successor and his counsellors. I was ably and pleasantly assisted by my counsellors, William Redfield and David M. Gamet, while they lived and after their death I chose Mark H. Forscutt, and Charles E. Butterworth.

After the conference, by request of the general historian, Elder Derry took up the work of local historian for the Little Sioux District. His diligence, faithfulness and long and intimate acquaintance with the rise and development of the work in this district enabled him to do acceptable, and profitable work in this department.

In speaking of his parting with President Joseph Smith he says: "The last time I saw Joseph, he said, with his eyes fixed on mine, and our hands clasped for parting: 'Charles, you will never receive any greater blessing than I wish you.' Thus in the fullness of his heart, he wished me every blessing God in his love has prepared for me. I am sure my heart is full of love for Joseph and I pray God to help me prove worthy of eternal life."

With these and the usual duties of a busy and faithful missionary the year 1901 passed away.

In June 1902 Elder Derry was ordained a patriarch or evangelical minister. This event and the causes leading up to it we will relate in his own language.

On the sixth, Brother Fred. A. Smith and I went to Magnolia, attended the Sunday school and Religio conventions, also the conference on the seventh. Hans N. Hansen and Fred A. Smith presided. Elder Smith as one of the Twelve, told of the duty of the Twelve to ordain evangelical ministers. He felt that burden upon him, had sought divine guidance, but in all of his field he could not fix his mind upon any person to receive that office until he came within the limits of the Little Sioux District, then the name of Charles Derry came before him. He presented the name to the conference to see if they approved of my being ordained to that office. Being called upon, I expressed my views. I could not say that I had any special revelation on the matter, but for months it had been upon my mind day and night, that I would be called to that office, but realizing the great responsibility of the office, I had asked God to permit nothing to come to me, that was not of his appointment. I had never sought and never shall for office. I believe the office should seek the man. If it is God's will that I should occupy in that capacity I shall submit. Several testified that the Spirit of God bore witness to them of the divinity of the call. The decision of the conference in favor of my ordination was given unanimously and I was ordained under the hands of Fred A. Smith of the apostleship on June 8, 1902. I prayed God to give me grace to fill that office to his glory, that I may be made a blessing to my brethren and sisters who seek my ministrations, in the name of Jesus I ask it, Amen.

On September 8, 1902, Presiding Patriarch Alexander H. Smith pronounced the following blessing upon the head of Elder Derry.

Brother Charles: As we have been commanded that whatsoever we do in the service of our Lord and Savior, that we shall do it in prayer and thanksgiving; hence, it is with feelings of gratitude and thanksgiving to our heavenly Father that I lay my hands upon thy head to fulfill the duties that devolve upon me, and grant thy request that thou mayst receive thy patriarchal blessing.

It is with thanksgiving that we move forward in discharge of our duties, feeling thankful that in the past God has made us equal to the emergencies through which we have passed in the world, in our conflict with the world, in our struggle to make ourselves worthy before the Master; that we can look back over our history and feel that God has been with us to make us sufficient for every time of trial. And this en-

courages us to look forward in the battle that is still waging and we feel confident that he will be with us in the future as he has been in the past.

Now I bless thee as a father in Israel, laying my hands upon thy head, as I have been instructed, appealing to God our heavenly Father to let the influence of his Holy Spirit come and touch thy heart and fill it with the living fire that shall warm thee under the influence calculated to seal upon thee those blessings that shall be given thee in spirit and in promise. I pray that God's Holy Spirit may be with thee to continue the evidences that have been given thee in time past, to strengthen thy mind that it may not become weakened because of age and the debility of the frame; but that by the influences of his Holy Spirit thy mind may be quick, that thou mayest have power to perceive and see the beauties that are found in the revealed will of God in this work, in the gathering together from the multitudes of men who shall be heirs of salvation; that the enlightenment of his Spirit may be with thee, opening the door of the future, that thou mayest see into the future, even into the lives of those that may come to thee to receive at thy hands their patriarchal blessings that thou mayest be enabled to tell them those things that shall warm them and strengthen them, so that when the Adversary may attack their faith they may stand firm and secure, being warned of thee of the influences that shall surround them in life; also that thou mayest be enabled to see and perceive those things that have been in the past, that thou mayest warn the children of the covenant, to make good the mistakes they have made in life, that they may realize that the Spirit's influence reveals those things in the life of the past so that they may be warned and use every opportunity that they have to correct what has been wrong in their lives in the past; that he will open the views of the past to thy mind as well as that of the future; that thou mayest be able to counsel and to counsel wisely, as a father with the children who covenant to keep God's commandments.

I bless thee dear brother, sealing upon thee the rights and the privileges belonging to this calling, asking God that he will be with thee, to strengthen thee in body, as well as in mind, so that in thy declining years, as the eve of time draws around thee thou mayest feel free in thy work, in thy labor, thou mayest not feel condemned in any of the mistakes of the past, realizing that God is loving and good and kind, and understands the heart and the motives of the heart. I tell thee, dear brother, that God has witnessed the efforts which thou hast made in the past. He has been with thee when no eye has seen no ear has heard the trouble, the trial, and the anguish of thy heart, when darkness seemed to shut down around thee, and spiritual light seemed to be shut out from thee. He has known the integrity of thy heart and purpose. He has been with thee under these trials in the dark and cloudy day when thou didst wander and grope around for the light. He was watching over thy destiny and he was bringing thee little by little into the

way and condition of mind and body that should enable thee to receive again the light, to enter anew upon the duties of serving him; and he has led thee, he has preserved thee. There have been physical dangers that he has brought thee through miraculously. There have been spiritual trials when he has been with thee, when thy mind has been filled with doubt, when darkness has seemed to enshroud thy reason and when the Adversary sought to make use of every measure and every means to turn thee away from thy covenant to thy heavenly Father. God has been watching over thee and has so ordained his providence as to bring thee once again into the light. Coming into the light thou hast felt the influences of his Holy Spirit confirming thy faith, renewing thee so that thou hast been made strong in thy testimony.

Now, dear brother, I bless thee in the name of the Lord Jesus. However, I feel impressed to tell thee thy life has not been free from mistakes. Thou hast made them, and while making them and while under the influences that have caused them to be made, in thy heart, deep down in thy heart, has been the desire to serve God, and to approach unto him and be like him, and be received by him. I bless thee, dear brother, I recognize in thee an Israelite indeed. One who hath loved the law of the Lord, one who hath sought to establish it, one whose only desire has been to establish the law of God in his kingdom. The sacrifices which thou hast made, the Lord hath looked upon with pleasing eye and under the motive of making, that there was no selfishness in it but that thy desire was to serve him.

Now I bless thee, I bless thee in the name of the Lord Jesus, recognizing in thee one of the household of Israel, entitled to recognition. Thy inheritance is found in Ephraim, and to thee shall that allotment come that shall be given as an inheritance because of the blessing of God, promised of God unto those who shall serve him, as also because of thy descent. I bless thee, and I ask God the eternal Father that he will recognize the blessing and bring to thee from time to time in the life which is allotted to thee the evidence of thy acceptance; that thou mayest rest secure and feel that thou art under the protection of the divine influence which God sends out to be with those who shall be heirs of salvation. Now I seal upon thee, dear brother, the gift of eternal life. The promise has been given in the name of the Lord Jesus. Be faithful to the end and thou shalt enter into the rest promised in the paradise of God, be recognized as one who hath borne testimony of the Lord Jesus and shall be worthy to be numbered among the ransomed and the redeemed, I seal upon thee these blessings, the promise that God will be with thee in spirit, in Jesus' name, Amen.

October 18, 1902, Elder Derry offered his resignation as a member of the Standing High Council, addressed to President Joseph Smith as follows:

"Beloved Brother: It is not with a view of shirking responsibility or

duty, but believing it is in the line of my duty that I pen the following resignation. Having been called and set apart as an evangelical minister and having committed myself to that work, it seems proper that I should resign my position in the Standing High Council, that another may be appointed to that duty, hence, I herewith tender my resignation as a member of that body and pray that wisdom may be given in the selection of my successor.

"My connection with that council will always be remembered with pleasure, and not the least cause of pleasant memories has been the uniform kindness and courtesy manifested to me by the president and the members of the council. I ask an interest in the prayers of my brethren that I may be an evangelist indeed and a true father in the church, giving true counsel and comfort to the needy. My one desire is to be a blessing to my fellows while I remain. With kindest regard to the whole council, I tender this, my resignation."

"CHARLES DERRY."

Joseph Smith replied :

"Yours of October 20th, tendering your resignation of membership in the Standing High Council is received, and on behalf of the council is so far as I the presiding officer may do, accepted and you relieved of responsibility as a member of the High Council.

"I believe it compatible with your office and calling that you should be free, I therefore more cheerfully accept the resignation. It will be placed before the council when it meets.

"With sentiments of the greatest regard in bonds, I am

"Yours

"JOSEPH SMITH."

October 23, 1902.

Elder Derry had for several years been a member of the revising committee of the church history and the following is his account of labor done on that committee.

I received a call from President Smith to go to Lamoni on the twenty-seventh to a meeting of the historical committee of which I am a member. I responded to the call.

On my way I visited our grandchildren Charles and Alice Benson at Council Bluffs. My nephew George Herbert Derry met me at Lamoni depot. I found my brother very feeble but trusting in God.

I sat with the committee three weeks. Heman C. Smith is a careful and exact historian. We had very little to correct and that such as condensing the matter. I heard excellent preaching during the three Sabbaths. I was requested to preach each Sabbath, but I felt those here were so much better qualified to instruct that I declined. Our work in the committee was harmonious and pleasant. Lamoni has all kinds of people but I believe the majority are in favor of God and the truth. I returned to Council Bluffs on November the 18th.

He closed the year 1902 with these words: "At the close of the year, we can look back and see that we have been greatly blessed of God, and we thank him for his goodness. If we have enemies we are happily ignorant of them.

"The remainder of my history will be found in my daily diary called the 'National Diary.' I do not expect to copy any after this the year 1902."

This completes all that was placed in our hands. Elder Derry still lives, and is residing at Woodbine, Iowa, where his faithful daughter Alice, resides with him and cares for him in his declining years. He continues to acceptably fill the pulpit at Woodbine and other places where he visits.

During his long years of faithful service no breath of suspicion has ever attached to his character, and now at the age of ninety years he well deserves the title once suggested: "CHARLES DERRY, THE APOSTLE OF PURITY."

Last winter the class in church history in the Sunday school at Lamoni, while reading his autobiography decided to each write him of the appreciation in which his life, and character were held. They did so and he replied as follows:

WOODBINE, March 3, 1916.

MR. HEMAN C. SMITH:

Beloved Brother and Brethren of the Historical Class: Having to my agreeable surprise, received a number of very kind letters from the historical class of Lamoni, of which you are the teacher, in which one and all express their appreciation of my ministerial labors as recorded in my autobiography, I wish to express my gratitude so far as I can in words to your class for the brotherly kindness in thus seeking to cheer the heart and strengthen the hands of a worn-out fellow laborer who has given his life for what he believes to be the cause of God and humanity. I say 'given his life,' for I have given the only years in which I had the privilege to promote my own welfare financially, to this glorious cause.

I enlisted for life and I have never seen the time when I could lay down my armor and stand approved of God, not even in my ninetieth year.

As to the good I may have done I leave that for the infinitely wise Judge to determine. I only know that I have done the best I knew, little as that may be. I have not worked for worldly honors, nor for this world's treasures. God knows I have labored to promote his cause and

am willing to wait for such reward as I may be found worthy of in the day of awards.

Thanking all concerned, I assure you your letters have done me good.
I am

Your brother in gospel bonds,

CHARLES DERRY.

(Concluded.)

Beyond these chilling winds and gloomy skies,
Beyond death's solemn portal,
There is a land where beauty never dies
And love becomes immortal:

A land whose light is never dimmed by shade
Whose fields are ever vernal,
Where nothing beautiful can ever fade,
But bloom for aye, eternal.

We may not know how sweet the balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those enchanted bowers.

That city's shining towers we may not see
With our dim earthly vision,
For death, the silent warden keeps the key
That opes those gates elysian.

But sometimes when adown the western sky
The fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by silent fingers.

And while they stand a moment half ajar,
Gleams from the inner glory
Streams brightly through the azure vault afar,
And half reveal the story.

O land unknown! O land of love divine!
Father all wise, eternal,
Guide, guide these wandering feet of mine
Into those pastures vernal!

—Nancy Amelia Priest.

LOCAL HISTORIANS

(Continued from page 116.)

HISTORY OF LAMONI STAKE, BY DUNCAN CAMPBELL 1885

The *Herald* of February 21 speaks of a severe blizzard that visited the regions round about Lamoni, lasting from February 7 to 11.

Thomas R. White wrote from Mount Ayr, Ringgold County, Iowa, February 15, "I thought a few lines from this place might please some to know of our whereabouts. Brother William S. Loar and I came here October 22 with a general store, and we are doing as well as we expected, considering the hard times people are seeing on account of poor crops for the last two or three years. We are here all alone in the faith, and would be glad to have any of the Saints to call on us when passing this way."

The winter conference of the district was held at Lamoni, February 28 and March 1, Henry A. Stebbins in charge and Edwin H. Gurley clerk.

The branches reported as follows: Lamoni 515, James W. Gillen president, Asa S. Cochran clerk; Lucas 215, George Spencer president, William Shakespeare clerk; Lone Rock 49, 3 baptized, Joshua Sandage clerk; Davis City 63, Ebenezer Robinson president, Martha A. Robinson clerk.

The following ministers reported: Joseph Smith, William W. Blair, Joseph R. Lambert, Henry A. Stebbins, Samuel V. Bailey, Elijah Banta, Edwin H. Gurley, James W. Gillen, Amos J. Moore, Nephi Lovell, Charles H. Jones baptized 2, Joseph S. Snively, Bradford V. Springer. Elijah Banta, bishop's agent, reported total receipts \$275.75; total expenditures \$270.14; balance on hand \$5.61.

Joseph R. Lambert, Elijah Banta, John R. Evans, James W. Gillen, Joseph S. Snively were chosen delegates to the General Conference, Independence, Missouri, April 6, and they were authorized to use their efforts to have the next one held at Lamoni, Iowa.

By resolution the Holy Scriptures, the Book of Mormon, and the revelations of God contained in the Book of Doctrine and Covenants were recognized as the standard of authority in church government and doctrine; and together with the revelations that may hereafter be given of God and accepted by the church as the final standard of reference in all controversies that may arise; and it was further resolved to sustain the action of the General Conferences of June 13, 1852; April 12, 1870, and September 13, 1878, in so declaring for the whole church. Edwin H. Gurley spoke and voted against the motion.

The preaching was by Charles H. Jones, William W. Blair and Joseph Smith. There was a sacrament and social meeting at 2.30 Sunday afternoon in charge of Henry A. Stebbins and James W. Gillen. Adjourned to Lucas, Iowa, June 20.

In a letter to the *Herald*, dated at Lamoni, March 5, Bradford V. Springer writes of his labors in a large number of places since the reunion of the previous September. He mentions some of the district as follows:

Osceola, Lucas and Davis City, Iowa, arriving at the latter place, my former home, on February 27. At all the places named I had good audiences and the best of liberty in speaking. Never felt better and stronger in the good work. My stay in Lucas was especially pleasant. There was that in my experience there among that noble band of Saints, which endeared them to me so effectually, that they will have strong hold on my affections while reason retains her throne. May our beneficent Father bless abundantly.

The following items are from the *Herald* of April 4:

Brother Bradford V. Springer is doing some good local preaching in the Decatur District. He spoke at the Smith Schoolhouse, ten miles southwest of Lamoni, March 8, his discourse being most acceptably received and spoken highly of by all who heard him.

Brother Edwin H. Gurley spoke at the Fowler Schoolhouse on the

twenty-second, and we are told had a good audience and excellent liberty. Brother Joseph Smith spoke at Smith Schoolhouse same day.

The same *Herald* gives a list of the business houses, firms, trades and professions at Lamoni, together with the names of those engaged in them, closing with the following paragraph:

From the assessor we learn that there are in the town, one school-house, two churches, twenty-nine business houses, twenty-six of which are occupied and three vacant; one hundred and fifteen dwelling houses, one hundred and seven of which are occupied and eight vacant; making a total of one hundred and forty-seven houses; with a total population of four hundred and ninety-eight, an average of a little over four and a half persons to the dwellings occupied. We think this pretty fair for a town of its sort and age.

Joseph M. Brown wrote from Little River, Decatur County, Iowa, March 23, commending and criticising the *Herald*, bearing testimony and relating a dream. Also a case of healing witnessed by his mother.

The district reported to the General Conference, Independence, Missouri, April 6 to 15, 8 organized branches and 3 fragments aggregating 1,051 members. During the year 57 received by letter, 34 baptized, 22 removed by letter, 4 expelled; 9 died, one branch of 10 members withdrawn to Des Moines District; net gain 46 added to 1,005 last year's report, making 1,051 members. As shown above there has been a fair number of baptisms though only a limited number of elders, compared with the total of them, have labored in the ministry. Those who have been out have been encouraged by attentive listeners and good results. Henry A. Stebbins president; Edwin H. Gurley clerk.

Lamoni is said to be improving far more rapidly and substantially than any of the towns of like size, lying within one hundred miles of it. It has a fine stock, dairy and grain country around it, and it bids fair to continue to improve. Capital and well-directed industry will make it improve.—*Saints' Herald*, vol. 32, p. 299.

The *Herald* of June 27, said:

Brother Henry A. Stebbins wrote from Lucas, Iowa, the 9th inst. Had baptized three men, one woman, and one young miss. He expected more to follow. Under date of the twelfth he wrote he expected to baptize

some the fourteenth inst. He says Decoration Day was largely observed at Lucas, and that by request he delivered the address, which was well received. He speaks highly of the Saints in that region and remarks that they are generally dutiful and spiritual. We know many there to be of the noblest of heaven's faithful children. On the fifteenth inst. he wrote as follows: "Tell Brother Blair, Brother John T. Phillips baptized three since I baptized the five, making eight since I came here."

The summer conference was held at Lucas, Iowa, June 20, 21, Henry A. Stebbins presiding, Asa S. Cochran clerk pro tem.

Branches reporting, Lamoni 527, Henry A. Stebbins president, Wilson Hudson clerk; Lucas 217, George Spencer president, William Shakespeare clerk; Davis City 61; Lone Rock 52; Allendale 37; Greenville 23; Pleasanton not reporting. Asa S. Cochran reported the condition of the Lamoni Branch and George Spencer that of the Lucas Branch.

The ministry reporting were Henry A. Stebbins, George Spencer baptized 3, Thomas R. Allen, John R. Evans, Archelaus S. Davison, John J. Watkins, Alma N. Bishop, Ebenezer Robinson, John Davis, Lorenzo Powell, James Wilkinson, John A. Evans, Bradford V. Springer, John Watkins, Nicholas Stamm, Andrew Himes, Green Cloyd, Thomas A. Johns, Evan B. Morgan, Parley Batten, Samuel Shakespeare, John T. Phillips.

On recommendation of the Lamoni Branch Asa S. Cochran was ordained an elder.

The action of the Lamoni Branch in receiving into membership Saints who live within the limits of the Lone Rock Branch, was disapproved.

Edwin H. Gurley having resigned as clerk of the district and having put his elder's license in the hands of the district president, his resignation was accepted, his license received, and further action deferred until next conference.

The preaching was by Nicholas Stamm, Asa S. Cochran, Alma N. Bishop and Bradford V. Springer. The sacrament

meeting Sunday afternoon was in charge of the district president and James McDiffit.

The following concerning "July Fourth at Lamoni" appeared in *Herald* of July 25:

The following good words for Lamoni and its late Fourth of July celebration will prove interesting, we feel assured, to many of the *Herald* readers. The clipping is from the *Journal* published at Leon, Iowa, our county seat, sixteen miles distant. The time was when it was thought next to impossible to have a celebration of any kind without wine or strong drink. But times have greatly changed in this respect for the better.

The celebration at Lamoni was a decided success in every respect. It had been feared by some that in consequence of the seeming disadvantages of Lamoni, i. e., shade, etc., it would be hard to get a crowd. But early in the forenoon those fears vanished by the pouring in of wagons and carriages. Ample shade and seats were provided where the exercises in the forenoon were held. Nice music by the band, good singing, an eloquent prayer by Elder William W. Blair, reading of the Declaration of Independence by Professor Roy, an excellent oration by Robert L. Parrish, also young ladies' flag drill, constituted the exercises of the forenoon.

The afternoon was occupied by the "awful-looking fellows" parade, foot races, baseball, football, etc., and in the evening were balloon ascensions and display of fireworks.

Everybody seemed to enjoy themselves. It is said there was not a drunken or disorderly person. Everything went off in perfect order. Thomas Teale was marshal of the day. It is said that this celebration has given Lamoni a good recommendation if she chooses to celebrate next year. About two thousand people were present.

Abram W. Reese wrote from Pleasanton, Iowa, July 4:

As I have been elected president of the branch here, and wish to see every member fully established in the faith and doctrine of the church, I would like for you to come and preach us a few sermons on faith and doctrine, on July 10; and if you can not possibly come, send Brother Gillen.

It is thirty-seven years since I first obeyed the gospel and in 1849 I became a strong believer in the Book of Mormon, Book of Doctrine and Covenants, and Joseph Smith as a prophet of God. I never did believe, neither do I now believe that Joseph Smith manufactured anything in the form of a revelation and gave it to the church as a revelation from God. I believe what he said when he went to Carthage to deliver himself up: "I am going like a lamb to the slaughter; but I am calm as a summer morning. I have a conscience void of offense toward God, and toward all men. I shall die innocent," not for false relations as some have said.

The above letter was addressed to President William W. Blair.

The following appeared in *Saints' Herald* for August 1:

Elders William W. Blair and Henry A. Stebbins of Lamoni, preached at the schoolhouse in this place [Pleasanton] on Saturday night and morning and evening on Sunday, to overflowing houses.

Such is the kindly notice given us in the *Democrat-Reporter*, Leon, Iowa, of the twenty-second ult. Our visit to Pleasanton recalled the fact, that in July, 1859, a "committee" of two waited on the writer [William W. Blair] and Elder Edmund C. Briggs, at the house of the late Brother George Morey, two miles north of Pleasanton, who warned them to quit preaching and baptizing, and to leave the country at once, or get very badly used. We did not leave; however, as we were conscious of seeking to "preach and teach Christ" and so we continued our work. We patiently worked and waited and as time passed the dark clouds of prejudice lifted and floated away, and now in that same region a branch of near one hundred and fifty Saints is established; at Davis City, six miles northwest, there is another of nearly fifty; at Lamoni, thirteen miles west, is another of about six hundred; while southwest of Lamoni, and to the west of Lamoni are other branches, all living at peace and enjoying fair prosperity. This tells of progress and triumph.

The following items relating to affairs in the district are taken from the issue of the *Saints' Herald* for August 29:

Bishop George A. Blakeslee and Counselor Edmund L. Kelley have been with us for the past few days, actively engaged in their special work—the temporal concerns of the church. Last Saturday and Sunday, the fifteenth and sixteenth they held services at Pleasanton, twelve miles east of here, and report large congregations and excellent interest. Their labors in this place and vicinity have been arduous, and results are promising.

The Pleasanton, Iowa, correspondent of the *Leon Journal* has this to say of Elders Blakeslee and Kelley, and their sermons in that place the fifteenth and sixteenth inst:

We have heard a great number of begging sermons during our short church experience and some prior to that time, and can say we never enjoyed them much. But we are now willing to admit that it can be presented in an interesting manner when properly handled. Bishop Blakeslee and Elder Edmund L. Kelley filled the pulpit for the Latter Day Saints on last Saturday evening and Sunday morning, and also at night. Their subject was tithing. Bishop Blakeslee presented the claims of the church in this respect in a very interesting manner. He was followed by Elder Kelley Sunday night on the same subject, the elder laying down the law to the church member in a plain, practical discourse, which

opened the eyes of many who heretofore have been profoundly ignorant on this subject.

Five have recently been baptized into the church here at Lamoni by Brethren Henry A. Stebbins and Asa S. Cochran. Others are likely to follow at no distant day. Brother Stebbins did some preaching at Lucas and Cleveland late in July and early in August and attended as district president to some branch affairs. He baptized one man while he was there.

The lower story of the Latter Day Saints' chapel will soon be ready for meeting purposes.

Lamoni and the country around it continue to improve in a substantial way and prospects for future development are good.

Edmund L. Kelley wrote to William W. Blair August 20, from Omaha, Nebraska: We had a pleasant yet lively meeting at Lucas last night, of three hours duration, prolonged to this however by our audience, and then took the 1.45 a. m. train and reached here in time to prepare for our journey.

Three were baptized at Lamoni, August 30, by Henry A. Stebbins. He says, "Our prayer meetings are unusually excellent and spiritual, Sabbath after Sabbath. The Sunday school is fairly prosperous, and we have had some of the best sermons from the elders lately that it seems to me were ever preached. Peace and harmony prevail among the Saints; no wrath or bitterness existing that I am aware of."

The *Herald* of September 12 said: "The Sisters' Mite Society of Lamoni have lately purchased a fine bell for the new chapel at this place, and now its clear, sweet tones call to town and country for miles around the appointed hours of service. All honor to the ladies."

Alma N. Bishop wrote from Cleveland, Iowa, August 31: "I may also state that the Bishop with Brother Kelley was in our branch some few days ago. They spoke well on the law of tithing. After they got through they were cross questioned

on the law, and I am pleased to say they gave good satisfaction to all the branch and I believe the Bishop will see fruits for his labor in Cleveland. My mind upon tithing is this: The same God that said, 'Thou shalt not steal,' etc., also said, 'Thou shalt give one tenth of thine increase.' And one command is as necessary to be obeyed as the other. I pray God to bless Brother Joseph on his mission of love. I hope before long to pay a visit to you and Brother Stebbins and the Saints at Lamoni."

The conference of September 19, 20, was held in a grove on the farm of Charles H. Jones of the Lone Rock Branch; Henry A. Stebbins presiding and Asa S. Cochran clerk pro tem. There were reports from the following branches: Lamoni 540, 15 baptized; Lucas 226, 9 baptized; Pleasanton 102, 1 baptized; Davis City 62, 1 baptized; Lone Rock 55, 3 baptized; Allendale 39, 3 baptized; Greenville 24, 1 baptized.

Of the ministry, Henry A. Stebbins reported his labors as president of the district, president of Lamoni Branch, superintendent of the Sunday school; baptized 11. John Johnson reported as president of Lone Rock Branch; Alma N. Bishop reported as president of Lucas Branch; Charles H. Jones and James W. Gillen of the Seventy, the former had baptized 3; Elders Elijah Banta and Samuel Ackerley, James P. Dillon, Moses McHarness, Lewis Gaulter, Joseph S. Snively, baptized 2, James L. Richey, David Dancer, Asa S. Cochran baptized 1. Milton H. Gregg reported, all giving excellent testimonies and several had labored considerably. Priests Benjamin F. Drake, Amos J. Moore, baptized 4, Robert Johnson, John Traxler; teachers, James Wilkinson, Andrew K. Anderson, Sylvester Rew, Joseph Hammer; deacons, Norman W. Smith; teacher John Allen reported by letter.

The resolution of March 1, 1873, against dancing was read by the president; further action was deferred till next session. The president would send copies of the present ruling to those

presidents of branches who desire it. Edwin H. Gurley was directed to present his request for the publication of his reasons for sending in his license to the Board of Publication. The matter of accepting his license was referred to his quorum. The officers of the Lamoni Branch were instructed to labor with those members living within the limits of the Lone Rock Branch advising them to ask for letters and unite themselves with the latter branch.

Henry A. Stebbins was reelected president and Asa S. Cochran was chosen clerk for the ensuing year. There was preaching on Saturday evening in the grove by Asa S. Cochran and Amos J. Moore and at Lone Rock Schoolhouse by James W. Gillen and Elijah Banta. There was a prayer meeting Sunday morning in charge of Lewis Gaulter and James P. Dillon; at 11 o'clock preaching by Elijah Banta; at 2 p. m., preaching by James W. Gillen; in the evening preaching by Henry A. Stebbins. The weather was fine both day and night and the grove was a pleasant place.

The *Herald* of December 5 printed the following items:

Brother Henry A. Stebbins reports having had a very interesting time, ably assisted by Brother Amos J. Moore in giving a series of sermons in the village of Wirt, Ringgold County, Iowa, the first opportunity had by our elders at that place, though various brethren have preached in the schoolhouses around there with good effect. Brother Stebbins also says that the prayer meetings and conversation of the few brethren and sisters living in that neighborhood has had a good effect and the two baptized by him this time were those converted by the efforts of himself and others in the past. These last meetings were attended by many of the best people of Wirt and vicinity, night after night, and several are investigating earnestly, so it is likely that one or two others will be baptized soon and probably more by and by. Brother Stebbins has also baptized three lately, here at Lamoni, two into the branch, and the other his sister-in-law (Mrs. Jarvis) of Burlington, Iowa.

The "Mite Society" of Lamoni is a pattern of zeal, enterprise, and perseverance. They have aided the poor and needy largely, purchased a fine bell for the new chapel and are moving steadily on to the accomplishment of other important purposes. Their receipts on Thanksgiving on tickets for meals and on the sales of notions amounted to nearly forty-two dollars, and they intend to increase this amount largely the

next similar effort as this was somewhat of an experiment. May success attend all such efforts with them and others.

Henry A. Stebbins wrote from Lamoni to the *Herald* December 15, in part as follows: "During the past fall I did considerable traveling among the branches of my district, not only preaching to them, but visiting and conversing with the Saints in their homes concerning the Lord's work and its revealments and establishment in this dispensation and as to the prospects and promises of its continuance under the Lord's guidance till it shall accomplish all that the Master has caused to be written and spoken about it. I had on the whole, an excellent time, particularly enjoying the association with the Saints and hearing their personal evidences. While I found those who were negligent of their duties at home and in the church and others who must be looked after because of wrongdoing, I can say that I found among the great majority a good feeling and with many a lively interest in and prayerful solicitude for the advancement of the cause and of course therewith a corresponding desire and effort to go forward themselves."

Conference was held at Lamoni, Iowa, December 19 and 20, Henry A. Stebbins president and Asa S. Cochran and Valentine White secretaries.

Branches reporting: Lamoni 535, 2 baptized; Lucas 221; Little River 100; Greenville 28; Davis City 62; Allendale and Lone Rock not reporting. Elders William W. Blair, Charles H. Jones, Henry A. Stebbins baptized 5, Samuel V. Bailey, John Johnson, Moses McHarness, Orlin B. Thomas, baptized 3, Joseph S. Snively, Elijah Banta, James P. Dillon, Oliver J. Bailey, Horace Bartlett, Ekin Lovell, Levi Atkinson, George Adams and Thomas Wellington and Priest Nephi Lovell reported. By invitation George A. Blakeslee, Columbus Scott and Gomer Reese reported.

Preaching on Saturday evening by Charles H. Jones, assisted by John Johnson, on Sunday forenoon by William W.

Blair, assisted by Ebenezer Robinson, sacrament and social meeting in the afternoon in charge of Henry A. Stebbins and George A. Blakeslee; preaching in the evening by Columbus Scott, assisted by William W. Blair.

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Joseph M. Brown wrote from Little River, Iowa, January 19: "Brother Little and I have of late been laboring in the branch, going from house to house trying to encourage the Saints to duty. The branch has not been visited before for several years. We were glad to see such good desires manifested, with a willingness to still keep working for the prize.

The Mite Society of Lamoni gave a concert on the evening of March 19, the proceeds of which, amounting to \$33.10, are to be appropriated by the society with other sums raised by them for the building of a plank walk from the business part of town to the church, the walk being badly needed.

"Mr. John W. Ockerman, station agent, a lover of music and a teacher of singing, volunteered to drill the corps of singers and conduct the exercises. He was seconded by Sister Lucy L. Lyons, our postmistress, a good musician and excellent aid in an enterprise of that sort. A number of singers, middle-aged and young, were selected and volunteered, and drilled persistently for weeks under the tuition of Mr. Ockerman.

"The music and songs selected were excellent and the presentation and rendition of them were very creditable both to Mr. Ockerman and the entire body of singers. Everyone strove to do the part assigned well, and did so cheerfully. The weather for a part of the time during the meetings for practice was stormy and bad, which resulted in some of those who began with the choir taking cold and becoming wearied out before the evening for the concert arrived; but those who were strong enough to stand the drill were quite ready when the hour came for the opening of the concert.

“Mr. Ockerman is not a member of the church but is fond of music, vocal and instrumental, and is beside, a citizen who wishes success to the community where he dwells and is willing to help forward every laudable enterprise to that end.

“Those who were present at the concert were universally well pleased, each portion of the exercise receiving commendation according to the particular bias of the hearer; the whole being spoken of as excellent. Of the efforts of the singers Mr. Ockerman said: ‘I am well pleased with them. They did well both in their practice and in the final performance. I have no fault to find. Considering the disadvantages some labored under, I do not see how they could have done better.’”

Pursuant to adjournment the conference of the district convened at Lamoni, March 13, Henry A. Stebbins presiding and Asa S. Cochran, clerk.

Branches reporting: Lamoni 544, Davis City 60, Lucas 227, Little River 102, Allendale 37, Lone Rock 56, Greenville 33; Joseph Hammer reported by letter that the Allendale Branch was in good condition; Henry A. Stebbins reported labors at Union Hill, held nine meetings, had also labored at Lucas and other places; Oliver J. Bailey reported Davis City Branch in better condition than heretofore; John Johnson reported the Lone Rock Branch alive and most of the members in the faith.

Ministry reporting: Joseph Smith, Joseph R. Lambert, Columbus Scott, James W. Gillen, Elijah Banta, Moses McHarness, James P. Dillon, Lewis Gaulter, Robert Lyle, Ekin Lovell, Samuel V. Bailey, Hugh N. Snively, Samuel Ackerley, Edwin Stafford, Levi Atkinson, Horace Church, Joseph S. Snively, Amos J. Moore, John A. Upton, Nephi Lovell, John Traxler, John Wahlstrom, Valentine White, and Horace Bartlett.

Bishop's agent reported receipts of \$697.40; paid out \$375.78, balance on hand \$321.62. Audited and found correct.

A letter from James S. Mitchell who spoke of being ordained was referred to Lamoni Branch.

It was resolved that hereafter district conference be held but three times a year.

John R. Evans, Henry A. Stebbins, Joseph R. Lambert, Abram W. Reese and Joseph Hammer were chosen to represent the district in General Conference.

John V. L. Sherwood tendered his license to the conference. It was accepted and referred to his quorum.

Preaching by John Johnson, William W. Blair, Joseph Smith, sacrament meeting in the afternoon.

The Forty-eighth Annual Conference of the church, being also the thirty-fourth since its reorganization, convened at Lamoni, at ten o'clock Tuesday, April 6, and the district was represented by John R. Evans, Henry A. Stebbins, Joseph R. Lambert, Abram Reese and Joseph Hammer. Joseph R. Lambert was continued in charge of the mission in which the district is located.

In *Herald* for June 12, Henry A. Stebbins, district president, announced that a grove meeting would be held at Allendale, Worth County, Missouri, June 19 and 20 and one was expected to be held at Wirt, Ringgold County, Iowa, June 26 and 27.

Of the Allendale meeting the *Herald* for July 3, said:

A two-day meeting was held at Allendale, Worth County, Missouri, June 19, 20, at which Brother Henry A. Stebbins presided and which was well attended. Brethren Stebbins, Banta, John Johnson, Charles Jones and the Editor were the preachers. There was a fair attendance and good order as a rule. The exception was on Sunday evening when a bevy of half a dozen girls each attended by a youth as cavalier, gathered in a group not far from the stand and busied themselves in conversation. Uncle Jack Carr, justice of the peace, finally noticed them and requested order, which they apparently reluctantly gave. It was not a disturbance traceable to antagonism to us as a people, but simply an exhibition of bad manners.

Of the meeting at Wirt the *Herald* said, "The two-day meeting at Wirt, Ringgold County, Iowa, attended by Brethren Stebbins, Landers, Dillon, Johnson and Snively was a good one, so reports Brother Stebbins. Three were baptized. Meetings were well attended; weather fine and sermons good."

Joseph R. Lambert wrote to the *Herald* from Lamoni, under date of July 14 and spoke of preaching a few times at home and bestowing labor at Davis City and Lucas, Iowa.

The conference at Lucas, Iowa, July 10 was in charge of Henry A. Stebbins and Asa S. Cochran clerk.

Branches reporting: Lamoni 568, 14 baptized; Lucas 221, 2 baptized; Little River 100, 1 baptized; Davis City 57, 1 baptized; Greenville 33.

Ministry reporting: Asa S. Cochran reported the condition of the Lamoni Branch as favorable, several had been added; Henry A. Stebbins reported labor at Wirt, had baptized three there, held grove meeting at Allendale, had baptized six since last conference; Joseph R. Lambert had preached a few times at Lamoni, had finished the labor begun by Columbus Scott at Davis City, preaching there six or seven times; had spoken three times at Lucas; Henry Jones had lately been chosen president of the Lucas Branch; had officiated in the ordinances of the gospel and endeavored to get an opening for preaching west of Lucas; George Spencer, now of Centerville, Iowa, had endeavored to hold meetings every Sabbath, part of the time in the schoolhouse near there, and part of the time in the house of Brother Archibald. Elijah Banta had done no special labor by way of preaching, had taken others to places of appointment and had labored in his office as bishop's agent. Alma N. Bishop had preached in the branch when called upon, labored in the Lucas Sunday School, had frequently administered to the sick with others, and had been abundantly blessed in so doing. John J. Watkins, in connection with Evan B. Morgan, had done some preaching at Osceola and had spoken a few times at other places, also in the branch. John Watkins had labored as assistant teacher in the branch. Asa S. Cochran had spoken two or three times in the branch, once at Greenville, baptized one in the branch. Nicholas Stamm preached once and held one social meeting at Osceola. John Davis did some

preaching in the branch and at two places north of Lucas, baptized one since he has been ordained priest. John T. Phillips baptized one, often administered to the sick, did no preaching. John Wahlstrom and Luke Sharp had no labors to report. William Crick and Joseph Hammer reported by letter.

