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Volume Twelve

Number One

JOURNAL OF HISTORY

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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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Statements of Joseph Smith—Local Historians—Biography of John Smith—Distinguished Women—History of Philadelphia Branch—Current Events.

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OFFICIAL STATEMENTS OF PRESIDENT JOSEPH SMITH

BY HEMAN C. SMITH

(Continued from volume 11, page 397.)

On October 25, 1861, the Quorum of the Twelve Apostles issued their first epistle to the church to which an appendix was added by President Smith. To properly understand the appendix a perusal of the epistle is necessary. It reads as follows:

To All the Saints Scattered Abroad, Greeting; Brethren: Since it has pleased God to call forth the true successor in the Presidency of the church, in the person of Joseph, the son of Joseph, the Martyr, in fulfillment of the promises made to his people, we in obedience to the injunctions of the Holy Spirit, call upon you to give ear to the voice of the Good Shepherd, and return to the *whole* law, and to the covenants, as that form of doctrine which being obeyed from the heart maketh you free from sin and servants of righteousness. The Bible, Book of Mormon, and Book of Doctrine and Covenants, contain that law, and those covenants or form of doctrine, to which we point you, saying, *This is the way, walk ye in it and find rest to your souls.* Mark all who corrupt or pervert it, and avoid them. The perilous times, shown to the ancient apostle, are upon us, and our refuge is in the Lord, who, thanks be to his name, "holds the rein in his own hands," and to the obedient alone are the promises. We beseech you, therefore, brethren, give no heed to the subtle influences of those seducing spirits which were to characterize the *departing from the faith* in the latter times, but proving them by the plain word of God, resist them, with all those new, fanciful, and strange doctrines, convenient, truly, for such as have turned the grace of God into lasciviousness. But ye have not so learned Christ; having begun in the Spirit, are ye to be perfected through the flesh? Be it known unto all Saints that in this the reorganization of the latter-day work, we point only to the old paths from which so many have turned aside in the dark and cloudy day.

To further this object, faithful elders will be sent as speedily as possible to all quarters, including California, Utah, England, Scotland, and Wales; and to enable us to do this, and to carry on the work of building up the kingdom of God, and to redeem the scattered Saints from thralldom through false guides, we appeal to all Saints whom the Lord hath made stewards, to aid the same by tithing themselves according to the law of God, and place it in the hands of the Bishop of the church for these purposes. The most convenient method for doing this at

present appears to us to be as follows: Let all presidents of branches act as agents of the Bishop, and receive all means set apart under the law of tithing, keeping a faithful record of all receipts and from whom received, holding the same subject to the order of the Bishop. If paid over in person, a receipt should be taken. All orders from the Bishop, and such receipts should be preserved, and an exhibit thereof, and all means on hand made to each General Conference, that no ground of suspicion as to the application of such means may exist. We are aware that this law has been appealed to as a warrant for acts manifestly oppressive, and that the means obtained by such oppression have been and are as a weapon of power to still further oppress the zealous and devoted. But the perversion, *not* the law, have been the instruments of this wrong. 'My ways are equal and your ways are unequal,' applies to the execution of this law. Obeying it in its spirit, is equal; submitting to its perversion, is unequal and oppressive. To such as are willing to live by every word of God, and inquire, what is required by this law? we point to the law itself. Firstly, your surplus is required. Secondly, after this, one tenth of your interest or gains from time to time. You are all stewards of the great *Master*, and what is needed to prosecute your own stewardship is *not required*, but above this is your surplus; that *is* required, and of this you, and each of you, are to judge, and be your own exactors, and Israel's exactors are to be all righteous. It is for all that have surnamed themselves Israel, to see that they deal righteously in this matter, as between themselves and Him that seeth the hearts as well as the acts of men. It is but a systematic freewill offering, gathered where it is not needed and placed where it is, for the general weal.

Finally, brethren, be of good cheer, for the light of truth shines with *renewed* brilliancy upon the pathway that Saints are called to walk. Zion, the pure in heart, must be redeemed by righteousness, but the land of Zion by power. The first we may, by the grace of God, work out; the second, we leave in the hands of him that hath power and that doeth all things well.

Commending all Saints to the mercy of God, and fellowship of his Spirit, through our Lord Jesus Christ.

By order of the quorum.

JASON W. BRIGGS, *President*.

October 25, 1861.—Church History, vol. 3, pp. 298-300.

The Appendix was as follows:

APPENDIX TO THE EPISTLE OF THE TWELVE

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon

of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be.

As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment. JOSEPH SMITH.

President of the Church of Jesus Christ of Latter Day Saints.
SANDWICH, ILLINOIS, October 7, 1861.

—Church History, vol. 3, pp. 300, 301.

At the Annual Conference of 1863, President Joseph Smith was appointed with two others to draft resolutions expressive of the loyalty of the Church to the General Government. They presented the following:

THE DECLARATION OF LOYALTY

To the Government of the United States. by the Church of Jesus Christ of Latter Day Saints: The Annual Conference of April 6, 1863, at its recent session at Amboy, Illinois, directed that the article on "governments and laws in general," which are in Doctrine and Covenants, section 110, be published in the *Herald* that all may know the ground that the Saints of God occupy with regard to civil rulers and civil laws. It furthermore appointed Joseph Smith, Jason W. Briggs, and W. W. Blair, a committee to write a brief preface to said article. We therefore submit the following:

It must be evident to the Saints that the time has come when the wrath of God is beginning to be poured out upon the enemies of God and his people, agreeable to the word of promise, and that the most striking and prominent event in bringing it about was the rebellion first of South Carolina, then of all the Southern States, who have been and are now warring against the Northern States. When it is admitted, and indeed declared, that South Carolina and the Southern States are in rebellion, it is easy for us to tell where our Government is. It is that authority to which they will not submit, and which they are resisting by force of arms. Without legal and rightful authority properly vested, there could be no such thing as rebellion, for rebellion is resistance to rightful authority. Now rebellion, we are told, is as the sin of witchcraft, and witchcraft was anciently a crime, punishable with death. Rebellion is no less obnoxious now than then. The evils resulting from it are as great now as then, and it should find as little favor and sympathy with the people of God now as it has in any past time. The fact is, God has always called his people to peace—to be obedient to kings, governors, and rulers in general, except when they dictate in matters of religion—in matters pertaining to the salvation of the soul. It is therefore the duty of all Saints to set a bright and worthy example in this respect to the erring and disobedient family of man.

Jesus, our blessed Master, paid tribute to Cæsar, and he was far greater than Cæsar; yet he recognized and respected the civil power

of him who had by force of arms put an iron yoke of bondage upon the once favored but now disobedient people of Israel. He said: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Following Christ does not lead us into contact with civil rulers, but to honor them and respect them as ministers of God who are set for the protection and well-being of the innocent and for the punishment of the guilty.

It is our duty to pray for all in authority that we may lead a peaceful and quiet life. Are they weak and imbecile? Are they wicked and disobedient? Then they need our prayers so much more. If we desire peace, let us be peaceful. If we desire good government, let us be obedient, with hearty good will, not only for wrath but for conscience' sake.

JOSEPH SMITH,
JASON W. BRIGGS,
WILLIAM W. BLAIR,
Committee.

—*True Latter Day Saints' Herald*, vol. 3, pp. 201, 202.—*Church History*, vol. 3, pp. 316, 317.

At the same conference President Smith presented to the church a document which he claimed was the voice of God to him by which one of the elders and more experienced men of the church was associated with the young prophet in the presidency of the church. It was as follows:

Hearken unto me, O ye elders of my church. Lo! I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, It is my will that you ordain and set apart my servant William Marks to be a counselor to my servant Joseph, even the president of my church, that the first presidency of my church may be more perfectly filled. And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry. Press onward, ye elders and people of my church, even my little flock, and as I have spoken to you in times past, so will I again speak to you as my friends, inasmuch as you speak in my name; and lo! I am Alpha and Omega, and will be with you unto the end. Amen.—*Church History*, vol. 3, p. 318. Also *Doctrine and Covenants*, section 115.

April 24, 1863, President Smith wrote a letter to Elder Charles Derry, first foreign missionary of the Reorganized Church, then in England. This is a mingling of public and

private sentiment, but of interest in studying the character of the man. It is as follows:

NAUVOO, April 24, 1863.

Brother Charles Derry; It is with feelings of the most pleasurable kind that I essay to answer your most kind and enthusiastic letter of March 31. I received it on the 22d of April, making the short time of twenty-two days from your address to mine. I have often had letters as long on the way from Keokuk, twelve miles below here.

I must ask you to forgive me for not answering your first letter; but I had nothing of a reliable consolatory nature to say, and waited for more certain advices. Now, thanks to Almighty God, I can write you that Brother Jason is on his way to you, and that we have been fortunate enough to send him better armed than you were. I am full of hope for the future, the church is in a very prosperous condition. The press is purchased, and is now prepared to do all our own printing. Brother Jason has or will have means to do some printing when he gets over to you and is authorized to publish whatever he and you think will be for the advancement of the work. Brother Jason will be accompanied by a Welsh brother by the name of Jeremiah Jeremiah.