The action of General Conference in not permitting members to withdraw from the church without a trial was sustained. The action of the Davis City Branch in allowing members to withdraw without trial was not approved. Preaching by Asa S. Cochran, Elijah Banta, and J. R. Lambert; social meeting in charge of Henry A. Stebbins and Henry Jones.

Adjourned to meet at the call of the president as to time and place.

William W. Blair spent Sunday, the twenty-eighth of August with the Saints at Lucas, Iowa, where he attended three services and preached at two of them; the branch was reviving. Evan B. Morgan wrote from Cleveland, Iowa, August 25, to Elder Blair saying:

I am glad you paid us a visit for you did much good. You have imparted strength and light to many, and I notice that since you left there seems to be quite a disposition to inquire within themselves, "What is the law?" And there seems to be a disposition to work together. We have some of the very best people in this branch. Perhaps no one was more benefited by your efforts than I, and had I not felt a degree of the Spirit in connection with your words, I question very much if your labor would have been effectual in doing me good. You have increased my confidence in you as a man, for I saw you were exact upon every point that it should conform to the word of the Lord, and not according to tradition.

Henry A. Stebbins wrote to Elder Blair, September 3,

Brother George L. Spencer had previously done some preaching in a schoolhouse near Centerville, the county of Appanoose, but the discourses in the opera hall there on Sunday, August 29, were the first preaching ever done in the city. And although the congregations were small, forty to sixty persons only, yet we had a respectful hearing, and the most of them seemed to be thoughtful and intelligent people. A former circuit judge, the county recorder, two lawyers, two doctors, and two ministers were in attendance at one or both services. Brother Archibald and family have lived there for years, and both parents and

children are honorably known in the place. . . . Brother Spencer intends to continue his meetings southeast of town. Brother and Sister Joseph Knowles, and old Sister Knowles (formerly of Cheltenham, Missouri), now live at Centerville, as also does Brother Jeter of East Cleveland and Brother John W. Fisher once of Farmington, Iowa, so that if all remain we may organize a branch at no distant day.

The following is taken from *Saints Herald*, of October 9:

As we write, September 24, we are pleased to acknowledge that we have much to encourage us in the work we are essaying to do some of the present things calling us to be thankful are:

1. Brother Joseph R. Lambert returned from a few days labor expended in the vicinity of Pleasanton, Iowa, and at points previously occupied by Brother Duncan Campbell, and in which Brother Campbell desired the help of a coworker, expressing the satisfaction that he felt at receiving in his labors liberty of the Spirit and the fullest aid from the brethren in spiritual things. Brother Abram Reese, from the same neighborhood, corroborates the statements of Brethren Lambert and Campbell.

2. In the neighborhood of Eagleville, Missouri, where much labor has been expended from Brethren Zenas H. Gurley, Elijah Banta, and Charles H. Jones years ago, to the latest by Brethren Samuel V. Bailey, Joseph S. Snively, John Johnson and Jones, several have been baptized who have borne the spirit of conviction for a long time, and have finally yielded to the gentle monitor. May God's blessings be with them who so lately join the army of the Lord.

Joseph R. Lambert wrote to the *Herald*, from Lamoni, September 23:.

Brother Duncan Campbell, of Pleasanton, Iowa, has been doing good service for the cause this summer, in the regions round about his home. He has experienced no difficulty in finding plenty of work to do, and people who would listen to the word of life. And in addition thereto he has witnessed with pleasure such an increasing demand for the preaching of the word, that he was, and is, by himself, unable to supply it. Some have thought the restricting of missionaries to a smaller range of territory to be one of the dangerous innovations of latter times. I do not so regard it. In his case, at least, it has worked well, and we have strong reasons for believing that Brother Campbell has accomplished more good with much less expense than had he traveled over a wide range of territory. In his labors he has certainly been blessed of God.

Friday, September 10, found me at the 'Reger Springs House,' in Mercer County, Missouri, and three miles from Lineville, Iowa, in company with Brethren Campbell and Greer. Brother Campbell had previously received an invitation from the 'Higgins Brothers,' proprietors of the hotel, to hold meetings in the grove near by the hotel and springs.

He had also made arrangements to begin at this time. At four p. m. I spoke a short time to a small congregation. We soon learned that the meetings had not been well advertized, and that the people were busy putting in wheat. The next day at 10.30 a. m., Brother Campbell spoke to a very few, on the principle of love, as set forth by the great Teacher. His remarks were timely and good.

On Sunday we held two services, at 10.30 a. m. and 5.30 p. m. The attendance was very fair and the interest good. As Brother Campbell's voice is not well adapted to speaking in the open air, it fell to my lot to fill both appointments. The Lord was with us, fulfilling his promises, and we all felt to rejoice. We left two appointments for Sunday, September 19.

From the next Tuesday till over Friday, we held evening meetings in the town of Pleasanton, headquarters of the Pleasanton Branch. The attendance was small; many of the surroundings somewhat untoward, and some things which had to be met and coped with—*peculiar and strong!* . . .

Sunday found Brother William Anderson and wife, Greer and wife, Brother James Anderson, Owen Hall (a kind friend), Sister Nellie Hall and myself, at the 'Mineral Springs,' ready to worship God in the grove, and fulfill our engagement as the Lord might give us strength. We drove three teams a distance of eleven or twelve miles, and with one exception, reached the springs in good time for the eleven o'clock service. The attendance was good, interest splendid, and more than ordinary liberty was enjoyed in presenting the word. The interest created by these few meetings I shall not attempt to describe. It was hard to get away from the people. It is well, that in the midst of this hard struggle against darkness and sin, we enjoy seasons of deliverance, liberty and power. Though they last but for a short time, they are sufficient for this probationary state, and they serve to cheer and rest our tired spirits, leave us without excuse before God for not properly caring for his work. They also tend to confirm the divinity of the work in the minds of others, and if we struggle on faithfully to the end, we shall be permitted to enter into an uninterrupted enjoyment of never-ending bliss.

Brother Greer worked with us in all these meetings, taking active charge of the singing, and was blessed in his labors. The last meetings held on these grounds were opened and closed by Brother William Anderson and the good Spirit was with him. The proprietors, together with the owner of the house and springs, treated us kindly from beginning to the end.

From what was seen, heard and felt, there can be no doubt but that the word spoken was well received. And we have this consolation, that no prestige was gained, or favor secured, by shunning to declare the counsel of God. We felt that we needed, and therefore sought, the Master's help, that we might be able to declare the gospel in its beauty and plainness.

The *Herald* for October 30 said :

Brethren Joseph Snively and John Johnson recently spent a few days preaching in Ringgold County, not far from the village of Wirt, and they report having large congregations of intelligent and deeply interested hearers, who urged them to return and preach for them more at an early time. Brother Snively says he never enjoyed greater degrees of spiritual light and power in declaring gospel truths than during these meetings, and that he and Brother Johnson will return there with the intention of continuing gospel work. Now that the toil and bustle and heat of summer are past, the evenings getting long and cool, the local ministry everywhere should rally to the work and do valiantly in the cause of Christ wherever and whenever they can find opportunity. We hear from all quarters the cry, 'Come over and help us,' Brethren of the ministry, this call is to you; and it remains for you to bestow the needed aid as God may give you ability. Don't delay.

The following brief review of the work of the Lamoni Mite Society is found in the Mothers' Home Column, of the *Herald* for November 13:

We have long intended telling our readers what the Mite Society of Lamoni had been doing, since their first organization in 1883, to help on the cause. We have often watched the sisters who belong to it, faithfully and punctually toiling through all kinds of weather, breasting the piercing storms of our severe climate, climbing over hills when they would have to stop more than once to rest, before reaching the top, and have thought that the blessing of God could not be withheld from such labors of love and entire sacrifice of self. The sweet-toned bell which almost daily announces some meeting in the Saints' chapel was bought by them at a cost of \$147.50 and presented to the church. A handsome eight-day clock, pulpit Bible and carpet, plush covered book rest, together with many minor but equally needful articles were obtained in the same way. Neither have they forgotten the cries of the poor, but besides many days given to sewing for the sick and overburdened ones, they have expended \$175.00 of their earnings. When the conference was to be held here and an effort was being made to build a sidewalk from the depot to the chapel, they generously donated \$95.00 to help build it. The entire amount of what they have earned and expended during the two years and a half of their existence is \$561.00. There has been with them no royal road to fortune, but every penny has been earned by the expenditure of labor worth ten if not more. Are these hard-earned pennies counted by the angels as we count them? Out of their abundance the rich cast into the treasury, but the gift of the poor widow, so small in the counting, outweighed them all when the eye of the Master fell upon it. Labor on, brave ones, and the reward is laid away far beyond the reach of moth and rust, where no thief shall break through nor steal.

The items which follow were printed in the *Herald* for November 27:

The brethren living in the locality of the Lone Rock Schoolhouse and constituting the Lone Rock Branch, held a series of meetings beginning November 6, and ending November 14, with Brother John S. Johnson in charge. The attendance was all that the house would hold from the first to the last. Brethren Johnson, Joseph S. Snively, Charles H. Jones, and Joseph Smith filled the pulpit during the meetings. A fine interest seemed to be felt, and the result was gratifying; two excellent young men, one the head of a family, were baptized by Brother Johnson on Sunday the fourteenth.

Lamoni and vicinity were blessed with fine rains November 16; and on the seventeenth Jack Frost laid his icy hand in a gentle way on forest, field and flood. We have had a pleasant, seasonable fall thus far and are happy, trusting in God for blessings spiritual and temporal. The Saints' meetings here and about here have been marked by unity, love and a good degree of the comfort, guidance, grace and gifts of the Holy Spirit, and more especially during the past few weeks. But this is not exceptional, for we hear from all quarters of the peace and light and joy and spiritual signs and gifts enjoyed by the faithful Saints. The Spirit of God is moving upon the people.

Andrew Himes, of Allendale, Missouri, wrote to the *Herald*, under the date of November 19, that he had held three meetings in Lot's Grove and that he was blessed of the Master in his preaching the word. He had an appointment north of Grant City on November 4, which he was expecting to fill.

The last conference of the year assembled according to appointment of the president at Lamoni, December 4, with Henry A. Stebbins in charge and Asa S. Cochran, clerk. The branches reporting were: Lamoni 584, 12 baptized; Lucas 224, 2 baptized; Davis City 55; Greenville 36; Little River 103, 3 baptized; Lone Rock 58, 2 baptized; Allendale 40. Elders reporting were: John Johnson had labored with Brethren Snively and Dillon in the north part of Ringgold County, labored mostly in branch, held meetings for ten days, baptized two. Horace Bartlett reported Greenville Branch in good condition, he preached four times. Joseph M. Brown reported Little River Branch in better condition than heretofore, were holding regular prayer meetings. Asa S. Cochran reported Lamoni Branch in good condition. He had baptized seven. John Watkins of Lucas and Milton H. Gregg of Allendale reported by letters. Henry A. Stebbins had spoken at Lamoni, Pleasanton, Davis City, McNeil Schoolhouse, Centerville and other places, baptized three. Joseph R. Lambert had been associated with Brother Duncan Campbell. They had preached at Pleasanton, Lineville and other places near Pleasanton, also at Reger Springs; found Brother Campbell an agreeable companion; had spoken ten times in Little River Branch, fifteen times at Reger Springs, twice at Lamoni, twice at Davis City, eight times at

New Zion, four times at Bonnett Schoolhouse. Andrew Himes preached at Lot's Grove and north of Grant City, interest good. Banta preached once since last conference. Myron Haskins spoke at Lone Rock and Ramey Schoolhouse. Ekin Lovell and Lewis Gaulter reported. Nephi Lovell preached at the McNeil and Wood schoolhouses. Joseph Smith preached four times at Lone Rock and several times at Lamoni. William W. Blair preached at Lucas and Lamoni. Valentine White, Robert Lyle, George Wilson had no labors to report. Joseph Boswell spoke a few times. Samuel V. Bailey spoke two or three times at the Wion Schoolhouse and had been at Wood Schoolhouse with other brethren. Brother Joseph Snively preached near Wirt and other places, baptized four. Charles J. Anderson baptized one. Amos B. Moore, John H. Hansen reported. John Landers had labored most of his days, loved to do all he could for the work. Moses McHarness and James P. Dillen had labored as visiting officers. Edwin Stafford, Stephen Wood reported; Charles H. Jones preached at a chapel fifteen miles south of his place also the funeral sermon of Joseph Hammer's child at Allendale. The delegation to General Conference were instructed to present to the conference a recommendation from the Lamoni Branch that John Shippy be released from silence and restored to the privileges of an elder. Henry A. Stebbins was chosen president for the ensuing year, and Francis M. Weld clerk. The preaching was by Charles H. Jones and Joseph Snively and Joseph R. Lambert.

The *Herald* of December 18, said,

The late district conference at Lamoni was a success. The reports from the various parts of the district show that there were many who were desirous of hearing what was to be said on the subject of religion from a latter-day standpoint. Brother Joseph R. Lambert is off for the Bonnet Schoolhouse and Brother Charles Jones and Joseph Snively are to keep the work going at the Aliff Schoolhouse.

Joseph R. Lambert wrote to the *Herald* from Lamoni, December 14, in part as follows:

Since last writing for publication, I have delivered eleven discourses at the Bonnet Schoolhouse, about six miles from here, in answer to the vigorous, bitter, and in my judgment, very unfair attacks of Edwin H. Gurley. I am satisfied that the Saints in that region are confirmed in the belief that our faith and doctrine, as set forth in the three books (Bible, Book of Mormon, and Doctrine and Covenants), will stand every fair test which may be applied to them, appearing brighter and better than ever after having passed through these ordeals.

In the latter half of October I spoke twelve times in the Hickory Schoolhouse, and three times in the New Zion, both of these in Mercer County, Missouri. I also spoke four times in Pleasanton, Iowa, and felt encouraged in the belief that the Little River Branch will yet come out

of the mists of darkness which have partially enshrouded her for some time in the past. This is speaking of that branch 'collectively and not individually' and without disrespect to any one or more of its members.

From November 13 to the twenty-ninth, I had the pleasure of laboring in connection with Brother Duncan Campbell and I found him to be an intelligent and conscientious minister. We divided the labor of preaching, holding services in the 'New Zion' schoolhouse eight times, 'Concord' Baptist Church once, Hickory Schoolhouse five times and once in Lineville, Iowa.

In most of the above-named places an excellent impression is made in favor of the truth. We have many friends there, made by preaching and explaining the doctrine of Christ, but the 'baser sort,' as in olden times, seemed to be stirred to anger because the faith proved to be so much better, and so entirely different from what they had believed and represented it to be.

It was only a dream, yet its memory lingers,
 Like a vision of glory, around this glad heart;
 And I fain would recall every beautiful feature,
 And write it in rhyme ere the vision departs.
 For I thought I beheld the redemption of Zion,
 The Saints were all perfect, the Savior was there,
 There was joy in each bosom, a crown on each head,
 And odors delightful were flung on the air.
 There were bowers where roses and lilies were blooming,
 And Myrtle, and Jesamine gracefully twined;
 And birds of the rarest and loveliest plumage,
 Were sporting and singing in bower and vine.
 There was work to be done, but with deft, skillful fingers,
 None went forth to labor in sorrow and pain;
 And the tread of the people made music, entrancing,
 And children were sporting in bliss o'er the plain.
 And the robes of the Saints were as white as the snow drift,
 There was nothing around them to soil or to mar;
 And the eyes that looked love into eyes were as brilliant
 And soft in their light as the bright morning star.
 Everyone that I met was a sister or brother,
 Every greeting was tender and cordial and free.
 And morning and evening around the good Shepherd,
 In fervent devotion each bended the knee.
 There were glories and graces too many to number,
 The walls of the city with jewels were bright;
 There were fountains and gardens and groves without number,
 And even the stones were resplendent with light.

—Mormonia.

PRESIDENTS OF SEVENTY

AUTOBIOGRAPHY OF ELDER ISAAC N. WHITE

(Continued from page 96, Volume 9.)

Up to this time my name had been simply Isaac White, being named after my Uncle Isaac, but on account of getting our mail mixed I added "N" to my name. I made arrangements to attend Bowen's College, at Hopkinton, Iowa, one mile from where I lost my foot when a boy. I hired a room in which I boarded myself and applied myself faithfully to my books till my means gave out. It was with reluctance that I quit the college.

Early in February, 1862, a number of the students in a select school I was attending got the "war fever," but I was not eligible to go because of being a cripple. Notwithstanding this, Captain Hicks of Company K, in the Seventeenth Iowa, offered me the position as chief cook to the company, and to give me free transportation at the wage of \$25.00 and all expenses, and I accepted. I was mustered in at Keokuk, Iowa, and continued to act as head cook. I continued in my position till the regiment was ordered to Pittsburg Landing, when the company was divided up into "messes."

I was honorably released from further duties and returned home to Daviess County, Missouri. My father having enlisted and my senior brother Alfred, having married and left home, I was much needed at the home. I spent this summer at the home, but in the fall I secured a school where my brother Alfred lived, in Harrison County, Missouri. I entered my school work with confidence, making but one rule, "Do the best you know how." This worked well. It was here that I first met her who afterwards became my wife, Emily Trussell, who was then fourteen years of age. During the winter there

was a great revival held by the Methodists. Great excitement prevailed, but I could not feel as they seemed to. I continued here for five successive terms of school, and was urged to continue, but thought it wise to make a change.

While the religious people considered me very religious, I felt that it was putting on a bold front to be what I was. I did not have the spirit of enthusiasm that others claimed to have. This left doubts in my mind as to whether I had religion or not. Many times in earnest prayer did I seek for satisfaction, but for some reason it was withheld from me.

Time passed, and in the spring of 1864, I commenced a select school in Grand River College, Edenburg, Missouri. During the time of this school the war became no small factor, bushwhackers and marauders infested parts of Missouri badly. I was enrolled as one of the home militia to protect the homes. My old home was about thirty miles from where I was teaching. One Friday I left for my home. For some reason I was uneasy about my soul's salvation. I was moved to pray over my condition. I dismounted, and with the hitch rein in one hand I bowed in the silent woods, and poured out my heart to God in earnest prayer. I said, "O God let me live till I am satisfied with religion." There came an answer in an audible voice, "Thou shalt live till thou art satisfied with religion." With this voice came a divine evidence that I had never before witnessed. This swept every doubt from my mind in regard to what the future would bring to me. This was a voice from heaven to me. Never a doubt entered my mind afterwards as to its divinity—*it was from God.*

At one time soon after this Quantrell with about four hundred men came into that part of Missouri, and the home guard was called out. At one time they made a dash towards us, and I thought to combat with them was surely death. Then I said, "O Lord, must I lay my life down here?" An audible voice immediately said, "Are you satisfied with re-

ligion?" I answered, "No." Every particle of fear left me at once. We had a short running battle but none were killed, though a few were wounded. This was my last reconnoitering as a soldier.

In a few weeks I came to Western, Iowa, and arranged to enter Western College. I had not been in school quite two months when I received the sad intelligence that father had died, October 7, 1864. Circumstances made it impracticable for me to return home. These were sad days. Father's death left my mother to tussel with the affairs of life alone. I offered my services, but mother thought it best for me to remain in school. Not having sufficient means to continue to board and room myself, I arranged to do some janitor work, room with a young man by the name of West, a young minister, and take meals at the Ladies Hall, by special arrangement.

My roommate was a devoted Christian, so far as was understood by me at that day. Seldom did we retire without rendering a fervent prayer, I alternating with him. During the winter term a revival was held for the special benefit of the students. I was earnestly solicited by the ministers to take an active part in urging the unconverted to come forward, and get converted. I felt that I lacked conversion. It was with me "Just putting on a bold front." There was too much "make believe" to satisfy me. In my way of thinking I was simply a sinner. My condition became a burden to me both night and day. This pretension to be what I was not began to look like hypocrisy, and I hated a hypocrite. What was I to do was a question that I was unable to answer. One young lady of about fifteen years was at the altar. I was urged by the leading ministers to point her the way to Christ. I went. Here was the key that unlocked the future. I pleaded with her to turn to Christ. I thought, I paused, then said in my heart, "This lady knows more about Christ than I do." I went to my seat, and said, "I'll never be found at the mourner's

bench again, till I can say, I have secured that religion that satisfies the soul." I returned to our room. I turned to Reverend West and said, "Brother West, I don't believe I have any religion." "What!" says he, "what put such a notion in your head as that, Brother White?" Then I said, "Brother West, I have never received an inkling of such things as Christ has promised to those that obey the gospel, as found in Mark 16, and how can I say that I am a believer, in the sense the Scriptures hold it?" "Why, Brother White, if you get to digging down into things like that, you will run yourself into infidelity."

I contended that if we were true believers in the gospel, we would be recognized by our Father in heaven with some divine evidence as in primitive times. Not one of these divine evidences have I received. At this, Brother West remarked, "We are all right where you are; people cannot receive in this day and age of the world that divine light you are asking for, it's all done away with." At this, I was greatly astonished, for up to this time I had supposed the difficulty was with myself. Brother West's remark put me to sea, and I said in my heart, "Is it possible that we are all wrong?" and I commenced to believe that the church of God was not upon the earth.

My brother Alfred lived about ten miles from Newton, where I stopped on my way home, and while there took sick with diphtheria, and my life was despaired of. I was waited on by my future wife, and learned the power of true affection while she cared for me during that sickness. I returned home and assisted to right things about my mother's place. I had thought to return to Western College. I thought it would be better for me to settle down in life. Who to select for a life's companion I did not know. I concluded to ask God for light upon this important subject. I repaired to the grove and offered a sincere prayer to God, asking him to reveal to me what I should do, and whom I should select for a wife. I felt sure

God would answer me. At retiring time I went to my room, not forgetting what I had asked God for. I dreamed I was away north sitting down at a spacious table with many others, and my once fourteen-year-old school girl was assisting to wait on the table. As she walked around the table, she looked as solemn as death. I said, "What is the matter, Emma?" "You know what is the matter," she readily replied. Then my prayer came to my mind, and I asked, "O God, is this my wife,?" The answer was, "Yes." The same day following this dream I offered my hand to this girl in marriage, and was accepted. I can testify now, at this late date, 1914, that *I made no mistake in the choice.*

We were married August-16, 1865, by a justice of the peace, and from the division of chattels on the wife's mother's farm we had a good team and about \$300 to start in life. We remained with relatives about two weeks then went to Kansas, locating at Topeka, where I engaged in teaming. Late in the fall we came to Daviess County, Missouri, where my brother, Alfred, had settled. I made arrangements to occupy a part of Alfred's house, near Galatin. On June 5, 1866, a little son came to our home, whom we named Alfred Delbert. We with the family of brother Alfred went to Iowa, my wife's mother accompanying us, where we arrived without any serious accident. On October 22, 1867, a little girl was born, and named Eva Eldora.

In September, while assisting a Mr. Rippey, I was invited by a leading Methodist to go and hear a "Mormon preacher" calling himself a Latter Day Saint. I said, "No, sir, I want no Mormonism in mine," and I turned my back upon him. He tried to reason with me, saying, "That man is a smart man. I would love to ask him a few questions, but I am afraid of him, afraid he will expose my ignorance. Brother White, you must go." I had read "Female Life among the Mormons," and I knew all about the Mormons that I wanted to know. Mr. Rip-

pey, who was a Baptist, inquired what we were talking about, and when told that it was about the Mormon meetings that were being held at the Henderson Schoolhouse, he asked me to stay with him all night and go with him and hear the man. I finally consented to go. I went and took a seat back in the room, which was lighted with only one small oil lamp. I was curious to know where the preacher was and what he looked like. When he came in some one said, "That's him! That's him!" A Mormon was a new thing in that part, and I was curious. Presently the preacher said, "Let us sing," and started Let us pray for one another, for the day is fading fast. I said in my heart, as the hymn was completed, "Surely, the Devil has something good." The preacher prayed but I did not bow the head fearing by so doing I would be participating in some of the devil's arrangements. I thought, What a prayer! He then sang, Now let us rejoice in the day of salvation, and I noticed a peculiar earnestness in his singing. I thought this was all put on. He arose and said, "I rise before you in the name of Jesus Christ, to set forth the principles of the doctrine of Christ." I thought, What sacrilege! But I listened. His flow of language was like an endless chain, everything he said being proven by the Bible. Some of the things that had puzzled me were now being unraveled. I was astonished. I leaned forward to catch every word. My Baptist friend at my side became interested, and he whispered to me, "I'll give the preacher fifty cents, if you will." I consented as I thought I had gotten that much out of the sermon. The preacher slipped it into his vest pocket, with a "God bless you." This was Gorden E. Deuel. At times I was almost mad at myself to think that I had heard the Mormon preach. If I picked up the Bible to read, I was continually stumbling over something that that fellow said. For a whole month I tried hard to forget it.

During the winter one of the patrons of our home school

which I was teaching came and requested me to announce that Elder Gorden E. Deuel would preach at the schoolhouse at 3 p. m. the next Sunday. I was glad to announce the appointment. At the close of this service the Methodist class leader pitched into the preacher, but the minister finally said, "You are not worth talking to," picked up his books and left the house. I became engaged in a talk with this class leader, and immediately he said, "Are you going to believe what the preacher said?" I said, "I'm going to believe the *truth* if the Devil preaches it." "Yes, you will be a Mormon," the class leader retorted. "No, sir; I'll never be a Mormon, but I'll believe the truth if devils preach it," said I. "You'll be a Mormon," stung my pride fearfully, and rung in my ears for hours.

At the next 3 o'clock appointment for Elder Deuel the schoolhouse was locked. A wagon was brought and the preacher used that for a pulpit, and preached. The preacher had occasion to refer to Moses as a leader, when the class leader cried out, "We're not following Moses, sir." "No, sir, but you are following Aaron's calf," was the preacher's ready reply. I secured the Book of Mormon and read it. It looked plausible to me. About this time the neighborhood was stirred up over the question of Mormonism, and I was forced to take a stand. I could see the claims made by the preacher were defensible. A protracted meeting was appointed for my schoolhouse. A committee came urging me to attend and to join with them. Time came and I attended for policy's sake, if for nothing more.

The circuit rider thought it best to send for the presiding elder of the circuit, and have him preach a sermon on Mormonism. It was so arranged and I was urged to be present. I was there. The aged speaker dwelt largely upon the text, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, etc." He

claimed that the Book of Mormon was equal to a third-class novel. Claimed the Saints denied Jesus Christ and worshiped "Joe" Smith. That as a class, the Saints were of the lowest type of humanity, etc. It was disgusting to me; others drank it in, and thought I did.

Time passed along and it was announced that two of my school patrons and their wives, William C. Nirk and James Smith, were to be baptized by the Mormons. This created a stir. I was present. I was struck with the solemnity of the baptism. It seemed there was a "sacredness" in it that I had never witnessed before. My brother Alfred living at Newton had been attending the meetings near his place and was also favorably impressed with the teachings. I had a talk with my brother upon the subject and I made some objections and said, I think we should be a little careful, as we might be deceived. Wife and I attended a meeting held at William C. Nirk's, by Elder Deuel, my wife not being favorable to attending, but I overpersuaded her, and she went. It was a social meeting, and nearly all took part. I arose and said, in part: "I want to be honest with myself, with God and with man; I want the truth, but I am not satisfied you people have it, but I am determined to give it a thorough investigation and move as my convictions shall warrant me." My brother had a vision at this meeting which he related.

This meeting had an effect upon me. A year or two after Alfred and I both came into the church, we chanced to meet Father Bartlett Myers, who had one time when on a journey to Newton, been passed by my brother Alfred and I, and we were impressed to stop after passing him and ask him to ride. When we met him at this meeting by chance we referred to this time, and he said, "Yes, I remember it very distinctly; I was tired, and I prayed to the Lord that he would open up the way for me to ride, and all on a sudden you stopped and waited for me till I came up. The Lord answered my prayer." I could

not realize at the time this occurred why I had felt such sympathy for this man, but after this I knew why it was.

My brother Alfred was baptized by Elder Gorden E. Deuel February 24, 1868, which brought me into an argument with one of my wife's uncles, who thought his Bible did not contain the passage, "These signs follow them that believe," and I did not know where to find it, but during the argument the Bible was placed in my hands, and in answer to prayer it opened at once to the passage. This caused me to believe that God heard my prayers. I have had many such experiences since.

This baptism caused me to wonder what I was going to do about this religion. I knew that if I should accept the faith of the Saints I would be persecuted, and should I be mistaken in accepting their religion, as I had been in the religions I had previously accepted I would be worse off than I had ever been, and the promise that God had made that I would live till I was satisfied with religion would seem farther away than ever. Sometimes I wished I had never heard of Mormonism. I now began a thorough investigation of the Bible, principally to offset the arguments of the Mormons. But the more I investigated and prayed over the matter the more evidence was presented that the Mormons were right.

Finally I was convinced that if the Bible was true that Mormonism was. This angered me and I threw the Bible from me one evening to repent of it the next morning. I felt that my bread and butter was at stake if I favored Mormonism, but I finally determined that I would either read myself in or out of Mormonism letting the Bible be my guide.

While reading James 1:5 I had a feeling of light and encouragement come over me. I said in my heart, there is a challenge from God. I did not know who was right, and God had promised to answer and not upbraid any who came and asked him for wisdom. I felt very much humbled, and I asked

God to tell me if these people were right. I promised God if he would let me know I would lay my life at his feet. Sometime during the latter part of the following night I was wrapped in vision, and heard a voice saying, "These are my people; this is the true and living church." I then saw a stranger baptize me, and lay his hands upon me, and I found myself standing among a company of Latter Day Saints, and the voice of God was directing and admonishing us to move forward in the great work he had brought forth. Much more I saw, and it all convinced me the more that this was the work of God. I said, "O God I thank thee that I am saved, and now of a surety can say, 'I am satisfied with religion.'" When the vision passed I was awake, and day was just dawning. I related the vision to my wife, and the next day being Saturday we went to Newton, where my brother lived, and at once inquired whether there was anyone there having authority to baptize me. I was then taken to the home of Elder John X. Davis, when to my astonishment I saw the very man I had seen in my vision the night before. He at once appointed 2 p. m. of the same day for baptism, and I was then baptized after cutting the ice which was about eighteen inches thick. This was March 2, 1868. After baptism I was confirmed at the water's side, just as I saw in my vision. I now felt that I had entered upon a new life indeed.

On Monday I went to my school as usual, but I only had a few scholars. About ten o'clock I was visited by a committee who said that they had heard I had been baptized by the Mormons, and they had come to say that the Methodists had voted not to send their children to me unless I would renounce Mormonism. I attempted to reason with them but the leader said, "What I want to know is, are you going to repudiate and renounce Mormonism." I said, "Gentlemen, I accepted this church and doctrine for life, and if I am debarred from teaching, I can saw wood for a living. As for me forsaking this

work, *never, never, gentlemen.*" I was discouraged but concluded to continue the school to the end. The Methodists tried to get the director to dismiss me, but he told me, "You go right ahead with your school, and I'll stand by you." The director was a member of the Christian Church. I was much opposed during the entire term, and at one time asked God, "Is this your work?" I heard an audible voice saying, "Isaac, doubt not this is the work of the Lord." I do not remember of having any doubts from that on of the divinity of the work.

On the last day of school nearly all my old scholars were present in the afternoon, and in my closing remarks I was led to say, "Many of you withdrew from my school because I had joined the Latter Day Saints, but now I tell you in the name of Jesus Christ that you will yet hear me from this stand teaching the doctrine of Jesus Christ as I verily believe it." Many of those who had been so prejudiced and had misused me, even the leader who visited me at the schoolhouse, and who has said that I had only joined the church as a "cloak to steal" asked my forgiveness for the way he had treated me, and said that he had become persuaded that what I believed was the truth.

We moved to Newton and built us a home, and through the building of the house I had occasion to heap coals of fire on the heads of some of my wife's relatives who had been so prejudiced. Here was a nice branch of the Saints. On August 9, I was called and ordained to the office of priest by John X. Davis, just five months and seven days after my baptism, and that night I was without any notice announced as the speaker, and to my surprise some came to me and said that I had "done fine." While reading the Doctrine and Covenants I was given evidence that the contents of that book was true. I made note of one specific thing, and that was that the better I lived and the more I prayed greater were the testimonies that I received. After I was ordained I felt a growing

desire for the salvation of the souls of the people. My wife was baptized October 11, of this year, 1868, and has ever been a great help to me.

During a preaching service in the branch by Elder Deuel, he suddenly raised his hand and said, "Thus saith the Lord: Before one year shall have passed there will be a great destruction of life and property in the neighborhood, such as they have never witnessed before." I made note of this, and although eleven months and a half had passed and I began to wish that the brother had not said what he did, yet before the year passed the prediction was fulfilled, there being a great storm, and a train was wrecked within a few rods from where the prediction was made and lives and much property were lost.

(To be continued.)

SKETCHES FROM THE LIFE OF ELDER ROBERT J. ANTHONY,

BY HIS SON, LEON G. ANTHONY

Robert Jefferson Anthony was born in Jackson County, State of Ohio, November 12, 1831, his early boyhood being spent on a farm. His parents belonged to the Methodist Church and were very strict in their requirements regarding religious duties, especially the keeping of the Sabbath, it being considered sinful to do any manner of work or even to whistle on the Sabbath Day.

When he was nine years of age his mother died after a long illness, and in the course of a year or so his father took unto himself another wife who proved up to the standard on child discipline, and broke all family precedents in pronouncing sentences and executing the law upon the unhappy offender—her motto being "Spare the rod, spoil the child."

From the ages of ten to sixteen he suffered from sore eyes to such a degree that all hope was abandoned of ever being

able to save his sight, he being at the age of sixteen barely able to distinguish between a very bright light and darkness.

About this time a young physician happened along and pro-



ELDER R. J. ANTHONY.

posed to take the lad with him in order to do some experimenting upon his eyes. The parents gave consent and he went with the doctor.

After a most strenuous treatment lasting three weeks in which the lad was kept in a dark room and in his own words

“made to walk through a burning fiery furnace” the doctor led him to the door one evening and asked him if he could see anything. He replied that he could see fire. The doctor then asked him how many fires. Young Jeff told him, whereupon the doctor proclaimed the joyful news that the treatment had been successful and that soon his patient would be able to see and work for himself. Young Jeff was overjoyed. Years after he wrote: “My heart was big with gladness. I felt as though I could embrace the doctor and love him better than any man on earth. I loved him then and I love and cherish his memory still.”

After this his eyes improved rapidly and in a short time he returned home resolving to be a good boy for the rest of his life. His father was of old German stock and very strict although he tried to be kind. The stepmother still reserved the right to use the rod whenever she decided necessary; so as young Jeff was now about seventeen years of age, able to see and work for himself, and knowing that it was useless to try to get along with his stepmother any longer, he severed all connection with the roof tree and set out into the great world to make his fortune.

And now to the West, always the land sought by the oppressed. The land with the broad free prairies, the land of the mighty mountains, majestic, solemn and grand, the land of chasms and canyons and desperate torrents, the land that might tell any tales one cared to listen to—the land of mystery and adventure waiting to be wooed and won from the wild. It is here that we next find young Jeff on the frontiers of the great West, one of the soldiers of destiny sent out to conquer the wilderness.

It so happened that he rapidly acquired a knack of handling horses and mules that soon gave him prominence in this direction. Many times before the Civil War we find him acting as wagon master for scouting and surveying parties sent out by

the Government, and during the war he frequently had charge of wagon trains sometimes numbering six or eight hundred.

Did our commission allow we might extend this account to include many exciting scenes and hairbreadth escapes, but as it is we can but mention, or briefly describe a few.

Although the subject of our sketch had but little chance for attending school he learned to read and kept posted on all the news of the day and especially on accounts of the Mexican War which was then in progress. After accompanying a few surveying parties on short trips he headed for Mexico and later we find him looking over some of the battle grounds described in the newspaper accounts.

He did not stay long in Mexico, but was soon back in Texas riding pony express. He writes: "I rode from Corpus Christi to Brownsville, Ringgold, Laredo, Eagle Pass, Fort Clark, San Antonio and other points. I never failed to deliver my dispatches in good time. The Indians killed people before me and behind me and one time followed me for many miles. I used to think it was because of good generalship but now I believe the divine hand directed me."

In 1856 he decided to leave Texas and go north. He first went to Leavenworth, then Fort Riley on the Kaw River. Here he spent some time with a bridge party. He writes, "We had an easy time of it shooting buffalo and other game."

After this the records show him with a Government party surveying the southern boundary of Kansas, Lieutenant Colonel Joseph E. Johnson, later a noted southern general, in command. On this trip the Indians were bad and killed one of the party after several skirmishes.

The next spring a large number of trains loaded with clothing and provisions were sent out to relieve the soldiers at Fort Bridger, they being on short allowance—Brigham Young having burned their supplies. Jeff was wagon master on this expedition. After successfully accomplishing the trip he and

three other men rode mules back to Leavenworth covering the distance in thirty days.

In the year 1859 he and a friend decided to go to Salt Lake City on horseback. After several adventures they reached the city but after witnessing the assassination of two men who had incurred the enmity of the powers they left for Camp Floyd, where he went to work for the Government again. From now on the records show more adventures of which the following is a sample: "The soldiers were kept busy guarding the stage and emigrant lines. During the season I made a trip to Ruby Valley. We were taking supplies to Lieutenant Weed. While on our way the detachment I was with captured an Indian boy and held him a prisoner. While in camp on Shell Creek the boy handed the sentry on guard a paper to read and then threw a handful of dust in his eyes and started as on the wings of the wind. The sentry was blinded but fired his gun and gave the alarm. In an instant the soldiers had their guns and many shots were fired at the boy but he never slackened his speed. A ranchman mounted a horse that was standing by and soon caught the boy and brought him back. One shot had taken effect in his arm. It was badly shattered but he never showed the least sign of distress. The ranchman agreed to take care of the boy and we went on. The next night the Indians tried to stampede our stock but we were on the watch and no harm came to us. The day we got to Ruby Valley we met Lieutenant Weed with his company of mounted artillery and while we were resting together the pony express rider came in at full speed and reported the Indians had surrounded the station three or four miles back. Lieutenant Weed gave command to mount and started down the road on double quick. In a short time there was lively music in the air. Four or five Indians were killed and two captured. One man of the company was killed and two or three wounded."

During all these years Jeff had never returned to his people.

He had lived constantly among the rough elements that make up frontier life. If religion reached out after him in any way up to this time it must have been by means of "running brooks" or "stones." In the wild life he adopted every man was a law unto himself, and under such conditions it was but natural to keep the rougher side to the front. In the background he might dream dreams and see visions, might look at the towering snow-capped mountains and unconsciously worship, or might be awakened at night by the howling wolf or the mournful waterfall and instinctively his soul might cry out to the Divine for protection; but on the front it was eternal vigilance and the ever-ready six-shooter.

At Camp Floyd he got acquainted with Thomas Nutt and wife who were once devoted Mormons and were instrumental in getting him to read the Doctrine and Covenants. He also read Joseph Smith and His Progenitors, and many years afterward wrote of the impression they made upon his mind as follows: "I read these books with care and they made a wonderful and lasting impression on my mind and I believed in my soul there was truth in the work done by Joseph Smith, and it was impossible for me to get away from the impression."

Following this account is one in which another more loyal Mormon tried to introduce polygamy and Jeff turned away disgusted.

The acquaintanceship with Thomas Nutt and family while it marks the visible beginning of a religious influence, also marks the beginning of a romance which for danger and daring is seldom equaled outside of fiction.

Opening our record we read the following item: "Thomas Nutt's wife had a daughter about eighteen years of age, lovely in form and feature." Enough! Jeff was now about twenty-eight years of age. Johnson's army was preparing to return to the States. Mr. Nutt and family were greatly dissatisfied and desired to leave Utah. The army offered protection. How

to get the girl away was a proposition, for a corrupted priesthood watched with jealous, eager, covetous eyes and decreed death to apostates. Jeff enlisted the sympathy of the soldiers who swore they would protect the girl and see her through at the cost of their lives if necessary and so we have the ruse, the flight, the discovery, the reward for capture, the pursuit, a wild night ride through the canyon in a stagecoach guarded by frowning pistols in the hands of resolute men, the soldiers' camp reached, the pursued overtaken, the search warrant, the bugle call to arms, Captain Dudley's order to the searchers "Leave camp or I fire." The flight continued, the pursuers increase in numbers. The preparation for an attack in Echo Canyon, the dispatch for reinforcements, the arrival of two companies of cavalry from Fort Bridger, the escape, the camp at Ash Hollow, a Sioux chief for an admirer. "Five ponies and a wampum belt for the white squaw" offered. The trip across the great plains under protection of United States soldiers and the final arrival at Fort Leavenworth.

From this meager description it would appear that an elopement had been planned and carried out but if so it was an elopement of destiny, as the girl only wanted to escape and—Jeff did what he could to assist. There had been no courtship up to this time, however.

About three months after the arrival at Leavenworth our record shows the following item:

"On the 11th of January, 1862, just after the evening shades had gathered around, I asked Mr. O'Donnell to get some one to say the words that would make Emily and me one. He brought Judge James McCann who performed the ceremony. Mrs. O'Donnell did the "dacent" thing for us and Paddy said, 'Ah, Jiff me bye; you've a good girl for a wife.' We remained with Mr. O'Donnell until spring. I went back to work for the quartermaster. I was wagon master under my friend Kirk-

endall. He was chief master of transportation at Fort Scott, Kansas.

“Soon after I moved to Fort Scott. I was on the road all the time. I was promoted there to master of transportation. On the road I have had charge of over six hundred teams. A train consisted of twenty-five teams and wagons; a wagon master and assistant were placed in charge. I received instruction from the chief quartermaster and commanding general and issued my orders to the wagon masters. I held that position until the close of the war.

“We built a neat little house in Fort Scott and lived happily as the times would permit. My companion referred to Mormonism but once that I now remember, and that time I discovered she believed in the mission of Joseph Smith and the gospel with all the intensity of her nature. I thought of the past and was all aflame in a moment and denounced Joseph Smith and Mormonism in particular. I knew polygamy was debasing and corrupt and did not want my wife to have anything to do with it. I saw that I had deeply wounded her feelings and went to her and apologized. Neither of us referred to the subject again for years. I sometimes had a good streak and tried to reform but as sure as I did something happened to spoil my good resolutions.”

He still moved out on the same old lines, liable to be killed at any moment, reckless and daring, and yet cautious. He never lost his head in time of danger and always was at his post and ready for duty.

In 1863 he got off on a thirty-day furlough and went home to visit his father's folks, the first he had seen of them for fifteen years. The stepmother, the terror of former years, had passed away and the rest of the family did not recognize him for some time; however, he had a good visit.

He had been urged many times by officers to get up a company and secure a commission from the Government as his

knowledge of military matters by this time excelled that of many of the higher officers. However, he never made application. He drove provision wagons, gathered up the wounded, carried dispatches and rendered assistance that many times led him under fire or in dangerous places; but he never seemed to care for the commission, his excuse being lack of education.

From now on through the war our record shows many adventures and narrow escapes. The historical loiterer might prefer to stop and chronicle the account of a pistol duel with a mutinous teamster, or a little farther along a hand to hand encounter with a desperado or a two-hour battle at Prairie Grove, Arkansas, after which he detailed several ambulances to pick up the wounded, or the battle at the ford—all victories, but we realize if we accomplish our commission in any degree satisfactorily it will require reduced rations and forced marches. However we are going to rest on our arms for a few minutes while he gives an abbreviated account of how the train was captured at Cabin Creek.

“I started with a train of six hundred and two Government teams besides over one hundred settlers’ teams loaded with stores for Fort Gibson. Strange as it may appear I had a presentiment that we would lose the train. I told Kirkendall and the quartermaster that they were fixing that outfit up to turn over to the Confederacy but our forces had captured Fort Smith and held Fort Gibson and all the country between Kansas and the Arkansas River and it was thought the transportation was safe. I insisted the escort was too small but we marched out, Major Hopkins of a Kansas regiment in charge. We moved along smoothly until within twenty miles of Cabin Creek. Here Major Hopkins received a dispatch and sent for me at once. The dispatch stated that General Gano of Texas had crossed the Arkansas River with twenty-five hundred Confederates and was marching directly to meet us. We were ordered to make forced marches until we reached Cabin Creek.

There we were to receive reinforcements, and hold the stockade until the reinforcements arrived. I told the major that the best thing we could do was to disobey orders, but knew of course that such a thing was impossible. Our force moved out, only the commander and myself knowing what was up. The next morning we packed the train at Cabin Creek, Lieutenant Clark in command there, having heard nothing of the advancing Confederates. A council of war was called and I was asked how I could arrange the wagons for defense. I called attention to the army regulations that they should be packed so that in case they could not be defended they were to be destroyed. I told them I could corral them on the lower side of the stockade and take the mules back out of the reach of the enemy and would save the mules with a few men and could turn over four hundred teamsters and these added to his six hundred men could defend the train. Colonel Wheeler did not agree to my plan and wanted the wagons in a semicircle. I reluctantly obeyed but told him the rebels would take the whole thing in thirty minutes. I had the colonel send an officer with me to see that the train was put in the exact position he wanted. We were ordered to picket the mules inside the lines and so we did and waited for the attack.

“It was a little before two o’clock in the morning. The moon was shining in its strength. I rode down to the draw and could see the enemy’s line perfectly formed. I could see the guns glittering in the moonlight. I rode back and reported. Soon there was the sentry’s challenge, a rattle of musketry on our left and then the enemy opened with six pieces of artillery and a perfect volley of small arms. Half the transportation fell into their hands inside of ten minutes. One company under a Lieutenant Clark held the stockade till after sunup and then fought its way out. Nearly all the teamsters got away with a mule but all the wagons were captured and

about one hundred prisoners. Eighty wagons were burned on the ground.

“One anxious, loving and true soul had watched the road from early dawn until she saw me riding leisurely along and came to meet me and that meeting was just as joyful as though I had returned in triumph wearing the crown of a victor.”

And now that we have permitted the story of the disaster at Cabin Creek perhaps we really ought to allow Jeff to tell how the train was saved on another occasion.

“We were moving along with a large train and were within eighteen miles of Fort Gibson when Lieutenant Shortz with a battalion of cavalry of loyal Indians joined us. He reported that a force of fifteen hundred rebels had crossed the Arkansas River with the intention of capturing the train. The order of march was arranged and we immediately prepared to move. Colonel Shortz took command, he being the ranking officer. I was to ride at the head of the transportation and he was to move his cavalry so the teams could keep up or very near with the command. Colonel Shortz was a German and had served five years in the United States Army and was a good soldier; he informed me that in case of attack he would send me direct orders.

“The command moved along like clockwork. About five miles from the fort the road forked: one part went down parallel with and near the Verdigris River, the other was a cut-off and passed over a broken country with some scattering timber. It was getting along toward morning and was dark and foggy. For about two miles the way had been a gradual upgrade and the cavalry had gotten out of our sight and hearing. When I got to the forks a fine stately looking Indian sat on his horse squarely across the road. I asked him which road the command had taken and he informed me to the right. I thought strange of that because we were expecting an attack from that quarter, but I asked him if the Colonel had left him

to direct me and he said, yes. He put spurs to his horse and rode away. I took the right fork as directed and moved down along the river and was down so far on the way before the colonel missed the train that there was no turning back. I was getting a little uneasy at not seeing or hearing the command when here they came from the rear. The first thing I heard was the colonel cursing and accusing me of leading the train into the rebel lines. I told him I had followed his orders to the letter. We argued the question quite sharply but we proceeded on our way. It was now just getting daylight and we were congratulating ourselves on our escape when one of the most unearthly yells that ever rent the skies pealed forth on the dawning morning, and at the same time a volley of musketry. We were attacked in the rear. By this time the advance guard was so near our destination that while a lively little battle was going on I ran the train into the fort.

“The cavalry had started on the road that led to certain ambush and probable capture. The colonel had sent no messenger to the forks and while Colonel Shortz got the glory of outwitting the enemy, it was the unknown Indian that saved the train.”

In reading the above account one might wonder how Jeff could follow instructions without suspecting a ruse of the enemy, but it will be remembered the cavalry was made up of Indians and that the colonel had agreed to leave instructions in case of an emergency, also the dignity and commanding air of the unknown disarmed suspicion.

Years afterward in relating this incident he would sometimes wonder if this individual might not have been one of the ancient Book of Mormon characters that the records tell us still live on the earth.

Time rolled on and after many exciting scenes the war closed. He decided to locate in Fort Smith and went into the restaurant business. Here circumstances seemed to go against

him. His little boy, the pride of his heart, sickened and died, and soon after a little girl also. His wife became very ill and the doctors gave no hope. He was in the depths of despair and fought against Mormonism and though his wife's final recovery was brought about through the fasting, faith and prayers of Mr. Nutt and wife he still refused to have anything to do with Mormonism and came near joining the Catholic Church, the only thing that prevented him doing so was their belief in infant damnation.

This kind of life did not suit him and in 1866 we find him at the head of a train of forty teams bound for Helena, Montana. Here the record shows the party fording streams or defending themselves against the Indians who harrassed them continually. The following account shows what the party had to contend with on this trip:

"Our party consisted of over one hundred men all well armed. When we reached the Powder River the Indians tried to stampede our stock but failed. While in camp at Fort Reno on Powder River the bodies of a lieutenant and a soldier were brought in with several arrows through them. We passed on and overtook several companies of soldiers who were going out to establish a post on the Big Horn River in Montana. At this point five or six of us decided to go on a hunt for buffalo. We could see hundreds of them grazing on the hills two or three miles away. We had got about five or six miles from camp when we discovered some Indians and decided we had better get back at once. We had killed three or four buffalo but didn't have time to get any of the meat. We got on a ridge that sloped down to the river and agreed to all stay together but the reds loomed up as big as trees as they came sailing down toward us and when we reached the river two miles below the soldiers' camp two Government scouts and a sutler bolted for the river and swam across. I looked back and saw we were beating our pursuers so the rest of us took to the timber

and rode liesurely along to the camp. We moved along and for twenty-one days we had trouble with the Indians. The soldiers kept ahead of us from one to eight or ten miles as our mules could not keep up. One team was just about down and out. I told Kirkendall we must make a dry camp and rest the stock. George Magee with three others had gone on to look for water. As soon as we got the pickets out I rode down into a deep ravine to see if there was any water, and found that by digging we could soon get plenty of it for the stock. The grass was knee-high all over and the mules were kept close to the wagons. I went back to the corral and detailed fourteen men to go and dig out a place for the water to run in so we could water the stock. The men laid their guns near at hand and had just started work when the Indians were upon us. I think the first one I saw was within twenty steps of us. They had ridden their horses down a side gulch that led into the main one. I called to the men to pick up their arms but the moment I gave the alarm, every man except Dan McCarty ran for the corral. I had two six shooters and turned loose with one in each hand. Dan started to run but I told him we had better stay where we were. The Indians divided and went on each side of us. They shot several times at us as they went by like the wind. The men from the corral were soon out in arms and the battle was soon over. Fifty-two Indians had started past at full speed and fifty got away. Soon George Magee's party returned carrying one of their number who had been shot by the Indians. The poor fellow died that night and we laid him to rest in the land of the red man. He was a brave man."

(To be continued.)

Look not mournfully into the past,—it comes not back again; wisely improve the present,—it is thine; go forth to meet the shadowy future without fear, and with a manly heart.

SERVE THE LORD WITH GLADNESS

BY VIDA E. SMITH

Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they might be joyous in their triumph.—Doctrine and Covenants 119: 6.

Never in the history of the church have the musical demands of its members been so fully met and so intensely enjoyed as at the convention and conference of 1916 at Independence, Missouri.

The feast began for the choir on the evening of April 1, when the chorister Albert N. Hoxie met with them for rehearsal. His very presence was an inspiration and he carried into the work of leader the true spirit of leadership. His optimism became epidemic and the months of local training blossomed into full fruition during the union of the church choirs.

The children's chorus on Sunday, April 2, delighted all who heard. Mrs. Florence McNichols in charge. The choir loft and part of the gallery were reserved for these choruses and the orchestra and two pianos with the pipe organ blending with the greatest of all earthly sounds, the human voice, brought heaven to earth to those who listened. The children's chorus occupied Sunday morning, April 2, and Tuesday evening, April 4.

On Tuesday evening in the lower auditorium was held the first session of the second assembly of the musical institute, with Albert N. Hoxie in charge. Theme, "The choir; as we see ourselves." First topic was "From the director's stand; what should a leader expect from his choir?" Talk by Paul

N. Craig, Omaha, Nebraska. Paper by Harold C. Burgess, chorister at Lamoni, Iowa.

Second topic: "From the organ bench; what responsibility rests on the accompanist?" treated upon most understandingly by Ralph G. Smith, organist at Independence, Missouri, for fifteen years.

Third topic, "From the choir loft," by M. H. Siegfried and Mrs. Louise Robinson.

One of the most interesting features of the musical movement was its junior orchestra under the leadership of Arthur H. Mills. This is the latest joyful effort to thus praise the Lord with all those wonderful instruments of string and brass and wind and reed that the prophets foresaw and were wise enough not to try to name, but inspired enough to cover the general ground of all future possibilities.

The second session of the institute was in charge of President Frederick M. Smith on April 9. Theme: "The choir as others see it," by Frederick G. Pitt (with paper), and Walter W. Smith and Silas W. L. Scott in person, presented "Relation between choir and pulpit," and Arthur E. McKim, Mrs. Florence McNichols and Mrs. Viola V. Short told how especial music from the choir affected the congregation. The paper of the latter was unique and peculiarly interesting in its quaint humor. Bishop Richard C. Evans handled "Music as a factor in missionary work."

The work of the institute was provocative of interest and improvement. The Sunday sessions of the conference in the auditorium were inspired to lofty service by the singing of the national choir supplemented by national orchestra, the latter conducted by Arthur H. Mills. Led by Assistant Chorister Edward C. Bell of Saint Louis, Missouri, the choir rendered "How beautiful upon the mountains." The special number led by Chorister Albert N. Hoxie was "Gloria" from Farmers Mass. These were glorious.

On Tuesday, April 11, the third session of the institute was held. The chorus and the oratorio kept the choir practicing every night.

On Tuesday evening, April 13, the choir rendered the oratorio—"The Messiah," by Handel. It was impossible to seat the throngs that waited at the doors and again on Saturday evening the choir repeated this magnificent production with a joy and beauty that has not been surpassed.

The conductor Albert N. Hoxie knew it was well done and gave praise and thanks to the God who blessed the writer of it, long ago in the writing, and the singers of to-day in the singing and understanding. Mr. Hoxie leads his singers "under the lowly bars of prayer" before each service that they may thus mount to the heights of inspiration; and on Sunday night again the Saints of that conference and their friends listened to the marvelous "Messiah." The exaltation that such music produces is a purifying process for every soul.

Albert N. Hoxie was sustained as church chorister with previous power and privilege in his office. His assistants Mr. Edward C. Bell, Mrs. Audentia Anderson and others were zealous and untiring in their respective duties, and accompanists and singers from sea to sea carried with them to their year's work, new impetus for better service.

The history of the music movement in the church makes reading at once pathetic and at times comic. Seldom a conference passed but some measure was introduced looking to the development of this part of the service. Sometimes there was a little flame of enthusiasm ran through the session but usually it was of short duration. The church felt that the fundamentals of the structure were the vital issues and the music was *sure* to develop with the advancement of the main issues and it did. When in 1912 the people gathered to conference; on trains and in waiting room, en route, the musical demands were discussed and when is the time to launch a ship if not at

the time when ship and sea and crew are ready. The psychical moment had come, the ship was launched on a sea that was rippling with a full tide, but she stayed close to shore. Not until the captain knew his charts and soundings did he venture on deep waters far from shore.

In his report to headquarters in the spring of 1913 the chorister gave the body encouragement and pleaded for a consecrated effort with "consecration" the end in view. With this very conservative prophecy, "In one to five years we should have an array of talent that would be most pleasing." The years moved on. The splendid work of "The Staff" (official press medium of the music movement) was pushed with grace, skill and power by Mrs. Audentia Anderson.

Everywhere throughout the church there was a new note (and it was endeavoring to be a correct one) in the song service. If every chorister followed the example of *the chorister* not a choir in all the church, would come before its congregation without the "lowly word with Jesus" just before the song began. For such is the exalted humility of the chorister that he leans upon it. And this was 1916 and the five years had not yet gone by and "the array of talent" was beyond our dreams.

It was a time to be glad in for the union of the fragments from the East and West and the two polar ways, made a truly joyful noise unto the Lord, and his people were refreshed and encouraged.

Who would hint that this was accomplished without work, work and consecration, sacrifice and service, from the choristers throughout the whole church. There is no greatness without service and consecration.

And wheresoever, in his rich creation,
 Sweet music breathes—in wave, or bird, or soul—
 'Tis but the faint and far reverberation
 Of that great tune to which the planets roll!
 —Frances S. Osgood.

CURRENT EVENTS

PREPARED BY E. REBECCA WELD

January 24, 1916. The United States Supreme Court upholds the constitutionality of the Income Tax law; the opinion read by Chief Justice White, dismisses all the objections raised in five suits.

February 2, 1916. The Senate, by the ballot of the vice president cast in a tie vote of 41 to 41, adopts the Clarke amendment to the Philippine Civic Government Bill giving independence to the Philippines after two years and not later than four years.

February 4, 1916. The Senate by vote of 52 to 24 passes the Philippine Bill (six progressive Republicans voting with the Democratic majority); this measure extends independence to the Filipinos not later than 1920; amendments proposing a joint treaty with foreign powers guaranteeing the neutrality of the Philippines are rejected.

February 4, 1916. President Wilson returns to Washington after delivering twenty addresses in Pennsylvania, Ohio, Illinois, Wisconsin, Iowa, Kansas and Missouri.

February 7, 1916. Colonel William P. Hepburn of Iowa, for twenty-two years a leading member of the House of Representatives, and author of the law prohibiting railroad rebates, dies, 82.

February 10, 1916. Lindley M. Garrison, Secretary of War, resigns because of irreconcilable differences with President Wilson regarding the proper method of obtaining a trained reserve force and the plan to abandon the Philippines.

February 17, 1916. The Senate receives from the President a report which shows that 76 Americans were killed in Mexico

during three years (63 in the single year 1915) besides 36 who were killed by Mexicans on American soil.

February 18, 1916. By vote of 55 to 18 the Senate ratifies the treaty with Nicaragua under which this country acquires a strip of property in Nicaragua known as the "Canal Route" and the right to establish a naval base on the Gulf of Fonsica, for sum of \$3,000,000.

February 18, 1916. The United States Government dispatches a protest to Turkey against the continuation of Armenian atrocities, speaking for punishment of past offenders, and threatening "action of a more drastic character in the event of future offenses."

February 19, 1916. General Scott, acting Secretary of War, orders a sweeping investigation of the administration of the army aviation service.

February 19, 1916. Secretary Daniels submits to the House estimates for an emergency naval appropriation of \$2,757, 200.

February 19, 1916. The South Carolina legislature passes a bill prohibiting the employment of children under fourteen in factories, mines or textile establishments.

February 21, 1916. Ambassador Page is instructed to make a second demand upon England for an explanation of the seizure of American mails, and also to insist upon an answer to this Government's protest against the "trading with the enemy act."

February 22, 1916. Nine are killed and over seventy-five injured in a wreck near Bridgeport, Connecticut on the New York and New Haven, and Hartford Railway, when a local train crashed into the rear of a halted express.

February 25, 1916. The Senate confirms the nomination of Henry F. Fletcher to be Ambassador to Mexico.

February 28, 1916. Without dissent, the Senate ratifies the treaty under which the United States assumes a financial protectorate over the Republic of Haiti.

March 5, 1916. The Spanish passenger steamer *Principo de Asturias*, flounders on a rock off Santos, Brazil, with a loss of 450 lives.

March 6, 1916. Newton D. Baker, ex-mayor of Cleveland, is appointed Secretary of War, to succeed Mr. Garrison, resigned.

March 6, 1916. The Senate confirms the nominations of David R. Francis, of Missouri, as Ambassador to Russia and Joseph H. Shea, of Indiana, as Ambassador to Chile.

March 8, 1916. Germany declares war on Portugal.

March 9, 1916. The town of Columbus, New Mexico, is attacked by a band of Mexicans under General Francisco Villa, who loot and burn many buildings and kill seventeen citizens and members of the Thirteenth United States Cavalry stationed at that point. Over one hundred Mexicans are killed in a pursuit carried over the border.

March 10, 1916. President Wilson and his cabinet decide to send an adequate force into Mexico to punish General Villa.

March 10, 1916. General Funston is ordered by the President to send 5,000 troops in pursuit of Villa.

March 11, 1916. Henry Gassaway Davis, former United States Senator from West Virginia and Democratic nominee for vice president, dies, 92.

March 12, 1916. United States Consul William W. Canada notifies all Americans to leave the interior of Mexico without delay.

March 13, 1916. The voters of Manitoba Province, Canada, adopt prohibition.

March 15, 1916. A military expedition to punish Villa enters Mexico; infantry, cavalry, and artillery (6,000 in number) cross the Arizona border in two columns, moving southward from Columbus and Hachita, under command of Brigadier General John J. Pershing and Colonel Dodd.

March 15, 1916. United States troops to the number of

4,000 cross the border for a definite campaign for the capture of Villa.

March 17, 1916. The "flying column" of cavalry under Colonel Dodd reaches Casas Grandes, having penetrated sixty miles into Mexico in two days.

March 20, 1916. Thomas Taggart is appointed United States Senator by the governor of Indiana, to fill the vacancy caused by the death of Mr. Shively.

March 26, 1916. A conference of four hundred representative Jews, meet in Philadelphia for the purpose of organizing a permanent American Jewish Congress, to aid in upholding the rights of their coreligionists in this country and in Europe after the war.

March 26, 1916. Susan Elizabeth Blow, prominent in the early development of kindergartens in the United States, dies, 73.

March 27, 1916. Thomas J. Pence, secretary of the Democratic National Committee, dies, 43 years.

March 30, 1916. The Burnett Immigration Bill, incorporating the literacy-test clause, passes the House by a large majority.

April 1, 1916. James Burrill Angell, president emeritus of the University of Michigan, dies, 87.

April 5, 1916. Sir Charles Henry Brownlow, oldest of British field marshals, dies, 85.

CONFERENCES

December 4, 1915. The Southeastern Illinois conference met at Springerton, Illinois.

January 15, 1916. The Florida District met with the Fairview Branch near Pensacola, Florida.

January 29, 1916. The Portland Oregon District conference convened in Portland, Oregon.

February 5, 1916. The Massachusetts District conference

convened at Fall River, Massachusetts, with Ulysses W. Greene, John D. Suttill, and Horatio W. Howlett in charge.

February 5, 1916. Seattle and British Columbia District semiannual conference convened at Seattle, Washington, with district officers in charge, also minister in charge, John W. Rushton.

February 5, 1916. The Pittsburgh District met in conference at Pittsburgh, Pennsylvania.

February 12, 1916. The Des Moines District met in conference at Des Moines with district presidency Orman Salisbury, James M. Baker, and Elmer O. Clarke in charge.

February 12, 1916. Northern Wisconsin District conference assembled at Porcupine, Wisconsin with Leonard Houghton presiding.

February 12, 1916. Northern Nebraska District conference met at Omaha, Nebraska.

February 12, 1916. Utah conference was held at Ogden, Utah.

February 12, 1916. Eastern Oklahoma conference convened at Wilburton with district president James C. Chrestensen and minister in charge, William Aylor presiding.

February 19, 1916. The Fremont conference met at Thurman, Iowa.

February 19, 1916. The Central Nebraska conference met at Inman, Nebraska.

February 19, 1916. The Southern Missouri District conference met at Thayer, Missouri, with district president Henry Sparling presiding, assisted by John F. Cunningham, vice president.

February 19, 1916. The Central Oklahoma District conference was held in Oklahoma City with Joseph Arber and William M. Aylor in charge.

February 19, 1916. Winnipeg conference convened at Winnipeg.

February 19, 1916. Northern California conference met at Oakland, California, with Charles W. Hawkins, John W. Rush-ton and Frederick G. Pitt presidency.

February 25, 1916. Southwestern Oregon District confer-ence convened at Myrtle Point, Oregon.

February 26, 1916. The Lamoni Stake conference met at Lamoni, Iowa.

February 26, 1916. Southern California District conference convened at San Bernardino, California.

February 26, 1916. Nodaway District conference convened at Guilford, Missouri, with district president Joseph W. Powell in chair, assisted by Apostle Peter Anderson.

February 26, 1916. Clinton conference met at Nevada, Mis-souri.

February 26, 1916. The Texas Central District conference convened with the Houston Branch. Brethren Noel L. Starks and Edward L. Henson presiding.

March 4, 1916. Spring River District conference met at Scammon, Kansas, presided over by Apostle Francis M. Sheehy and district president Charles Fry.

March 4, 1916. District conference convened at Toledo, Ohio, with Gomer T. Griffiths and Jesse Hardin in charge, Northwestern Ohio.

March 4, 1916. Central Illinois conference convened at Pana, with Brethren Moses R. Shoemaker, William Bolt in charge, Walter L. Daykin, secretary.

March 4, 1916. Conference met at Foundry Hill, Kentucky, and Tennessee District.

March 11, 1916. Northwestern Kansas District conference convened at Union Star Church.

March 11, 1916. Independence Stake conference met at Knobnoster, Missouri.

March 11, 1916. The Saint Louis District conference con-vened at Saint Louis, Missouri.

NECROLOGY

James Moler was born October 24, 1843, in Gallia County, Ohio. He was the son of Andrew and Nancy Moler. He enlisted in the United States Army June 21, 1861, and served three years in Company B, 4th West Virginia Infantry, was mustered out January 20, 1864, and reenlisted next day and served until July 16, 1865.

August 16, 1866, he was married to Miss Sarah A. Wilderman. Five children were born to this union, viz: Hiram E. of Holden, Missouri, a missionary of the church; Martha of Creola, Ohio; and William and Oscar of Columbus, Ohio; and one son who died in infancy. His wife died January 10, 1889, and March 20, 1890, he married Miss Abigail Wine who bore him two children, viz: Joseph Burton and Francis of Creola, Ohio.

In early life he was a member of and an elder in the Disciple Church, but on August 4, 1881, he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by his brother-in-law, Elder Thomas J. Beatty. January 8, 1882, he was ordained an elder and at once began his missionary work. September 10, 1888, he was ordained a seventy; August 14, 1896, a high priest; and when the Independence Stake was organized in 1901 he was made a member of the stake high council. In each of these positions he served faithfully and was ever a steadfast defender of the faith.

His life was spent in Ohio with the exception of thirteen years which he resided in Missouri. He died at Creola, Ohio, March 23, 1916.

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call Death.

—Longfellow.

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OCTOBER, 1916

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

HEMAN C. SMITH, EDITOR

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THE LATE GENERAL CONFERENCE

BY HEMAN C. SMITH

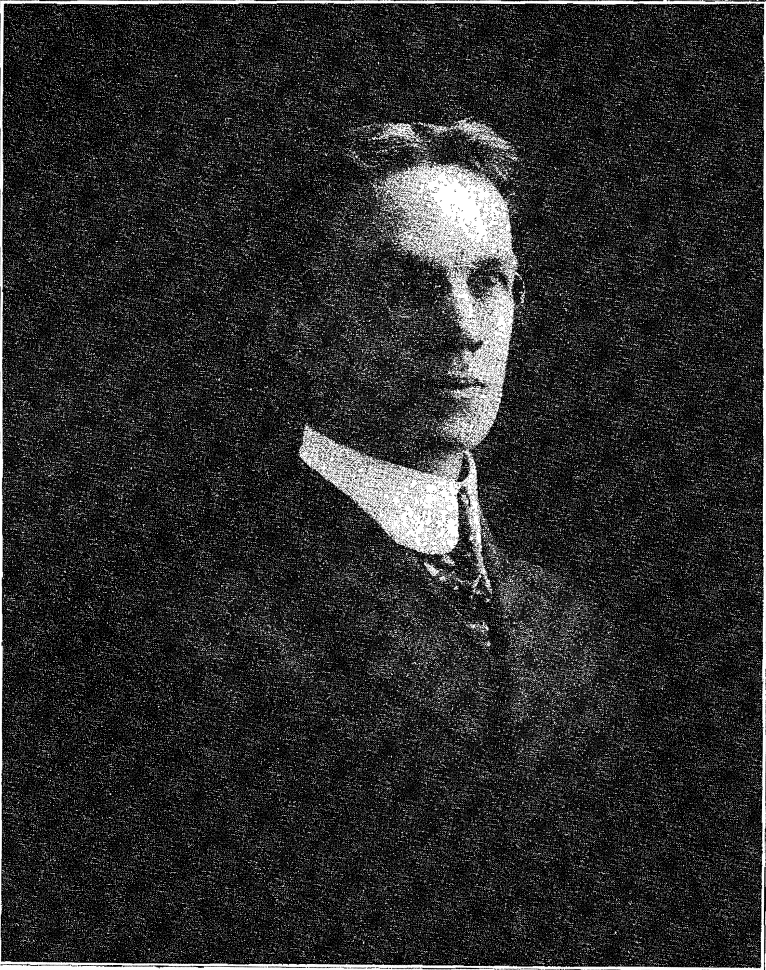
The conference of 1916 has now passed, and the events of the same are relegated to the department of history.

This conference marked an epoch in the already peculiar history of the latter-day work, and whether the results shall be good or evil it will be looked back to as an important event in the development of a peculiar people, and its actions will be scanned with careful and anxious interest. For months before the day of convening, thousands of people looked forward to the time with anxious solicitude. The new president of the high priesthood, recognized as prophet, seer and revelator was to preside; will he prove equal to the emergency? Will he preside with wisdom and impartial justice, manifest in love? Will he arise to the occasion in spiritual development to enable him to commune with God and become indeed a mouthpiece of God to his people? These were questions of great importance, and his movements would be interpreted in the light of the answers. His first communication was therefore received anxiously, but with general satisfaction. It was as follows:

INDEPENDENCE, MISSOURI, April, 5, 1916.

To the Joint Council of Presidency, Twelve and Bishopric; Greetings: The matter of selecting one to succeed Bishop E. L. Kelley in the office of presiding bishop has received by me careful and prayerful consideration. At the time of the General Conference of 1915 I was not prepared to name the successor to Bishop Kelley, and by telegraph communicated to you through the other member of the Presidency the suggestion that Bishop Kelley should not be released then; but the conference, adopting an action of a council of Presidency, Twelve, Order of Bishops and Seventy, made provision for his release, referring the execution of the release and the reorganization of the Bishopric to the Presidency and Twelve. This council, meeting in May, as has been published, adopted measures which were in turn referred to a committee to execute, the committee being composed of the Presidency, president of Twelve, and Bishop, the measure providing for an enlarged activity on the part of Bishop Blakeslee, having in view that he in due time assume the responsibilities of the Presiding Bishop, or that in the event of his declining to do so a temporary provision be made by associating two bishops with Bishop Kelley to assist him.

No definite answer being secured from Bishop Blakeslee, Bishop James F. Keir was asked to enter the office as an assistant or acting counselor, which he did, coming about the first of November; and Bishop A. Car-



J. F. KEIR.

michael acted for a time as "traveling bishop," assisting as best he could in this way.

Despite conferences with Bishop Blakeslee and correspondence, his definite answer was not secured. In the light of the previous revelation, indicating him as the successor it was not felt wise to move towards se-

lecting a successor until a positive declination on his part should be given. Communication with Richard C. Kelley had brought the information that he could not accept the position of counselor, his final answer being given to me about the holiday season last. Under the circum-



BISHOP BENJAMIN R. MCGUIRE.

stances, therefore, without further light on the matter, I, as one of the committee, did not feel free to move.

Some weeks ago, however, there was presented to me the name of the one to succeed Bishop Kelley. It came as a surprise, and served but to increase my perplexity over the attitude of Bishop Blakeslee, and it remained for the recent trip to Chicago, where Mrs. Smith and I met

Bishop Blakeslee and wife for a long consultation, to remove that perplexity. When on March 29, about five o'clock in the afternoon, he gave his final and positive refusal to accept the responsibility, there came freedom to act. I am therefore now prepared to say that the voice of the Spirit to me is that Bishop E. L. Kelley should be released from the responsibilities of Presiding Bishop, though he may act as traveling bishop, counseling and advising on the law of temporalities in harmony with his successor and the Presidency. Let Benjamin R. McGuire be set apart and ordained Presiding Bishop of the church, and two of the brethren be set apart as counselors to him, one to be selected by him and supported by the conference, the other to be Bishop James F. Keir.

I admonish the church, and particularly those of the priesthood, that the hastening time being upon us there is great necessity of confidence in men of the church chosen for positions of great responsibility, and all should consecrate of their talents, abilities, and substance for the prosecution of the great work entrusted to us. Everywhere the demand for greater activity exists, and for the accomplishment of our work the great essential is fraternal cooperation in service to man and devoted consecration to God and his work.

Your servant,
FREDERICK M. SMITH.

The High Priests, Seventy, Order of Evangelists, Order of Bishops, Elders, and Aaronic priesthood, each reported approval of the document, when the following was presented and prevailed by a unanimous vote:

Moved that we approve the document presented by President Frederick M. Smith and endorse as revelation that portion which contains instruction by voice of the Holy Spirit to the church.

A feeling of rejoicing prevailed and universal satisfaction was apparent.

The bishop-elect was not present, but arrived later. His speech of acceptance presented on April 11, was as follows:

Mr. President, Brethren, Sisters and Friends: While this call to the office of Presiding Bishop is not altogether unexpected—I might just here tell you why. Some years ago, at the time of the departure of that stalwart defender of the faith, Bishop Hilliard, I was impressed or received what you might term a premonition that sometime I might be called to occupy in this office; and you can believe me when I say that as every General Conference has come I have scrutinized the action of these conferences very closely, and with some misgivings and fears lest this impression which I had might come true.

Some time in March of this year, to be exact, on the fifteenth or the

morning of the 16th, my companion, Sister McGuire, said that she had had a dream the night before, the substance of which was that we were going to Independence. My business relations, my personal affairs surely did not warrant any such supposition; and you may be surprised if I tell you that the following morning I related to my wife that I had had a similar dream in the night that was just past—that we were going to Independence. Taking that in connection with what I had already received, you may feel assured that I expected that this conference might mean something to me.

On the 19th of March, Sunday night of the 19th, I received what I believe was a spiritual dream. The next morning I spoke to my wife about it, but I pledged her to silence. I said, "this seems to me so wild and so ridiculous, viewing it as men would view an affair of this kind, that if there is nothing to it I would not want it to go outside of our home, our own little circle." Of course she wanted to know immediately what it was, and I said, "I dreamed that a revelation was received, and indorsed by conference, that I should be the Presiding Bishop.

After some days we received from President Smith a telegram announcing the fact that my name had been received by the conference, and unanimously accepted as your Presiding Bishop. To say that I was stunned would be putting it mildly; but at the same time it raised very clearly this issue, accept or reject?

Rejection meant a closer alliance with the world. It meant a greater ambition for its praise, for its pleasures, and for the wealth necessary to secure them, the search for which, though, as I believe you know, would defeat its own purpose.