I felt bad when I read your first and second letters, for I knew you were under the cloud, but I felt assured that the cloud had a silver lining. I forwarded your letters to your wife without any delay. I assure you that I felt to sympathize with you in your anxiety for their well-doing; but I have never been so far away from my wife and little ones, nor have circumstances ever placed me in such trying scenes as those which have marked your eventful life. And again I have a woman for a wife who is an unbeliever and who does not sympathize with me in my efforts in our Redeemer's cause. Nevertheless, I fully felt the wide, wide expanse which lay between you and your beloved companion and little ones, and felt moreover that their abiding faith was a daily administration of prayer to God for your safe-keeping and ultimate return to them. He who has the constant and fervid prayer of such ascending to the throne of grace in his behalf is doubly protected. The wiles of Satan are harmless; the efforts of wicked and designing men are as naught; and there is given to his heart a zealotness out of reach of him who is not thus buoyed up. I am thankful that you have such holy and wisely affectioned wife and little ones, and may God so order it that after your ministry is ended you may sit down beneath the shade of your own vine and fig tree to rest from your labors for a season of love and attendant happiness.

Brother Blair has organized a branch of twenty-three members at the Cutler settlement, ordaining young Brother Redfield to the office of an elder. Everywhere the work goes onward in full hope. Many are joining us every day who have been in the meshes of Brighamism and Strangism, and many are also joining who are new to the latter-day work.

You have ere this received a letter from Brother Henry Cuerden giving you the addresses of some of his acquaintances and friends in England. Brother Henry is a faithful laborer and has been doing a good work here.

I will lay this aside for a spell, as I wish to send you full letter. I am advised that your family is well cared for.

Brother Jason will bring you a song of our poet Brother David, one of Israel's sweet singers.

April 30. I had laid aside this letter, not having opportunity to finish it until to-day, and being laid up by a severe cut on my left foot from the accidental blow of an ax, I seize the opportunity to finish my letter to you. My mind is so well disciplined to the tumultuous casualties of life that I am not in the least disturbed in spirit by an accident that deprives me for a few days of my liberty, knowing that although my body may be maimed, if I retain mine integrity as did Job, I am blessed. I remember being once bedridden of a bilious attack and its ravages so prostrated my physical powers that my mind lost some of its elasticity, and I was so little impressed with the idea of death that had the existence of life as a boon been offered upon conditions of performing the journey from my room to the street, I should have parted with the messenger and hesitated to accept. Doubtless in your eventful life such a time has occurred to you; if so you can more fully see and appreciate the dulling effect of physical suffering on the mind as regards the great issue of a temporal sojourn here.

We had a most interesting and feeling conference, and did much having a bearing upon the welfare of the church. The Lord chose to visit us with an outpouring of the spirit of harmony and peace and all things worked together for our good. The ministry are awakening and much good is being done in the various fields of labor. Encouraging reports from every quarter come to us of the way in which the Lord is seeking after the pure in heart. There is a crisis approaching in Utah affairs. Brigham and Wells and Taylor are under bonds to answer in the United States courts for polygamy contrary to the statute prohibiting the practice in the territories. I have no doubt that there will be a legal fight if not a physical trial of strength ere the conclusion is reached. I hope that the result will be for our good, and I doubt it not, for God has spoken it.

You will see what the Lord did for the First Presidency when Brother Jason gets to you with the *Herald*. He will tell you of all transpiring here.

Letters have been sent you to Liverpool which it would be well for you to inquire after. I have not answered your letters prior to this for various reasons, the principal one of which I have stated, viz, I had nothing encouraging to write.

I send you inclosed a counterfeit of myself, done as well as a country artist could do it. I assure you that you have ever been remembered by the Saints in this land at all our meetings. Prayers are offered daily

for the champion pioneer of this last effort to establish truth and righteousness in the place of error and disgrace. I am assured that your beloved family are and will be well cared for while you are separated from them; and Brother Blair still being continued as the presiding elder of that country will see that they are cared for. I have charged them to that effect; and his own feelings being known to you must needs carry to your mind the satisfactory evidence that whatever man can do in his station will be done by him to sustain you in your mission and to remove care from your mind in the active exercise of the functions of your mission. I fully realize the many and dark hours of your trials in a land where Satan has worked so effectually in stripping the truth of its fair fame, and fouling the escutcheon of the ablest and best of the ministers of the latter-day work by raising up a hydra-headed monster to seduce and betray them into an embracing of its baleful and pernicious practices. Happy am I (methinks) who have never seen the full and fatal effects of the doctrine you and I so much deprecate, except under the influence of what mellowing features time and distance inter-vene. Nevertheless, enough has been refracted through intellectual sources to create and foster a complete and never to be eradicated loathing of its defenders and propagators, and intense hatred of the thing itself. My earliest inclinations were against it; and the testimonies of the gospel have clasped and manacled the hideousness of its evil upon my heart of hearts. And may God so order it that you and I may long stand as shoulder to shoulder in the great fight of light and truth as against darkness and error, to the final overthrow of the doctrine of polygamy and all its adjuncts, amen.

To-day is a day of promise; and the light of prophecy beaming in upon my mind, tells me the day is not far distant when the heralds of the Reorganized Church will be hailed as the harbingers of peace and good will to men; when the hideous nightmare now holding the senses of so many spellbound, shall give place to the opening influence of gospel truth, and liberty, true liberty, be held the sacred boon of all scattered Israel; and when my native and your adopted land shall be the abode of peace-loving Saints whose inherent and inalienable rights are guarded by the sacred laws enacted under the sway of just men; the laws and the executors of the laws being the resurrected remains of truth and integrity fast becoming buried under the evil and corrupting influences which Satan has brought to bear on this distracted country. "God hath set a flaming sword to guard the tree of Liberty," and under its shades shall yet repose millions of people rejoicing in the beneficence of a resurrected Redeemer whose power has overcome the destroyer. The next ten years must write in the history of this country a page over which many tears will be shed, and much rejoicing had; so may God order it, amen.

The branch are all well and I feel to rejoice in the Lord for all his goodness to us all. The Spirit is with us in great manifestations.

Brother Austin sends his love and prays for your success and safe

return. So do all, and none more earnestly than myself who am but one of the sands of the seashore trying to stem the mighty torrent of iniquity which has rendered the name of Latter Day Saint a stink in the nostrils of the people. Remember me in love.

I am yours in the hope of a better resurrection,

JOSEPH SMITH.

—JOURNAL OF HISTORY, vol. 3, pp. 30-35.

At a special Conference held in Lee County, Iowa, June 20 and 22, 1863, President Joseph Smith gave the following instruction:

There are a good many of the Saints who are scattered, and do not stand connected with any branch, who do not have the privilege of associating with the Saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associate, they should practice what they believe and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid; that is, mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but, to the contrary, it is our duty to vote for the best men; and the man that does not vote is just as much to blame for having bad men in office as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

Another thing should be avoided by the elders; and that is, preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects, instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger, or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no tale-bearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them; and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly."—Church History, vol. 3, pp. 325, 326.

On October 14, 1863, he again wrote to Elder Charles Derry:

LITTLE SIOUX, October 14, 1863.

Brother Charles Derry; Conference having convened, and all passing off most agreeably and instructively, and having a few leisure moments I cast my mind over the water and find I have not discharged the duty of a faithful brother towards one a stranger in the land of his birth. For this I ask your pardon and I promise to remedy this evil or rather to amend in the discharge of my duty and remember you more in

accordance to the active love of a brother. I have had the pleasure of seeing your most estimable lady during the session of conference. I learn that she is well loved by the Saints. I passed through Glenwood on my journey here. I thought last fall that this was the most lonesome, wild, and forsaken country I was ever in. Now its hills wear a familiar aspect. The tone is genial and happy, the faces of the Saints are bright with renewed hope. Why, even the outside generations of men acknowledge with the faintest shadow of fear and trembling that there is a palpable reality in this latter-day work. Such a deep feeling of morality I never saw pervade any community as appeared to be surrounding our conference session. All who came in among us gave us the encouraging word.

A letter was received from Brother Edmund. He stated that he had baptized sixteen and many were ready to go forward.

A brother by the name of Spaight, from England, Leeds, came through this summer. He became dissatisfied and stopped. He attended conference, was baptized, and ordained a seventy. He states that he will haste to England as soon as he can. Also Brother John D. Jones, of Kewanee, Illinois, told me he should go to England in the spring. Brother Loren Babbit also proposes to go, with a Brother Tipler, of Pike County, Illinois. Also Brother Davis, of Montrose, Lee County, Iowa, proposes to go if he can make the necessary arrangements. So that I think you will receive help there or liberty to return.

Much good is being done all over this country by the persistent efforts of the brethren, and there seems to be a more efficient determination to labor in all the elders.

I had the good fortune to be accompanied in my western tour by my two brothers, David and Alexander, and the reception we everywhere met with was very flattering to the vanity of young minds. But fortunately for us we are led to remember that it is for the sake of the latter-day work, that we are on our probation, and that as we shall build up our characters so, shall we be loved and esteemed or execrated and condemned.

We were sorry that Brother Briggs was sick and to hear of your despondency. We are continually lifting our prayers to God for your welfare, and that God will prosper and protect you, giving you every needed blessing.

We were enabled through the labors of Brothers Hatt, Colby Downs, Young, Medlock, and others, to arrest the westward progress of one or more in the summer trains; and the prospect is fair of a good work in Omaha and other places in Nebraska.

We are progressing in Nauvoo and vicinity. At the Ellison settlement there is now a branch of the church, Father Pitt presiding, and much good is being done all over the county of Hancock.

We at Nauvoo send to Brothers Derry and Briggs our warmest thanks for the news we have frequently received, and we assure them

that we do always remember the England missionaries in all our prayers. We hope for your safe return in peace and with good fruit to crown your labors; for this we pray.

I expect to see your wife again on my way home and will tell her I have written to you.

My cousins Joseph and Samuel have returned to the valley and I apprehend that there will be a way for their emancipation from Utah thralldom. Doctor Alfonso Young has been laboring in Nebraska with some success.

May God in his mercy give you hope, knowledge, and power, is the prayer of an humble servant of Christ. Brother Blair joins in this letter to you. We have written to E. C. Briggs, and we go to Galland's Grove and Manti together.

I am yours in much hope of salvation, JOSEPH SMITH.
—JOURNAL OF HISTORY, vol. 3, pp. 35-37.

And February 25, 1864, he wrote again:

NAUVOO, ILLINOIS, February 25, 1864, at home,

MR. CHARLES DERRY,

Dear Brother; I avail myself of a present opportunity to write you, not in answer to yours of the last date received, for that had been lying at home for some time ere its perusal by me, I being away from home on business appertaining to the church. I cannot now conceal from you the very great pleasure it gives me when I hear of the most excellent manner Brother Briggs and yourself are conducting the arduous mission intrusted to your care; and as we are not in the habit of attributing success to the efforts of man alone, I cannot and do not refrain from thanking our Father in heaven for your preservation and sustenance. When I look upon the many and various difficulties and dangers you as pioneers of this great reformation in Israel have had to encounter and overcome, I am fairly astonished at the great success that has followed your efforts; and were it not for the great fact known unto us all, that the Lord is on our side, we would be very frequently tempted to vain-glory. I, too, can and do assure you, that ever, in our mental and vocal prayers, in public and private devotions, we pray for the Lord to uphold and strengthen the hands of the servants of his that are over the great deep and in the Salt Land; and from there Brother E. C. Briggs writes that there will be soon some thirteen or fourteen elders earnestly advocating the return of Zion's pure in heart to the righteous ways of the Lord. While from California come the glad tidings that in San Francisco, Sacramento, Folsom, and Stockton, branches are organized and a way is offered to those desirous to know the Lord for their consideration. Brother George P. Dykes, a "renegade" from Brighamism, having been received by baptism and ordination from the hands of Brother Edmund, has awakened the sleeping watchers on the Pacific Slope, and now the good fruit is visible. Here-way, all seems to be progressing as well and as rapidly as God will, and with the exception of

now and then a bickering between brethren, the joint result of the soured leaven of the cloudy day and the *new but old Satanic born evils, jealousy and tattling*, the church is in good faith. I would to God that all could see the very, very artful way in which the power of all evil sets his vigilant emissaries at work to uproot and overthrow the hope, and consequent salvation of the Saints. It is very evident, that none who are trying to call themselves Christians, have so many and so various efforts put forth by the Evil One, for their destruction, as the Latter Day Saints; and it is also as evident that none have so many and so powerful auxiliaries to bring to the combat as have they. Yet many of us are very careless in summoning them to our aid, until overtaken, and as a natural though fatal result we are overthrown.

How full of meaning is David's exclamation as found in Psalm 34: 7: "The angel of the Lord encampeth round about the righteous, and delivereth them."

Brother Ebenezer Robinson was with us on Sunday last, and addressed us from this text; and like the music of the zepher's sigh I have seemed to hear the strings of his harp still vibrating from the touch of David's hand, while yet his heart was untouched by ambition, and felt free from the impress of the unlawful and illicit pleasures that proved the means of imprisoning his soul, while many others, doubtless less blessed than himself, are now reaping the partial reward, to be more fully completed after a little season, of a life of faithful righteousness before God. I have heard them in the busy haunts of men. I have heard them in the still watches of the weary night, a heart too full to rest, and eyes to which slumber was a stranger; kept so by a restless mind thinking how hardly and by what means must I live to become one of those that "shall abide in the tabernacle of the Lord," "who shall dwell in his holy hill." (Psalm 15: 1.) Oh, the might and majesty, and power, that David must have felt was possessed by Him "who doeth all things well," when he gave utterance to this question. How well, too, must he have known of these requisite qualifications, that must be possessed by those who should be accounted worthy to abide; and he seems to have had the same inspired teachings as Paul; for these things spoken in the remainder of the psalm, coincide in a very remarkable manner with what is spoken by Paul in fifth Galatians near the close of the chapter, respecting the fruits of the Spirit.

But I had not intended to sermonize and these things are long familiar to you and I am forgetting what may be of more interest to you. I mean the various changes that may have and are now taking place in various places. The Nauvoo Branch is now of about forty members, all I believe in good standing. We are all in a remarkable degree blessed with peace; we have so far had no intestinal commotion and I pray God that in his infinite mercy and the abundance of his power, he will save us from these direful calamities. David gives us once in a while a song new from the mint, the latest of which I will send in

this letter to you. Brother Henry Cuerden is now in Saint Louis, and has baptized some twenty-three persons and has a number of others fully ready to enter the door of the covenant. Brother Samuel Powers is now in Sandwich, following up an opening made by Brother Archibald M. Wilsey and myself. Brother Zenos H. Gurley is actively engaged in the ministry in the region round Galesburg. Brother Blair is still west, but I think will come east this spring. Other and wider localities demand his labors. Elder Blakeslee has been doing a good work in the region of Ottawa and LaSalle; and I think altogether that there is a great deal more energy in the elders than has ever before been manifested.

Brother Andrew G. Jackson is dead; and yesterday we learned that Brother Alphonso Young had been suddenly cut off in extricating his team from a snowdrift between his home on the Weeping Water and Nebraska City. He was found dead by the side of his team. "His rest will be glorious," for he died full of faith and fell with the harness on.

I start Saturday for Bear Creek to see some brethren there and I hope good will result. Much of prejudice is being allayed and I trust the Lord will feel round the hearts of our enemies that they may be blessed. Give my regards to all the Saints, and believe me, I am ever yours in love of the truth and in the covenant of grace,

JOSEPH SMITH.

—Journal of History, vol. 3, pp. 37-41.

In the *Saints' Herald* for March 1, 1865, President Smith published the following:

ADDRESS TO THE SAINTS

To All the Saints in Churches Assembled to Whom This May Come, Your Colaborer and Fellow Servant in the Cause of Christ Sends Greeting: It having been pleasing in the sight of God to permit us to enjoy a season of prosperity in the work of the last days, to the end that many have espoused the faith, and much good been done to the establishing of the church on its original basis; therefore we owe it to him to acknowledge his kindness and mercy, by a more united effort than has hitherto been made.

The work in foreign lands seems to be moving on slowly but surely, and in our own country we can see its effects almost daily, in the reports of those whose armor is on and who are in the field.

There seems to be also a lull in the great whirlwind of politics which has been raging so fiercely for the past four years. Peace is to be desired, although the prospect now seems to be doubtful. It may be that the tempest is only gathering new strength and that peace is a delusive hope. Therefore, brethren, let divisions which are among you cease, let the animosities which have been engendered by the too sanguine and hasty spirits be as things of the past, that hope may revive within us all, and a strong purpose of achieving our enfranchisement

from evil take full possession of our souls. The Saints so far have been permitted to escape, to a comparative degree, taking part in the conflict, now in its fifth year; how long we shall thus be favored is within the mind of the Father, but that the prayers of his people have been heard, who can doubt.

The hall in which it was contemplated holding the April conference for the year 1865, at Amboy, Lee County, Illinois, having been destroyed by fire, there is now no place of sufficient size at Amboy wherein to hold that conference; it is therefore deemed wise and expedient that the place of holding the spring conference, be changed from Amboy, Lee County, Illinois, to Plano, Kendall County, Illinois. It is easy of access, being on the line of the Chicago, Burlington, and Quincy Railroad, some fifty-five or sixty miles west of Chicago, and about thirty-five east of Mendota, the junction of the Chicago, Burlington, and Quincy Railroad with the Illinois Central Railroad. Notice to the Saints is therefore hereby given of such change of place, and conference districts and branches are requested to select their representatives to that conference, according to the law in Doctrine and Covenants respecting reports of the churches.

In order that a more concentrated effort may be made, and also that a more complete unity of feeling may be attained to, it is hereby recommended and requested, that Thursday, the thirtieth day of March, be observed by the church as a day of thanksgiving and praise to God, for his kindness and mercy to us as a people, and that the following Sunday, April 2, be observed as a day of fasting and prayer, that God will prosper us as a church and as a people with a more abundant outpouring of his Spirit to guide and direct us; also that we may have a propitious season for our conference; and that he will (if it so be that the wisdom of his divine economy will permit) grant that peace may come to this our country.

Let it be observed in all the branches of the church and by all the scattered members, that a people's mighty voice may ascend to the throne of grace, for an abiding testimony that we remember the Lord our God.

Done at Nauvoo, Illinois, this 11th day of February, A. D. 1865.

JOSEPH SMITH,

President of the Church of Jesus Christ of Latter Day Saints.

—Church History, vol. 3, pp. 407-409.

On May 1, 1865, he took editorial charge of the Church organ, the *Saints' Herald*, and on this occasion wrote:

In taking charge of the editorial department of the *Herald*, I am acting in accordance with the expressed wish of the Saints, and in so doing am entitled to their faith, their prayers, and their upholding in righteousness, in love, and in peace.

I am by no means unaware of my want of ability, of my lack of

STATEMENTS OF JOSEPH SMITH

qualifications, nor yet of the arduousness of the undertaking; but feeling a desire to do that which seems to be for the best, I place myself in the hands of Him who hath been good to me in time past, and who has promised to hear even the young ravens when they cry.