That was not all. Rejection also meant the trampling under foot of your tenderest, most generous and most sacred confidences; it meant the reversal of the Christian order: "Thy will be done." While delay would not necessarily be a denial of this principle of life, yet it would suspend the rule, it opened up the avenue of possible refusal to do the Lord's will.

On the other hand, acceptance meant severance of business relations, smothering of professional ambitions and aspirations. It means sacrificing the fruits of years of work and successes. It meant breaking of social and home ties. It came home, home the foundation of our Government, the bulwark of our liberty, the index of our Christian development. Home must be consulted and respected. The fireside council was called. To disregard it would mean unfitness for efficient service. It would mean injury to the cause that we love, which could not be remedied or repaired by any zealous misapplication in office. A house divided against itself cannot stand. I realize, my brethren and sisters, that actions speak louder than words. I want to tell you this afternoon that our home is a unit.

I would that I might have the undaunted courage, the unwavering faith, the sterling integrity, and the unabated love that has so endeared

my predecessor to us all. I feel assured and grateful for your undivided, generous support, and I believe it will be continued. Consequently, we hope to participate with you in the redemption of Zion.

I accept this widened field of opportunity to become your colaborer,



BISHOP EDMUND L. KELLEY.

this royal privilege to serve God, and with you experience the joy resultant from the love conceived therein.

I might say that the first night while en route here, lying in my berth, I felt a calm and peace that surpasses description. There was born or reborn that love of souls, that love of humanity, for which I am, with you, willing to spend and be spent.

On April 16, he was ordained under the hands of Presidents Frederick M. Smith, and Elbert A. Smith. Bishop Keir was also ordained as provided for.

Subsequently resolutions of respect and confidence were presented to the retiring presiding bishop and unanimously adopted by the conference; they were as follows:

TO EDMUND L. KELLEY, PRESIDING BISHOP,
Independence, Missouri,

Dear Brother: Through the message of the president of the church, Frederick M. Smith, expressing, we believe, the divine will, you have been honorably released from the office of presiding bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, this release being because of the increasing burdens of the office incident to the widening activities of the church's growth, and the declining vigor consequent to advancing age.

We congratulate you on the conclusion of a mission which has been performed with such splendid consecration of talent, ungrudging toil and rare sympathy, securing the gratitude of the whole church.

We shall feel keenly the sense of loss sustained in your retirement as a presiding officer, bishop and judge in the ecclesiastical circles of our society; and still more as we shall lose in you as presiding bishop a brother and a friend, for your ministry and official relationship have been vitalized by these qualities equally as impressively as in other ways.

Recognizing in the present stage of church development the moment is not only tense with a peculiar solemnity, but that solemnity is in the realization of the new epoch into which we have been moving for some time, we gaze with forward-looking eagerness into the future, straining for a vision of the ideal to which we aspire; and in so doing we can but think in retrospect, and so develop a sense of gratitude which is at once the reward of the past and the hope of the future.

As we mark the salient features of your personal experience we note the parallel strides of the church's progress in those eventful years.

It was in 1871 as a young man of twenty-seven years you commenced your career as a priest and volunteered for missionary service. In 1872, as though having premonition of future possibilities, the study of law was engaged in, and during the interim up to 1881 law was practiced as a profession, while performing ministerial work on Sundays and during spare time. During these years also your interest in educational matters was manifested and cultivated, and some time devoted as superintendent of schools of Mills County, Iowa.

These were surely years of preparation for a service which has always been characterized in the ministry of preaching, administering justice, sympathy with the unfortunate, and championing the cause of education.

In 1881 came the appointment to the committee which represented the interests of the Reorganized Church before the United States Congress, during the passage of the Edmund-Tucker Act relating to polygamy in Utah.

In 1882 your ordination to the eldership was the prelude to occupancy as counselor to Bishop G. A. Blakeslee. Nine years of faithful service in this capacity prepared for the call to that office when the then incumbent was removed by death—ordained to the office of high priest



GEORGE E. HARRINGTON.

and presiding bishop April 10, 1891, since when the influence and uplift of your work has made increasing mark upon the pages of our ecclesiastical history.

In 1897 to these onerous duties was added that of being counselor to President Joseph Smith, and for five years this honor was carried.

The events of 1902 were destined to mark a new era of development, and into the presidency as well as the other leading quorums new men

were called, and with the vigor of youth and the spirit of the new age, who had formal introduction to the problems of the time. In this severance of your official association with the presidency you were able to devote with concentration all your time and ability to the fiscal and economic interests of the church, and with unabated enthusiasm and undaunted courage you pursued your course, not only giving attention to the detailed work of your office, but found time to make many journeys to all parts of the States, Canada and the United Kingdom as well as to southern Europe.

In the Temple Lot Suit as well as in other lines of legal effort before State and United States courts, and before the Supreme Court of the United States your work and influence have been valuable and efficient.

With much appreciation we express our admiration for the exhibition of generosity, chivalry, mercy, sympathy, almost exhaustless patience, and indomitable courage, together with a depth and range of faith which in all the varied activities of your career were in evidence, whether as preacher, lecturer, or debater, in days when opponents were not always without acrimony and vindictiveness, in the tedium of office work the exacting demands of ecclesiastical jurisprudence, and the multifarious dispensations of benevolence trying to meet the ever-growing demands of charity with an always inadequate supply.

We are sure that no sufferer or hungry or distressed person, whether in the church or out of the church, made his appeal for help to you in vain. Such virtues have given you right to be recognized as a Christian gentleman.

In your administration we have seen the church grow from 6,903 in 1871 to 78,326 in 1916. Financially the growth is seen in contrast between the income of \$1,376.42 and expenditure of \$912.32 in 1871, and the income of \$567,290.29 and expenditure of \$560,142.22 in 1916.

Besides this there has been witnessed the erection of many church buildings in various parts of the world; the establishment of Graceland College, the several homes for the aged and infirm people and the Children's Home.

It is not too much to say that your personal influence and strong idealism have been reflected in church legislation, interpretation and practice as but comparatively few have been, and we take this opportunity to express our appreciation of this fact at this time.

As you remove the harness and trappings of your official position and they are placed upon your successor, we reverently invoke God's blessing upon you, desiring that peace and well-earned rest shall be your portion in the years still left to you; and while the shadows lengthen and the sun of your life is westering, may it be your privilege to see these younger men who now shall carry your arms and wear your armor under the ægis of the King we serve, and attain the glorious triumph for which you have so ardently striven, and in their work and its results

find the crystallization into fact the dreams and visions of your truest and noblest aspirations.

As we express these heartfelt words of affectionate esteem and hope for your future, we would not forget your wife, who in all of these labors has stood by your side, and with unobtrusive grace and dignity has supported you, making it possible for you to reach the success you have attained.

May the promise of our Lord Jesus Christ be verified in your experience that the kingdom is for those who have given a cup of cold water to the fainting, a word of comfort to the discouraged, and a helping hand to the downtrodden.

On behalf of the church.

JOHN W. RUSHTON.
CHARLES J. HUNT.
R. S. SALYARDS.

INDEPENDENCE, MISSOURI, April 12, 1916.

To this Bishop Kelley replied:

I certainly did not expect any such commendation or statement from you, but feel heartily thankful for the matter you have presented. I hope and trust that I shall not fail in the future of being just as much interested in the church, in which we are all so solicitous, as I have been at any time in the past; and if I can do anything different, may it be more in the interest of the work than I have in the past.

Thanking you heartily for the references, and especially the reference to Sister Kelley and her duty and help, I leave the matter with you.

The First Presidency with concurrence of the Quorum of Twelve presented other matters of considerable consequence including the following:

INDEPENDENCE, MISSOURI, April 1, 1916.

To the General Conference; Greeting: The following is presented for your consideration as the action of the joint council of First Presidency and Quorum of Twelve, adopted April 1.

"It is the opinion of this council that the intention of Resolution Number 560 was that the labor of superannuated ministers should be in the vicinity of their residence, under the local authorities, and of the missionary in charge where such labor is missionary in character; and that where any superannuated minister desires to labor in fields other than his residence he should secure the consent of the First Presidency and the missionaries in charge of the fields concerned.

Respectfully submitted,

ELBERT A. SMITH,
Secretary Presidency.
JOHN W. RUSHTON,
Secretary Twelve.

INDEPENDENCE, MISSOURI, April 7, 1916.

To the General Conference: By order of the joint council we herewith submit the following action had by the joint council of Presidency and



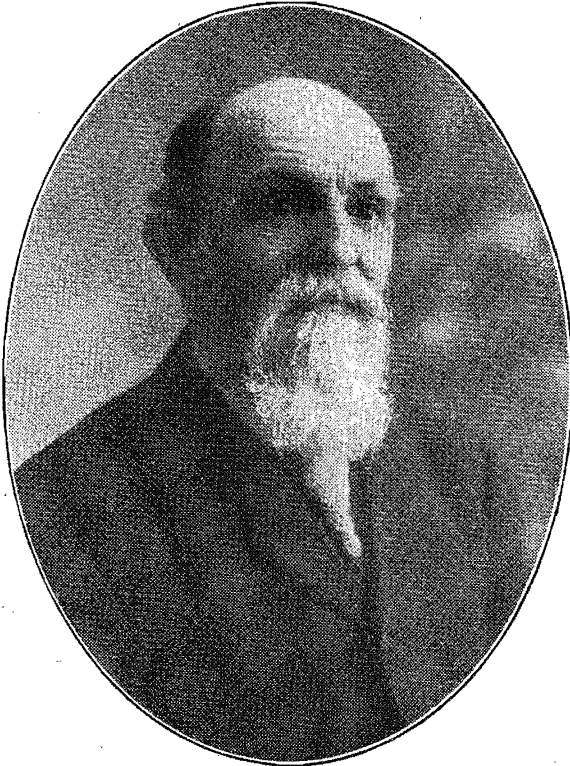
MARK H. SIEGFRIED.

Twelve; the matter having been presented to the joint council by the First Presidency:

“The members of the First Presidency, after having had the matter under advisement and having given it due consideration have decided to make the following recommendations relative to the Independence and Lamoni Stakes.

“The territory now comprising the Independence Stake contains a church membership sufficiently large to justify a division of territory

and we therefore recommend that for the present the city of Independence be organized into a separate stake, to be known until such time as it be organized as the center place of Zion, as the Independence Stake, with the First Independence Branch as the nucleus of the stake, the stake president to be the president ex officio of the first branch, the other branches now organized in the city of Independence, or which may



JOHN SMITH.

subsequently be organized therein, to be presided over by high priests elected by the branches on nomination by the stake presidency.

“We recommend further that a stake be organized with the First Kansas City Branch as a nucleus, the territory to be greater Kansas City, and the territory lying east of Kansas City, and west of Independence.

“We recommend further that the remaining territory of the present Independence Stake be organized into a stake with Holden as a nucleus.

“We recommend further that the Lamoni Stake Presidency be re-organized, the Presidency having received from Brother John Smith

his resignation as stake president owing to his advanced age, and he being entitled to honorable release after long years of faithful service. We suggest the name of John F. Garver for president of the Lamoni Stake.

"For president of the new Independence Stake we present the name of Walter W. Smith, and for bishop, Mark H. Siegfried.

"For president of the Kansas City Stake we present the name of Joseph A. Tanner.

"For president of the Holden Stake we present the name of David J. Krahl, and for bishop, Charles J. Hunt."

Respectfully submitted,

ELBERT A. SMITH,

Secretary Presidency.

JOHN W. RUSHTON,

Secretary Twelve.

This met with strong opposition, but after much discussion and a yea and nay vote being called, that part relating to Independence was adopted by a vote of 518 to 371, a majority of 147. The part relating to Lamoni was adopted by a much larger majority.

These quorums also presented a document favoring the establishment of a chair for religious training in Graceland College. It was as follows:

INDEPENDENCE, MISSOURI, April 8, 1916.

To the General Conference: We desire to present for your consideration the following action of the joint council of Presidency, Twelve and Presiding Bishopric:

"Resolved, That this joint council of Presidency, Twelve and Presiding Bishopric look with favor upon the suggestion of Professor G. N. Briggs that there be a chair or chairs established or some other provision be made in Graceland College for the training of workers for the auxiliary societies of the church, and further that the general conventions be advised of our action."

The above resolution was adopted unanimously by the council.

Respectfully submitted,

ELBERT A. SMITH,

Secretary Presidency.

JOHN W. RUSHTON,

Secretary Twelve.

This was discussed at length, but met with disfavor. The vote was strong against its adoption.

The First Presidency presented the following document which with its recommendation was adopted:

To the General Conference: The First Presidency has had under consideration the standing high council of the church. Various members of this council are now quite well advanced in years, making their service on the high council rather too arduous for their vigor.



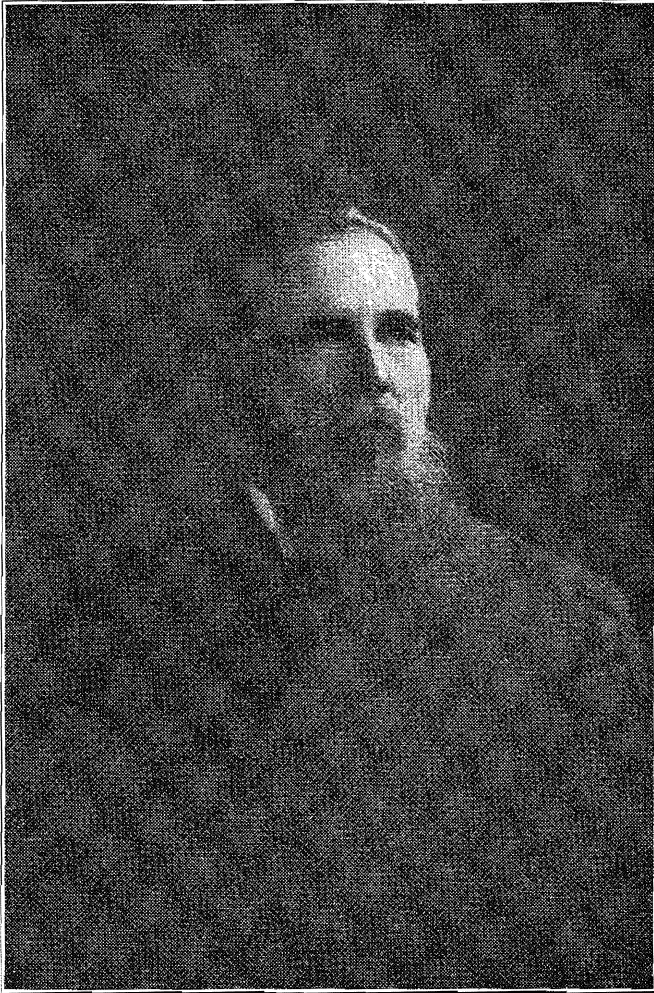
CHARLES J. HUNT.

Another matter to be considered is the fact that the members of the high council are widely scattered so that it is quite difficult and inconvenient, as well as expensive, to assemble the council for consideration of cases. Hithertofore the council has usually been convened during the General Conference, at which time it is very inconvenient to give attention to cases owing to the press of other duties that claim attention. The Presidency feels that the time has come when the standing high council should be organized with members resident in or near Independence, Missouri, so that they can be called together on short notice to hear and decide cases, and with but little expense to the church.

Therefore, the First Presidency recommends that the General Conference authorize the immediate reorganization of the standing high council.

Respectfully submitted,

FREDERICK M. SMITH.



WILLIAM H. KELLEY.

Subsequently the Presidency presented the name of the reorganized council retaining the names of John A. Grant,

Temme T. Hinderks, Samuel W. Twombly, Joseph A. Tanner, Charles Fry and Richard J. Lambert; and releasing James C. Crabb, Asa S. Cochran, Robert M. Elvin, James M. Baker, George A. Smith and Vinton M. Goodrich. In the place of the six released, William R. Pickering, William O. Hand, Walter W. Smith, David J. Krahl, George H. Hulmes, and Clarence O. Leeka, were selected.

The following document which speaks for itself was presented by the Quorum of Twelve and adopted as the sentiment of the conference.

To the Officers and Members of the General Conference; Independence, Missouri, Greeting: I am instructed by the Quorum of Twelve to present the following memorial and letter of condolence to the family of the late William H. Kelley:

Whereas, it has pleased our heavenly Father in his providence to take from our midst our esteemed and beloved brother, William H. Kelley, who closed his earthly labors in death on the fourteenth day of August, nineteen hundred and fifteen; after a long and painful illness, endured with the fortitude, cheerfulness and hope which characterized his long life of faithful and efficient service; and,

Whereas, in this sad event which removed one of the historic personalities from the ranks of the ministry of this church, we have suffered an irreparable loss; for we remember with deep appreciation his influence in proselyting, in council work, in church literature as well as in the influence which he exercised as a man, our brother was always in the van and never shirked his duty as a leader among us; his fervid eloquence, scintillating wit, keen logic, and passion for justice were consecrated with all the unstinting generosity of his nature to the cause of truth, righteousness and virtue. We remember that in times of stress and storm he was ready always to uphold the weak and erring, for the cause of principle he was uncompromising and declined to have dalliance with expedients, he was always impatient of the conventional restraints on personal rights and liberties; yet with profound passion he was the unafraid champion of toleration:

In this hour of regret we think of his untiring service to the church he loved, which began when the "Sun of the Reorganization" was just rising above the night clouds of doubt, apostasy and disruption; of the thirteen years which he gave as a seventy and sacrificed home, love and comfort in the days when money was scarce, friends were few and opponents abounded; after the apprenticeship in these stern demands of pioneering he was called to the apostolic quorum, for forty years with

zeal, ability and grace worked as an honored member of the leading councils of the church; and

Whereas, for sixteen years our brother served as president of the apostolate, enjoying the affection and support of his brethren until owing to advancing age with its attendant infirmities he was honorably released by the same inspiration which had called him to lifelong service;

In all of these years amid a multiplicity of duties and under all kinds



JOHN F. GARVER.

of trying and tense situations he proved himself to be a warm and affectionate friend and a generous opponent;

Therefore be it

Resolved; That while in reverent submission to the will of God in this dispensation of death, we mourn our brother's departure, we nevertheless congratulate him on the victorious conclusion of his task and the

consequent transfer from the ranks of the church militant to the comradeship of the church triumphant; and earnestly pray that his family which has suffered the loss of father, brother, friend, and counselor, will enjoy the blessing of Almighty God, who, in all generations has been the refuge of his people; and under the hope of the gospel of the resurrected Christ will anticipate the coming reunion when he the resur-



WALTER W. SMITH.

rection and the life shall have been hailed as King of kings and Lord of lords.

In appreciation of his memory and sincere condolence to the family,
We subscribe ourselves on behalf of the Quorum of Twelve,

GOMER T. GRIFFITHS.

F. M. SHEEHY.

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, April 6, 1916.

These were the principal things affecting the policy of the church. There were many details affecting quorums, committees, boards, and auxiliaries which will appear in the minutes.

As in actions of all bodies the influence of the conference



JOSEPH A. TANNER.

has different effects on different persons ; while some look with anxious apprehension upon the tendencies, others see only bright prospects and are sanguine of great success attended by an era of prosperity hitherto unknown.

There were appointed to the missionary work three hun-

dred and twenty men, including twelve of the apostolic quorum, fifteen patriarchs, one hundred and twenty-seven seventies, one hundred and thirty-six high priests, one hundred and eighteen elders, and twenty priests.



DAVID J. KRAHL.

Since the adjournment of General Conference, Lamoni and Independence Stakes have been reorganized and Kansas City and Holden Stakes organized according to the provisions of

the conference, each holding special conference at the call of the First Presidency.

Lamoni on June 17 and 18; Independence on July 1, and 2; Kansas City on July 8 and 9; Holden on July 15 and 16.

Lamoni accepted the resignation of President John Smith, and elected John F. Garver. Elder Garver chose as his counselors, Edward J. Giles, and Paul N. Craig. John Smith was ordained a patriarch. Amos Berve, John R. Evans, Duncan Campbell, and Joseph Snively resigned as members of the high council, but their places were not filled.

Independence elected Walter W. Smith president, who chose Israel A. Smith counselor. The second counselor was not chosen. Bishop Mark H. Siegfried was elected stake bishop who chose Lester H. Haas and Byron C. Harder as counselors. The following selections were made for high council: William H. Deam, William H. Williamson, Alonzo H. Parsons, George L. Harrington, William D. Bullard, Arthur H. Mills, Leonard F. Stover, James L. Gray, Merrill A. Etzenhouser, Charles F. Davis, John M. Cocherton, and Albert Knowlton.

Kansas City elected Joseph A. Tanner president, who selected one counselor, Seth S. Sandy. Ten names were selected for the high council, viz: Eber S. Wilcox, James O. Worden, Daniel E. Hough, John Tucker, Joseph A. Harrington, Edward Tucker, Christopher A. Selby, Lawrence W. Hays, Harvey Sandy and Emmet N. Palmer. Bishop James F. Keir of the Presiding Bishopric was chosen to act as bishop of the stake, but no counselors were named. William S. Brown was elected secretary.

Holden elected David J. Krahl president but no counselors were chosen. The names of the high council selected were: John W. Layton, Washington S. Macrae, Charles F. Scarcliff, Bernard P. Thompson, Frederick A. Cool, Robert E. Burgess, William Hartnell, Frederick A. McWethy, Charles Gaither,

Edward Fender, John E. Johnson and Emery Thompson. Bishop Charles J. Hunt was chosen bishop of the stake but he nominated no counselors. Anna Fender was elected secretary.

Each of the officers nominated received the endorsement of the conference where he was chosen to serve. Some were ordained at the time, but for various reasons some ordinations were deferred, but all subsequently took place.

AN OLD POEM

You look to the future—on—above;
I only look on the past;
You are dreaming your first dream of love,
And I have dreamed my last.
You watch for feet that are to tread
With yours, on a shining track;
I hear but the echo, dull and dread,
Of the feet that come not back.

You are passing up, on the flowery slope,
I left so long ago;
Your rainbows shine through the drops of hope,
And mine through the drops of woe.
Night glides in its visions sweet away
And at morn you dream them o'er,
From my dreaming by night and my dreams by day
I have wakened to dream no more.

You are reaching forth with a spirit glad
To the hopes that are still untried;
I am putting away the hopes that I had
That have slipped from my arms and died,
And I pray that the blessedest things there be
On your future may descend;
But, alas, for mine! It were well for me
If I make a peaceful end.

Author unknown.

THE GREAT HANDCART TRAIN FROM IOWA CITY TO SALT LAKE CITY

BY FREDERICK HANSEN

Father, mother and six children, the writer being the oldest, left Copenhagen, Denmark, April 18, 1857, on a steamship named *L. N. Hvidt*, with five hundred thirty-six passengers including father's family.

We were all Scandinavians and members of the Utah church and were going, as we thought, to Zion. I remember as the steamer was leaving the dock, that the passengers all sang with quite a force, the well-known hymn "To Babylon to Babylon we bid thee farewell."

Here we will leave the ship to travel across the briny waters while we tell of some of the conditions by which we were to travel.

It was understood before we left Denmark that many were to go by handcart across the plains. Father's family were among that lot. The balance were to travel in wagons pulled by oxen, in a company by themselves. The handcarts, and going to Zion were talked of a good deal by the church members. We were told that it would be pleasant to travel without having the oxen to care for twice a day and that there would be greater blessings for those who made the greatest sacrifice. I well remember that President Young (as he was called by those people) in an article that came out in the *Scandinavian Star* said prophetically that the time would come when the saints would be willing to go to Zion with a bundle on their backs and be glad to have that privilege. However, that prophetic statement has not as yet been fulfilled.

The only time handcarts were used was two years 1853-57. We find an account of a handcart company consisting of seventy-four young missionaries that left Utah April 23, 1857. That

company were all men and able to travel. (They were going to the states on a mission.) But for men, women and children, of all ages and conditions of life to travel in this way proved to be unwise, and never provided for by the great God above.

The following is what transpired while I was with the company in 1857:

I see in the *Star* that those who were to pull or travel with the handcarts arrived in Iowa City, Tuesday, June 9, 1857, after traveling almost two months. We were taken from the station to the camp grounds a short distance from the city. Here we found large round tents with one center pole and large enough to hold two or three families. Tents were all set up ready for us weary travelers. We were informed that Elder Parks would be our captain and as he could speak only the English language, O. N. Liljenquist, a man who could speak the English and Danish languages, was appointed interpreter.

We were now informed that we had three days to get ready to start on that long, tedious journey. The handcarts were brought to camp, each family was given one with the instruction that fifteen pounds for each member of the family was all that could be allowed; and this must include bedding, wearing apparel and family provisions. The tents and their fixtures were hauled on a wagon provided for that purpose. There were also two or three other wagons which were used to convey those who were unable to walk, some on account of old age, others were crippled, and still others too young or weak. My mother being so weak, was allowed to ride. This arrangement would have been all right if everything had been carried out as was planned and promised when we started.

The fifteen pound arrangement was quite a puzzle. The company had heard of it before leaving Copenhagen but supposed it meant fifteen pounds of wearing apparel and not everything. When father came to that, he did not know what

to do. Mother was sick, bedfast. The railroad journey from Philadelphia was too much for her weak body. Father thought for awhile we would have to stay in Iowa City. Mother called us children to her bedside one afternoon, and I being the oldest, she talked mostly to me, telling me she could not live to get to Zion and wanted me to help father with the younger children. It left an impression on our minds that was not to be forgotten. Though mother lived for forty years after, I never forgot that afternoon.

When our three days of preparation had passed, father like many others had solved that awful problem of fifteen pounds by throwing away and leaving good clothing that he knew would be needed before spring.

When starting time came, we were ready, father with his handcart, mother in one of the wagons. The order of the company was that each night the tents should be pitched in a circle, the handcarts and camp fires outside the tents. The object being that the smoke would drive the mosquitoes away and as we must always camp on low land on account of water the mosquitoes were an awful pest. Inside of the tents the circle was used for meetings. Every morning at five o'clock a whistle was blown for all to get up and prepare for breakfast. Immediately afterwards all that could were expected to meet in the circle yard for morning service, which consisted of singing a hymn and prayer. Then Elder Parks, captain, would make a few remarks in English which were interpreted in Danish by O. N. Liljenquist, after that each one took his own place for the day's journey.

On Sunday we had regular services once or twice a day. In all the services all the speakers would impress as strongly as possible that it was not safe and also that we had no right to listen to anything about Utah and the doings of the people from outsiders. We were told the nearer we got to Zion the

more power the Devil had. This was repeated time and time again, and sure enough we found that to be a fact.

Saturday, June 13, our first day, we traveled between eight and ten miles which was a plenty to start on. Pulling was new work to all, also the holding back as the carts had no brakes. Father worked on the left side of the cart, my brother John on the right, I worked in the middle, pulling on a rope about four feet long, one end of which was tied to the cart, to the other end a small stick was fastened for a handle. We made what some called a spike team. I always thought I had the easiest part as I did not have to hold back going down hill.

The first night, after the captain had selected our camping ground, tents were unloaded, each family got one, and we were told right here to mark the center pole so each would know his own. Then came the time for setting up tents and arranging for the first night, after which each family gathered fuel and prepared supper. We were all glad we had started on our last mode of traveling although we knew it would be tedious and seemed much slower after traveling on steamships and railroads. Still every day brought us nearer our goal, a fact for which all were grateful. Little talking and visiting were done the first night for I remember we were all very tired and soon retired for the night. The next day, June 14, was Sunday and we did not travel.

There were services both morning and afternoon but none in the evening which was the case as long as father was with the company. Between the meetings the glory of the hand-carts was being discussed; all were filled with delight to think they would get to Zion before the prophecy of Brigham Young should be fulfilled that, "the time would come when the saints would be glad of the privilege to go to Zion with a pack on their backs, to escape the overflowing scourge that would come in like a flood."

Monday morning at the services it was announced that all the old folks, the sick, and children that possibly could, were to walk up the first hill. You see we always had to camp near a stream and therefore always had a hill to start out with every morning. My mother did not have to walk the first morning but in three or four days she was told she must walk up the first hill. A few days later they wanted her to walk up two or three hills, others were urged the same way. It was done so the sickly would gain strength. This was a poor policy for instead of the weakly gaining strength many got weaker after each walk, until the company was obliged to buy another team and wagon. We traveled on in this fashion until another Sunday came, June 21, and that day the handcart train traveled eighteen miles before we stopped for dinner which was about two o'clock. After dinner we had a short church service.

Monday morning we moved along again. We were told we would soon meet the United States mail coach and that when we did we must give all the road, for Uncle Sam, then as now, claimed the "right of way" for the mail. I remember the first time we met the "mail man" as we called him. We were at the foot of a big hill when from over the top came the sound of a big horn. Looking, we saw a coach and four horses coming at breakneck speed. We all turned out and stopped, and after it passed we continued our slow speed. We did not in those days know anything about automobiles and were satisfied with slow traveling.

About this time we crossed the Des Moines River. I do not remember whether it was below or above Des Moines. But I do remember the long bridge on which we crossed the river. While in this neighborhood the leaders thought they would see how well mother could walk. The teams had been in the habit of waiting at camp for an hour or so after the handcarts and walkers had started. But on this particular morning the teams

were quite late in starting. Mother and some few others had walked as far as they could, so sat down to rest and wait for the wagons. Imagine their surprise when one after another wagon passed and left mother and her companions sitting by the roadside. They did not know what to think but supposed the teams would soon come back. In this they were mistaken. So after resting awhile they started plodding along again, resting every little ways. I often wonder what my poor mother thought when she and those with her were left alone in a strange country and not knowing whether or not they had the right road, without water and without even a shade tree to hide them from the burning rays of that June sun which shines so beautiful at times and also which sends its scorching heat on bad or good and weak or strong alike.

But mother said she had faith enough in my father that he would find her, and that he would not leave camp until she came in. Father always watched the teams as they passed us but on that day he did not see her in any of the wagons and said to brother John and me, "I wonder if they have left mother on the road, I don't seem to find her." That evening when we pulled into camp father's first thought was to go to the teams and see about mother, but alas! she was not to be found. They had left her with others out on the prairies with no one to look after them. Father went at once to see our interpreter who was also first counselor to the captain and *demande*d to know what this kind of treatment *meant*. The brother told father to be quiet—that his wife was not the first one to be left on the prairies by the roadside. Father knew this to be true from what he had heard; still he did not think they would leave mother.

Nevertheless, a team was sent for them, a four-mule team hitched to a lumber wagon. Mother told us afterwards that it was the worst ride she ever had. It seems like the drivers

were in a hurry and drove very fast and as the saying goes, hit all the high places. Mother took her thin calico apron and folded it to put under her knees and then caught each side of the wagon with her hands. Uphill and down, over rough roads and smooth, they kept the same pace. They reached camp at midnight.

This act of cruelty hurt father and weakened his confidence in our company leaders. I think from that time on he planned some on pulling out at Florence. Here the leaders thought it would be best to have another team. So one of the brethren by name of Christenson bought a yolk of cattle and wagon and said he would haul his own family and a few others. Father got him to carry mother. After that no one was left behind, all were in camp every night. Father's family and all those that Brother Christenson took with him felt that we could never thank him enough for his kindness. I often wonder what has become of him. He joined the cattle train at Florence and started westward.

On Sunday; June 28, we rested all day, attending services both morning and afternoon. The captain, Elder Parks, made quite a long talk which was interpreted by O. N. Liljenquist. It was understood it would be the last Sunday before we would reach Florence, and the main substance of those talks was "Obey your leaders" and all would go well, listen to no outsiders.

Monday morning we started again after packing and loading the handcarts. Here we had the advantage of our oxen drivers, they had to hitch up their cattle, while we just hitched up ourselves. Perhaps all the readers have seen balky horses; I often wonder why the men did not balk. Times change and what we look at now as a hardship was then taken as a matter of course.

Still those of our party that were well got along fine. A

few died on the way and were buried along the roadside. Graveyards were not accessible. At each burial a short service was always held, then we would move right on. No mercy was shown the ones called to mourn.

Shortly after dinner on the second day of July we came in sight of Council Bluffs, once known as Kaneshville. We came up on what we used to call the Glenwood road. Just before we got to the edge of town we were met by the city officers who claimed we had the smallpox (which was not true) and forbid us going through the city. So we turned south and went west leaving the town to the north. We arrived at the Missouri River about evening and camped there for the night.

Some of the campers had a curiosity to see the "Muddy" as it is often called. Our leaders had been telling us of this terrible river and that Brigham Young had seen the *Devil* riding on the water. He had instructed the saints to be very prayerful when they were crossing the water on account of the curse that rested on it. We had heard of this talk in Denmark, but the farther west we got the more of that talk we heard.

July 3 we were all rejoicing, it was the last morning to pack before we would reach Florence. All were eager to travel and left right after our morning service. We followed the river up to the ferry. There was a steamboat of good size that took us across the river. We were right in Omaha when we got across, we did not stop in Omaha but traveled seven miles north to Florence which was then only a small village about as big then as now. We reached Florence about noon. The company realized it was now time to get ready for that toilsome journey across the desert. The next day, July 4, we were told was a national holiday and big celebrations were held everywhere.

On account of mother's continued poor health father thought it would be best for him to remain in the States a year or so

until conditions would be more favorable, so he did not make any preparations to move on with the rest. Elder Parks resigned his position as captain and associated himself with the cattle train. O. N. Liljenquist also resigned. Elder Christen Christenson who had been on a mission in the States and was on his way home, was appointed captain and as he could speak both the Danish and English languages no other was needed.

This town of Florence was the last outfitting place this side of Salt Lake City and what they did not get there they went without, so every effort was made to get the necessary supplies. Father sold out his share in the company to three young men that wanted to go to Zion.

The handcart train left Florence on Tuesday, July 7, for the West. What transpired daily I know nothing about, as father and family left the company at Florence, Nebraska. I see in the *Scandinavian Star*, a paper published in Denmark, that the company arrived at Laramie on the tenth day of August; this was considered half way. They wrote they had been blessed with health and were in good spirits and ready to continue their journey to Salt Lake.

O. E. Olsen who had been president of their church in Copenhagen wrote from Utah in the fall of 1857 to his friends in Denmark that the company arrived there on the thirteenth day of September in the valley of the mountains.

PERSIA, IOWA.

LIFE

A crust of bread and a corner to sleep in
 A minute to smile and an hour to weep in,
 A pint of joy to a peck of trouble
 And never a laugh but the moans come double
 And that is life.

A crust and a corner that makes love precious
 With the smile to warm and the tears to refresh us
 And joys seem sweeter when cares come after
 And a moan is the finest of foils for laughter
 And that is life.—Paul Laurence Dunbar.

REMINISCENCES

BY VIDA E. SMITH

I had just returned from the Annual Conference of 1916, held at Independence, Missouri. Fresh in my mind were the various complaints that myself and others had made at the time consumed in the transit to and from Independence.

"If we only had an electric line to Saint Joseph," had been the cry of the most of us, for from Saint Joseph to Independence is not the big bugbear since the establishment of the interurban between Saint Joseph and Kansas City. But to spend the long hours from 3.30 p. m. to 7.45 p. m. making the short distance of one hundred and eight miles that lie between Lamoni and Saint Joseph seems like absolute waste. "Why we just poke along," we cry and leaning back in our seats we growl at accommodations until one would think we were traveling via ox team and two-wheeled carts. Well, meditating on other things in the course of my work I opened an old volume of the *Herald*. A queer little, dear little old book, volumes 6, 7, and 8, bound together, my eye caught this bit of rhyme:

Over the road, over the road, rattle and bang,
The iron horse sped with a thundering clang.

And I read to the end of the article, then backed up and read the first of it, and the little group who came together from the conference shadowed before me. There were probably seventeen of us. In my mind they each have a *nom-de-plume* that not one of them would recognize, but that trip was with me as I read this written in the stately but pleasant and charming style of the former president of the church during those early years of his remarkable and beloved service to the church.

On the second day of last month, under the pressure of an item of important business connected with the church, I left home to attend the semiannual conference, held at the North Star Branch, near Council Bluffs, Iowa. I had deferred my departure from home until the last

moment, partly in hopes that something would transpire to obviate the necessity of my going, and partly because of the illness of Brother William Redfield, and others, the issue of which was somewhat doubtful as far as this present life is concerned.

On the morning of my departure, Brother Redfield sent for me to come to him, and when I did so I found him very low. With only fitful power to utter a word or two at a time, he told me that he had sent for me to ask my advice, whether it would be better to give up, and ask the Lord to suffer him to go, or still to struggle with the power of death for a further stay upon the earth. My heart melted within me, while the sublime thought of the Psalmist arose in my mind: "Mark the perfect man, and behold the upright: *for the end of that man is peace.*" (Psalm 37: 37.) I had often seen death, as shown in our daily walk, had contemplated its philosophy, had sought to fathom by my thoughts the shadowy mystery of the silent dead; but never had I stood by the side of a well-trying, faithful servant of the latter-day cause, who had early espoused the work, and lived through its vicissitudes, while struggling with him who hath the power of death. Here was the sublime power of faith manifest as of old: "Father *may* I go; Father *must* I stay." I bowed my head in prayer and yielded the tribute God demands from us for our departing brethren, pronounced the blessing of an elder in Israel over him, and hurried away, overwhelmed with grief, never expecting to see Brother William Redfield on this side of the grave again. It was to me a grievous parting.