Frequently solicited and as urgently pressed to take the present responsibility, I have as uniformly refused to do so, having my eyes open to the requirements of the position and to my almost utter destitution of them.

I feel the necessity for an extended, united, and strenuous effort being made for the advancement of the work of the last days; and am assured that the *Herald* should be made to answer the ends of its establishment for the perpetuation of *our unity*.

I can make no promises other than this; to study the nature of the wants of the church, and to minister unto them according to the best of my ability. I hope for the cordial support of every one in the church who can use a pen for the cause of truth, and hereby ask for contributions for the columns of the *Herald*, upon the various subjects connected with our faith.

We must awaken from our lethargy; we must put on our armor for the good fight; we must march out manfully, letting those who will be sluggards lag behind, and those who will be mockers stand upon the wayside, marking our onward progress by the bitterness and activity of their vituperation.

If our range of thought and vision has been too limited for want of culture in the things which make for peace, it is attributable (to a degree at least) to the want of some of the things which ought to be and abound in us, that we may neither be barren nor unfruitful in the knowledge of the Son of God.

With this short salutation, I greet you one and all in the bonds of peace, committing myself with all the things intrusted to my care to the protecting providence of that God who receiveth our prayers and answereth them according to his wisdom for our good.

JOSEPH SMITH.

—Church History, vol. 3, pp. 412, 413.

On May 1, 1865, a council was held at the residence of Bishop Israel L. Rogers, near Sandwich, Illinois, presided over by President Smith, at which some important business was transacted:

Extract of minutes of a council of the First Presidency and Quorum of the Twelve Apostles, of the Reorganized Church of Jesus Christ of Latter Day Saints, held at the residence of Bishop I. L. Rogers, near Sandwich, in Kendall County, Illinois, on the 1st, 2d, 3d, 4th, and 5th of May, 1865.

Present of the First Presidency, Joseph Smith and William Marks. Of the Quorum of the Twelve, Zenos H. Gurley, sr., James Blakeslee,

Samuel Powers, W. W. Blair, Reuben Newkirk, John Shippy, and Charles Derry.

President Smith was requested to take the chair, and Charles Derry to act as clerk.

The following resolutions were considered and adopted unanimously:

Resolved, That the First Presidency and the Quorum of the Twelve declare to the church that the doctrine of sealing, as relating to marriage for eternity, is a heresy, and hence not taught or sanctioned by the law of God.

That the First Presidency and the Quorum of the Twelve reaffirm the article published in the *Herald* on the 1st day of May, 1863, entitled "Loyalty of the Saints." [See this volume, p. 316.]

That the First Presidency and the Quorum of the Twelve, declare that the choice seer spoken of in the Book of Mormon, second chapter of the Second Book of Nephi, is Joseph Smith the Martyr.

That Isaac Sheen be appointed Librarian to the Church of Jesus Christ of Latter Day Saints.

That Isaac Sheen be authorized to receive subscriptions of money and of books for the Church Library.

That the several branches of the church be instructed to report to the district conference to which they belong and the districts to the General Conference.

That Hiram P. Brown preside over the part of Iowa comprising seven tiers of counties west of the Mississippi and four south of the Minnesota line.

That the Editor of the *Herald* furnish the branches of the church with blank forms for branch representation.

A question was asked as follows: What is to be done in the case of the president of a branch refusing to act in accordance with the will of the majority?

Resolved, That if the act required was a legitimate duty, it would become the duty of the officers of the branch to report him to the next highest in authority over him.

The following resolution was discussed:

Resolved, That the gospel makes provision for the ordination of men of the negro race, who are received into the church by obedience to its ordinances.

After much discussion, it was

Resolved, That we refer the above matter to the Lord, and that we come together fasting and praying to God that he will reveal his will on this point unto his servant Joseph Smith.

The Quorum carried this resolution into effect, and sought earnestly and diligently unto the Lord, and on the following day the Lord was pleased to answer our prayers, and we received the following revelation through his servant Joseph:

REVELATION GIVEN MAY 4, 1865

"Hearken ye elders of my church, I am He who hath called you friends. Concerning the matter you have asked of me: Lo! it is my will that my gospel shall be preached to all nations in every land, and that men of every tongue shall minister before me: Therefore it is expedient in me that you ordain priests unto me, of every race who receive the teachings of my law, and become heirs according to the promise.

"Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish; haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me.

"Loosen ye one another's hands and uphold one another, that ye who are of the Quorum of the Twelve, may all labor in the vineyard, for upon you rests much responsibility; and if ye labor diligently the time is soon when others shall be added to your number till the quorum be full, even twelve.

"Be not hasty in ordaining men of the negro race to offices in my church, for verily I say unto you, All are not acceptable unto me as servants, nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it."

The foregoing was presented to the Quorum of the Twelve, in council assembled, who unanimously voted that the revelation be received.

Resolved, That the seventeenth paragraph of the seventeenth section of the new edition of the Book of Doctrine and Covenants forbids the ordination of high priests except by the direction of the High Council or General Conference, which words (General Conference) signify a conference of the general church authorities.

That any member of the Quorum of the Twelve is authorized to ordain men into the Quorum of the Seventies when the necessities of the church demand it.

That elders' courts have power only to decide as to the guilt of parties accused, and to report those found guilty to the church, who shall lift up their hands against them.

That the First Presidency and the Quorum of the Twelve recommend, that in all branches of the church where it is practicable there be Sunday schools established.—Church History, vol. 3, pp. 414-416.

At the Semiannual Conference of 1865 held near Council Bluffs, Iowa, in October, President Smith said:

While it is upon my mind, I will say that the church is determined to be a little more strict with the proceedings of her representatives. We do not want those who are so extremely smart, but we want men who are honest and straight-forward; those who will do their duty fearlessly, and serve God with full purpose of heart.—Church History, vol. 3, p. 420.

(To be continued.)

LOCAL HISTORIANS

POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

1870

(Continued from volume 11, page 502.)

May 28 and 29, 1870, the Pottawattamie conference met with the North Pigeon Branch. Elder Jarius M. Putney in the chair and John H. Hansen clerk. North Pigeon Branch reported a membership of 23 including 1 seventy, 7 elders, 1 priest; Thomas Thomas president, William McKeown clerk. Union Branch 39 members, including 10 elders; Horace Gladwin president, Rasmus Campbell clerk. Council Bluffs 95 members, including 1 seventy, 14 elders, 2 priests, 2 teachers, and 1 deacon. Loss by death 1, by expulsion 3, gain by letter 1. One ordination to office of priest. James Caffall president, Fred Hansen clerk. Boomer 24 members including 1 seventy, 4 elders, 1 priest, 1 teacher, 1 deacon. Lost one deacon and one cut off. William D. Lewis president, George Wright clerk. From the record of the Boomer Branch we learn that Brother George Wright had resigned as president and William D. Lewis appointed to succeed him. Samuel Bateman having proved himself negligent was removed as clerk and George Wright appointed clerk, while Samuel Bateman was appointed to act as teacher in the branch. They had a good deal of trouble in this branch during the entire time of its organization.

The North Star Branch reported 98 members, including 9 elders, 1 priest, 2 teachers, one cut off and one baptized; William L. Graybill president, Dexter P. Hartwell clerk. Casey Branch 16 members, three being elders; lost by death one; Alderson G. Weeks president John S. Weeks clerk. Cornelius G. McIntosh and Thomas Thomas reported their branches in good standing. James Caffall reported the Coun-

cil Bluffs Branch generally good. The Union and Boomer Branches were reported in good standing by their respective presidents. A resolution was adopted requesting the branches to send reports to the conference by the hand of a priest or teacher as directed in the Book of Doctrine and Covenants, unless rendered impracticable by reason of illness, in which case they might be sent by mail. Calvin A. Beebe, James Caffall, William Strong, William Lewis, Alfred Bybee, J. D. Craven, and Dexter P. Hartwell were appointed a committee to locate a place for holding the semiannual conference, and make necessary preparation for the same. Two-day meetings were appointed at Crescent, Casey, Wheeler's Grove, and Boomer. There were present of the ministry 4 seventies, 18 elders, 1 priest, 1 teacher, Elder Hans and Fred Hansen were appointed to take charge of the Danish mission in this district.

In a letter to the *Herald* written from Council Bluffs, June 27, 1870, Elder Jarius M. Putney says:

We are holding two-day meetings in part of the branches, through which means quite a renewed interest is being awakened among the Saints in the work of the Lord, showing that there is a large number of good, faithful Saints who are not afraid to labor both in word and deed for the cause of truth. They look forward for their reward when the harvest is ended and Zion is established by the gathering of the pure in heart. Quite an interest is felt by those outside of the church in several localities in the district. . . .

I expect to start next Friday, in company with Brother Caffall, to visit the brethren at Casey, eight miles east of here, hoping our labors may be the means of convincing some honest souls of the great truths in which we all rejoice.

In July, 1870, there died at Council Bluffs a man named Charles Allen. It was this same man, who, with Bishop Partridge in July, 1833, at Independence, Missouri, on the public square, after being stripped, was tarred and feathered by a mob because he would not agree to leave the county or deny the Book of Mormon. Though he lived near the Saints' church in Council Bluffs for a number of years, he was never known

to enter that edifice or manifest any interest in the faith of the church.

August 27 and 28, 1870, the district conference met with the church in Crescent, Iowa, Elder Putney presiding and James Caffall clerk, pro tem. North Pigeon reported a total membership of twenty-six, having received two by baptism; Thomas Thomas president and William McKeown clerk. Council Bluffs reported 104 members, having added by baptism 1, by letter 11; the loss was one cut off and two removals; James Caffall president, Fred Hansen clerk. North Star reported fifty-two members, with the statement that the number had been reduced by action of the branch, but the records all fail to show in what manner this reduction had been brought about or for what cause. The presiding officer at this time was William L. Graybill and Dexter P. Hartwell was clerk. Crescent reported fifty-four members, five having removed and two being cut off; William Strong president and E. Haskins clerk. Union reported 39 members, no change; Horace Gladwin president and Rasmus Campbell clerk. North Pigeon, Council Bluffs, Crescent, and Union Branches were reported by their presiding officers as being in good condition. Elders James Caffall, Cornelius G. McIntosh, Alfred Bybee, Hardin, Olsen, Putney, Lewis and Calvin A. Beebe, A. Hall, H. Palmer, all reported favorably, the conditions in their respective fields of labor, while Elder Hansen reported the Danish mission as not progressing favorably. These were all continued in the same missions.

The semiannual conference met at Council Bluffs September 15-19, 1870, Joseph Smith presiding, Davis H. Bays and Riley W. Briggs, clerks. At this conference Elder Charles Derry, who had resigned from the apostolic quorum, but retained the office of high priest, was reassigned the mission of southwestern Iowa, southern Nebraska, and northern Kansas.

Among the districts reporting, the Pottawattamie had eight branches with a total membership of three hundred and fifty-five. Jarius M. Putney who was president, reported the district membership on the increase. To the conference Joseph Smith, chairman of the committee previously appointed to compile a collection of hymns, suitable for the services of the church, reported, presenting the title page bearing the name of "Saints Harp," for the inspection of the conference. The title met with much opposition, but was finally adopted (after the defeat of amendment and substitute), though it had a strong minority vote in opposition. Of the official members present there were of the First Presidency 1, high priests 9, bishops 2, seventies 7, elders 93, priests 13, teachers 7, deacons 2. Though the weather conditions all around were unfavorable because of rain, the Saints had by supplication at the throne of grace obtained a blessing of fair weather during the four days of the conference.

On the evening of Monday, the 19th, Elder Edmund C. Brand late of the Utah mission preached in the Saint's Chapel, Council Bluffs, followed by President Joseph Smith on Tuesday evening. The interest and attendance at their services was good which was the case also at the prayer meeting on Wednesday evening, during which a good spirit prevailed.

November 26, 1873, the conference for the Pottawattamie District met at Council Bluffs, Jarius M. Putney president; John H. Hansen clerk. At this time the Council Bluffs Branch reported a total membership of 111, including 1 seventy, 15 elders, 2 priests, 3 teachers, 1 deacon. Three had been received by baptism, six by letter, two on original baptism, two had been expelled, two removed, and one died. James Caffall president and Fred Hansen clerk. Crescent, a total membership of 50 including 2 seventies, 7 elders, 1 priest, 1 teacher; William Strong president, E. Haskins clerk.

The conditions of the branches were reported as generally good by their presiding officers, the one exception being that at Casey. The reports of Elder Hans Hansen of the Danish Mission and Elder James Caffall of the Peterson Schoolhouse Mission were unfavorable. John Gallop was ordained an elder by Moses Nickerson and Dexter P. Hartwell. A motion prevailed directing the branch presidents to act as the Bishop's agents to solicit and collect freewill offerings for the benefit of the needy and the families of such elders as may be laboring in the district.

On February 25, 26, 1871, the conference met at Crescent with Elder Putney in the chair and John H. Hansen at the secretary's table. To this conference there were but three of the branches reporting, namely Council Bluffs, no change. North Pigeon 30 members, no change. Wheeler's Grove 48 members. Four had been received by baptism and six by letter. The loss had been two by death. They had ordained one priest, one teacher, and one deacon. Since last report Arminius J. Fields had been succeeded as president of the branch by James Newbury, and Edward W. Knapp as clerk of Heber Newbury. The conference appointed Elder Calvin A. Beebe to represent the Pottawattamie District in the General Conference for 1871, and expressed the opinion that the bishops should travel and teach the law of tithing and instruct the presidents of branches in the same. The bishop of the Missouri slope at that time claimed that this was not his duty. The conference also passed a resolution declaring the North Star Branch disorganized, directing the officers of said branch to deliver all records of the branch into the hands of the officers of the district and that any members of the branch wishing letters of recommendation may obtain them by applying to the officers of the district. There were five baptized before adjournment.

During this month Elder Derry preached a number of times in Council Bluffs and Crescent.

To the Annual Conference sitting in Plano, Illinois, April 6, 1871, Elder Calvin A. Beebe representing the Pottawattamie District reported seven branches having 78 officials and 241 members in district, but unassigned to branches 52 members, increase 31, decrease 20. Condition of district improving and conditions good.

On May 27, 1871, the district conference met with the Union Branch, Jarius M. Putney presiding and John H. Hansen clerk. Council Bluffs reported a net decrease of three, leaving the present total at 108. Crescent reported a membership of 52, a net increase of three. Union Branch reported 33, an increase of two.

A committee was appointed to arrange for the Semianual Conference of 1871. It was decided to refuse reports from branches unless delivered by the hand of some member from the branch reporting. Also a motion was adopted requiring all members of the church removing from the branch to which they belong to take a letter of removal to the branch nearest to their place of residence.

August 26 and 27, 1871, the Pottawattamie District conference met at Council Bluffs. Elders James Caffall and Hans Hansen reported the organization of a branch to be known as the Eight Mile Grove Branch, with five official and sixteen lay members, a total of twenty-one. Since its organization, of which date is not given, they had a gain of three and a loss of two. Elder Hans Hansen president and Charles Bradfield clerk. James Caffall, president, reported the Council Bluffs Branch as having 106 members of which 21 were official. There had been a net loss of two. Boomer, 5 official and 20 lay members; a net gain of two. William D. Lewis president. North Pigeon, Thomas Thomas president; ten officials and

twenty lay members. Elder Jarius M. Putney, president of the Union Branch, reported that it had been disorganized on June 15, 1871.

September 20, 1871, the Semiannual Conference of the church convened at Parks Mills, three miles east from Council Bluffs. President Joseph Smith was in the chair, Mark H. Forscutt secretary, assisted by Elders Davis H. Bays and James R. Badham.

Among district reports the one from Pottawattamie reported 7 branches, one organized and one disorganized. The district has 380 members, 2 high priests, 5 seventies, 61 elders, an increase by baptism and otherwise of 25.

The conference adopted the following: "Resolved that this conference does hereby reaffirm the decree of the Grand Council held in Kirtland, Ohio, in 1835, Joseph Smith, jr., presiding, which council asserted the exclusive jurisdiction of all branches, regarding the right to labor only by permission within their own recognized limits, and which rule, so reaffirmed, as a sequence, applies with equal force to districts also." It was "amended by striking out all following the word *limits*." This would seem to make it necessary for branches to define their territorial limits, an action only taken by one branch in the Pottawattamie District, namely the Council Bluffs Branch. On October 29, 1871, the Union Branch which had been disorganized on June 15, 1871, was reorganized with eight members, Rasmus Campbell president and Jarius M. Putney clerk.

The Pottawattamie District conference met at Crescent, November 25 and 26, 1871, Jarius M. Putney presiding and John H. Hansen clerk. Council Bluffs reported 112 members, including one seventy, 13 elders, 2 priests, 3 teachers, 2 deacons; five had been received by baptism and six by letter, three removed and two cut off.

Since the August conference Elder Calvin Beebe succeeded Elder James Caffall as president of this branch, Frederick Hansen continuing as clerk. Brother Caffall continued in charge of the Sunday school in Council Bluffs to which office he had succeeded Elder Lewis Davis on February 22, 1871.

The Union Branch reported ten members, a gain of two since its reorganization. Rasmus Campbell president, and Jarius M. Putney clerk. Crescent had 57 members including 4 added by baptism; David M. Williams president, and E. Haskins clerk.

Branch presidents gave favorable reports of Council Bluffs, Crescent, North Pigeon, Eight Mile Grove. The report of the condition of the branch at Casey, Adair County, Iowa, being unfavorable it was declared disorganized by vote of the conference.

On the adoption of a motion authorizing it Brother John H. Hansen was ordained to the office of priest by Elder James Caffall.

February 24 and 25, 1872, the Pottawattamie District conference met at Council Bluffs with Jarius M. Putney presiding and John H. Hansen clerk. Elders Longbottom, Gallop, Caffall, and Putney reporting. The latter resigned as district president and was succeeded by Elder Cornelius G. McIntosh. The spiritual condition of the branches at Council Bluffs, Crescent, Union, Eight Mile Grove, Boomer, and North Pigeon were reported as favorable with a few exceptions. Council Bluffs reported 110 members, including one seventy, 13 elders, 3 priests, 2 teachers, 1 deacon. Calvin A. Beebe, president, Fred Hansen clerk.

Wheeler's Grove, 51 members, including 1 high priest, 5 elders, 3 priests, 2 teachers, 1 deacon, gain by baptism 5. James Newberry president and Heber Newberry clerk. Eight

Mile Grove, 23 members, including 4 elders, 1 priest, 1 teacher. Hans Hansen president and Charles Bradfield clerk.

The missions of J. W. Lewis, Samuel Longbottom, Benjamin Gallop, and Weeks were continued, and Henry H. and Mary E. Davis disfellowshipped for apostasy. Charge against Brother Pickard filed at last conference withdrawn. The minutes of that conference fail to make record of said charges.