Conference convened on the 6th, it was needful for me to make a rapid journey, and availing myself of the facilities afforded by the "iron horse," sped away to the Gate City of our neighboring State. I do not intend to treat the readers of the *Herald* to a homily on railroads, but a matter for thought presented itself on my arrival at Keokuk, for almost the first object to which my attention was drawn, was a veritable Indian, a real *bona fide*, live Indian, although he was dressed in all the habiliments of his civilized white brother. He was selling moccasins, pin-cushions, caps, and other articles of Indian manufacture. He was of the Six Nations, from New York, and with a comrade was itinerating the country, hawking the wares of their community handicraft. My mind was drawn out to the condition of the red man as shown by the Book of Mormon, and his present degenerate state, and while conversing with this civilized son of the forest, who with his own immediate brethren have remained, while the tide of emigration has parted by them upon either side, and joining together again, flowing westward, until now they may be likened unto the island in the stream, round which the currents play, till joining their masses together they sweep onward to the sea. True, these were but the representatives of a feeble band as compared with the struggling masses of red men in the West, but will not the fate of the few mark the fate of the many? Already the words of the prophecy, "they shall vex the nation with a sore vexation," come surging on the gales as from the distant plains the stirring news is heard, "the

Indians are on the warpath." Depredation after outrage mark the restless mind of the descendants of those early settlers, who fought the fierce wars recorded with so much sorrow by the designated historians of the race, until it must needs be that the hand of God *must* come to their rescue, or they will waste before the indiscriminate fury of their white oppressors. I felt a glow of pity for the red man, but time, with callous heart, bid me move on.

I left Keokuk at half past three o'clock in the afternoon, and away

"Over the road, over the road, rattle and bang,
The iron horse sped with a thundering clang,
While deep down in his chest the vaporous breath
Met the air with a cough, as if sighing for death,
And the fire in his throat burning cheerful and bright,
Gave the monster his murderous speed and his might."

Arriving at Pella, an old Dutch town nearly half way across the State of Iowa, I, with other benighted travelers, sought the friendly embraces of "tired nature's sweet restorer." After tossing away the hours from twelve to five a. m., I welcomed the morn, and waiting the starting of the stage, I looked about the ancient town, finding but little to reward my pains, except the unique style of architecture displayed by the founders of the place. Twice before had I visited the place during the last five years of war, each time impressed that galvanism could never produce life in the relicts of the ancient hamlet; but lo, the magic there is in the touch of peace! Now, returning prosperity marked renewed life, and where two years before unhealthy decay sat like an ogre, watching the ruins her own hands had wrought, smiling thrift was sweeping the unwholesome remains of her forward sister into the grave of the past.

I had never staged it any, and when the coach rolled up to the door, and eight souls with their bodies were packed inside, I began to think that my experience had been blessed without passing through the ordeal, but as he who doubts is damned, and to hesitate indicates distrust, in I went, resolved that my good nature should for once come off victorious over adventitious circumstances. Now there is a very perceptible difference in the rate of travel of the coach and the iron horse, and while the one precludes the idea of reflection, by the rapidity with which subjects for reflection are presented, the other feeds the mind with change of scene, yet allows time for digestion. An agent of the Western Stage Company, Mr. Lonsbury, and wife, were fellow travelers in the coach, and aided by their cheerfulness, we whiled away the tediousness of the way. Forty miles, two changes, three drivers, twelve horses, a new coach, dinner, drowsiness, cheerful and witty converse, and an extra passenger, soaked through and through with whisky and tobacco, made up the sum of things that went with us, while hill and dale, farmhouse and hamlet, houses, gardens, and miles weary of their own length in the

dreamy autumn sunlight were left behind us, as we whittled away towards the place where the sun goes out in the west. We arrived at the capital of the State about—, well it does not matter, in the afternoon of the third, pleased that our ride was over for the day, and yet anxious to move on. Here that restless, uneasy element in man to be moving took possession of me, and giving myself up to it, I cast about me to see if others were similarly affected, and I found that it was in the air, in the dust, in the mud, in everything I could see; why even the bricks in the houses, and the lamp-posts on the corners, seemed to breathe out the same desire to be in motion, and I ceased to wonder that man should be in earnest striving to move on. As for me, many miles intervened between me and my destined journey's end, and while trying to sleep, my mind was ever awake to be going, and scenes of the road, past and prospective, passed in rapid review through my brain. With the chattering host, and reticent guests, waiters here, there, and everywhere, with the items of fare, I shall leave the details of the sixteen hours' stay in Fort Des Moines. I had neglected to obtain the address of brethren here, and of course saw none, but on the morning of the fourth, about the third hour of the day, we were off for the sunset again.

A Canadian, a major from the plains, an army sutler, a carpenter returning to the west for work, a returned volunteer from the 17th army corps, and a Chicago Yankee, going to try his hand at buying cattle with western dealers, together with the writer, six inside and one with the driver, made quite as motley a group as ever rolled out of the city of Fort Des Moines in one conveyance, I reckon.

Character develops itself among the children of men when there is an opportunity, and there is scarcely a better opportunity offers than a thirty-six hours' journey by stage. Here were seven men together for the first time, (except that the major and sutler were old friends located at the same point,) thrown upon each other for those cordial interchanges which serve to relieve the tiresomeness of the road, or lacking sociability, a man must rap himself in the solitudes of his own mind, (and if that mind be shallow, there is small comfort in that,) ignoring the presence of his fellow travelers, thereby making himself unhappy, and adding to their discomfort. But there was none of this class on board, for soon the chat was free and easy, each one contributing of his mites for the general benefit. The country through which we were passing, its past, present and future, received a proper portion of our consideration, each one of us speculating according to his peculiar bent, but all impressed with the importance that would ultimately attach to western Iowa.

At Adel, Dallas county, we took dinner, and parted with our Yankee passenger, who, by the way, was a curious specimen of humanity. Hailing from Chicago, with the full consciousness of the largeness of that mercantile emporium and now fresh with the new question of the removal of the State capital from Springfield to Chicago, and to do it,

talked of buying up the votes of that portion of the State known as Egypt, being fully impressed with the idea that the people down there knew just enough to sell themselves, and no more. Although I knew this idea to be erroneous, as to the whole people, I was fully impressed that it was true as to the few, not only of Egypt, but of all the world.

There were but five of us inside, and on we pushed, arriving at Panora in time for supper, and to wait for the stage from Boonsboro. At the station before Panora we doubled up with an extra coach, and loaded thirteen upon ours, and when the Boonsboro stage came we still had a very heavy load, receiving an old gentleman coming home from a visit to his children in the far east; a middle-aged man sojourning in the west, and another soldier from Grant's army wounded at Vicksburg, now a shepherd watching his flocks, full of the pleasures of peace. Night had now shut down upon us, we had looked to the west as the sun declined with anxiety, for we were impatient to reach our destination before the close of another day, but the day had gone out and many miles were yet in the future. However, away we rolled, the war of words again went on; the night though not dark, was not light enough to see very far, so upon our experiences and imaginations we relied for amusement, for few of us could sleep, being so cramped for room. I could not sleep at all, but chatted with one and another, or all, as it might chance. During the night I changed posts with our Canadian friend and took a seat with the driver, and although the night was cool, the ride was exhilarating, and my reflections were pleasant. The moon, nearly at the full, shone clear and bright; the breeze as we whirled along was sharp and bracing, and for fifteen miles I enjoyed a stage ride by moonlight. We arrived at Lewis for breakfast, fifty miles east of Bluff City. Our load was again reduced to five, the carpenter had left us, and none were left but the major, the sutler, the Canadian, the 17th army corps man, and myself. This was the morning of the 5th. I was nearing my journey's end, my traveling companions had fallen from guarded speech of strangers to the familiar chat of companionship, and worse, for now that loose and impolite character of converse was used that men are so apt to indulge in when not restrained by the presence of the gentler sex. Obligated to laugh at witty sallies and rude jokes, I could not help but feel that it was degrading for men thus to indulge in language they would blush to use in the presence of women.

In the afternoon we passed a load of Latter Day Saints going to conference; Father John Smith, Levi Graybill and his daughter, Brother Fields, and an old Latter Day Saint now holding with us, by the name of Gallop. Ten miles east of the Bluffs we stopped to change horses and get supper. I ran down to the brethren and exchanged a greeting with them, charging them to tell no one that I was on the road, for none knew of my coming, and I wished to surprise them. At a little after sundown I alighted from the coach at Brother Jonathan D. Heywood's, tired, and sleepy. Here I found Brethren Fields and Gallop, passed a pleasant evening, and retiring early, tried to sleep.

AUTOBIOGRAPHY OF LEVI L. WIGHT

(Continued from page 288.)

The spring of 1866 opened with very unfavorable circumstances for us, and we concluded to go to Missouri, as a great many of our friends who had joined the Reorganized Church of Jesus Christ of Latter Day Saints were going, our brother and sister and my mother with the rest. As we did not have much there were not many preparations to make. After some few accidents, the journey was made to southern Kansas near Missouri. As I and family were journeying with those that had quite a number of cattle I had an opportunity to make myself useful, while they in turn were free to help me with money. The principal ones of these were Doctor Downs and David Monroe. Mr. Monroe was one of our company out from Nauvoo when I was a boy. Others of that body were in this journey also.

On the way my little boy met with an accident that was quite serious. He fell from a wagon loaded with about two tons burden, falling in front of the wheel. The wagon ran over his leg, the heel of his shoe saved his leg from being severed, but not from being badly broken. Wife was an invalid at the time.

The waters that season were unusually high. I was an excellent swimmer and it often fell to my lot to follow the cattle through dangerous waters. We were now in southern Kansas and the people would not allow us to go any farther with Texas cattle, so we were hung up. My mother observed that that sounded like Missouri. The Devil was there yet.

I hunted around and got a small log cabin to put my family into. They were all sick and I had the chills every other day and had the care of Mr. Monroe's cattle at the same time, about forty head. While here a little son was born to us, but stern death took the little one in his cold embrace. In the short space of three days he was in the grave beneath Lone

Tree. The little lone grave looked far more lonely than the tree. I visited the little grave the spring of 1902, thirty-six years after we laid him there, but the faithful little stone that marks his resting place tells the same story, "Gone but not forgotten." There are many graves there now. There is no mark of that lone tree, but the lettered stones mark many graves in token of the affections of sorrowing friends.

Some of us crossed the line, stopping for the winter, others remained in Kansas. The following spring (the year 1867) I with my family went to Newtonia, Missouri, where I found employment at good wages.

During our sojourn in this place another son was born to us. We made a bare living for six or seven years, and then dull times threw me out of employment. I found work for a while at Granby, a short distance away, where I came very near losing my life in the mines by the caving in of a shaft. Sixty miles away I found employment in a mill. Finally we moved to the mills, Benton County, Arkansas. We worked here about six years, and during that time some incidents occurred that were interesting.

One spring the waters of White River got very high. The back water on the tributary that we were on came up to the mill, overflowed it and the barn near by, and routed several families, three of which I took from their roofs on a raft. But the most interesting event that occurred here was the birth of our last baby, a girl.

Tired of the snow, ice, and mud in this climate we determined to return to Texas. In the journey through the Indian Territory we had quite a lonely time. The Indians were quite friendly. There were not so many white people in the Territory as now. The first railroad, the Missouri, Kansas and Texas, had just been finished through the Territory in February before. We had hard work to get milk for our baby

during the day, and on one occasion we could obtain none. After camping at night, baby hungry and crying, I started in search of milk, walking three miles and back. I bought the necessary one pint at a cost of twenty-five cents. I cared nothing for the walk or the twenty-five cents when I saw the little hungry baby drink the milk.

We finally landed in Bell County, Texas. After passing Dallas my oldest boy's mare got lame. We found a place where he could stop and work for his board until his mare could travel, but some trouble occurred and he in a short time had to move on, so he traded his mare for another one and came on, overtaking us in Bell County. We rented a piece of land. It turned out to be a very dry year. This meant hard times in general. We sought employment, but it was hard to find. My son was large enough to do a good day's work, and quite a willing hand at anything he could do. The first work for wages we got was pressing cotton. Neither he nor I had ever seen a cotton press, but we eagerly accepted the job at fifty cents per bale. We had not pressed a dozen bales until we both took the cotton fever, but we finished the contract and were applauded for our good work.

Moving to Burnett County, I accepted a hard job in a mill, but it did not last long. The next year, in 1880, I started farming and my son freighting. Money was scarce and hard to get, but with energy and hard living we kept out of debt. The cotton season was coming on and the prospect for cotton and all crops good. I obtained a position at a steam gin and grist mill. I had not been there long until I had full control of the work at excellent wages. My son pushed his freighting, and we were soon in tolerable good circumstances. Later, William, my son, obtained a position in a hardware store at Austin, the children at home herded cows for the neighbors, the range was fine, and they had all the milk they needed. We raised hogs in abundance. The wages for cotton picking were

high that year, and my wife and girls went to the cotton fields.

For four years I ran this mill successfully, in the meantime my second daughter married William Ferguson. Later our oldest daughter married Joseph Minear, and William, our oldest son, returned to Bell County and got the girl he had found there years before. Her name was Florence Black.

If I undertake to follow all the incidents of the outgoing of the family I will have an endless story, for there are already eighteen living grandchildren, so I will just say that we have nothing to regret in all the matrimonial contracts, all doing well financially, morally, and tolerably well religiously. We enjoy their homes and I suppose they do ours. We have but one baby with us, twenty-four years old, our children's children frequent our home and make us glad when they come.

I was not in all these long years religiously impressed, but tried to carry a moral deportment, and was many times trusted with high responsibilities. Under those circumstances I always felt a deep sense of my duty, always proud of confidence reposed by my fellow man, and would rather suffer the pressure of poverty than to betray trust. I ever endeavored to live in peace with all men.

The elders of the Reorganized Church of Jesus Christ of Latter Day Saints often preached near where I was when in Missouri and Arkansas, but I never went about them. They came to our town in Missouri at one time but I do not think I invited them to my house, at least I did not attend their meetings. My mother took the *Herald* and I sometimes read it, but with no interest. Later mother left us and went to live with my sister in Shelby County, Iowa. Afterwards they left Iowa and went to Nebraska. When we went to Texas I could still hear of those people scattered around. They were no annoyance to me, however. They always attended to their own business and I was strictly on that line myself. Later Heman C. Smith came into the country. I was interested in him. He

was the son of my sister. Of course I would like to see him, but did not care to hear him preach, but if he wanted to know more about that business than he knew I could tell him. He came to my house and about four miles away he held meeting at a schoolhouse. Of course I went to hear him and took my family. He got such a good turnout he thought he would try it again, but he had a trip away first and on his return he was to hold a series of meetings. His text that night was, "God is a Spirit, and they that worship him must worship him in spirit and in truth." I was agreeably surprised. I thought my nephew did right well. As he returned from his trip he entered upon his series, preaching three or four times, and I had enough of going to church for that time. I told him there were the horses and wagon, for him to take them and the family and go as often as they wanted till they got tired, I had other business to attend to. They went on to church and I went to the field. I did not see how anyone was going to make a living in that way.

I had to go to the mill for a week. Returning on Sunday my route was by the schoolhouse, and as I came in sight I saw a gathering and stopped and went in. Heman C. was in the stand pelting away. After meeting we all went home, and later he expressed a desire to visit his birthplace. I told him I would go with him to the old place on the Federnales River in Gillispie County. I had visited the place some time before and found the graveyard was without emblem of the affection of sorrowing friends. Here had been in time buried about thirty old, young, and middle-aged, and now no mark, even of the ground, having ever been disturbed. This once happy little city of Latter Day Saints with their graveyard and all was obliterated. On the opposite side of the river lived William Mockford and family. He lived there when we were there and ever since. We went over. It was about twenty-five miles from where we then lived, viewed the old place, camped

on the ground near where the mill formerly stood, and I was able to point out the place of Heman's birth to his satisfaction.

I believe we stayed there the most part of two days, Mr. Mockford treated us kindly and told us who then owned the land. We resolved to procure a deed of land that would cover the graveyard, and put a stone wall around it. Later, Heman and I, in company with George Montague and James Storm, my brother-in-law, went to the graveyard and commenced operations. The stone was to be quarried and hauled about three miles. We went to work and at the same time procured a warranty deed of the land, and repeating our efforts, with the help of several others contributing money and in other ways we completed the work. Among others that helped us was William Caruthers, Joseph Curtis, Meecham Curtis, Siena Wight, and William Wight; my wife camped with us doing the cooking. The preachers continued their visits. Elders George Montague, Heman C. Smith, and Alexander J. Cato did considerable preaching in our neighborhood. My oldest daughter was convinced and desired to join the church. Heman asked me if I had any objections to her being baptized. I told him I had none, but so soon as I had spoken I was sorry I said it and went to her and told her I would rather she would not, and told her the thought of it was repulsive to me, but she persisted and was accordingly baptized. Later my wife was baptized. I resolved from that time to make matters as pleasant as possible, but of course I was never going to join the church, that or any other. I had thought sometimes I would join some of the popular churches—did not care much which, but now I resolved never to join any of them.

In the winter of 1887 and 1888, I think it was, Brother Isaac N. Roberts of the Latter Day Saint faith came and reported that he was in charge of the Southwest mission. I told him I had some hogs to kill and I thought that from his size

and the shape of his muscle he would make a number one hand at the business.

“Yes, sir,” he said, “I don’t turn my back on anyone in that kind of work.”

He pulled his coat off, got a pair of old pants out of his grip, and in less than five minutes he reported for duty. He flourished the butcher knife over his head and leaped into the pen. This was only characteristic of all of those preachers that lodged at my house from time to time. Brother Roberts came frequently to our town (Medina City) and later he appointed a reunion to be held two miles above town at the Shepherd Schoolhouse. Several came from a distance at the appointed time. I enlisted in the effort and took for my part the barbecuing of the beef. This meeting came off in June, 1888. The meeting went smoothly on, all pleasant association, about seventy-five was the average attendance. I roasted beef, ate, drank, and was merry. The meetings grew interesting and I began to inquire about certain scripture, the meaning, etc. Would it not be just as well to do right without baptism as with it? But the Lord has said that he that believes and is baptized shall be saved. No promise without baptism. Well, this laying on of hands—I don’t see any use of that, but Paul said it was a principle of the doctrine of Christ, and Christ said, “Go ye and teach all things whatsoever I have told you.”

I was baptized, also my baby girl and quite a number of others. The Spirit of God reigned, angels were seen at this meeting. On the twenty-third day of July, 1888, I was ordained an elder under the hands of Isaac N. Roberts and John A. Curry. It now, according to my understanding, became my duty to preach the gospel. I made several efforts and as often as I made an effort that often I made a complete failure. Something wrong. I had answered to the call for some one else, the call had come from the wrong source, or I was not in the right channel of the faith—had the wrong spirit, or

the whole gearing was out of fix. "I will put words into thy mouth." Oh, how I longed for the realization of that promise! I resolved to not make another effort to preach. I told some of the brethren so. I read in the book where Paul told Timothy to study to make himself approved. I thought this might be applied to me. I had studied and studied hard. There might be something else lacking, or some other qualification not complied with. Have I been humble, meek, lowly? Have I tried to hide behind the cross of Christ? I recalled incidents at once where I had tried to defend my position in controversy with my friends of other persuasions of faith, and in so doing had become angry at them because they could not see my reasoning. I studied the character of Christ and could really see that this would not compare. If they receive you not in one place go to another. If they smite thee on one cheek, turn to them the other. Love your enemies, pray for them that despitefully use you. Then in my imagination I could look back on that dreadful occasion when he cried, "Oh Jerusalem, Jerusalem! How oft would I have gathered you as a hen gathered her brood, but ye would not."

I began in this way to get into the Spirit of the Master. Oh, the bitter trials that I had none but the God of heaven knew. I got down in the depths and hid myself where no ear but the ear of him that knows the secret of our thoughts could catch the sound. I soon commenced my efforts again, and have tried to the best of my ability to fill my calling. I have met with difficulties and trials, but have, in a measure, overcome them all, and as I am nearing the close I can look up and say I am at peace with a merciful God and all men. I have but one enemy to dread, that is Satan. Clothed in the habiliments of Christ I feel equal to the emergency; for he said, "They shall cast out devils." Tell me that God is the author of destruction such as the recent eruption of the earth in India, the Galveston disaster, the fire of Chicago, or the Johnstown flood, I am at a loss

for reply. Tell me that God has taken my child, my father and mother and other dear relation for a wise purpose is no consolation to me; but tell me that Christ said, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live," and my hope is revived; and when we look into revelation and learn that the time is to come when the grave, the sea, and death and hell shall give up their dead, and the restoration of things shall be complete and the time shall come when tears shall be dried away, no more sorrow, no more crying, no more parting, then I can look up and say, I know that my Redeemer liveth and I shall be satisfied when I am raised in his likeness.

I joined the missionary force I think in 1889, and have since that time been numbered with the traveling elders, and mission renewed by act of General Conference each year since that time. The good that I have accomplished eternity alone will reveal. My wife has sometimes traveled with me, but when she has been left alone amid trying circumstances, she has endured it without a murmur.

In my missionary travels I have not much to relate in the way of startling incidents. I traveled for several years with private conveyance. I thought the command was imperative, "Go ye into all the world and preach the gospel." I got over a few counties of Texas, later a little in Indian Territory, Missouri, Arkansas, Kansas, and Iowa; but except in Texas I traveled by rail. As I have traveled over a large portion of west Texas I have often been entirely alone and have preached in many places where they had never before heard the gospel according to my understanding. Have in all my travels, with a very few exceptions, been treated with due respect. Sometimes had large congregations, sometimes very small. I call to mind now when I preached to little children, the grown people failing to attend my appointments, a few times, when there were only three, all told, and several times failed to get a hear-

ing at all. I have also preached to large and interested congregations. I have distributed tracts in an abundance of homes, and sold the Book of Mormon, Doctrine and Covenants, and Saints' Harp to nonmembers, and have baptized in five counties where no preacher of our faith except myself had at that time ever preached. I will relate one incident.

Brother George Montague was with me that time. We had made an appointment about twenty miles from where I lived and told the school-teacher to announce it in his school. We went according to agreement and unhitched our team at the schoolhouse. We had a lunch and feed for our team. No one came except three little children who played around the house. We did not preach to them, but sometime after dark we hitched up our team and started home. After driving about one mile we met two men in a hack. One was a doctor, quite an old man. I was acquainted with him and on stopping he recognized my voice and asked me if we had been preaching. I told him no, that we had been to the schoolhouse as per appointment and no one came, so we were going home. He was a profane man and swore a little. I told him not to curse, that no one was mad but him. He said, "You leave another appointment with me and I will notify the settlement, and if you don't get a congregation I will never give them another dose of physic," and confirmed it with an oath. So we did, and at the appointed time we were again on the ground and were greeted this time with a good congregation. The doctor entertained us and we preached about two days, I think about five or six times in all. The doctor was very entertaining.

Once I was traveling in company with Brother Isaac P. Baggerly. It was about my first acquaintance with him, and I think his first trip to Texas, and right soon after he arrived, we started from San Antonio en route for Bandera. We left San Antonio a little before night and traveled nearly all night. About three o'clock in the morning we drove down a mountain,

quite a long steep hill. As we went plunging along by the light of the moon we could see a deep gulch to our left, and, it looked as though if a horse should make a bad step we might easily be plunged into the gulch and fall at least one hundred feet, wagon, men, and horses, without any hindrance till we struck the bottom. As we were where we could get water for ourselves and horses, I said to Brother Baggerly we would stop and rest till morning. He looked around and said: "Brother Wight, there is no house."

"All right," said I, "we don't need a house."

After caring for the horses I laid down by the wagon tongue on a quilt. I told Brother Baggerly to lie down and go to sleep, and in the morning we would have breakfast and drive on. He reluctantly did so and we were soon asleep. Such was not an unusual thing for me, but it was new to Brother Baggerly and he seemed to enjoy it. Anyhow I found on this and other occasions that he was one of the most agreeable men that I had ever traveled with.

We resumed our journey, halting about noon for a rest and a sleep. The weather was very hot and shade was scarce. While I occupied under a bush Brother Baggerly went under the wagon. I had some bacon in the wagon which dripped on him, nearly ruining his clothes. I was real sorry but when I looked at him I could not help laughing. He was good-natured and laughed, too. My wife tried hard to get the grease out, but I don't think the clothes were ever restored to their primitive beauty.

Not long after this Brother Baggerly and I mounted the wagon for another ride. This time it was to attend a debate that had been arranged at Kerrville, about thirty miles distant, to be held between Elder Henry P. Curtis of the Latter Day Saint Church, and Elder McCarty of the Christian Church. The debate terminated and we were ready to return, but the rain the night before our departure had swollen the river

Guadalupa until it seemed quite dangerous to cross. But it must be crossed. So we moved out and in about three miles we came to the crossing. It looked bad. Two more were there waiting for the water to run down, but as we came up on the bank and consulted awhile we concluded to try it. Brother Baggerly said he would not cross and got out of the wagon. I told him to get into the wagon. He said he would not, so I arranged with him after taking the wagon over to return with the horses, and for him to ride one of them across. This being done I drove in followed by the others. On gaining the shore I looked back and one team was coming to the landing with the front wheels. The man was going downstream with the bed and hind wheels. I had a long rope in the wagon, so I took it and ran down the river, thinking to throw the end to him and pull him ashore, but could not reach him. He was approaching a rapid. I halloed and asked him if he could swim. He said yes, and I told him to get out, then. No sooner said than his stomach hit the water, and as soon as he was in reach I threw the end of the rope to him and pulled him safely to the shore. I went back to the wagon and commenced unharnessing the horses. Brother Baggerly halloed, "You need not come. I won't cross." I went anyway and persuaded him to cross, and we went home. The poor fellow that lost his wagon and got wet was shaking with the cold and I gave him my overcoat.

While living in San Antonio I was called upon to officiate in the marriage rite by a Mexican who could not understand a word of English, neither could the bride. I secured an interpreter and went to work. By means of my interpreter I secured their promises in the way of consecrating themselves to each other. Finding no objections and holding the license in my hand, I, with considerable dignity proceeded to finish the job. Turning to the interpreter he said he could not remember so much. I told him then to tell them then that they were married. He told them and they showed their pleasure with a

broad smile and took their tobacco from their pockets and commenced rolling their cigarettes.

I have been a citizen of Sweetwater, Texas, about three years, have made the acquaintance of the good people of Nolan County in several places with pleasure and profit to myself, have preached for the good people in several places in the county, and it is for those who have kindly attended the services to say whether I have preached the gospel or not. I have striven to tell the truth and keep myself in line with Christ and the apostles, and can say now and all the time that "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." I am nearing the close of mortality, and when the end comes I trust I shall be able to hail it with joy, and on the other side receive the plaudit, "Well done, thou faithful servant, enter thou into the joy of thy Lord." My wife for forty-six years has been true to her contract in poverty, in plenty, in sickness, in health, in war and in peace. She has stood the test without a murmur. I have only one thing to regret, that is that I have not performed my part better. My children all are kind to me and ever ready to administer to my comfort. The Lord has been good to me all my life, and let the gavel of time summon me home at any day, any hour, I hope that I shall be ready to obey the summons without a murmur.

PART 2. AUTOBIOGRAPHY OF L. L. WIGHT.

I have written a reminiscence of my life from my early childhood up to the year of our Lord 1902. Almost the last words of my wife after she had read it were, "it is not finished." These words, during the last seven years that have intervened, have seemed to me prophetic and have prompted me to undertake the task of finishing. I now realize my conviction of the truth of this and feel that I have a responsible task laid out, and will strive to perform it cheerfully. I have no apologies

to offer except that of my needy education and lack of memory.

The first sad event to record here is the saddest of my life. The one that had been ever the closest to my heart was soon to leave me for the last time. Yes, the last time, for I am assured that in the world to come there will be no more separation. Her sickness was of five days' duration, then she passed into the unseen world. The last request that she ever made of me was to administer to her. I complied, but without faith. It seemed to me that she had been called for by a higher power that would not be denied, but to be reconciled to that call was out of my reach. It seemed to me that in a measure her prayers, which she had told me many times she had prayed, that I would outlive her were to be answered. She dreaded the thought of being left a widow. Forty-six years we had lived together as husband and wife, and eight years prior to our marriage we had eaten at the same table, making fifty-four years we had shared the same home. For several years it seemed cruel that I must wait an unknown length of time to meet her again, except in dreams and visions. I felt sure that I would have this privilege as assurance of comfort; for it seemed to me without it I could not live. The Lord was gracious and verified his promise, as Paul said, "Whether in the body or out of the body I cannot tell." I stood upon the shore of an angry stream. It seemed deep and wide. I must cross that stream. The angry waves lashed the shore and forbade my entering, yet I must cross. Not a boat, nor a raft or plank in sight. Oh, if I could only get help to cross that angry stream. While contemplating thus my wife approached me and laid her hand lightly and confidently upon my shoulder, and with a soft, gentle, comforting voice, said, "Pa, there is no danger. I will go with you." We entered that angry stream hand in hand, all dread had passed away, and we stood side by side on the other shore, and I awoke.

This vision has its interpretation for me. I no longer won-

der if we will inherit the unseen world together. Lonely? Yes, I am lonely, though I have thirty children and grandchildren of the very best specimens of mankind, five children born of the wife of my youth, five married into the family, twenty grandchildren and all without exception spare no pains to make me comfortable and cheer me in my lonely way to the unseen life. We drop the curtain and look for something further.

I was almost blind. I could not see a word of the very best print or discern one man from another by sight more than arm's length. My oldest son insisted that I consult a specialist for treatment. I hesitated. I and my wife had prayed much. I had been with the elders at Lamoni in administration as the Scriptures in the words of Saint James calls for. Nothing seemed to check the evil that had befallen me. I got no better, but grew worse. All the family joined in the suggestion of my oldest son, William Wight. I finally yielded to their entreaties and prayed God for direction. We corresponded with several surgeons. Some doctors wanted me to take medical treatment, but we were sure that the knife must be used. After a few days we settled on seeing Doctor J. R. Briggs, of Dallas, Texas. It was going to take lots of money and for the last many years I had preached all my money away. On this occasion Bishop Kelley sent me some money. The funeral expenses of my wife must also be paid. If I went to the doctor for an operation (some debts in hand with the rest) I did not know that I would ever be freed from debt. Yet my family all contributed liberally. I went to Dallas, found Doctor Briggs and had my eye opened. He let the light in with about two minutes' work and made the modest charge of one hundred dollars; that is, the board and other contingencies amounted to that. In the course of two or three years the other eye had developed for operation. I returned to Dallas, called on Doctor Briggs, stayed that night in the sanitarium and discovered that

he was under the influence of liquor. I at once told him that he was too old and nervous to use the knife on the eye. He contended that he was good for ten years. I told him he might be for some, but not for me and I left him and made my way to Cleburne, Texas. My son Henry Wight lived and yet lives there. He had, in the meantime been consulting a Doctor Edwards. We went together to see his doctor. He talked to suit us and we gave him the job, and in a few days I went through the other operation. I suppose this is the proper word for it as he made the statement that he split the eyeball wide open. At any rate he got a good result and I now see better than I have done for ten years.

Though my afflictions and many years of toil have made my head white and my knees to tremble, "I have been young, but now I am old, yet have I never seen the righteous forsaken nor his seed begging bread." I left all this world's pleasures many years ago to follow the Savior and found manifold blessings. My only regret is that I did not commence earlier, and that I was not more diligent in my ministerial and religious duties. I have missed many opportunities in life where I could have done good and did not. The less time we waste when young the easier it will be for us to do good when we are old. I want to say this much for the members of the church wherever I go: they care for my comfort as do my own children. God almighty reward them.

In the spring of 1906 I ventured to try another journey north and visit the General Conference at Independence. I had another motive in view as well. My son Henry at Cleburne prepared to make application for my railroad pass over the Santa Fe, which he carried into effect successfully. The pass came in due time, good for ninety days, from Cleburne, Texas, to Fort Madison, Iowa, and return. This proved to be one of the most pleasant incidents of my life. I boarded the train at ten o'clock on the night of, I think, April 7. I said

pleasant, but that night I suffered much with a headache. We were on the fast mail, and it seemed to me sometimes that it was a little too fast, and no halting long enough to get a good breath until ten the next morning. At ten (I think it was Atchison, or Topeka or some other peak, it matters not now) we halted, and as the train began to slow up I heard the shrill voice of some one cry out, "Twenty minutes for breakfast." I climbed out of the car, found my way to the lunch stand and drank a cup of coffee, returned to my seat in the car and opened my lunch basket, which my daughter-in-law Maggie had packed full of good things. When I reached Kansas City about seven p. m., Heman and Elmer Smith were at the depot ready to help me from the train. We took the street car for Mr. Hugh Smith's house in Argentine. He is my nephew by the union of him and my brother's daughter, Minerva.

Conference was in full blast at Independence. (Oh, that name is so long and has much significance I never know when I get to the end of it.) I attended most of the meetings until the conference closed, met many friends and rejoiced with them in the good meetings and at their homes. I found it very pleasant boarding at my brother Lehi's daughter's as at other places. Thus meeting, pleasure and grief mingled suddenly in my bosom. My mind flashed like electricity back to the life and death of so many of the family the cold hand of death had taken in the short space of a few years and had claimed for his, her father, mother, sister, and brother, and earlier another brother had gone, seemingly as a messenger before them. Why the unseen hand should take so many in early life, I cannot tell. It sometimes seems cruel, but we dare not say it for we cannot accuse God of being unmerciful. Drop the curtain before the tears blind our eyes. Often I pause with my hand on my mouth. I want to say the mists will soon

be cleared away and we will cheerfully look behind the curtain into the unseen life and behold the saints with their robes washed white in the blood of the Lamb, worshiping at the throne of God.

While the conference lasted I lodged with my nephew Hyrum O. Smith, and his good family. We had here some experience with serious sickness. Two of my best friends had preceded me to this place, Sister Ruth Gifford and Sister Elma Neal. Sister Elma had contracted a severe spell of sickness. They were stopping at the house above mentioned, Brother Hyrum O. Smith's. Sister Elma grew worse until her father and mother were called from San Antonio, Texas. I was at the house when Brother and Sister Neal arrived. I shall never forget the look Sister Neal gave me when she took me by the hand. It was an inquiring look, and I felt that she said: "Brother Wight, I have been glad to see you a great many times, but never so glad as I am this time. What do you think of Elma?"

I said, "Sister Neal, she will go home with you all right." A little later I was suddenly taken very sick. Brother Neal was sleeping in an adjoining room and heard my racket, jumped from his bed and missed my door and fell down the stairway.

I went to Lamoni, Iowa, principally to visit my sister, and Heman and family. In due time the Neals and Sister Ruth Gifford all reached home safely. Others of the Neal family came to Independence—Henry, and Miss Maud—and all returned safely home.

I found my sister reasonably well for her age (eighty-one years); our visit proved exceedingly pleasant, and here I visited old-time friends, and had an all around pleasant time. I and my sister took buggy rides, visited near neighbors, the Old Folks' Home and other places of interest, refreshed our

memory of childhood, and many incidents of early life were resurrected that gave us much pleasure. But the sad day came after the short space of one month that we were suddenly reminded that our visit was drawing to a close. Our visit had been made extremely pleasant by the careful help of Heman, Vida, and the pleasant family. The time for my departure was drawing near, and I must set a day. I had sometimes thought I would go to Nauvoo from this place. I had finally almost decided not to go to that place. I said one day I did not know how to decide. Vida said, "Uncle, you better go. You will be sorry if you don't." Then I decided to go and I have been glad ever since that I did go. I bade farewell to my relatives and friends about the first of June and visited my nephew and niece and their little girl, Eva, in Ridgeway, children of my brother and sister Lyman L. and Eliza Wight, and proceeded on my way to the old historic place via Argentine, stopping a short time with friends and relatives at that place and on to my destination. Little occurred on my way to attract notice.

Reaching Fort Madison at twelve o'clock at night, the town was dark, or at least I was dark. I failed to get off. This was my destination. I called for the conductor and hurriedly told him I wanted to get off.

He replied, "I can't put you off here. We are in the middle of the Mississippi, but," said he, "I will let you off at East Fort Madison, immediately across the river. I had some sharp words with the porter, but he, being a negro, and I, considering the locality I was then in, let the matter drop. About the close of the Civil War my observation had taught me that I had better let the colored gentlemen go. I stepped off at East Fort Madison, found excellent lodging and breakfast, I had no baggage to burden me, and I enjoyed a walk over the bridge and down to the steamboat landing, engaged passage to Nauvoo and bought a return ticket, took dinner with the family of Brother Walter Tripp, and left an appointment to preach on

my return. I stepped on, the boat floated down the great river, the Mexican would say *monche grande rio*, (it is certainly entitled to the name "very large river"). We rounded up at the upper landing and landed just as the boats did sixty-two years before, the only things out of order were the stone house and the cottonwood trees—and the house we lived in was removed. I had hoped to see them just as I had them in my mind, however I was not much disappointed as I could not expect but there would be changes in the time of sixty-two years. I was in the city of Nauvoo, the historic city beautiful, yes, beautiful. A very few Saints were here now. I was well and nicely received and entertained by them. They furnished me a horse and buggy and I drove over the town, found many places that looked quite as I expected to see them. The mansion and Smith homestead were all right, and other places, the little dwelling where the Emmet family occupied where the boy was struck dead with lightning, if I am not mistaken in the place, was standing. Many other places looked quite natural. The wagon road leading from the steamboat up the hill near our house was changed, and almost or quite obliterated. It does not seem to me that this part will interest anyone but me, so I will change my route and go through the old stone quarry where the stone was pried out of the ground to build the Nauvoo temple. That quarry for many years has been abandoned, also the old temple ground, where the uncompleted temple was torn away long years ago, the material being used for other purposes. The building had been, prior to the material being used for other purposes, I believe, almost or quite destroyed by storm and fire. It is an elevated locality and overlooks the beautiful valley that is half encircled by the river. Here or near this place in the same county the great framers and leaders of the church of Jesus Christ under the guidance of heaven fell victims to a bloodthirsty, merciless mob, as it has been said many times, I repeat, sealing their

work with their own blood. This is not an exception to many noble men of the earth. I repeat what I have often said, almost every effort to make the world better has been at the price of blood from Abel to the present time. Notwithstanding we look for the completion by the hand of the loving Savior. His first effort was without the sword, yet he peaceably gave his blood as a ransom, but the time is at hand when he shall be revealed in heaven and without blood he will conquer in love. The bloody swords will be beaten into ploughshares, and the glittering spears into pruning hooks. All nature will be transformed into love, peace, and unity. Then we will no longer prophecy in part, but we will see as we are seen and know as we are known. May God hasten the day.