Elder William W. Blair was authorized to represent the district in the General Conference of April, 1872. Officials present in the conference were 1 apostle, 2 seventies, 17 elders, 2 priests, 2 teachers, 1 deacon. The preaching was by Elders Edmund C. Brand and William W. Blair, with a sacramental service Sunday afternoon. Conference adjourned to meet at Council Bluffs, May 25, 1872.

Elder William W. Blair, writing from Council Bluffs to the *Herald* under date of February 26, 1872, says:

To the General Conference of 1872 Elder Cornelius G. McIntosh reported by letter:

I have been preaching of late at Crescent and North Pigeon. Our meetings were very largely attended with deeply interested listeners. Prospects are fair for healthy increase in numbers. Last night we concluded a most excellent conference in this city. The roads were almost impassable, yet there was a goodly number in attendance. The Spirit of the Lord was in the hearts of the Saints, giving peace, joy, and love. At our sacrament meeting at two p. m. a holy solemnity, a serene and heavenly joy pervaded the assembly while the Saints expressed the burden of their hearts in tongues, interpretations, prophecies, spiritual songs, and soul-cheering testimonies.

The Lord is promising good to Zion and her children. Praise his name. The Holy Spirit gives gratifying evidence that 1872 will be a glorious year for the cause of Zion.

"The Pottawattamie District has seven branches with scattered members numbering 373, including 1 high priest, 5 seventies, 44 elders, 9 priests, 9 teachers, 5 deacons, an increase of 47; decrease 27."

April 2, 1872. There died at Council Bluffs an old religious enthusiast known as Potter Christ. For many years

he had been a prominent Mormon. He left a family in Utah and came to Council Bluffs in 1865. Among other strange ideas held by him he thought he would never die, also that he had been on earth in the flesh a number of times. Some months before his death he rode up the principle street of this city on a donkey, he wearing a white robe and a tinsel crown, followed by half a dozen disciples carrying a banner. Written with indelible ink on his forehead he had, "Potter Christ, the Son of the living God, the bright and morning star."

May 25, 1872, the Pottawattamie District conference met at Council Bluffs, Elder Cornelius G. McIntosh presiding, John H. Hansen clerk. Brother Hansen having received a mission from the General Conference tendered his resignation which was accepted, and his brother Frederick elected his successor as district secretary. John H. Hansen was ordained an elder at this conference and given a license.

Council Bluffs reported 108 members, conditions generally good; Calvin A. Beebe president, Frederick Hansen clerk.

Crescent, 49 members, conditions unfavorable; David M. Williams president, E. Haskins clerk.

Union Branch, 7 members, conditions were good for their number; Rasmus Campbell president, and Walter S. Gladwin clerk.

Hans Hansen reported the Eight Mile Grove Branch as passably good. Boomer Branch was reported favorable by William Lewis.

J. W. Lewis, Cornelius G. McIntosh, Alderson G. Weeks, and Samuel Longbottom reported their missions, and Lewis Weeks and John Gallop were appointed to labor in their respective fields with Brother Longbottom under the direction of Alderson G. Weeks. The conference disapproved of members laboring outside of the district as members of other

districts laboring in this without permission, ordered that charges against members be in writing and a copy be furnished the defendant. The conference indorsed the action of a council held in Plano, Illinois, on May 15, 1872, touching temporal affairs. Branch presidents were instructed to make financial reports to each quarterly conference. A two-day meeting having been appointed for Crescent, Iowa, July 13 and 14, the conference adjourned to meet at the same place on the last Saturday in August, 1872.

An editorial in the *Herald* for June 1, 1872, quotes from a letter in the *Chicago Tribune*, May 6, 1872, in which their correspondent, "Algehia," says:

There are many Mormons still residing in this county [Pottawattamie], who belong to the Josephites, or those who believe a man is entitled to one wife and no more. Last fall there was a great assembly of these people near Council Bluffs—there being, according to some estimates, between 8,000 and 10,000 of them. These people are sincere in their belief and are as much entitled to it as any other religious denomination. . . . Mormonism is a Mutual Benefit Society and this is the cause of their strength. It is idle to think of breaking it down; and, as soon as the leaders embrace the doctrine of the Josephites and eschew polygamy, it will be stronger than ever. Mormonism will not go to pieces in this day and generation, nor in the next, nor the next after that. It is a religion of the country, and the sooner all people accept the fact the better.

August 10, 1872, William D. Lewis was released as president of the Boomer Branch, and John Mackland ordained an elder and chosen to preside.

August 31, 1872, the Pottawattamie District met in conference at Crescent, Iowa, Cornelius G. McIntosh presiding, Fred Hansen clerk. To this conference the Boomer Branch reported 19 members, John Mackland president, George Wright clerk. The president reported \$9.50 received and sent to the Bishop.

Eight Mile Grove Branch reported 26 members, Hans Hansen president and Charles Bradfield clerk. Brother Hansen had received and sent to the Bishop \$8.50.

Crescent, 49 members, Samuel Waldo president and E. Haskins clerk.

Council Bluffs, 109 members, Calvin A. Beebe president, Frederick Hansen clerk. J. W. Lewis, Alderson G. Weeks, and Samuel Longbottom reported their missions, and as Elder Longbottom had labored in the Gallands Grove District during the last quarter he was directed to make his report to that district. The president had labored in North Pigeon, Boomer, Eight Mile Grove, Union, and Wheeler's Grove. Mission appointments were J. W. Lewis and Frederick Hansen to Hazel Dell; Alderson G. Weeks to eastern part of district; John Gallop to Big Grove.

This conference requested all branches to designate their territorial limits, a request ignored by all branches except Council Bluffs, which designated the city limits as the boundary of the Council Bluffs Branch.

September 12 to 15, 1872, the Semiannual Conference met at Parks Mills, three miles east of Council Bluffs. President Joseph Smith called the assembly to order, and Elders Davis H. Bays and Robert M. Elvin were appointed secretaries. Elder Hugh Lytle was appointed chief of police with Dan Hougas, Washington Bays, James R. Badham, Dan Shearer, John Condit, B. J. Wicks, and Alma Newberry as aids.

To this conference Cornelius G. McIntosh, the district president, reported that the Pottawattamie District is not in as good condition as I would like to see it, still it might be worse. The membership numbers 380. There have been five additions by baptism and some by letter. At this conference the Articles of Association and Incorporation were adopted.

President Joseph Smith, writing to the *Herald* from Council Bluffs, on September 16, 1872, says:

I leave here on Thursday morning for Bartlett, Manti, Plum Hollow, and Decatur County, Iowa, Nauvoo, and home.

Our conference has been a happy reunion, and the business of it

was of an excellent character. Brother Joseph C. Clapp from California is here. I have preached five times since my arrival here, twice out of doors, and speak again to-morrow night. Conference largely attended. Eight baptized.

In a letter to *Herald* of October 1, written by "Felix," we find the following:

The few days just prior to the assembling of the Semiannual Conference were very discouraging on account of severe and continued rain storms, but on the morning of conference the sun rose in full splendor and dispelled every cloud. . . .

Brother Joseph's speech on the policy of the church, and his own policy, was one to stir the fountain of our brightest hopes and to incite to nobler actions for the redemption of Zion. . . . The preaching of the word on the Sabbath by Brothers Alexander H. Smith, Joseph C. Clapp, Riley W. Briggs, and Joseph Smith was listened to by an immense congregation. . . .

There were camped on the grounds 102 tents, 265 wagons, and an aggregate attendance each day of about 1,500 persons; on the Sabbath the minimum would be about 6,000. Upon the whole the conference was a grand success, and a time long to be remembered.

From the *Council Bluffs Nonpariel* we quote:

The conference of the Latter Day Saints held at Parks' Mills, near this city, closed Sunday evening after a four days' session. Sunday was the day most earnestly enjoyed by these strange worshipers, for, then, the conference business having been done, the services were those of a more devotional character. At 10.30 a. m. Elder Alexander H. Smith preached a very effective and pleasing discourse upon the gospel. His delivery was fair, his quotations apt, and his argument apparently conclusive. He was followed by Elder Joseph C. Clapp, of Los Angeles, California, who is reputed to be a very able and efficient preacher. His remarks were well-timed and strongly supportive of Mr. Smith's effort. . . .

When the hour for the beginning of the afternoon service arrived the seats were filled, and the whole surrounding room was almost crowded. Elder Riley W. Briggs, a young man, was the first speaker, and his ability is of no mean character, if he is to be judged by the effort made on this occasion. Elder Joseph Smith succeeded Mr. Briggs. Those who have heard Mr. Smith set him as a fair reasoner.

At the close of the services the immense congregation poured out of the grove, swarmed upon the protecting wall of the Rock Island and Pacific Railroad, and gathered at the place of baptism, where Elder Elijah Banta immersed those who had offered themselves in this rite. The assembled crowd was very orderly, there was an impressive spirit of solemnity resting upon them. The scene will live long in the memories of those who witnessed it, and we wonder that our artists were

not there to seize so favorable an opportunity to secure so fair a picture. . . .

This is the third time in succession that this body of worshipers have held their semiannual session of conference at this place, and from what we have seen and heard, we see no reason to fear that their presence will injure the morals or the temporal interests of the citizens of Council Bluffs.

August 24, 1872, a Sunday school was organized in the North Pigeon Branch with William McKeown as superintendent.

August 31, 1872, the Pottawattamie District conference met at Crescent, Iowa, Cornelius G. McIntosh presiding; Fred Hansen clerk.

November 30 and December 1, 1872, the Pottawattamie District Conference met at Council Bluffs, Elder James Caffall presiding, and Fred Hansen clerk. Cornelius G. McIntosh presented an appeal against the Crescent Branch for withdrawing the hand of fellowship from him, which was acted on by the conference and decided to have been illegal, thus restoring the hand of fellowship to Elder McIntosh.

The Council Bluffs Branch reported a total enrollment of 112; Calvin A. Beebe president, Fred Hansen clerk. Eight Mile Grove, 26 members, Hans Hansen president, and Charles Bradfield clerk. Boomer, Crescent, North Pigeon, Wheeler's Grove, and Union Branches failed to report.

April 9, a revelation was read wherein Elder James Caffall, president of the Pottawattamie District was called to the office of apostle in the Quorum of Twelve. The brother was not present at the conference, but received notice of his call at his home in Council Bluffs, which notice was accompanied with the evidence of the divine Spirit that the call was from God.

On May 31 and June 1, 1873, the Pottawattamie District conference met at Crescent, Iowa, with Elder Caffall as chairman and clerk. Council Bluffs reported 110 members, North

Pigeon 26, Crescent 56, Boomer 19. Eight Mile Grove, Wheeler's Grove, and Union failed to report. Cornelius G. McIntosh, John Gallop, and Alderson G. Weeks reported their missions. The president of the district reported that he had not traveled in the district so much as he had intended, because his family had not been sufficiently provided for, and he had found it necessary to labor at home part of the time for their sustenance.

Elder James Caffall was sustained as president of the district, and John Gallop and Alderson G. Weeks in their former missions. All elders and priests not employed in their branches were authorized to preach wherever they can find an opening. By authority of the conference the president appointed the presidents of the branches in the district as a committee to arrange for the Semiannual Conference to meet near Council Bluffs, September 3, 1873.

August 30 and 31, 1873, Pottawattamie District conference met at Council Bluffs, James Caffall presiding, and Fred Hansen secretary. The following branches reported: Boomer 19 members, Council Bluffs 105, Crescent 56, North Pigeon 26, North Star 27. Union and Wheeler's Grove failed to report. Peter Olsen reported that he had preached some to the Danes in Crescent. Cornelius G. McIntosh had preached in the northwestern part of the district, also in Crescent and North Pigeon Branches. The president reported that during the last quarter he had only devoted the Sundays to preaching; he had visited all the branches except that at Wheeler's Grove. He felt to go on as he had, but if the conference wished to make other arrangements he was willing to resign. He had received from the district \$31 for the benefit of his family.

The elders and priests not otherwise employed were given a general mission in the district, and the licenses of such as

were not enrolled in quorums were renewed. Calvin A. Beebe, Thomas Pilling, and Charles Jensen were appointed a reception committee to meet the Saints coming to the Semiannual Conference and arrange for their entertainment. Brother Andrew Hall having informed the conference that the Non-pariel Publishing Company would furnish a reporter for the Semiannual Conference, the offer was accepted and his transportation provided for by Dexter P. Hartwell.

The Eight Mile Grove Branch deciding to change its place of meeting to that of the old North Star Branch, it was also concluded to change the name of the branch so that from this date the Eight Mile Grove Branch is to be known as the North Star Branch.

The branch presidents of Boomer, Council Bluffs, and Eight Mile Grove reported the conditions favorable with a few exceptions. Elder Samuel Waldo reported conditions in Crescent as bad. Alderson G. Weeks, John W. Lewis, and Fred Hansen reported their missions as did also Asa Walden, who stated that he had a mission from the General Conference but had not been called upon for a report, but as he expected to unite with this district he would report to this conference that his labors had been chiefly in Cass County of this district. Elder Cornelius G. McIntosh had visited Boomer and North Pigeon Branches but had been hindered from preaching, partly for causes known to the conference.

Alderson G. Weeks was appointed to labor in the eastern part of the district, John Gallop in Big Grove, Hans Hansen at Mr. Davis's Schoolhouse, and Asa Walden's mission given him by the General Conference was reconfirmed so far as this district extended. Elder Cornelius G. McIntosh resigned as district president and James Caffall was elected by ballot to succeed him. A resolution prevailed urging the branches to contribute funds for the support of the family of the district

president and other elders laboring in the ministry. The conference was addressed by Elders John A. McIntosh and Asa Walden. The assembly adjourned to meet at Council Bluffs on the last Saturday of February, 1873.

Elder John W. Lewis died at Council Bluffs, December 31, 1872. He was born in Bolton, Lancashire, England. He came to the United States in 1857, going to Utah in 1861 where he remained until 1864, when, having united with the Reorganization under the ministry of Edmund C. Briggs and Alexander McCord, he returned to the States. In 1865 he was appointed to a mission to England from which he returned in 1868, locating at Council Bluffs. He was an ardent and zealous defender of the faith in which he continued until he was called to a well-earned rest.

February 22 and 23, 1873, the Pottawattamie District conference met at Council Bluffs, Iowa, with Elder James Caffall presiding, and Fred Hansen clerk. Council Bluffs reported 109 members; Calvin A. Beebe president and Fred Hansen clerk. Union Branch, 17 members; Rasmus Campbell president, Walter S. Gladwin clerk. Wheeler's Grove, 54 members; Lyman Campbell president, Heber Newberry clerk. North Pigeon, 26 members; Thomas Thomas president, William McKeown clerk. Boomer, 19 members; John Mackland president, George Wright clerk. Eight Mile Grove, 25 members; Hans Hansen president, Charles Bradfield clerk. Total number 250.

Reports of missions were by Elders John Gallop, Cornelius G. McIntosh, James Caffall, Alderson G. Weeks. Gallop and Weeks were continued in their missions. This conference concluded that the minutes of district conferences as published in the *Herald* excluded matter of more importance, therefore decided not to report except business of general interest. It was also resolved to discontinue the mission of

anyone failing to report to the district conference in person or by letter.

To the General Conference of 1873 the Pottawattamie District reported by the president, James Caffall, as having seven branches, namely, Council Bluffs, Crescent, Boomer, North Pigeon, Wheeler's Grove, Eight Mile Grove, and Union. Officials: 1 high priest, 5 seventies, 44 elders, 8 priests, 9 teachers, 7 deacons, and 225 members; a total of 299 with 50 scattered members, giving a total for the entire district of 349. Since last report there had been 6 baptized, 21 received by letter, 1 removed, 6 cut off, 6 died, 2 marriages, and 9 children blessed at this conference on Wednesday.

Elder James Caffall was continued as district president, and the conference adjourned to meet at Council Bluffs on the last Saturday in November, 1873. The preaching was by Elders Daniel S. Mills and James McKiernan.

September 3, 1873, the Semiannual Conference convened in the grove at Park's Mills, near Council Bluffs. President Joseph Smith and his counselors, William W. Blair and David H. Smith, were chosen to preside over the conference. Henry A. Stebbins was chosen secretary, and William H. Kelley and Edmund C. Brand clerks. To this conference Pottawattamie District reported seven branches: Council Bluffs, Crescent, North Pigeon, Boomer, Wheeler's Grove, North Star, Union; containing 1 high priest, 6 seventies, 42 elders, 9 priests, 9 teachers, 8 deacons, 231 members; a total of 306; 10 having been received by letter, 6 removed, 6 cut off; 3 children blessed; 50 scattered.

Elder James Caffall reported the district in not so pleasing a condition as would be desired. No elder is constantly engaged in this field. Some are awaiting the good to come. There is a good deal of indifference among some. Many think that some of the talent from the East ought to be em-

ployed here in the West; do not doubt but it would be a good thing. Elder James Caffall was asked if he would accept the appointment made by the April conference; to this he replied that he would like to be able to express his feelings, but could not. He had never sought place or power, and never deserved it, only in accordance with the will of God. If the conference ratified his appointment he would do the best that lay in his power to magnify the calling wherever he was called. It was moved by Elder David H. Smith, seconded by Elder Henry A. Stebbins, that Brother James Caffall be ordained to the office of apostle in the Quorum of Twelve in pursuance of the appointment and vote of the Annual Conference. This motion prevailed, and Brother James Caffall was then set apart by prayer and laying on of hands to the office designated, Brethren Joseph Smith, Jason W. Briggs, and William W. Blair engaging in the ordinance, the latter as spokesman.

Brother Edmund C. Brand was set apart as a seventy under the hand of the same brethren, Brother Joseph Smith being the spokesman.

The Presidency having appointed Brother James Caffall to labor in Western Iowa Mission, Kansas, and eastern Nebraska, the appointment was ratified by the conference.

The conference was the largest ever held by the Reorganized Church to date. In the *Herald* editorial for September 15, 1873, Brother Joseph says of this conference:

The business of the conference; the able and worthy sermons preached there; the good feeling engendered by the assembling and social mingling of the Saints; as well as the effect produced by the gathering of so large a body of people, will tell favorably for the extension of our cause. The blessing and approval of God rested upon the assembly, as made manifest through the gifts; and the people near its site, not of our faith, manifested a spirit of hospitality and kindness truly commendable.

President Joseph Smith remained in western Iowa for the purpose of visiting the Saints and aiding in forwarding

the work in that section and preaching the word. Elder William W. Blair also remained to preach. In consequence of this it was deemed necessary that Brother David H. Smith should return and assist in the work of the Herald Office where he had been employed since the close of the spring conference.