I preached for a small audience and returned to Fort Madison, filled my appointment with the brethren at that place, and returned to Argentine and Independence for a few days, then on to Texas. My first stop was in Cleburne back in the tobacco State. I wish our young people could see the evil as I do, and if it would be the means of inducing them to abstain I would gladly acknowledge my experience. I was a tobacco user for many years. About twenty-one years ago I made a resolution and promised myself that I would quit, and I found a place deep down in my breast to file that resolution. I placed it there for safe keeping. It is there yet, and I have never wanted that filthy weed since, and I am sure as long as I keep that resolution on file I never will. There are worse habits than the use of tobacco but that is no excuse for the lesser sin. To mention the name of God except with reverence is a gross crime, yet there is, if possible, a still grosser crime, and it will lead every time, without exception, to profanity, and that is the drink habit, the use of intoxicating liquors.

A young man once told me he could drink or let it alone. I asked him if he had tried letting it alone. Another man told me the same thing. I told him he had better let it alone if he

could do either. Young man, whoever you are, if you are what is called a moderate drinker, take warning by what you may see almost any day, before the serpent coils himself about and begins to fasten himself tighter and tighter around you. Shake him off before it is too late. Put your foot on the tyrant's neck, and with your heel bruise the serpent's head. There will never come a day nor an hour when you can do it easier than right now. Have you a young wife, a mother, a father, a daughter, or have you loved ones of any kind? So soon as this dreadful habit has conquered you, if you fail to make an effort to release yourself he will sooner or later accomplish his purpose, then begin the terrible discoveries. You will lie to your best friend, and almost every evil is likely to follow. Don't say you won't for the best of men will testify against you.

I heard a very feeble remark during the conference of 1906. It was something like this. He said that same day he heard the conference pass a resolution to build a sanitarium, and something in the revelation concerning the matter. He said if their claims are good that the sick were healed and the church heeded not, what use had they for a sanitarium. He should have been told that the church had not yet claimed to be able to prevent accidents, such as the loss of limbs, eyes, and deformity, with many other afflictions such as old age, neither did Christ tell us how to make the old young, or did he say or commend us to do this, but we are instructed to care for the afflicted as long as a human being is alive who has a claim on our attention, whether by foolishness or otherwise, he has brought on his trouble, it is not for us to say. I hope every Latter Day Saint fully realizes the great necessity of that institution and will put their strongest efforts into operation to help on with the good work, also the Children's Home, and all other charitable work that is put in motion by the church of the living God with his approval.

I had reached this place, Beeville, this same year when the

sad news reached me of the death of my sister. Another one of my mother's family had passed the turbid waters of the dark valley, leaving only my oldest brother, Orange, and myself. It was this sister that I had had such a pleasant visit with in the spring of the year. How soon is joy turned into mourning, and this is so often the case with us poor, helpless mortals. My sister had lived a long life in Christ and passed into what we call death beneath the smile of heaven to await the resurrection of the just. My brother soon followed, leaving me alone, yes, alone like the messenger in the land of Uz at the foot of Mount Seir where Esau dwelt. I am left alone to report the sad event that happeneth to all. All have passed to the beyond, father, mother, five grown children (my mother raised six children to responsibility), but I fear more than one of us have not filled her desires.

In haste I wish to drop the curtain. My apology for this effort, from first to last, is this: I have endeavored to satisfy myself, but I fear I have missed the mark wide, but it is too late now to recant. It has gone too far. I bid you a farewell with a loving charge to all to not let this effort mislead, but let us learn our lessons well and above all heed them. Let God rule and we be obedient children, look well to the lessons given us by the Savior on the mount, and the admonition of Paul in the fourth chapter of Ephesians, and remember that whatever the great God of the universe has dictated to men, whatever rules he has laid down, or with whatever admonition he has given, the same is faithfully comprised in the Book of his laws. We are herein admonished that no sooner do we begin to live than that moment we begin to die. The young may die, the old must die, and we know we will be brought to a level with the dust. What then are all the externals of men, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty when nature has paid her debt? Then let us fix our eyes on the great hereafter, and

press forward to the mark of our high calling in Christ Jesus, and hold fast to the promise, visit the fatherless and the widows in their affliction, and keep ourselves unspotted from the vice of the world, that when the kind Father shall call us hence, we may be in a proper condition to meet him, that we may enjoy the happy reflections consequent on a well-spent life, and be able to hear the welcome plaudit, "Well done, thou good and faithful servants, enter into the joy of thy Lord."

Adieu, my dear young friends, to you this effort is dedicated. Lovingly I am your devoted friend, Amen.

L. L. WIGHT.

OUR HERITAGE

Like bands of gold the race to hold
 Are the ties of family,
 And to loved who breathe the blest ones leave
 Some treasured legacy;
 No palace grand, no wide-stretched land
 Is the heritage we claim;
 No gleam of gold nor silver old,
 Nor laurel wreath of fame.

Not the heritage of some great sage
 Whose name men love to tell,
 Our's to spread with grace 'mid the human race
 That our fathers loved so well;
 Where the weak shall need, we have voice to plead
 And in hope when skies bend low
 Where is sad distress reach a hand to bless
 And a song as we forward go.

While the waters run 'neath earth's great sun,
 Ours to tell the way to find
 Sweet psalms O ear, that vibrate near
 And glorious sights O blind;
 There's a balm of rest, O troubled breast
 And a work O restless hand;
 Our heritage gleams in fact and dreams
 And reaches to every land.

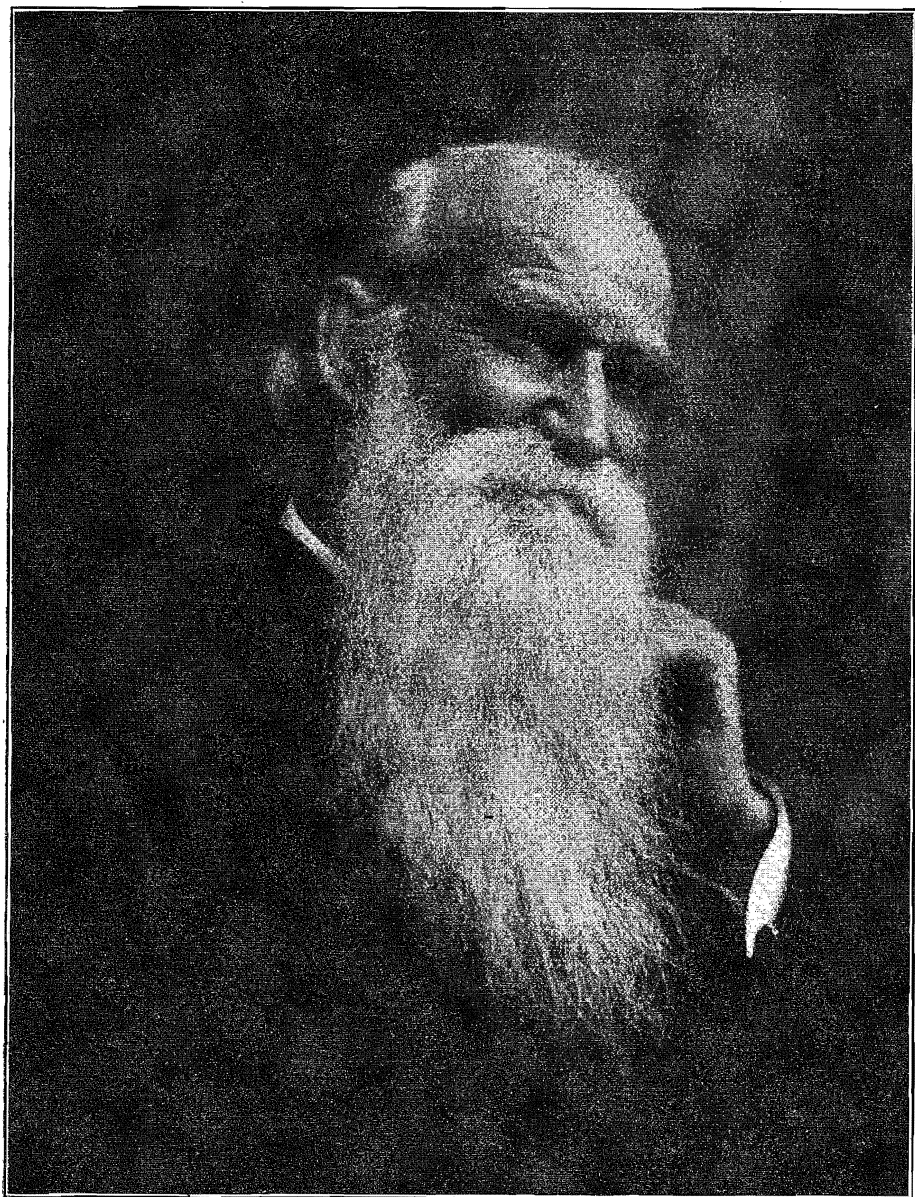
A VISIT TO NAUVOO IN 1856

BY ELDER EDMUND C. BRIGGS

[In 1856 manifestations were received by the church reorganizing in Wisconsin to send faithful messengers to Joseph Smith, the son of the Martyr, to testify to him of what they knew and verily believed; and Edmund C. Briggs and Samuel H. Gurley were designated as such messengers.

Elder Briggs gives a graphic account of their journey and experiences. It was in November, 1856, they left Darlington, Wisconsin. They called on Alva Smith at Dixon, Illinois, Edwin Cadwell near Dixon, Jothan Barrett and Royal Stone at Palestine, Illinois, and William W. Blair at East Paw Paw, Illinois, at each of these places having some wonderful experiences. Elder Briggs then continues the narrative as follows.—EDITOR.]

We remained at Brother Blair's until Wednesday morning; when he took us with carriage to Ottawa railroad station, and by cars and stage we came to Nauvoo, on the following Friday, the 5th of December, 1856, and stopped at the Mansion House kept by Major L. C. Bidamon. He had married Emma, the widow of Joseph Smith, and had an impression, when we first arrived, that we were Latter Day Saint ministers. We told him we were missionaries of the Reorganized Church of Latter Day Saints, and were from Wisconsin. After some conversation, in which he spoke very highly of young Joseph, and that his wife Emma was the best woman that ever lived, and that she believed her former husband was a prophet of God, he said, "And I believe she is honest in her convictions. She tells so many things that took place in connection with the writing of the Book of Mormon that I can't help but believe there is something in it, and I had much rather believe in it than to believe in the Bible. In fact, I do not believe in the Bible anyway." He was quite talkative and claimed to be skeptical on religious matters, though he continued: "I believe Joseph Smith was an honest man, but think he might have been deceived. My wife wrote a part of the Book of Mormon as



EDMUND C. BRIGGS.

Smith translated it from the plates he had found." He seemed quite inquisitive in relation to our mission. I told him we wished to see Joseph. He informed us that he had been married lately and was living on a farm, and that there were some Mormon elders from Utah there a few days before to see him, but Joseph would not have anything to do with them.

He then took us into the dining room, where his wife was, and introduced us to her. We informed her that we were on a mission preaching the gospel. She appeared quite reserved; seemed inclined to talk very little with us, and we avoided telling our especial object of visiting Nauvoo at this time. We stayed overnight in the hotel, and until about the middle of the afternoon Saturday. Major Bidamon informed us he expected Joseph in the city, and as he did not come, about three o'clock in the afternoon we walked out to the farm to see him.

When we arrived at his place, Joseph was not in the house, but soon came in, and his wife introduced us to him as strangers who wished to see him. Elder Gurley at once introduced himself and me as missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints, and stated that we wished to have some talk with him, and handed him the following letter:

The Church of Zarahemla, Wisconsin, to Joseph Smith: Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same, viz, that the seed of him to whom the work was first committed should stand forth, and bear the responsibility (as well as wear the crown) of a wise master builder, to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right and heaven-appointed duty, you cannot be unmindful nor indifferent. The God of Abraham, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of his mouth, nor out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion, to set in order the house of God. And the Holy Spirit that searcheth the deep

things of God hath signified to us that the time has come, for through fasting and prayer hath the answer from God come unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God, and be strong, for a deliverer art thou to the Latter Day Saints, and the Holy Spirit is the prompter.

The apostles, elders, and Saints who have assembled with us have beheld the vacant seat, and the seed that is wanting, and like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers without ceasing been offered up for the last five years. We are assured that the same spirit that has testified to us, has signified the same things to you. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet as president of the church and of the priesthood. In our publications—sent to you—we have shown the right of successorship to rest in the lineal descendants of the chosen seed to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments as well as the promises given to Joseph your father, were given to him and his seed. And in the name of the Master, even Jesus Christ, as moved upon by the Holy Ghost we say: Arise in the strength of the Lord and realize those promises by executing these commandments, and we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God, and to the faith once delivered to the Saints.

Holding fast that which is good, and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all Saints, for whom we will ever pray.

J. W. BRIGGS,

Representative President of the Church and the Priesthood in Zarahemla.
ZARAHEMLA, November 18, 1856.

After reading the above letter Joseph handed it back to Elder Gurley and said, "Gentlemen, I will talk with you on politics or any other subject, but on religion I will not allow one word spoken in my house."

Elder Gurley replied, "But we wish to tell you what we believe."

Mr. Smith in a most emphatic manner replied, "I will not allow one word spoken on the subject to me in my house."

At this blunt, emphatic statement that he would not allow us to speak one word on the subject of religion in his house,

Brother Gurley burst into tears and wept. At this juncture I spoke as follows: "Mr. Smith, while we respect your feelings as a man, and do not wish to injure your feelings yet we will not allow you to hinder us in doing our duty, as we have been sent by the command of God to tell you what we know and most surely believe in relation to your calling as the successor of your father."

At that Joseph arose to his feet, and, I thought, somewhat sprung in his feelings, and said in a hasty tone of voice: "When men come to my house and tell me what I must do, I tell them there is the door, and they can go out."

Brother Gurley then said to me, "Come, let us go."

I replied, "Brother Gurley, do not be in a hurry," and Joseph's wife said, "Don't, Joseph, don't" (I will never forget those beautiful eyes as she looked up so imploringly to Joseph).

Joseph then calmed down and said, "I did not mean to injure your feelings, and I ask your forgiveness." Brother Gurley also then asked his forgiveness. I did not, for I felt I had only done my duty, and could not ask to be forgiven. I then told him briefly that it had been revealed to us that he would be the successor of his father in the church, and that we had been commanded to so inform him of our hope and faith in the matter.

He replied to us, "I do not allow myself to talk on such matters in relation to my own calling, or what I may do in the future." Up to this time Gurley was weeping all the time. I spoke in a real earnest manner, and a part of the time quite loud. A quieter feeling now prevailed, and Joseph informed us that elders George A. Smith and Snow from Utah had been to see him but a short time before, and that he would not have anything to do with that people or their corrupt doctrines.

Supper was now ready and Joseph invited us to eat with him, which we did, and after supper some little conversation

was had in relation to our mission and hope, but he objected to any reference to his own calling, and I then said,

“Will you meet us in the morning in the city?”

He promised to do so, after which we bade him good-by and walked to Nauvoo. As soon as we had left the house Brother Gurley remarked to me, “He insulted us, and will not receive our mission, and we might as well go home. He might as well have turned us out of doors.”

I said, “We have not yet finished our mission to him. You remember we were commanded in case he did not receive our mission that we should raise our hands before him and leave him in the hands of the Lord.”

Brother Gurley then exclaimed: “Oh, I forgot that! Let us go back and do that now.”

“No,” I replied, “he promised to meet us in the morning at the Mansion House, and then we will have some more talk, and if he does not accept our message to him, then we will present him to the Lord with uplifted hands.”

Gurley then said, “That will do. How came you to think to ask him to meet us in the morning?”

I replied, “I thought of it all the time.”

The next morning was Sunday, and after breakfast we started to take a walk, and just as we got to the door, Joseph opened it, and said, “Good morning.”

Brother Gurley hastily and abruptly said, “Have you received the evidence yet?”

Joseph answered, “No.”

“Then let us go and have a talk,” Brother Gurley continued.

Joseph led the way to a room upstairs, and when he had shut the door he said to us, “If you men have been commanded of God to do anything, why can’t you do it without any reference to me, for I know that no man or the angels from heaven can lead the church in the condition it is now in.”

At this Brother Gurley again broke in tears and wept for some moments. I then said, "Mr. Smith, we can do our duty without any reference to other men, for we do not recognize any man, priest, or king as our leader save Jesus Christ only, neither would we receive you except you are called of God yourself. But as ministers sent to scattered latter-day Israel, we call on you as one of the spiritual stones of the house of God to come and take your place, as it has been shown to us by the gifts of prophecy."

At that my hands involuntarily rose and Joseph said, "Don't curse me. I can't stand that."

I looked, and Gurley also stood with his hands uplifted, and he replied, "That be far from us. We rather bless than curse." He then offered a short but fervent prayer for Joseph, and presented him to the Lord in the name of Jesus Christ.

Joseph then said, "Are you now through?"

Gurley answered, "Yes."

Then Joseph with uplifted hands rose to his feet and offered a most fervent prayer. Among the things he said in his prayer were, "Heavenly Father, keep me from wrongdoing, and that my face may be like a flint, that I may not fear the face of clay. In the name of Jesus Christ. Amen." He then said, "I am through and will take the responsibility upon myself for my own actions." A peaceful feeling pervaded my mind, and there seemed to be a good feeling on the part of all.

Joseph then asked how old we were. When we informed him, he said, "I like the spirit of you men, and we may see many things yet." And he assured us again that he would have nothing to do with the practices of the Mormons in the West. After some little talk, which showed us that he was indeed interested in the work his father labored to build up, we separated, good friends.

In the evening we had some little conversation with his mother. She made several inquiries about our meetings and the

interests of the church at Zarahemla, and we informed her of the evidence we had received of her son taking the leadership of the church, as it was his right by lineage. She seemed to wish to avoid any reference about her children having anything to do with the church; spoke of her former husband with tears in her eyes.

The next morning she said: "I have always counseled the saints who come to me for advice as to where they should go, to go north."

I inquired, "Why did you give them that counsel? Did you think James J. Strang's claims were right?"

She quickly replied, "No, but I thought if they went up north they could soon get away again, but if they went west they could not, and I always believed the church would rise again in the north. I have always avoided talking to my children about having anything to do in the church, for I have suffered so much I have dreaded to have them take any part in it. But I have always believed that if God wanted them to do anything in the church, the same One who called their father would make it known to them, and it was not necessary for me to talk to them about it; but I never had confidence in Brigham Young, and Joseph did not for some time before his death."

I then said to her: "Did Joseph have any knowledge or premonition of his death before it took place?"

She replied: "Yes, he was expecting it for some time before he was murdered. About the time he wrote those letters that are in the Book of Covenants he was promised if he would go and hide from the church until it was cleansed he should live until he had accomplished his work in the redemption of Zion, and he once left home intending not to return until the church was sifted and thoroughly cleansed; but his persecutors were stirring up trouble at the time, and his absence provoked some of the brethren to say he had run away, and they called him a

coward, and Joseph heard of it, and he then returned, and said, 'I will die before I will be called a coward.'

"He was going to find a place and then send for the family, but when he came back I felt the worst I ever did in my life, and from that time I looked for him to be killed, and had felt so bad about it, that when he was murdered I was not taken by surprise, and did not feel so bad as I had for months before."

While she talked to us the tears flowed from her large, bright eyes like rain, and I could see in every act affection for Joseph.

Delineating her evidence of the divine authenticity of the Book of Mormon, she said: "When my husband was translating the Book of Mormon, I wrote a part of it, as he dictated each sentence, word for word, and when he came to proper names he could not pronounce, or long words, he spelled them out, and while I was writing them, if I made any mistake in spelling, he would stop me and correct my spelling, although it was impossible for him to see how I was writing them down at the time. Even the word *Sarah* he could not pronounce at first, but had to spell it, and I would pronounce it for him.

"When he stopped for any purpose at any time he would, when he commenced again, begin where he left off without any hesitation, and one time while he was translating he stopped suddenly, pale as a sheet, and said, 'Emma, did Jerusalem have walls around it?' When I answered 'Yes', he replied, 'Oh! I was afraid I had been deceived.' He had such a limited knowledge of history at that time that he did not even know that Jerusalem was surrounded by walls."

She also spoke very highly of Elder William Marks and said, "Joseph always had confidence in him. David Whitmer is honest, and when you see him you will say he is an honest, truthful man, and the reason he absented himself from the church was because of his misunderstandings, and the acts of some in the church he could not fellowship."

I then referred to Oliver Cowdery and Martin Harris, when she said: "Oliver Cowdery was an honest man, but he became disaffected because of the actions of some in the church." Of Harris: "He was an honest man, but not naturally as noble and firm in his mind as some. There were only three classes that followed Brigham Young to Utah: knaves, fools, and those whose circumstances and environments compelled them to go."

Brother Gurley was much pleased with what Joseph and his mother both said, though at first he was greatly disappointed at the way Joseph received what he had said, or, as he expressed it, "Would not allow me to say anything." But we were both impressed that he was aware of his calling as the successor of his father, but that human agency would not influence him to take any stand in the church, and that he was unalterably and utterly opposed to polygamy. As Brother Gurley put it, "He gave us to understand he would not go to Utah, and I am glad of that, anyway."

I was really glad in my heart to see the manner in which he resented what he first thought we wished to urge upon him as the views against his own convictions. We also thought he was impressed with the fact that we were sincere and believed that we were divinely impressed to visit him with our message, and that we would not accept him as the successor and president of the church without he was truly called of God as his father was.

The next day Brother Gurley still felt so badly about leaving home that he could not endure the thought of continuing in the ministry. I urged him to remain in the mission and we would visit as many of the members of the church as we could and tell them of our hope of the reorganization, but his struggles were too great, and the next Wednesday evening he said to me, "Brother Briggs, I am going home to Katie in the morning if I lose my salvation." I saw there was no use in trying to persuade him to continue longer in the ministry, and after

some conversation we had prayer, and in the best of feelings and spirit we talked over our hope, and agreed that he should return home. The next morning he left me in Nauvoo, and went home. It was as I had expected before we left—I was alone.

In a few days I received the following letter from Brother Z. H. Gurley, senior :

YELLOWSTONE, December 16, 1856.

Dear Brother Edmund: Feeling deeply interested in your situation, and in the welfare of the church, I have thought to trouble you with a few lines, sincerely praying almighty God to direct us all aright, for surely in and of ourselves we are weak, yea, perfect weakness.

Samuel returned Sunday evening almost tired out. Since you left, the snow has fallen two feet and upwards and is badly drifted, which renders it almost impossible to move. The roads are completely filled up and have been impassable for several days. As soon as we can get around, will go down to Zarahemla, and the church will then direct what you shall do. Until you hear from the church officially, stay where you are, and you shall do much good.

Last Sunday I was with the church at Zarahemla, and our prayer meeting lasted until 1.30 o'clock in the morning. We were told that you and Samuel had presented the message and had been faithful before the Lord. Sister Newkirk (Brother David Newkirk's wife) had a vision; saw you on one side and Samuel on the other of a young man holding him up. The Holy Spirit then commanded us to hold up Brother Joseph by our faith and prayers, as you were holding him up, with the promise that he should come to Zarahemla. So fear not. Do what the Spirit of God commands you, and in the name of the Lord Jesus Christ you shall accomplish your mission, and I say unto you, Receive strength and help, and in the name of the Lord Jesus, after many days you shall succeed. Even so. Amen.

Brother Edmund, during your stay, spend all of your time in study. Study the Bible prophecies. Pray for understanding. Commit more or less to memory every day, and wait patiently as does the husbandmen for the early and latter rain, and know assuredly you shall not wait in vain. I would advise you at a suitable time to visit Brother William O. Clark. He lives, or used to live, about three miles west of Montrose. He is the man that baptized your brother Jason, Jones, and the Whiticar's family, and on your road, if it seems right, go on to West Point. Inquire for John Hardy. Tell him you call at my request to see him. He is with us in faith, and is a good man. There are several in that region who know me, who used to live at La Harpe. They have as much faith in the gifts as you have, and will welcome you.

Brother, the Spirit of God will, I think, direct you this way, for a

measure of it is on me at this time. You will find several, no doubt, who will fill their several places in the church according to their appointment when the foundation of the earth was laid.

Stand up, Brother Edmund, as a man of God. I would not advise you to debate much, but bear a faithful testimony of this work, of what you know and most assuredly believe, and in this way you will have victory every time.

As to money, some shall soon come to you. . . . Sunday after you left, when on the way to Zarahemla, I saw you and Samuel in a close place, and I struggled in spirit near three fourths of an hour until you were delivered. I knew you had the victory. Since Samuel has returned I have learned where you were. [We were at W. W. Blair's.] After that I went on to the meeting. We had a good time. In vision some saw Brother Joseph in company with two others. A part of the revelation given in March, 1833, read, section 87, paragraphs 1 and 2, the Holy Spirit directing that at the same time that through him (Joseph) the oracles were then given to us, even the church. This is the second time that Joseph has been seen in our midst. . . . Your people are well. Riley spoke and prayed in our prayer meeting.

I sent your license in Samuel's letter. Cut it out. Please write often and know that the daily prayers of the church are for you.

May God bless you and protect you, is the prayer of
To E. C. Briggs.

Z. H. GURLEY.

In a second letter he said: "Samuel is in good spirits and faith that Joseph will soon be with the church," and advised me to remain in my mission, "Because we have received evidence that you will not return to Zarahemla until the Prophet Joseph comes with you to the church."

In a short time after, I received a letter from my brother Jason confirming Brother Gurley's letters, and instructing me to return to Brother Joseph his letter of November 18, as Samuel had left it with me. The first time I saw Joseph after this I handed said letter to him with this remark: "I have been instructed to hand this letter back to you."

He replied, "All right."

I never again referred to it, or my mission, nor had any conversation with him on religious matters involving his association with the church while on my mission.

I remained in Nauvoo and vicinity until the fall of '57; worked a part of the time with Joseph on his farm; though he

had moved into the city and his brother Frederick worked the place.

I became quite well acquainted with the Smith family. Frederick was prepossessing; in fact, a gentleman in his appearance, open and frank in his countenance, six feet high and well-proportioned, and I noticed he was very affectionate to his mother, and often saluted her with a loving kiss and good morning or good-by. Everybody loved him.

Joseph was always cheerful, very respectful to his mother, always seemed to be busy. Alexander was always quiet around the house and doing chores. David was a handsome boy, modest and retiring in disposition, studious, and quite an artist; loved and admired by everybody who formed his acquaintance. Sister Emma was an exceptionally good woman whom everybody spoke of as an example worthy of imitation. In fact, the whole family were esteemed by all people who knew them as good, worthy citizens above reproach, having the reputation of being strictly moral and temperate in all things.

The excellent examples I had seen in so many of the elders were my themes of thought, being so very much in contrast with the appearance of the dilapidated city of Nauvoo, looking like a bleak and dreary plain in comparison with what it once was, teeming with its thousands of comforted, loving Saints.

The temple, though never finished, was built and inclosed so it was an imposing structure of art to crown the hill overlooking the happy city, and the beautiful waters of the curved Mississippi River that more than half surrounded their loved homes. Oh, what a contrast! All was swept away except the three corners of the broken fragment of the Temple, like towers, which still stood as specters overlooking the ruins, and ragged streets all grown up to weeds and sandburs. Yes, all this change came to the church and city because of its sins,

wicked persecutions, and Brigham Young's misdeeds and mismanagement.

The winter of 1856-57 was a long winter to me in some respects while I stopped in Nauvoo, and the foregoing thoughts occupied my mind.

Joseph Smith's teaching, without a single exception in every word, line, or sentence on the subject of religion ever teaches the highest morals and purest Christianity, and he wrote thousands of pages, and examined and controlled many thousands more written by his followers in his lifetime, and these pages of literature, on the subject of religion ever smack with the purest of motives and highest morals, declaring ancient Christianity restored again to better the world, promising gifts and blessings of the Holy Ghost to everyone who would continue in the word by which they might know of the doctrine, whether it is of God or man. By a careful study of the Scriptures and Elder Joseph Smith's writings I could see he was indeed a thorough, true Christian, and he had enstamped his very life upon his affectionate, innocent wife and children. Could all this be done and Joseph Smith be a bad man? Jesus says:

Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.—Matthew 12: 34, 35.

The people, in and out of the church, about Nauvoo, who personally knew Joseph Smith before he was murdered, spoke of him with respect, and declared he was a good, honorable man, a worthy citizen, and declared the scandalous stories circulated about him were base misrepresentations put in circulation because of religious intolerance or by his political enemies. At the same time, the newcomers into the city after

the death of Smith who spoke against him were rabid in their denunciation of him, and delighted in telling extravagant stories about him, though they never had seen him. This thought impressed me as very singular and strange, that in this enlightened age a man who had done so much to stir up the whole religious world, in the very place where he lived and was murdered, should be spoken so well of by his old neighbors, though they did not believe in his prophetic calling or his religion, and his enemies who were not personally acquainted with him should tell all manner of evil things about him, that he preached and practiced polygamy in Nauvoo, but all who personally knew Joseph Smith, in and out of the church, denied in the most emphatic manner that Smith ever taught or practiced polygamy in Nauvoo.

Mr. R. H. Loomis, who was an honorable man and well acquainted with Joseph, said: "I believe Mr. Smith was honest and conscientious in his religion, and did not teach or practice polygamy."

And Sister Emma, in speaking of the condition of the church after her husband's death, said to me, "I was threatened by Brigham Young because I opposed and denounced his measures and would not go west with them. At that time they did not know where they were going themselves, but he told me that he would yet bring me prostrate to his feet. My house was set on fire several times, and one time wood was piled up at the side of the house and set afire. It burned the siding considerably and went out before we discovered it. It was either set on fire or by accident or carelessness caught fire a number of times and went out of itself when we did not discover and put it out, but I never had any fear that the house would burn down as long as the Inspired Translation of the Bible was in it. I always felt safe when it was in the house, for I knew it could not be destroyed."

She spoke very affectionately of Joseph and said, "I never

had any reason to oppose him, for we were always on the best of terms ourselves, but he allowed some others to persuade him in some measures against his will, and those things I opposed. He was opposed to the destroying of the press of the Nauvoo *Expositor*, but the council overruled him by vote, and he told them they were the cause of its destruction, but he would be held personally responsible for it; and often heard Joseph contend against measures in council, and sometimes he would yield to them."

I said, "Those were city councils?"

She replied, "Sometimes, and other times in councils of the church, which were often held in our house. For the last eighteen months or two years before his death it seemed the best elders were kept away from him as much as possible on missions, and the worst characters in the church hovered around him all the time."

When Sister Emma made the above statements it was a real revelation to me. I had not realized before how the church came to so soon run into such a horrible apostasy. She spoke so endearingly of Joseph, in confidence, tears filling her eyes, that I could see she revered his very memory, and had full faith in Joseph's inspiration as a prophet of God, and she always denied to me in the most emphatic language that he taught or practiced polygamy.

Again, she said several times in conversation with me that the Utah Mormons had by their acts since the death of her husband made true all the slanders and vile things charged against the church. I was also present when my brother, Jason Briggs, asked Sister Emma in relation to the purported revelation on polygamy published by Orson Pratt in 1852, and she again denied that her husband ever taught polygamy, or that she ever burned any manuscript of a revelation purport-

ing to favor polygamy, and that "the statement that I burned the original of the copy Brigham Young claimed to have, is false, and made out of whole cloth, and not true in any particular." My brother was quite particular in his inquiry when she said, "I never saw anything purporting to be a revelation authorizing polygamy until I saw it in the *Seer*, published by Orson Pratt." Several were present at the time, and I shall never forget the candid manner of her expression when she, without a single hesitancy, with honesty and truthfulness marking her countenance, gave the lie to Brigham Young's assertion on the 29th of August, 1852, in Salt Lake City when he said, "The original of this revelation was burned up. . . . Sister Emma burned the original. The reason I mention this, is because that the people who did not know of the revelation, supposed it was not now in existence."

The facts are, dear reader, I have not enlisted in the interests of the church without a full and free investigation of its claims from every moral, religious, and political standpoint, and weighing, as far as possible with my limited knowledge, the evidence on either side of the subject; and at my baptism I resolved that by the grace of God I would discountenance wrongdoing in the church. When I heard Sister Emma's statement as before published, I believed her testimony, and I reaffirmed my vow, for I could plainly see that through evil-minded men the church had been brought to shame and its final rejection as an organization, hence the necessity of a reorganization of the church. I felt thankful to God that the prophet's wife had never been deceived, was in the church, and had the Inspired Translation of the Holy Scriptures left in her hands for safe keeping while the church was passing through the dark and cloudy day of apostasy.

PRESIDENTS OF SEVENTY

(Continued from page 373, volume 9.)

BIOGRAPHY OF JOHN T. DAVIES, BY MOLLIE DAVIES

[EDITOR'S NOTE.—This biography should have been published earlier in this series, but as it had not been received we had to defer. Its proper place would be following that of John S. Patterson which appeared in the July number of JOURNAL, 1915. John T. Davies was one of the ablest and most exemplary men the church has ever had in its service, not specially eloquent or fluent in language, but sound in faith, safe in conclusion, deep in reason, and wonderful in analysis. His example and teaching rendered richer, purer, and wiser every life that touched his in association.]

John Thomas Davies was born to William Davies and wife June, 1828, at Merthyr, Glamorgan County, Wales.

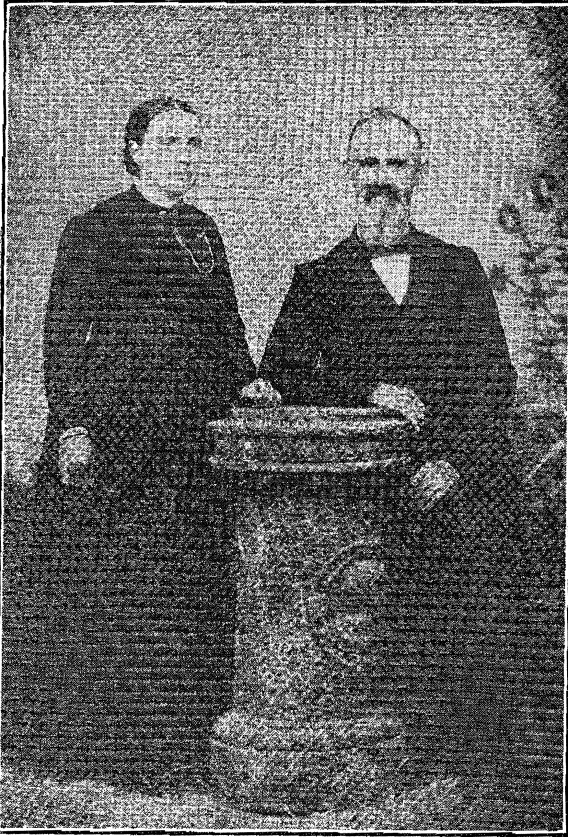
His father was a blacksmith by trade and was killed by a horse when John T. was a small boy, leaving several small children with the widowed mother in meager circumstances. John T. being the eldest of the family, assisted in their support by working in the coal mines. He was deprived of attending school, except five days of his life, yet when he became a man he was educated far above the average of the time, having mastered many subjects in science, was an excellent grammarian and historian and achieved much knowledge of many branches of learning by a studious, industrious and persistent reading and research.

In his nature he was of a highly religious inclination, and when very young he united with the Baptist Church, but being a Bible student soon became dissatisfied with the doctrine of that faith, as in neither faith nor practice did it accord with his understanding of the doctrine of the New Testament.

While yet in his youth he had opportunity to hear the gospel as restored by the angel through Joseph Smith, which after close investigation he accepted, being baptized, confirmed and soon after ordained to office of elder, being greatly blessed in preaching. He baptized many people who with him enjoyed

the manifestations of gifts of the gospel, giving great joy, and confirming their faith in the divinity of the gospel restored.

December 14, 1857, at Parrish Church at Machynlleth, Mont-



JOHN T. DAVIES AND WIFE.

gomeryshire, North Wales he and Miss Catherine Ann Arthur were united in marriage.

The church placed many responsibilities upon him in what was known as the English and Welsh Mission, one of which was to assist John Davis "the printer" to translate the Doc-

trine and Covenants into the Welsh language, which was published in 1851.

The advantages of the New World had been reported to him by some who had reached it, which gave him a strong desire to go to America that he might enjoy the opportunities afforded in "the land choice above all other lands."

A son, John Arthur, was born to him April 4, 1859, another son Evan A., born November 10, 1860, gave him a stronger desire to seek the New World and its opportunities for his family.

He had studied much on the division of the church at the death of Joseph the Martyr, and had been convinced that the church was rejected of God, which he advocated, meeting much opposition by the devotees of Brigham Young.

In the year 1860 the opportunity to reach the longed-for America presented itself in solicitation by elders of the Utah church, for him to take charge of a company of emigrants they had induced to go to "Zion" and join in the "gathering of the saints" under the regime of their church. With hearts filled with gratitude to God, they embarked on the mighty deep and after some days landed on the beautiful promised land of liberty and Zion and with anticipation of temporal equality and holy influence they wended their way across the treasured land to the valley of Salt Lake to enjoy a realization of brilliant dreams of hope created in them by glowing reports made by elders from Utah.

John T. had never been able to accept Brigham Young as legal successor to church presidency, believed in the church having been rejected of God and this put him on his guard relative to church doctrine and practice. He possessed a desire to investigate, rather than confidence in church officials, which served as a safeguard in that which he was to meet.

Some days before reaching Salt Lake City they were met

with high cordiality by a company of church dignitaries who approached John T. Davies with offer of the office of bishop, which would result in riches, depicting the honor, wealth and influence accompanying the call, which they declared was of God. He listened with prayerful alertness to their solicitation to its close, then with these words he dismissed his would-be allurers: "Brethren you have made me a proposition, now permit me, in turn, to make you a proposition, you agree to leave me alone and I agree to leave you alone."

To him the basis of success in the gospel was humility, his might, mind and strength demanded in the promulgation of its principles and his suspicions became stronger by the character of the proposition made, conceived distrust which gave birth to disgust in his mind. His tempters left him and returned to Salt Lake City, the company continuing their wearisome journey, some with confidence, others with suspicion, finally reaching their destination where a renewal of the proposition as above stated was made to John T. with the same results.

Having been considered an excellent preacher in Europe, this reputation had preceded him to Utah, and soon after his arrival he was called upon to preach in a theater building, which he did, to a large assembly but never afterward could he be prevailed upon to preach.

His keen perception had brought to him the conviction that there was much wrong in "Zion," and he was determined to be cautious and investigative.

He worked in various avocations to support his family, quietly, silently, examining conditions, investigating doctrine and practice. With his wife, they went through the "endowment house" bent upon a thorough test, as also to remain in the grace of the church authorities.

In the year 1863 a daughter, Catherine, was born, who in 1886 became the wife of Edward E. Wheeler, a seventy and

missionary. Another daughter, Susan, born in 1865, died in infancy. In 1867 a daughter Mary E. was born, who in 1887 became the wife of Warren E. Peak, a seventy and missionary.

In 1869 John T. was awarded a contract of grading and timbering for the Union Pacific Railroad Company. He moved his family from Salt Lake City to Goshen, Utah.

He had prayerfully studied the Doctrine and Covenants and became convinced that Joseph Smith's seed should succeed him in church presidency. An unanswerable argument presented itself to his mind and where safe to do so he presented this argument and had found none who could overthrow it.

As a contractor he employed quite a number of men, among whom was John Alfred Davies, his brother-in-law who came from Wales with him, also Richard H. and Benjamin Davies, whom he had not before met, but who it developed were his cousins. John T. at once began to present his views on church succession to them and discovered that Richard H. knew all of the proof contained in the revelations and much more relative to the latter day apostasy and had sometime prior to this been converted to the claims of the Reorganized Church by Sister Williams, mother of Thomas W. Williams, she having been baptized by Elder James W. Gillen.

She had a great desire to be an instrument to convert others to the truth and be the means of extricating souls from the darkness of the apostate church and she arduously labored to that end, convincing quite a number at Goshen, who were baptized by Elders James W. Gillen and Thomas Job.

In a dream three men were presented to her with the statement that she would be instrumental in their conversion, which was literally fulfilled, Richard H. Davies above referred to and of whom in many years afterwards she became the wife, was one of the three men presented in the dream.

John T. tested the claims of Richard H. by opposing them

and thus became more convinced of their genuineness as he could not overthrow the argument and hence demanded baptism which was administered by Richard H. Davies and confirmation by Thomas Job, March, 1869, at Goshen, Utah. He was ordained to the office of elder March 7, 1869, by the above brethren.

In 1870 he with John Alfred, Richard H., Benjamin and families started eastward in search of more tolerable church privileges, going first to Ogden, Utah; then to Black Hills, where they spent the winter of 1870-71 working in the coal mines. A son, William, was born in 1871 and died in this same year at the Black Hills.

After some months the little band continued their journey eastward arriving in southeastern Kansas in Labette County, where John T. entered the coal mines to earn a living for his family. A daughter, Sarah, was born to him in 1872, living only a short time, passed on giving the parents a repetition of the sad experience of parting with a loved one in death. The same year he was ushered near the threshold of the valley of death by a malignant typhoid fever. The little wife with several small children stood over him for days and nights of prayerful anxiety when at last he exclaimed to her that death was approaching him. She sank beside him in deepest humility and mighty prayer, a prayer accompanied by that faith that was not denied. The power of God rested upon her in assurance of his recovery and upon him in healing power and he immediately revived, the disease fled and he speedily was renewed to health, giving a renewal of faith in the power of the gospel.

He resumed work in the coal mines and in April, 1872, while at work therein at Thayer, Kansas, he was one day seized by an uncontrollable influence, that imbued his mind with a missionary spirit, a deep interest in the salvation of souls, a persistent desire to think upon methods of presenting the gospel

to the world, and so much was his mind absorbed with sentiments of love, sympathy, and interest in the salvation of men, accompanied by a power inexplicable that his physical strength abandoned him and he became incapacitated to perform the task before him.

He decided to leave the mine, started down the entry to the shaft, and on the way met his cousin Richard H. who worked in a distant part of the mine and who was filled with intense feeling of joy over the visitation of an angel who had appeared to him in the mine, giving the following command, "Go tell my servant John T. Davies that the General Conference of the church has appointed him to a mission in Wales, and that he is commanded to make preparations to go."

The two men left the mine, he returning to his home, relating to his wife the message he had received, they joining in tears of joy and praise to God that they were called upon to sacrifice and labor in his work and the privilege of enlightening their many friends and relatives of the greatness of the Reorganization of the church and the acceptance of the Lord of young Joseph as prophet, seer, and revelator to the church. They were determined to obey the command.

With their joy was mingled much sadness because of the taking away of the husband and father from the little family to be left upon the broad, lonely prairie upon a homestead with no means of subsistence in view, but the angel had come, the command had been given, and they reasoned, as the Lord told Nephi of Book of Mormon history, that God would ask nothing of his people that was impossible for them to do, the requisite faith was at hand and preparation was entered into to obey the command of God delivered by the angel.

He immediately engaged in closer study of the three books of the law, and also making arrangement for the home as far as possible, confident that in due time he would receive notice of his appointment, in harmony with the message of the angel.

He was unknown to the church authorities, but by inspiration was presented to them; when his appointment was made, they then set about to find him and by inquiry they found a John T. Davies in Iowa, but when this was presented to Joseph, he said, "That is not the man," the search being continued until the John T. Davies of this history was located in a Kansas coal mine, which Joseph declared was the man indicated in the appointment and notice of the same was forwarded to him.

On July 16, 1872, he left his little family, upon the Kansas prairie in the care of God and the Saints, not knowing when leaving home, that means would be provided for the sustenance of home, but with an implicit faith in God, and his willingness to provide for the worthy Saints and supply the needs of the faithful, he hopefully turned his might and mind to the accomplishment of the work required of him.

He arrived in Bevier, Missouri, July 19, remaining until the 22d, preaching, and visiting the Saints who gave him some money to help him on to his mission. His desire to visit Joseph Smith was realized on July 24, when he arrived at Plano, Illinois, and with him visited Bishop Israel L. Rogers. Of this visit his diary contains the following:

"Arrived at Plano, Illinois, July 24, 7.30 a. m. Met Brother Joseph Smith for the first time, took breakfast with him and family and then went with him to the office and talked freely over matters of the kingdom. In the afternoon he took me down in the buggy to Bishop Israel L. Rogers, and after a good chat he left for home, leaving me with the bishop. I went with him to help dig out a steer that was mired in a ditch. Great times! Returned very tired and sleepy.

"July 25, the bishop took me in his buggy to Sandwich, Illinois, and from there to Plano, giving me \$107 to forward me on my mission and \$25 for my family.

"July 26, Brother Joseph and Edmund C. Briggs laid hands

on me this morning and blessed me for my mission. I got an assortment of books and tracts to take with me, and started for Chicago at 12 a. m., going to Scranton, Pennsylvania, to call on my brother, William, arriving at 2 p. m., July 29, found my brother.

“August 19, took the cars for New York, August 20, arranging for passage. August 21, went aboard the *Wisconsin*, bound for Liverpool. September 22, anchored this morning at 1 a. m. Got to Liverpool at 12 m. September 3, started for Wales on Great Western Railway.”

In October he wrote to the church of his safe arrival.

He met a great deal of opposition, by prejudice created by latter-day apostasy, and the efforts of Brighamite elders' attacks upon him.

In the fall he, with Thomas E. Jenkins and John Hughes, made a strong appeal to the church for financial assistance that a Welsh periodical might be published, believing it would be a fruitful medium in getting the gospel before that people.

The General Conference of 1873 reappointed him to the mission, but straitened financial condition and serious illness in his family compelled him to return to America. A daughter, Fannie E., was born January 30, 1873, whose life took flight April 25, and all that the father ever saw of his babe was the little clay mound where they told him her little form had been laid to rest.

On May 29 he left Cardiff, Wales for New York City, arriving home about June 15, having been absent about thirteen months. After his return he engaged in missionary work adjacent to his home in Kansas.

March 3, 1873, by revelation (Doctrine and Covenants 117: 8) he was called to office of seventy and by order of conference of 1874 he was ordained April 10, by Jason W. Briggs and Crowell G. Lanphear at Plano, Illinois, and reappointed to the Welsh Mission, he going directly from the conference

to Wales. Leaving Plano, April 18, he arrived in Wales June 9, entering upon the work as president of the mission, also making a trip to England in the interest of the work. Semi-annual conference of 1874 sustained him in the Welsh Mission, also the April conference of 1875.

Much opposition and some discouragement militated against the work; notwithstanding all, the work continued to grow, giving him comfort and encouragement to press on until strenuous conditions occasioned by sickness and poverty in his home, caused the burden in his absence to be more than he felt his frail wife could bear alone, so he returned home in August. All honor to the suffering wife, she bore all adversity with fortitude, and patient hopeful faith, without a murmur of complaint and equal honor to him, a kind husband and loving father, who never shrank from his duty to family and home.

Conference of 1876 appointed him to a mission in southeastern Kansas and southwestern Missouri and Indian Territory, the territory composing Spring River District, and sustained him each year in the same mission until and including the year of 1887.

During the conference of 1885 instruction contained in Doctrine and Covenants 121 : 5 was given, in consequence of which the following action occurred in the Quorum of Seventy.

“Whereas, we have been instructed to select Seven Presidents, therefore be it

“Resolved, That we make it a matter of prayer that the Lord will name the men, through the President of the church, and also the one who shall preside over the Seven,” and by resolution the above action was submitted to the President of the church.

He replied that he had received no communication in answer to the petition, and only that contained in the revelation.

At the next meeting of the seventy, John T. Davies, the sub-

ject of this biography, reported that he had received a vision relative to the matter under consideration and by resolution was requested to relate the same which he did as follows:

“I saw in vision John S. Patterson, John T. Davies, James W. Gillen, Heman C. Smith and Columbus Scott, taking their places in order by the side of the two now presidents of the seventy and Edmund C. Brand was declared to be the President of the Seven.”

The brethren above named were declared to be the choice of the seventy and were recommended to the conference for ordination, which was approved and at 5 p. m. of the same day, April 14, their ordinations were affected, John T. Davies being ordained by James Caffall, John H. Lake and Edmund C. Brand.

At the conference of 1888 he was appointed to British Isles Mission, associated with his son Evan A., who with their wives sailed from New York in May. The son labored one year, John T. remained two years.

In 1891 he was appointed to labor in Kirtland District, Ohio. Thereafter he was appointed to labor in northeastern Kansas until and including 1895, in which at Nettawaka, Kansas, he had made his home since 1890.

Age and many hardships endured along life's journey had rendered the wife, who was frail of stature, feeble in health, necessitating his personal care much of the time, yet under these conditions he devoted much time to the ministry.

April conference of 1896 appointed him to Rocky Mountain Mission. His companion felt very sad that he must go so far away from home and leave her in ill health, and for the first time in her life, in all the years of their separation for the gospel's sake, and under indescribable privation, sickness and sorrow, did she express regret for appointment and the imminent parting with him in her weakened physical condition bore heavily upon her mind and she began to wane until she was

confined to her bed, and at the dawn of the day of April 10 her spirit took its flight upon the wings of the morning to that well-earned haven of rest and peace. The hope of the faithful leaving the husband almost broken-hearted, being bereft, a true, devoted wife, a loving and ideal companion, mentally and spiritually, transforming life into a different existence to him, to which he never became fully reconciled.

His son Evan A. and family moved to his home to retain its existence as far as possible to him. In September, when he began to arrange to go to his field, he met with an accident, fracturing and dislocating the left wrist. This gave him great pain and inconvenience and delayed his departure until November, when he went to his mission. He was sustained in the same field by conference of 1897 and in 1898 he was appointed to Ohio where he labored under the burden of ill health for two years.

In 1900 he was called to the office of high priest and ordained by Apostle Gomer Griffiths April 19, at Lamoni, Iowa, and appointed to labor in southern Illinois. In 1901 he was appointed to Kansas, Spring River District, where he continued to labor until his death.

August 8, 1901, he was united in marriage to Sister Mariah Rainbolt at Webb City, Missouri, where he made his home thereafter. He was elected president of the Spring River District in 1901 and served in this capacity until his demise.

The winter of 1903 he suffered an attack of la grippe from which he never fully recovered, it having caused an ulcer in one lung that caused the break in an artery, and August 1, 1904, he suffered a hemorrhage that rendered him prostrate and he was confined to his bed five weary weeks of intense pain and suffering with never a murmur nor complaint, but with the embodiment of a seeming perfect patience and forbearance, with kind words and smiles of gratitude to loving hands who administered every possible comfort. He was a

model of greatness through suffering until the dawn of September 13, 1904, he was permitted to abandon his aged, emaciated, pain-racked body, for a mansion not made with hands in the heavens above, with an unwavering faith in the promise of rest and home with the companion of his youth and the babes of his bosom long gone on before.

An old friend, Elder Walter S. Taylor, was permitted to see him in vision join his companion on the other shore, which gave him much comfort before death came.

Thus closed the life of a noble character, one whom the world can ill afford to lose, and a father who was a model in every way, in example and precept, a companion to his children, whose teaching was deep, comprehensive, and of a sound mind.

His efforts were rewarded by two sons whose lives are devoted to the ministry and two daughters, wives of men of the ministry, and noble handmaidens of the Lord.

The Spirit of God testified to a priest who made an official visit to his home that the success attained in the rearing of his family was primarily due to their constant and sincere family devotions, never at any time neglected, either by himself when at home or the wife when the husband was absent.

He was a man of high religious convictions, the embodiment of love, charity and mercy, honor, and justice in judgment and decision.

On September 15, 1914, a funeral service was held at his late home, the sermon was preached by an old friend, Elder Orson P. Sutherland, after which the remains was borne by train, accompanied by the widow and two sons, to Netawaka, Kansas, where another service was held, that Saints and friends there where he had lived for several years and beloved by them could have the privilege of looking upon the face of their old friend before it was forever hidden from view, by the side of the wife of his youth in Netawaka cemetery.

In the following October the Spring River District confer-

ence was held at Pleasant View, Kansas, and by resolution Sunday 2.30 p. m. of the conference was set apart as a time for a memorial service in memory of their departed president who had served in this capacity at various times from 1873 to date of his death, 1904, being twelve years in all.

The meeting was conducted as a testimony meeting, of the association had with the deceased, many occupying, speaking in highest praise and honor of his life, testifying many and wonderful blessings received through his ministrations in the gospel.

Many tears were shed, caused by the loss of so great a man, as also by the melting influence of the Spirit of God, attesting the truthfulness of the words spoken in his honor, stating the quality of his character and blessing by his efforts.

The following resolution was adopted:

Whereas, it has pleased our heavenly Father to remove from our midst our beloved brother, High Priest John T. Davies, president of the Spring River District.

Therefore, we the officers and members of the district feel that the widow and the children have lost a kind companion and loving father, and that the district has lost a true friend and brother whose words of counsel, comfort and cheer so freely given, will be greatly missed, and that to all the sorrowing relatives and friends do we extend our heartfelt sympathy, and pray God for strength to emulate the character of his noble example in our own lives.

Thus we close the casket of this great man with our feeble tribute of respect, so far as public service is concerned, but he still lives in the memory of all who knew him and in the lives of many who learned great things by word and deed of him, whom they so much loved and honored.

To God through the gospel of Jesus Christ is all honor due, for the life of the great and noble character of John T. Davies.

BIOGRAPHY OF ELDER ROBERT J. ANTHONY

BY LEON G. ANTHONY

(Continued from page 373.)

After some time he came east again and decided he would buy a farm and try farming, so he moved to Mills County, Iowa, and settled down. Mr. Nutt went also. That winter the Josephites held meetings in the vicinity and Mr. Nutt persuaded him to go and hear them. He went on several occasions but refused to admit that their preaching affected him in the least.

After things had gone on in this way for some time, although he tried to appear indifferent, religious influences were telling upon him. He read everything he could find on the subject with the main object of finding something to prove Mormonism false. Mr Nutt and wife had joined the "Josephites" and kept up a continual attack on the enemy's lines. Finally, after exhausting every resource at his command he decided that it was "Mormonism or nothing" and afterward wrote as follows:

I tried to pray but took good care to let no one know anything about it. I saw I must unite with the church. I made up my mind I would go to Egypt; and have Dan Harrington baptize me. One morning I stepped into the room where my wife and Brother Nutt and wife were, and asked Brother Nutt what would be the order of procedure if a person wanted to unite with the church. Brother Nutt fathomed the situation at once and said he was ready to baptize me forthwith. I told him I had thought to have Brother Harrington baptize me. Brother Nutt had been ordained an elder and was anxious to perform the ordinance. I finally agreed. It was in November, 1869. I was baptized in the mill race at Father Leeka's house and confirmed at the prayer meeting which followed under the hands of Father Leeka, Gaylord and Brother Nutt, the first being spokesman. I was a chosen servant of the Lord, was to preach the gospel and was to have favor with God and man and power to work miracles in the name of Jesus Christ. All felt happy and all had something to say. Some spoke with tongues and some prophesied. One tongue was interpreted and some of the good folks bore testimony it was true. I knew no more about the truth or falsity of it than a Turk. I was honest in what I had done and just breathed a silent

prayer to the good Lord and wondered why it was that others could certify they knew, when it was all Greek to me.

Just at this juncture Mother Leeka offered prayer. She said a few words in English and a few more in some language that I was unacquainted with, and all arose. Father Gaylord then said the tongue was addressed to me and stated, if not the exact thoughts I had presented to the Lord they were almost identical. I knew Father Gaylord was not a mind reader but he told me the exact request I had made to the Lord who very graciously answered me. The meeting was a good one and all felt happy.

That night I slept at Father Leeka's and in the morning they were up quite early. Brother Nutt got up and I went to sleep again and dreamed a man appeared to me (I was at that time a member of the Masonic fraternity and believed that was the best religion in the world). The personage that appeared to me was the Savior of the race. He questioned me upon the idea of the "Ancient Order" and its beginning with Solomon's Temple. He showed me the temple and all its glory and its destruction, then Herod's temple was shown me and it, too, was destroyed. He then showed me it was all the work of man and that there was no power to save in it, but showed me man as the crowning glory of God's work and even though the body might be destroyed, God, through the gospel could and would raise it from that death with a glorious body, all that the heart and soul could hope for.

I made up my mind then and there to know nothing but the gospel. I wish to add that from the time I obeyed the gospel I have never sworn an oath, drank liquor or used tobacco. I read the Book of Mormon, and Doctrine and Covenants and tried to inform myself in a general way.

It was soon known that I had joined the Mormons and of course it made "talk" for the good people. All went along smoothly until some time in February. I attended a conference at the Gaylord, or Dawsenberg Schoolhouse and there I was ordained an elder. I was in one meeting and Brother Harrington asked me to speak to them. I was reserved, and in fact, bashful. I didn't want to refuse but it seemed to me the task was too great. If he had only given me two or three minutes in which I might compose my nerves and quiet that inward commotion that was operating like a cyclone, I might have done better. I could hear my heart thumping, and feel it, too. I finally stood up but I made a poor talk. The fact is, all the talk was knocked out of me. Brother Caster was then called on and he gave a splendid exhortation. I thought if I could ever talk like that I should be happy.

I felt badly on account of my failure but felt sure I was called to preach. It was made known to me before I was ordained, in a dream and in that dream the whole matter was explained to me. I concluded to try to preach and requested Brother Harrington to go along with me, so if I made a failure he could take up the laboring oar. I made the appointment at the Shady Grove Schoolhouse and when the time came to preach no Brother Harrington was there. I was alone so far as

man was concerned. I went into the house. Every seat was occupied. As I walked to the desk all eyes were on me. When the time came to open the service I felt a dreadful shaking, and from that time till now I can sympathize with Belshazzar when his knees smote together. I was able, however, to stand erect, and got along very well. I had talked only a few minutes before I forgot all about the fear and trembling.

From that time on I always tried to do my duty and was anxious to learn of the ways of the church. In 1870 I attended General Conference at Park's Mills, near Council Bluffs. There I met Joseph and several of the leading men. When I was introduced to Joseph I thought he would look through me. I had seen him in a dream and had heard him say things that he did say after I met him. At this conference I was enrolled in the first quorum of elders.

The next spring he seemed to have gotten restless again. The siren of the wilderness began singing an enchanting strain which was not to be resisted and so we find him with a friend journeying toward the land of the setting sun, their object being to prospect for gold. They arrived at their destination in the mountains but prospecting did not appeal to him, and we soon find him at his old haunts and among his old friends, the teamsters, and here let us note how differently his deportment to that of former years when at the same work. He was never ashamed to own his conversion and to show by daily example that he was sincere. The spectacle of driving mules without swearing was very remarkable to his old friends.

After this he went to Salt Lake City where he received a letter from David H. Smith authorizing him to labor in Utah that fall and winter. He writes:

I was appointed by the presidency of the church. I labored at Union Fort, Draper, West Jordan and other places. On one occasion I had stopped at a house for the night at the invitation of the owner. He asked me if I would preach if he would get a crowd. I told him yes. He went out and in a short time returned with fourteen or fifteen men. I talked to them and when I got through the man asked permission to speak. He had talked (before me) against polygamy and several things, and I supposed he was very nearly with us. I granted his request and he arose and gave me the worst dressing down I ever received from any source. He bemeaned me for running around trying to disturb decent people and said from then on he was going to live up to his privileges. He said he knew polygamy was true. When he sat down another arose

and gave a similar talk. I could see they were very angry. When this last man took his seat I arose and told them that I had been invited to speak, that I had not assailed any man but had told them the truth, and besides that I told them they could kill me but they couldn't frighten me. They replied there had been a time when I would not dare to talk as I had that night. I told them I knew that as well as they did.

For a little bit things looked shady until the lady of the house arose and told them I was an invited guest; that I was invited to speak; and had been gentlemanly and that a hair of my head should not be harmed while under their roof. She talked splendidly and the men cooled down and after some talk among themselves, left.

The host had taken a drink while out and talked to suit the party he was with. That night I slept but little. It seemed to me the evil forces had control and even the good clock began striking. I counted three hundred times straight along. I was glad when morning came and I could leave for Heber City.

After this mission to Utah he decided to try farming so he returned to his home in Mills County, Iowa, and put in a crop of corn. He had plowed it once and it was looking fine when on a Sunday morning, while he was a few miles away preaching, the grasshoppers came down in clouds and when he returned his corn was nowhere to be seen. It had been eaten to the ground but was at such an age that it immediately came up again and that fall there was harvested at least, forty bushels to the acre.

He describes an experience he had, during this summer which our censorship has abbreviated to the following account:

I was plowing a piece of ground and sat down on the plowbeam to rest. I heard a voice speak to me as clearly as I ever heard any voice—and it called me by name. The voice told me to prepare to devote my time to preaching the gospel, that I would be called at the coming conference to take the field and must go. I asked my wife what she would do if I was called to take a mission. She said she would not oppose it. The conference was held at Park's Mills and I went. I said nothing to anyone of what had been manifested to me, and as the time drew near to close I was in hopes I would not have to go. The day came to read off the names of the missionaries. Mine was not on the list. I thought I had been deceived and decided to take a walk and think it over. Soon Joseph was seen coming. He stopped and asked me if I could take a mission from that conference. I hardly knew what to say. He said that Brother Blair wanted my name read with the rest but that he thought

it would be better to see me first. I declined to be ordained to the office of seventy at this time until I could prove myself more worthy.

I was consigned to the Southeastern Mission and when the time came to go I went. Brother John H. Hansen gave me all necessary information, and I got along splendidly. I returned from that mission field after one year's labor in Kentucky and Tennessee. In the month of February, 1877, I was ordained to the office of seventy under the hands of Apostles Edmund C. Briggs and James Caiffall, and at the April conference of that year I was appointed to labor in Kansas and Nebraska.

A complete account of his labors in the mission would show persistent effort until many converts were made to the church he represented. Many times he was ridiculed on account of his religious belief and even threatened with lynching, but he faltered not. The trials, vexations, and disappointments that fell to his lot were balanced by such experiences as the following:

One time when performing missionary labor at Wilber, Nebraska, and while walking to town in company with my brother, who was a physician, a lady called us into her house. She had a sick child. My brother had attended it for some time professionally until he had exhausted his skill, with no improvement, and had told the woman that she would never be able to raise the child. She then tried other physicians but the babe continued to go down. After we had talked with her a short time she asked me to heal the baby. I told her I could not do that. She said she thought I preached that. I told her I preached that the Lord could heal the sick. She said "Yes, I understand." I told her I would call again. Her name was Stephanick and her husband was a Bohemian. I left in a day or so and went to William Gregory's, ten miles west, and preached for a week. When he brought me back to town he drove up to the walk and I stepped out. As I did so a little girl came up and asked me to go and see the baby. I turned and walked directly with the girl, not knowing who she was nor where she was going. After accompanying her for a block or more I asked her where she lived and she told me. I went in and found Mrs. Stephanick sitting with the babe upon her lap. She was weeping. She told me the doctors had been to see it that morning and said it could not live, that they were giving medicine only to produce sleep and relieve suffering. I was touched, and felt I would be willing to do anything or make any sacrifice if only the Lord would raise up the child. I asked the mother if she would be willing to obey the gospel and bear witness to the truth if God would spare her child. She said she would. I knelt down and administered to the child and in the name of the blessed Nazarene, rebuked the power that afflicted it. After the administration I told the mother to give no more

medicine but to let the child sleep and when it awoke it would be well. I told her that people would try to make her believe the child would have gotten well anyway. She seemed to be as confident as I was of the recovery. I returned to my brother's house and that night but little sleep came to me. I upbraided myself for making, what appeared to be, rash promises.

Next morning as soon as breakfast was over I called at the home of the afflicted child. Mrs. Stephanick met me gladly and wept tears of joy. The Lord had healed her child. No trace of the disease remained. True, it was a mere skeleton but was cheerful and strong. She told me the neighbors said just what I told her they would say, but she told them she knew the Lord did it.

I baptized this woman with several others and established a nice branch of the church.

At the Galland's Grove conference in 1879 he was appointed to labor in the Rocky Mountain Mission, William W. Blair in charge. His other associates in the work being Charles Derry, Joseph Luff, Gordon E. Duell and Edmund C. Brand. They held forth at Salt Lake City and for a time created quite a stir among the people.

After this we find him holding forth at different points in Idaho and Utah, some of the places being Ogden, Malad, Provo, Springville, Salt Lake City, Soda Springs, Oxford, Lehi, Pleasant Grove and other places. He writes:

I also went to Camp Floyd where I was once numbered with the ungodly. There were only a few who remembered me. I had set my head and heart to serve the Lord and I purposed to never trail the banner in the dust, but with God's help bear it aloft and see that it should be honored. I baptized several there.

In 1882 he returned home and attended the conference at Lamoni. He was given charge over the Southeastern Mission and soon after departed for the field. From among other incidents described on this mission we have selected the following as presenting a view of the Christian soldier on the march in the enemy's country:

Upon my arrival at Moss Point, [Mississippi] I counted my cash on hand. It amounted to seventy-five cents. I engaged a bed for twenty-five cents. I saw them dishing up fish and fried oysters. The oysters

were a great temptation to me but I concluded I had better go to bed and get something to eat in the morning.

Next morning I got up and looked around for a cheap restaurant, and directly I heard a woman talking Spanish in an eating house. I stepped in and asked about breakfast. I still had fried oysters on the brain and talked fried oysters to her and she set me up fried oysters for thirty-five cents. I went out with fifteen cents in my pocket and tried to find some one that could or would take me across the river which was high, and out of its banks. Fifty cents was the least anyone would venture to do it for. I sat down on a porch in front of the lodging house where I had slept, thinking and wondering what to do, when I saw a "darkie" across the street. Something said to me "he will take you over the river." I arose and hailed him. He came over and politely touched his hat. I raised mine as gracefully as I knew how and informed him that I wanted to cross the river and asked if he was the owner of a boat. He very politely told me that he was not but could get one. I asked him what the charge would be and he asked me if ten cents would be too much. I told him no, and in a short time he had me across Dog River, and carried my satchel out to dry land. I gave him all I had—fifteen cents—and he was profuse in his thanks, and I in return thanked him and told him I would pray the blessing of the Father to rest on him. I threw my satchel over my shoulder and started on a seven-mile walk. The whole country was flooded. I waded through some places and at others crossed on logs. Finally coming to a bayou that seemed impossible, I looked around for a boat but there was none in sight, so concluded to wade through, and did so, the waters being waist deep. A little farther on I came to another and tried that. I waded till the water reached my arm pits and then turned back. After walking around a while I found a man who rowed me across and directed me on the way that led to my destination.

This was his last mission to the southeast. He writes:

The parting from the Saints of the Southeastern Mission was a sorrowful one. At Lone Star our parting was very affecting. We all wept together. God bless the dear souls. I have always remembered them in loving kindness. At the General Conference held at Stewartsville, Missouri, I was again assigned in charge of the Rocky Mountain Mission, and after locating my family at Wilber, Nebraska, I again left for my field of labor.

From this time on for about sixteen years, until his death, he continued in this mission. For sixteen years he labored and prayed, entreated and warned, and commanded and fought. If his methods were sometimes severe it was because according to his diagnosis, the case demanded such a treatment. He

never looked upon polygamy with the least degree of allowance, and left no stone that might furnish a refuge for it, unturned. If his progress in this mission was slow it was because men loved darkness rather than light, preferring to be driven from their sins by the judgments of God rather than sacrifice their pride or give those whom they counted enemies any of the joy of victory.

At one time he and Joseph Smith traveled over much of the territory on missionary work and incidentally searched the highways and byways for the reputed polygamous wives of the martyr. Their tie of friendship was very strong, Joseph having frequently stated that he was the most companionable man he ever knew. Also should any one attempt to belittle or cast suspicion upon the head of the church he would instantly wave the effort aside with the declaration, "I will stand by Joseph while the earth lasts."

He loved the mountains. Their snow-clad peaks, the wild canyons, the massive rocks, the turbulent streams, the lights and shadows—all appealed to him, probably more on account of associations than from a poetical or artistic point of view. Many were the days he spent driving a team over the rough, unbroken, narrow pathways, and braving the dangers of crag and chasm, to hunt out the lost sheep of his Father's house. Of the divinity of his commission he had no doubt, and his last trip on earth was made by team in an effort to administer the ordinance of baptism; but unseen forces were at work, and his faithful diary that through all the years of his ministry failed not, became suddenly and pathetically blank on Tuesday, May 9, 1899, and after a desperate conflict lasting seventeen days, his spirit retreated across the dark river to join the ranks of the mighty Captain who comes in power and great glory with his conquering hosts, to seek and to save that which was lost.

The following poem, written by Brother Charles Derry, was sent to the family soon after :

SACRED TO THE MEMORY OF MY DEPARTED FRIEND AND BROTHER,
ELDER R. J. ANTHONY

His work was done, and nobly done,
Approved by the Master's searching eye,
The Victor's crown through Christ was won,
And he fell asleep where the setting sun
His labors closed 'neath the western sky.

He lived for God and erring man,
His life was indeed a benison,
Making known the gospel plan,
As none but Christ's disciples can,
Inspired of God the Holy One.

There was no sacrifice too great,
Nor a task too hard when Jesus called,
No matter though the way was straight,
He onward marched, nor did he wait
To list' when the siren Pleasure called.

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room—
Making it rich, and like a lily in bloom—
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision rais'd its head,
And with a look made of all sweet accord,
Answered: "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said: "I pray thee then,
Write me as one that loves his fellow men."

The angel wrote, and vanished. The next night
It came again with a great wakening light,
And show'd the names whom love of God had bless'd
And lo! Ben Adhem's name led all the rest.

LOCAL HISTORIANS

LAMONI STAKE, BY DUNCAN CAMPBELL

1887

(Continued from page 348.)

Under date of January 8, Edwin H. Gurley replied through the *Herald* to that portion of the foregoing letter in which he is referred to, and quite an extended controversy between Elders Lambert and Gurley follows through several issues of the *Herald*.

Brother Joseph R. Lambert, accompanied by Brother Amos J. Moore, began a series of meetings near Pleasanton, Iowa, on the fifteenth instant.

The *Herald* of February 19, said:

Brother Joseph R. Lambert reached his appointment at Reger Springs, Mercer County, Missouri, January 28, but was prevented from filling the series he had contemplated, on account of a severe attack of neuralgia in his face and head, resulting from exposure to the cold wind on the ride over. He reports a great desire for preaching in the neighborhood of his labors. He has openings in several schoolhouses, some of them from invitations tendered by those interested in the houses. Of these he says: "I am truly glad that though we shun not 'to declare all the counsel of God,' so many are willing and anxious to hear."

Under date of February 3, Henry A. Stebbins wrote from Lamoni, Iowa, to the *Herald* as follows:

Notwithstanding the fall and winter are the most busy times on church records, yet they are also the best times to preach the word, therefore it seems very necessary that all should be done that can be done when people are ready to hear, consequently I have endeavored to answer as many calls as I possibly could, taking some of my writing along to work on by day and preaching evenings through the week.

Since my return from Hudson, Wisconsin, where I preached during September, I have labored at Centerville, Iowa, and baptized three. From October 28, the date of my return home, I have been busy most of the time on secretary and recorder's work, but was out several times for Saturday evening and Sunday sermons at places near by, and on January 15, I went to Allendale, Missouri, where is a branch of our district. The Saints and friends of the cause have there erected a meetinghouse recently, size 24 by 40 feet. This is a great advantage to the

cause in that region, as shown by our late meetings. Began preaching and continued over till the twenty-fifth, Brother Charles H. Jones joined me on the twentieth and giving me timely and excellent aid, after his peculiar and effective style, so well known to all who know Brother Charles. Meetings were well attended and largely so at the last, but I took a severe cold and throat and lungs became quite sore and the body weakened by the effect of the cold, hence came to a stop; Brother Jones' business affairs also taking him home. But on the twenty-fourth we baptized four persons, two men and their wives, a grave being cut in the ice, to bury them with Christ in baptism. We left a promise to return February 4, and so expect to go down again tomorrow to continue the work where we left off, Brother Jones to meet me there.

After returning from home the 25th I went to Lucas the 26th, and on the 27th performed the marriage ceremony whereby Brother William Shakespeare and Miss Jennie Willets became husband and wife. Brother William is one of the noble and pure-minded young brethren of that branch. There are numbers more of them, some married and some single, who are noble examples of what all the young men of our faith should be, and I rejoice at the work they are doing as branch officers and Sunday-school teachers, and the Spirit whispers that the Lord will want them in the field of labor by and by.

At the urgent request of the good Saints of Lucas and Cleveland, I stayed over Sunday the thirtieth and aided them three meetings of the day the best I could. I rejoiced with them in the manifest goodness of God to the faithful doers in his work.

In the *Herald* for March 5, Sister Eleanor (Kearney), of Lamoni, relates a vision in which she was shown the harmony and agreement between the Bible and the Book of Mormon, she was illuminated concerning the priesthood and baptism for the remission of sins. After the vision passed the air above her "seemed full of voices, singing, 'Alleluia, worthy is the Lamb slain from the foundation of the world.'"

In the same issue is an extract from a letter written by Elizabeth Allen, of Pleasanton, Iowa, also written to the Mothers' Home Column. She says: "'Ask and ye shall receive.' This text came to my mind and I determined to ask some of the sisters to join me in a donation to the Home Column missionary fund. I, for one, feel that the thought which originated this was impressed by the Spirit, for while we do not feel like sending a small amount to the bishop we can

through this fund send in our dimes, and they will make the dollars, and we can influence others to send." As the result of this effort the following sisters of Pleasanton, Iowa, contributed to the fund: Elizabeth Allen, Belle Anderson, Bertha Greer, Susie Early, Hannah Reese, Ann E. Little, Sybilia Zenor, Fannie Parker, Miss Joan Anderson.

In the Home Column, of March 12, Sister H. E. Birchell wrote from Cleveland, Iowa:

When I look back at my first years in this work and see how weak I was at times, and how stimulating were the cheering words I received from those who were older in the work, I feel I cannot love them enough. Let us strive to cheer and encourage each other. If only by a kind word, it will bear its fruit. We have organized our Mite Society and think much good will result therefrom. Our Sunday school is in splendid working order and our branch in good condition, with the best of feeling prevailing.

The following item appeared in *Herald* for March 19: "The Leon (Iowa) *Journal* of the tenth inst. has lengthy illustrated article on Lamoni, its business interests, its schools and churches, and gives special attention to the Latter Day Saints, their religious views and history, their standing as citizens in respect of morals, thrift and enterprise, all of which is treated in a fair, just and generous way. The *Journal* has the means of knowing in respect to most of the matters of which it treats, for Leon is our county seat, and only fifteen miles distant."

Also this: "Brother Andrew Himes is holding meetings near Allendale, Missouri, and his efforts meet with fair success. He has a call to a point southwest of Grant City and hopes to respond to it soon, for his heart is in the Lord's work."

A district conference was held at Lamoni, March 5 and 6, Henry A. Stebbins in the chair, Francis M. Weld and Valentine White clerks. Reports were had from the following branches: Lamoni, 577; Lucas, 223; Little River, 103; Allendale, 41, four baptized; Greenville, 36; Davis City, 57; Lone Rock, 58.

The following branch presidents reported: John Watkins of Lucas; Milton H. Gregg of Allendale; Asa S. Cochran of Lamoni; Horace Bartlett of Greenville; Oliver J. Bailey of Davis City. Elders reporting: Joseph R. Lambert, Amos J. Moore, Oliver J. Bailey, Samuel F. Walker, Daniel K. Dodson, John Landers, Samuel Ackerly, Ekin Lovell, James P. Dillen, Levi Atkinson, George Wilson, Joseph Smith, Ebenezer Robinson, George Derry, Henry A. Stebbins, Charles H. Jones, Thomas J. Bell. Priests: Nephi Lovell and William Crick.

Bishop's agent's report for the year ending March 4, 1887: On hand last report \$321.62, received \$1,535.27, total \$1,856.89, paid out \$1,175.02, balance on hand \$681.87.

On recommendation and request of Greenville Branch, Isaac N. Delong was ordained an elder. Joseph R. Lambert, David Dancer and William W. Blair were appointed delegates to General Conference. To cast majority and minority vote in case of disagreement. To invite the General Conference of April 6, 1888, to meet at Lamoni. Preaching by Daniel K. Dodson, Charles H. Jones, Joseph Smith; prayer meeting in charge of Henry A. Stebbins and George Derry.

Officials present: First Presidency 1, apostles 1, high priests 5, seventies 2, elders 15, priests 5, teachers 3, deacons 2.

A *Herald* item says:

The Sunday school at Lamoni gave an Easter season entertainment on the evening of March 25; which for the purity, harmony, and appropriateness of the selections on the program, we have never seen surpassed. There were two original selections which were exceptionally excellent. There was not a single coarse or laughter-provoking piece on the list; all were commemorative or descriptive of the life and mission work of the Emmanuel, the Son of God. Some of the renditions of the scholars indicated an appreciation of the thoughts and feelings of the writers of the pieces, which was hardly to be looked for in people so young.

At the General Conference in April, Joseph R. Lambert was placed in charge of the mission embracing Missouri and Iowa,

which includes the Decatur District, and Duncan Campbell was assigned to the district.

In the report of the First Presidency to the conference, the following reference is made to the defection of the Gurley brothers from the church and the results of their preaching:

The brothers Zenos H. and Edwin H. Gurley, have done some preaching in and around Pleasanton and Lamoni, Iowa, during the year; but with what result we are not fully prepared to estimate, other than that the effect wrought upon the mass of the members has been to the confirming of their faith in the calling and work of the Reorganization. We think this is the result at Pleasanton, the home of Elder Zenos H. Gurley, and at Lone Rock and at other points in Missouri, where Elder Edwin H. Gurley has spoken, and at Lamoni.

The same report indicates that one had been baptized at Lamoni, Iowa, into the following of David Whitmer. Some account of this diversion will be found in various issues of the *Herald* for this year.

The following is the report of the district to the conference:

There are seven branches and four fragments, and in all 1,154 members. During the year 56 persons have been baptized, 45 been received by letter, 37 removed, 15 expelled, 9 died, 13 changes of name by marriage; net gain in membership 48. The cause is in fair condition, and the prospect looks encouraging, if the ministry will only go on in their labors, both in the branches and around about; and if harmony and peace continue among the Saints. The two movements against the Reorganized Church, by those once in the true faith have cost us ten members during the year, including the five released by General Conference. On the whole the issues discussed have strengthened the great body of the people in our district. There has been an examination, a study of the books themselves, not only by the ministry, but by the young and old of both sexes, therefore good has been brought to pass by that which was only disposed for evil and to overthrow many, evidently designed by Satan as one of the sifting processes. Also those outside have come to know just how we regard matters upon which they were before prejudiced, and, consequently, many have become more tolerant and friendly as they found we were not as represented. There have been many public and private talks about "three books," and the brethren have been fearless in meeting the attacks upon them. Henry A. Stebbins, president of district; Francis M. Weld, clerk.

The following items are from the *Herald* of May 28:

The local ministry of the Lamoni Branch were many of them at work in the "regions round about" on Sunday, May 15. Brother William W. Blair was at Saint Joseph, Missouri; Brother Thomas Bell at the Rama School-house, in Missouri; Brother Bradford V. Springer at Davis City; Brother John Shippy at the Fowler Schoolhouse; Brother Joseph Smith spoke in the brick chapel in the morning and Brother John H. Hansen in the evening, at the same place. There is a growing determination that the neighborhood opportunities shall not be neglected and it is certain that an excellent liberty is enjoyed by those who are in this way letting their light shine.

We see by a late Lucas, Iowa, *Recorder*, that Daniel S. Mills preached in that city during last week and over the following Sunday, May 15.

Brother James Whitehead, of Alton, Illinois, visited the Saints of Lamoni during the last days of May. He was with them over two Sundays, and spoke on Tuesday evening, the twenty-fourth. His presence and testimony were of great value to the Saints. He was a clerk in the office of Joseph Smith, the president of the church, from July 1842 until Joseph and Hyrum were killed. . . . He left Lamoni in company with Brother Henry A. Stebbins, to visit Brother Abram Reese at Pleasanton, Iowa, on May 31, happy in Christ and in his visit to Lamoni. *Herald*, volume 34, page 369.

District conference convened at Allendale, Missouri, June 4 and 5, with Henry A. Stebbins presiding, Francis M. Weld, clerk.

Branches reporting: Lamoni 581, 2 baptized; Little River 110; Davis City 55; Lucas 222; Allendale 42; Greenville and Lone Rock not reported. Asa S. Cochran president of the Lamoni Branch, Milton H. Gregg president of Allendale Branch and Andrew K. Anderson teacher of the Lamoni Branch reported, also Elder Henry A. Stebbins, John Shippy, Samuel Ackerley, Andrew Himes, John Johnson, James P. Dillon, Joseph Smith, Winthrop Blair, Evan B. Morgan, Ekin Lovell, and Priest Nephi Lovell.

The president of the district was instructed to provide for the holding of two days' meetings. The latter part of the Saturday afternoon session was occupied in prayer and testimony, in which the gift of tongues and interpretation was exercised. There was preaching during the conference by John Shippy, Joseph Smith, John Johnson. After the after-

noon preaching on Sunday the sacrament was administered. There was a prayer meeting at 8.30 Sunday morning.

Pursuant to the direction of conference, the president of the district notified the Saints, through the *Herald*, of a grove meeting to be held June 11 and 12, on the farm of Newton J. Kent, near Wirt, Ringgold County, Iowa.

Concerning the celebration of Independence Day, the *Herald* of July 16, said:

We are pleased to have it to say that our Nation's birthday for 1887 was celebrated in a most appropriate and delightful manner at Lamoni, and that it is the unanimous sentiment of all classes that as a whole it stands unsurpassed. The weather was propitious, the fine promise for good crops inspired the people with cheer and good hope, and early in the day every road leading into town was alive with wagons, carriages, horsemen, and people on foot, intent on having a good time, exhibiting their hearty patriotism, and their zeal for the Nation's honor and renown. An immense crowd assembled, and all seemed united, orderly and happy. Not a thing transpired to mar the enjoyment of the occasion. Drunkenness and rowdyism which in the past have so often disturbed and disgraced such occasions were unknown and unheard of. No liquors, neither wine, beer, nor drinks containing either were exhibited, and if anything of the kind was used in the town or near by, it was on the sly.

The exercises at the stand were exceptionally good. Prayer was offered by Reverend Dix. The oration by Honorable J. W. Burrows of Cainsville, Missouri, was thoroughly suited to the occasion, in its subject matter, and was delivered with fine spirit, fluently, and with touching eloquence.

We have not space to give details of all the commendable features of the celebration, and therefore conclude by saying that the citizens of Lamoni and its vicinity, with their numerous visitors, did honor to themselves and the occasion when celebrating the one hundred and eleventh anniversary of our Nation's independence.

President Joseph Smith on invitation, delivered the oration on the Fourth at Allendale, Worth County, Missouri, to a large and orderly assemblage in Mr. Calvin Tilton's grove. Everybody seemed pleased. Reverend White introduced the exercises with an appropriate prayer. In the afternoon speeches were made by Mr. Mitchell and Mr. Wooster. The day there passed off with no drunkenness, profanity or vulgarity. The Goddess of Liberty, "Uncle Sam," also an attractive representation of several States by young ladies appropriately attired, a flag brigade and coming soldier corps, were presented in a very entertaining manner. All in all, the exercises there were pronounced most creditable and enjoyable. This is as it should be. Every American citizen should

reverently guard and exalt the Nation's honor, and seek to perpetuate its heaven-born institutions for the enlightenment and benefit of the race for all coming time, proving themselves worthy inheritors of the price-less legacy bequeathed by our patriot sires.

The items that follow are from the *Herald* of August 6:

Brother Henry A. Stebbins has been at Allendale, Worth County, Missouri, ten days, preaching nights and Sundays. When it was known that he would be there the brethren of the dominant church there sent for an elder and began meetings ostensibly to keep folks from Brother Stebbins' services. However, it failed, the congregations being fair. Brother Stebbins baptized three, and is to return on Saturday the thirtieth for further efforts, when it is expected that others will obey. Brother Stebbins expects that Brother Charles H. Jones will be with him to help him on his return to Allendale.

The *Herald* of August 20 said,

The Saints at Lamoni have been cheered and blessed by a visit from Brother Luff, of Independence, who stayed a week, preaching in the Saints' meetinghouse on the morning of August 7. His effort was an excellent one and was received by all. Brother Luff is soliciting aid for the church building at Independence, which he reports to be progressing well.

Brother Henry A. Stebbins returned from Allendale, Missouri, where he has been holding meetings for the past two weeks, closing August 10. He held sixteen meetings with the aid of Brethren Charles H. Jones and John Johnson, having good audiences and good liberty. He baptized seven and reports the interest still good. Among those baptized are prominent citizens of the place. A great awakening is taking place among the people; the opposers of the truth are busy, and religious bigotry is doing all it can to prevent the elders from securing the attention of the people. But in this case at Allendale, the unwise zeal of some who oppose the work has resulted in making friends to them who bear the message of truth, thus defeating the attempt to keep people from obeying. The cry, "Great is Diana," may do sometimes; but where patient truth takes up the cudgels in earnest, it is sure to "win its winding way" against all such efforts of sectarian bigotry and folly.

In different issues of the *Herald*, the president of the district announced two-day meetings in various branches as follows: Pleasanton, August 20 and 21; Allendale, August 27 and 28; Lone Rock, September 3 and 4; Wirt, September 10 and 11; Davis City, September 17 and 18; Greenville, September 24 and 25.

Maggie Archibald wrote from Centerville, August 3:

There are no elders here and only a few Saints, but we meet every Sabbath for prayer and testimony meeting, also for Sabbath school, in which we study the lessons in the *Hope*. We feel much better in so doing than before we commenced our meetings and school. Father and Brother Knowles have distributed quite a number of tracts and no doubt "the silent little preachers" have done much good. Time will tell.

The following item appeared in the *Herald* for September 17:

Elders Henry A. Stebbins and Thomas Bell report large, interesting and spiritual meetings at Allendale and Lone Rock, Missouri during the past ten days, with some persecution, and a few additions by baptism. In a recent note to us Brother Stebbins says: "I returned September 5, from my third trip to Allendale, where I baptized two more, making nine in all during the past six weeks. These last were formerly members of the Disciple society, a man aged seventy-six years and his wife aged sixty-four. The opposition is still a very bitter and of a very base character, but that style of warfare only causes the honest ones to think for themselves and to hear for themselves. There is good reason to believe that others will be baptized before long. I leave on the ninth instant for other points where I have engagements and expect to be away for a month or more."

The *Herald* for September 24 said:

The Saints at Lamoni are having an increase of spiritual gifts and graces of late. Their prayer meetings and other gatherings of a religious character are made joyful and edifying by the help and guidance of the Holy Spirit in a somewhat notable degree.

Brother Henry A. Stebbins writes us from Centerville, Iowa, that he preached there the 11th instant, baptized two, and solemnized the marriage of Brother George T. Angell and Sister Maggie Archibald. They go to live in Crawford County, Kansas.

Elder John Shippy wrote from Lamoni, September 25,

By request of Brother Henry A. Stebbins, our district president, I and Brother Thomas J. Bell, have taken charge of two two-day meetings, one at Wirt, where some I think will soon obey the gospel, the other at Davis City last Saturday and Sunday. This was the best one I have attended in Iowa. I spoke Saturday at half past two, in the Union Church; had good liberty. Brother Bell preached in the evening at 7.30 to a full church, good attention. Sunday at 9.30 had prayer and testimony meeting in Saints' hall, Brethren Oliver Bailey and James P. Dillon in charge. The Spirit of God was with us in the gifts, Saints were refreshed and comforted. By request, Sunday, at eleven o'clock, I preached on the immortality of the soul, to a large congregation; had

good liberty. At 2.30 Brother Bell preached with good liberty. At 7.30 I preached to a full house; had good attention. On Monday, at nine a. m., we met and I baptized three. At our confirmation the Spirit's influence was visibly felt. Three children were blessed. I believe much good was done during our meetings; . . . The Davis City Branch is now said to be in the best condition it has ever enjoyed.

The conference of October 1 and 2 was held with the Lucas Branch, Henry A. Stebbins presiding, Lorenzo W. Powell secretary pro tem.

Branches reporting: Lucas 219; Lone Rock 60, 2 baptized; Allendale 51, 9 baptized; Greenville 37; Lamoni 584, 7 baptized; Little River 108; Davis City 60, 4 baptized.

Elders reporting: The president reported having labored in all parts of the district since last conference; also that the two-day meetings ordered had been held, various brethren kindly assisting. Most of the branches are growing in numbers and in spirituality. The elders have enjoyed good liberty in preaching, good results have followed their labors. Elders Orlin B. Thomas, John Watkins and Asa S. Cochran reported their respective branches. John Landers, Thomas J. Bell, John T. Phillips, Henry Jones, John R. Evans, John J. Watkins, Thomas A. John, Thomas R. Allen; Priests Green Cloyd, Nephi Lovell, Lorenzo W. Powell, John Davis, Parley Batten and Teacher Russel Archibald reported.

Henry A. Stebbins was chosen president and Francis M. Weld clerk for the coming year.

By resolution the attention of all the Saints was called to the fact that there were many openings for preaching in the district, and they were exhorted to improve every opportunity for the spread of the work, either with their means or by their individual labors. Provision was made to establish a contingent fund in the district, for the purpose of hiring halls in those places where preaching is demanded and yet no means at hand for that purpose. The preaching was by Thomas J. Bell, Green Cloyd, John Landers, and Orlin B. Thomas.

Henry A. Stebbins wrote to the *Herald* that the above conference was a most profitable one, and that he had preached in the park and in the opera house at Osceola, Clarke County, having good attendance and most respectful hearing. He was expecting to return there soon. Asa S. Cochran and Thomas J. Bell also reported cheerfully of the Lucas conference, stating that spirituality, unity and gladness prevailed gloriously. Bishop George A. Blakeslee was at Lamoni, October 5, to remain for a few days' business. Ten were baptized at Lucas on October 4, and the following days. One was baptized at Lamoni, by Asa S. Cochran, and two near Blythedale, Missouri, by Thomas Wellington, Sunday, October 16, and five were baptized at Lamoni, October 20, by Henry A. Stebbins. Edward M. Carr, of Allendale, wrote October 17: "We are having good meetings. The Saints are feeling well. We are blessed with the Spirit of the Lord quite often in our meetings."

An item in the *Herald* of October 29, says,

Elder Lorenzo D. Hickey, once a leading officer under Mr. James J. Strang, on Beaver Island, Michigan, occupied the pulpit of the brick chapel, Sunday, October 16, at Lamoni. He professes hearty sympathy with the Reorganized Church, and now seems to be much more in accord with it than heretofore. This, probably, is because he now has a better understanding of its origin, doctrine and purposes.

Thomas W. Williams writes from Lucas, Iowa, October 24, concerning the dedication of the Saints' church at that place, as follows:

Editors Herald: Having a few leisure moments I will pen you a line in regards the dedication of our church the twenty-third instant. The Saints were privileged as well as pleased to have the presence of Brother Joseph Smith, accompanied by Brother Henry A. Stebbins. The dedicatory services were held at 10.30 a. m., Sunday morning, the sermon being by Brother Joseph, who was listened to with profound interest for one hour by a well-packed house; after which Brother Stebbins offered a

prayer of thanks, and dedicated the church to the worship of God. The expenses of the building of the church were estimated to be about \$1,500.

In the afternoon, the Saints assembled for sacrament and testimony services, and the power of God's Spirit was vividly felt, confirming the able testimonies borne by many, among which Brother Joseph related an instance when he received the gift of the interpretation of tongues, while attending a Welsh meeting where none could speak English, when during the meeting a sister prayed in the English language as he supposed. But to his astonishment upon inquiry and investigation, he found the sister had really spoken Welsh, but that God had permitted him to understand her in English. There were several outsiders in the meeting who derided the idea and said it was all delusion and superstition and they were surprised that such an intelligent man as Brother Joseph Smith seemed to be, would believe such nonsense and attempt to teach it to others. President Smith's visit has created quite an interest on the subject of Mormonism, and the general topic of conversation is "Joe Smith and his creed." Your humble servant, though a young and weak being, is kept busy from morning until night defending the "cause" we all so dearly love. To listen to them discussing Mormonism in all its phases, they have it altogether, in one conglomerated mixture. The work, however, is onward in this locality and the people of the world recognize and acknowledge "That the Saints are an honest and trustworthy people." And I am fully convinced, if the Saints of Lucas and Cleveland will muster courage and resolve to put their shoulders to the wheel, and do what they can towards the furtherance of the cause, living a godly, Christian and upright life, that much good can be accomplished here, and will be the means of dispersing darkness, superstition, and doubt, and the world will see exactly the foundation upon which the church stands. It will also be a stimulant to the elders when they go out to preach to know that the character of the Saints is unimpeachable. The Saints here are as a whole feeling better, and we realize that God's Spirit is working with us.

Thomas J. Bell wrote from Cambria, Iowa, November 3, giving an account of his labors in that part of the field, and the opposition and distrust manifested by ministers of the Baptist and Methodist persuasions. Also the friendship and fairness exhibited by others. He had held five meetings and had six appointments ahead.

CURRENT EVENTS

BY E. REBECCA WELD

March 15, 1916. A branch was organized near Opheim, Montana, by district president Elder Walter R. Hillman, assisted by James C. Page, to be known as Golden Valley Branch.

April 6, 1916. General Conference of the church meets at Independence, Missouri.

April 10, 1916. The Constitutional Amendment giving women the right to vote in New York State passes the State Senate by a 3 to 1 vote. It must be voted upon by the 1917 legislature before it can come before the people.

April 11, 1916. A two-passenger army biplane breaks all military aeroplane records by a flight of 350 miles from General Pershing's headquarters in Mexico to Columbus, New Mexico in four hours.

April 12, 1916. Richard Harding Davis, the distinguished author and war correspondent, dies, 52.

April 15, 1916. The Panama Canal is opened to vessels of 30 feet draft.

April 16, 1916. Benjamin Rogers McGuire having been called by revelation and approved by vote of General Conference was ordained at Independence, Missouri, to the office of Presiding Bishop of the church by Frederick M. Smith and Elbert A. Smith to succeed Bishop Edmund L. Kelley, who had occupied that office for over twenty years.

Bishop James F. Kier was ordained a counselor to Bishop McGuire by Presidents Elbert A. Smith and Frederick M. Smith.

April 16, 1916. George Wilbur Peck, former governor of Wisconsin and author of Peck's Bad Boy, dies, 75.

April 16, 1916. Thomas C. Kelley was ordained senior president of Seventies at Independence, Missouri, by Francis M. Sheehy and Ulysses W. Greene.

April 16, 1916. John T. Ford was ordained a high priest at

Independence, Missouri, by Robert C. Russell and James F. Curtis.

April 16, 1916. Otto Fetting was ordained a seventy at Independence, Missouri, by William M. Aylor and Peter Anderson.

April 16, 1916. J. August Koehler was ordained a high priest at Independence, Missouri, by James F. Curtis and Robert C. Russell.

April 16, 1916. Samuel T. Pendleton ordained a seventy at Independence, Missouri, by Francis M. Sheehy and Ulysses W. Greene.

April 16, 1916. Hiram N. Pierce ordained a seventy at Independence, Missouri, by James A. Gillen and James M. Kelley.

April 16, 1916. Raleigh L. Fulk ordained a seventy at Independence, Missouri, by Peter Anderson and William Aylor.

April 16, 1916. Leon G. Burdick ordained a seventy at Independence, Missouri, by James M. Kelley and James A. Gillen.

April 16, 1916. John F. Sheehy ordained a seventy at Independence, Missouri, by Francis M. Sheehy and Ulysses W. Greene.

April 27, 1916. Henry Morgenthau's resignation as Ambassador to Turkey is accepted by the President.

May 1, 1916. Clocks in Germany are advanced one hour throughout the country by imperial decree.

May 1, 1916. The House rejects the Clarke Amendment to the Philippine Bill providing for Filipino independence within four years.

May 2, 1916. The House Adopts the Agricultural appropriation bill.

May 3, 1916. Peter H. Pearse, the "Provisional President of Ireland"; James Connolly, "Commandant General of the Irish Republican Army"; Thomas J. Clarke and Thomas MacDonagh, four leaders in the recent Dublin rebellion, are court

martialed, convicted of treason and shot in the Tower of London.

May 4, 1916. The Senate adopts the Rural Credits Bill by a vote of 68 to 5.

May 7, 1916. General Juan Jiminez resigns the presidency of Nicaragua.

May 11, 1916. Li Yuan-hung is proclaimed president of South China by the provisional Government organized by leaders of the revolution.

May 15, 1916. The House by vote of 295 to 10 passes a Rural Credits Bill similar in principle to the Senate Bill, although different in details.

May 17, 1916. The Senate agrees to the conference report on the Army Reorganization Bill, without roll call.

May 18, 1916. The House Committee on Naval Affairs decides to reject the administration's five-year naval program, although recommending the construction of five battle cruisers.

May 29, 1916. James J. Hill, railroad builder and financier dies at Saint Paul, Minnesota.

June 1, 1916. Louis D. Brandeis is confirmed as an Associate Justice of the Supreme Court by the Senate, by a vote of 47 to 22.

June 3, 1916. President Wilson signs the Army Bill, calling for a regular peace strength of 175,000 men and a war force of 206,000.

June 4, 1916. A tornado in Arkansas does \$1,000,000 worth of damage in the central part of the State and kills 59.

June 6, 1916. Iowa rejects the amendment to grant suffrage to women by about 4,500 votes.

June 7, 1916. The Republican National Convention opens at Chicago, with Senator Warren G. Harding as temporary chairman.

June 7, 1916. The Progressive Party Convention opens at Chicago, with Raymond Robins as temporary chairman.

June 10, 1916. On the third ballot the Republicans in convention nominate Charles Evans Hughes, of New York for the Presidency and Charles Warren Fairbanks of Indiana, once vice president, for vice president.

June 10, 1916. Charles E. Hughes, nominated for President, resigns from the Supreme Court and accepts the nomination.

June 10, 1916. Colonel Theodore Roosevelt is nominated by the Progressive Party for President, but withholds his acceptance.

June 14, 1916. The National Democratic Convention opened at Saint Louis. Martin Glynn, of New York, temporary chairman.

June 15, 1916. The Democratic Party in convention renominates Woodrow Wilson and Thomas B. Marshall for President and vice president, respectively.

June 15, 1916. President Wilson selects Vance C. McCormick, once the Democratic and Progressive candidate for Governor of Pennsylvania as chairman of the Democratic National Committee.

June 17, 1916. Lamoni Stake met in special conference for purpose of reorganizing the Lamoni Stake. Elder John F. Garver was elected president of new stake organization with Edward J. Giles and Paul N. Craig as counselors.

June 21, 1916. The House amends the Army appropriation bill increasing the provision for aeronautics by \$2,000,000.

June 22, 1916. The House passes the Fortification Bill carrying \$34,300,000, doubling the appropriation of last year.

June 23, 1916. The House, by vote of 332 to 2 adopts a resolution authorizing the President to draft the State militia into Federal service.

June 25, 1916. A branch was organized at Skiatook, Oklahoma.

June 26, 1916. The House passes without roll call the Army

appropriation bill, carrying a total of \$182,000,000, or \$25,000,000 more than when reported from committee.

June 26, 1916. The Progressive National Committee, meeting in Chicago, accepts the declination of Theodore Roosevelt and adopts his recommendation that the Progressive Party endorse Charles E. Hughes, Republican candidate for President.

June 27, 1916. The Senate adopts the pension appropriation bill (\$158,065,000) and the sundry civil appropriation bill (\$128,000,000) and agrees to the conference report on the measure authorizing the expenditure of \$75,000,000 for good roads during the period of five years.

June 27, 1916. William R. Willcox, of New York, is elected chairman of the Republican National Committee, to manage the presidential campaign for Charles E. Hughes.

June 27, 1916. The Duke of Devonshire is appointed Governor General of Canada, succeeding the Duke of Connaught.

June 29, 1916. Sir Roger Casement, the Irish leader, is convicted of high treason by a London jury and sentenced to be hanged.

June 29, 1916. The Senate passes the post office appropriation bill (\$322,000,000).

July 1, 1916. At the special conference held at Independence, Missouri, occurred the reorganization of the Independence Stake. Elder Walter W. Smith elected president of Stake.

July 1, 1916. A statement from the Secretary of the Treasury at the close of the Government's fiscal year indicates a surplus of receipts over expenditures of \$78,737,810, compared with a deficit for the fiscal year 1915; the corporation and income taxes produced \$124,867,430—fifty per cent more than the previous year.

July 1, 1916. The *New York Sun* is purchased by Frank A.

Munsey who will merge the *Press* with it, the *Sun* thus obtaining an Associated Press franchise.

July 3, 1916. Mrs. Hetty Green, the richest woman in the world and noted as a financier, dies in New York; her fortune is estimated at \$50,000,000.

July 4, 1916. Mrs. Joseph Fels of Philadelphia, gives \$25,000 a year to the Zionist movement to support Jewish colony in Palestine, to be conducted under the single-tax system.

July 6, 1916. David Lloyd George is appointed Secretary for War in Great Britain.

July 8, 1916. The organization of the Kansas City Stake took place at the Central Kansas City Church. Brother Joseph A. Tanner being chosen president of the stake.

July 9, 1916. James A. Blanchard, former Justice of the Supreme Court of New York, dies, 71.

July 9, 1916. The Panama election results in the choice of Ramon M. Valdes, the followers of Rodolfo Chiari refusing to vote because of alleged frauds.

July 9, 1916. Edwin Samuel Montagu (Financial Secretary of the Treasury) is appointed Minister of Munitions in Great Britain.

July 9, 1916. A great German commercial submarine vessel, the *Deutschland*, arrives at Baltimore after a trans-Atlantic trip, during which she submerged only to pass allied warships and other craft.

July 11, 1916. The President signs the bill authorizing the expenditure of \$85,000,000 within five years for rural roads.

July 14, 1916. The President nominates Federal Judge John Hessin Clarke, of Ohio, to be Associate Justice of the United States Supreme Court.

July 15, 1916. The organization of the Holden Stake took place at Holden, Missouri. Brother David J. Krahl elected president of stake.

July 15, 1916. The Department of State officially announces

its decision that the *Deutschland*, the supersubmarine now in Baltimore waters, is a merchant vessel, and not a warship.

July 17, 1916. President Wilson signs the Rural Credits Bill establishing a series of "farm banks" throughout the country, which is divided territorially into twelve districts.

July 18, 1916. Abram I. Elkus, the New York lawyer, is nominated by the President as Ambassador to Turkey, succeeding Henry Morgenthau.

July 18, 1916. Occurred the unveiling of the mausoleum containing the remains of President Joseph Smith. His body was moved from the temporary place of interment in the Hulmes family vault, and placed in a bronze casket which was deposited in the new sarcophagus at Mound Grove Cemetery, Independence, Missouri.

July 21, 1916. The Prohibition Party, in convention at Saint Paul, nominates J. Frank Hanly, former governor of Indiana as its candidate for President.

July 22, 1916. James Whitcomb Riley, the American poet, dies suddenly of paralysis, after an illness of several months at Indianapolis.

July 23, 1916. Sir William Ramsay, eminent chemist and winner of the Nobel Prize in 1904, dies at his home in Buckinghamshire, England.

July 24, 1916. The Senate unanimously confirms the nomination of John H. Clarke, of Cleveland, as Associate Justice of the Supreme Court, to succeed Charles E. Hughes, resigned.

July 24, 1916. Federico Henríguez Carvajal is proclaimed Provisional President of the Dominican Republic by its Congress. He succeeds President Jimenez, who fled during the recent internal disorders.

July 25, 1916. Brother C. Ed. Miller, wife and daughter sailed for Honolulu.

July 27, 1916. Hugh Hastings, formerly State Historian of New York, dies, aged 61.

July 30, 1916. General Robert Burns Brown, former commander in chief of the Grand Army of the Republic and Republican nominee for governor of Ohio in 1912, dies, 72.

July 31, 1916. Charles E. Hughes, Republican candidate for President, is notified officially of his selection.

August 1, 1916. The supersubmarine *Deutschland*, after a prolonged stay at Baltimore, leaves for its return trip.

August 8, 1916. The Senate passes the Child Labor Bill by a vote of 52 to 12. The bill excludes from interstate commerce the products of children under fourteen years of age, and of those under sixteen if the child be worked more than eight hours a day.

August 8, 1916. Ex-Governor Frank Hanly is notified at Indianapolis of his nomination for President by the Prohibition Party.

August 9, 1916. John M. Thurston, former United States Senator from Nebraska, dies, 69.

CONFERENCES

April 22, 1916. The Victoria District conference was held at the Saints' church Swan Street, Richmond, Paul M. Hanson in charge.

May 13, 1916. The Western Main conference met with the Stonington Branch.

May 20, 1916. The Southern Indiana District conference convened at Indianapolis with Robert C. Russell, James W. Metcalf, Charles H. Fish and James C. Warne in charge.

May 28, 1916. The Pottawattamie District conference met at Crescent, Iowa, President John A. Hansen in charge.

June 1, 1916. The Little Sioux District conference convened at Missouri Valley.

June 3, 1916. Kewanee District conference convened at the Armory Hall, Rock Island, Illinois, with James F. Curtis and Oral E. Sade presiding.

June 3, 1916. Kentucky and Tennessee District conference convened with the Mays Hill Branch.

June 9, 1916. The Alabama District conference convened with the Lone Star Branch with president of district and Elder Edward Rannie presiding.

June 10, 1916. The Des Moines District conference convened at Rhodes, Iowa, presided over by district president, Orman Salisbury.

June 10, 1916. The Mobile conference met at Theodore, Alabama.

June 10, 1916. The Nauvoo District conference met at Farmington, Iowa, in charge of district president, James McKiernan.

June 10, 1916. The Florida District conference met at Santa Rosa with William M. Hawkins presiding.

June 10, 1916. The Gallands Grove District conference met at Denison, Iowa, with district president, Charles J. Hunt, in charge assisted by J. Leonard Butterworth.

June 10, 1916. Northeastern Nebraska conference met at Decatur, Nebraska, with president of district, Carl T. Self, presiding, James Huff assisting.

June 10, 1916. Southern Missouri District conference was held with the Ava Branch, district president in charge.

June 10, 1916. The New York District conference convened in Buffalo, President Albert E. Stone and Counselor Frank C. Mesle presiding.

June 10, 1916. Eastern Wales conference convened at Gloucester with Earnest J. Trapp in charge.

June 10, 1916. Fremont conference convened at Tabor, Iowa, with Thomas A. Hougas, James E. Claiborn and Nathan L. Mortimore presiding.

June 10, 1916. The Western Montana District conference convened at Bozeman with district president in charge.

June 10, 1916. Western Wales conference met at Gilfoch Goch, with William H. Greenwood in charge.

June 15, 1916. The Clinton, Missouri, District conference convened at Eldorado Springs with presidency presiding with Thomas C. Kelley associated.

June 17, 1916. At a special conference held at Lamoni, Iowa, the resignation of four members of the stake high council was presented and accepted; they are Amos Berve, John R. Evans, Duncan Campbell and Joseph S. Snively.

June 17, 1916. The Northeastern Illinois District conference convened at Des Elm (near Manteno), presided over by James F. Curtis, Jasper O. Dutton and David E. Dowker.

June 17, 1916. Eastern Montana District conference convened with the Culbertson Branch at Andes, Montana, with district presidency in charge.

June 17, 1916. Northeastern Missouri District conference convened at Bevier, Missouri, with Francis M. Sheehy, James F. Mintun, and William B. Richards presiding.

June 17, 1916. Northern Michigan District conference convened at Alpena, Michigan with Arthur E. Starke in chair.

June 24, 1916. Southern Michigan and Northern Indiana conference convened with Lansing Branch, with district president, George A. Smith, in charge.

June 24, 1916. Southern Wisconsin District conference met at Soldiers Grove with Bert C. Flint, district president, and Lester O. Wildermuth in charge.

July 1, 1916. Eastern Michigan conference convened at Port Huron with James F. Curtis, associated with William Grice and William Davis, district presidents, presiding.

July 1, 1916. Semiannual conference of the Spokane District met at Sawyer, Idaho, with the Valley Branch, with Fred D. Omans, Jott A. Bronson and Peter Anderson in charge.

July 15, 1916. The Saskatchewan District conference con-

vened at Viceroy with Thomas J. Jordan, James Dobson and William J. Cornish presiding.

REUNIONS

July 28, 1916. The reunion of Southern Ohio District convened at Creola, Ohio.

August 4, 1916. The Spring River District met in reunion at Joplin, Missouri.

August 11, 1916. The Saints of Des Moines and Gallands Grove Districts met in reunion at Boone, Iowa.

August 18, 1916. The Far West District met in reunion at Stewartsville, Missouri.

August 18, 1916. The Lamoni Stake reunion convened at Lamoni, Iowa.

August 25, 1916. The Pottawattamie, Fremont, Northeastern and Southern Nebraska Districts met in reunion at Council Bluffs, Iowa.

WISHING

When I reflect how little I have done,
 And add to that how little I have seen,
 Then furthermore how little I have won
 Of joy, or good, how little known, or been:
 I long for other life more full, more keen,
 And yearn to change with such as well have run—
 Yet reason mocks me—nay, the soul, I ween,
 Granted her choice would dare to change with none.
 No, not to feel, as Blondel when his lay
 Pierced the strong tower, and Richard answered it—
 No, not to do, as Eustace on the day
 He left fair Calais to her weeping fit—
 No, not to be,—Columbus, waked from sleep
 When his new world rose from the charmed deep.
 —Jean Ingelow.

NECROLOGY

ISAAC P. BAGGERLY was born near Scottsville, in Clarke County, Indiana, December 21, 1840, and spent his childhood and early manhood in southern Indiana. He was married March 15, 1863, to Miss Frances Parton by whom he had nine children born to him, viz: Harbert; C. E. of Elwood, Oklahoma; Mrs. Butler of Mount Ayr, Iowa; Mrs. F. W. McNiel of Sweet Springs, Missouri; Mrs. Frank Lasley of Lamoni; Mrs. F. P. Bowerman of Cottonwood, South Dakota; Mrs. Levi Skinner of Rapid City, South Dakota; and Glen of Davenport, Iowa. Harbert died at the age of five years, the others are still living.

In his youth Mr. Baggerly united with the Church of Christ and about 1866 was ordained an elder in said church. In 1870 he united with the Reorganized Church of Jesus Christ of Latter Day Saints under the ministry of Elder William W. Blair, and was ordained an elder. He entered immediately into active service, laboring locally for twenty years. In 1890 he became a general missionary receiving his appointment from the General Conference to labor in southern Indiana and Kentucky. He has continued in the general missionary work ever since until disabled by the affliction which caused his death.

In April, 1892, he was ordained a seventy and continued to hold that office until his death which occurred at Lamoni, Iowa, July 16, 1916. Funeral service July 17, in charge of Elder John F. Garver, sermon by Elder Heman C. Smith. His remains were laid away at the Lone Rock Cemetery, Missouri. His faithful wife still survives him. Elder Baggerly's service was long and sometimes trying, and his suffering during late years great, but his faith never wavered.

JOSEPH ROBERTS was born near Thurman, Fremont County, Iowa, January 25, 1873, and grew to manhood in that vicinity. He united with the church at Shenandoah, Iowa, March 11, 1894, being baptized by Elder Henry Kemp.

He was married to Miss Clara Badham, daughter of Amazon and Melvina Badham, December 25, 1898. The fruit of this union was two sons, Forest and Byron; and two daughters Christine and Melba. He removed with his family to Lamoni, Iowa, in 1908, and very soon took rank as a prominent citizen and church worker.

Soon after beginning his residence he was made a member of the school board, and reelected to a second term. He was ordained a priest at Henderson, Iowa, December 17, 1899, and an elder at Lamoni, Iowa, February 3, 1906. In 1909 William Anderson, bishop of the Lamoni Stake chose him as a counselor, to which position he was duly ordained June 20, 1909. At the death of Bishop Anderson, he was chosen to succeed him as bishop of the stake and on April 16, 1911, he was ordained high priest and bishop, in which capacity he served until his death with distinguished ability and satisfaction.

For several years he has been a member of the board of control on homes for the aged at Lamoni. When the board of trustees for the Children's Home was appointed in 1912, he was elected and designated for a one-year term. At the organization of the board he was made treasurer. In 1913 he was again elected for a full term of three years and again chosen treasurer. During this term the home was incorporated under the laws of Iowa, and Bishop Roberts was named as one of the incorporators. In 1916 he was again chosen to succeed himself both as trustee and treasurer. In this capacity he has ever had the unreserved confidence of his colleagues.

Soon after the conference of 1916 his health failed him and he rapidly declined until he passed away, July 14, 1916, leaving his companion and four children alone in the home he had provided in west Lamoni.

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