On parting at the Burlington Railroad station in Council Bluffs, Brother Joseph gave some final instructions to Brother David. When the latter asked, "If any question arise in the office with whom does the final decision rest during your absence?" Joseph answered, "With you," an indication of the complete confidence Joseph had in his brother.

Elder William W. Blair, referring to this conference, says:

The attendance was very large; an excursion car conveying a large number from Plano and Sandwich, Illinois, under the management of Elder Elijah Banta and Bishop Israel L. Rogers. This session was a very important one. . . . Reports from nearly all the mission fields were encouraging. . . . There was but little sickness, and some administrations to those sick were followed by immediate relief. So cares the Lord for his people. I remained laboring throughout western Iowa and eastern Nebraska, assisted for a time by Brother Joseph R. Lambert. . . . 16th [of October] I met Brother Lambert at Council Bluffs where we labored until the 19th, when I visited Omaha and with Brother James Caffall held three services. At the half past two o'clock meeting when at prayer, I was strongly impressed to ask the Lord to bind and cast out every evil spirit present, and just as I uttered the words one of the congregation was seized with a power which sought to prostrate him upon the floor, throwing him into spasms and frightful contortions, with groaning and trembling that threw the congregation into a state of consternation, and immediately rising up I exhorted the Saints to composure and quietude and Brother Caffall, Brother Hatt, and myself proceeded to rebuke the evil spirit, and instantly the man was released, quiet was restored, and the services proceeded under the favor of the Lord. This same man, during the conference at Parks' Mills, had a similar spell and was administered to by President Joseph Smith and others, and after patient, persistent, and faithful ministration he was relieved; but it was a long and fearful struggle.

A writer in the Council Bluffs *Nonpariel* says:

Whatever may be thought of the doctrine of this sect [the Latter Day Saints] it cannot be doubted that this conference will bring together

an army of talent that will stamp its deliberations with ability and dignity. . . . The attendants are a primitive, conscientious, and courageous looking people. Their religion has a decided mental stamp with probably less spirituality and emotion than that which characterizes other camp meetings. The Prophet Joseph Smith is a man of plain and cordial address. His head is exceedingly high, indicating unusual qualities of veneration, benevolence, and human nature. His language is spontaneous and fluent; he has great individuality and a ready manner; and in fact he would at once rank as a leader and speaker of high grade, in any church and in any land. He evidently possesses the complete allegiance of his people and, though their church government is congregational, his words fall on them with all the influence of law. As a religious leader he is admirably qualified, and ranks among the foremost living characters of that class of men. . . .

The [Sunday] morning service consisted of a prayer meeting at 8 o'clock and preaching by Elder William W. Blair at 10 o'clock. We heard but one opinion expressed concerning Elder Blair's sermon—that it was a brilliant and eloquent discourse. Mr. Blair stands very high as a speaker and defender of the church, and is entitled to rank among the noted pulpit orators of the day.

In the afternoon Elder Jason Briggs occupied the stand. Mr. Briggs is, perhaps, more noted as a thinker and writer than as a speaker. His manner is slow and deliberate, and his discourse, though close and logical, lacked the brilliancy and dash which characterized Mr. Blair's. Smith's discourse [in the evening] should have been heard to be appreciated. It was not a set, labored effort, but a friendly, familiar lecture to his people—full of warning, encouragement, and advice—advice, too, that would have been healthful for any audience, whether Latter Day Saints or not. He explained his own relation to the church; said he was not perfect or infallible; had never seen a perfect man or woman; he was the head of the church by vote of the church; was liable to be removed by the same power; while he retained his position he strove to do his duty as an intelligent being, without any pretensions to perfection or infallibility. He said he had been asked if there was not danger that polygamy would become a doctrine of the church; had no fears of that; the only things he feared were wealth, prosperity, pride, and power; they were the most potent enemies to the purity of the church. . . . [He urged] that the Saints should live above the law by obeying the law, so that there should be nothing written against them; that in whatever country they were, whether in the United States, or England, or Germany, China, or Japan, they were to abide by the law of the land; they should so live that if they were persecuted, it would be without legal excuse. . . .

The discourse covered a wide range of topics, the speaker treating them in plain, familiar language, without ostentation or attempt at display.

In conclusion let us say that the proceedings of the conference have

been marked with dignity and decorum; that many of the attendants have mingled freely with our citizens, and have proven themselves frank, sociable, and cultivated men and women.

Frank Leslie's Illustrated Newspaper gave an illustrated writing of this conference in which it says that on Sunday, the 7th of September, on the camp grounds composed of one hundred and twelve tents, there were over six hundred vehicles and at least twelve thousand people.

October 8, 1873, Elder James Caffall, who had succeeded L. Davis, on February 22, 1871, as superintendent of the Council Bluffs Sunday School, resigned and was succeeded by Robert McKenzie.

In the editorial column of the *Herald* for November 1, 1873, Elder William W. Blair, writing from Gallands Grove, Iowa, October 1, says:

After the close of our September conference I went to North Pigeon and Boomer Branches; and at the latter place, in company with Brother Joseph R. Lambert, held preaching services. We were greatly pleased to meet with the old-time Saints and were much refreshed with our visit among them. Here is a good field for the labors of a faithful, spiritual elder. The patient, well-directed efforts of such a one would surely be crowned with success.

On November 29 and 30, 1873, the Pottawattamie District conference met at Council Bluffs, Elder James Caffall presiding and Frederick Hansen secretary. The only statistical reports from branches to this conference were from Council Bluffs, total number 96, and Crescent 49. The North Star Branch had only held three meetings during the last quarter, and had not been able to get a report.

Elder William Strang reported the spiritual condition as some very good in spirit, but quite a number dissatisfied. Elder Lyman Campbell reported Wheeler's Grove Branch not very bright at present, had hoped to get a report, but was unsuccessful.

Rasmus Campbell reported the Union Branch as disor-

ganized by the resignation of all the officers, but they continued to hold meetings when they could get a few together. North Pigeon reported that they had good meetings, though only a few came out. Council Bluffs reported by Elder Calvin A. Beebe as very good, but might do better.

President Caffall reported that he had not done much during the last quarter on account of the mission assigned him by the last General Conference which had taken part of his time. However, if the district saw proper to sustain him during the coming quarter he would try to get around among the branches more than he had during the last quarter. He had also spent part of his time in labor for the support of his family, as he had only received \$16.70 from the district for that purpose.

Elder Daniel K. Dodson had preached three times during the quarter, John Gallop twice in Big Grove, Elder Weeks several times, but seemingly with very little effect. Elder Weeks was appointed to labor at Casey, Adair County, John Gallop at Big Grove, Cornelius G. McIntosh and Daniel K. Dodson to visit Council Bluffs, Union, and Wheeler's Grove Branches, Elders Asa Walden and Andrew Hall to labor in Crescent, North Pigeon, and Boomer Branches. North Star Branch reported having received for the ministry \$3.75, and paid out \$5. It was resolved to nominate a man and recommend him to the Bishop of the church as his agent for this district, and inasmuch as Brother David M. Gamet was appointed bishop for the western country in 1867 by the General Conference, a discussion arose as to whether the man they were about to nominate should be appointed by Bishop Gamet, of Little Sioux, or Bishop Rogers, of Sandwich, Illinois; whereupon it was resolved that President Caffall refer the question to Bishop Rogers. On proceeding to ballot for an agent Elder Andrew Hall received the nomination.

President Caffall was sustained by vote as president of the district for the next quarter.

DECATUR DISTRICT, BY DUNCAN CAMPBELL

1899

At its regular meeting, January 6, the Lamoni Branch passed resolutions against the seating of Brigham H. Roberts, Congressman-elect from Utah.

Elder John Davis, one of the General Conference appointees in the district, quit the active ministry on account of financial embarrassment and went to the State of Washington to engage in other pursuits.

Brother John Orr died at Hiteman, Iowa, January 7, aged 34. Sister Louisa J. Krucker died at Lamoni, January 24, aged 25 years.

SUNDAY SCHOOL CONVENTION

The twenty-sixth convention was held at Lamoni, February 9 and 10, Wilbur B. Paul presiding, and Jacob P. Anderson secretary pro tem. The Lone Rock and Latta schools were reported discontinued. The Andover, Greenville, Lamoni, Davis City, Evergreen, Allendale, Hiteman, and Leon schools reported. There were discussions of the following subjects: "Ought parents to encourage the Sunday school, and how?" "Benefits of district Sunday-school institutes"; "The place the Religio occupies in the church"; "How to begin and how to continue." Jeremiah A. Gunsolley was chosen district superintendent, Wilbur B. Paul associate, Jacob P. Anderson secretary, John Lovell treasurer, and Clara Mader librarian.

CONFERENCE

The conference convened at Lamoni, February 10, Herman C. Smith and Joseph R. Lambert presiding, Benjamin

M. Anderson and Jeremiah A. Gunsolley secretaries. The following branches reported: Hiteman 54, Lucas 163, Wirt 36, Lamoni 1,320, Pleasanton 96, Lone Rock 90, Davis City 81, Greenville 48, Allendale 92. The following ministers reported: Joseph R. Lambert, Heman C. Smith, Henry A. Stebbins, Francis M. Weld, Robert M. Elvin, William Anderson, Duncan Campbell, Richard S. Salyards, Jeremiah A. Gunsolley, Thomas J. Bell, James Allen, John Wahlstrom, Hugh N. Snively, Price McPeck, Samuel Ackerly, John Shippy, Ernest R. Dewsnup, Evan B. Morgan, Elbert A. Smith, John Harp.

Bishop's agent reported receipts of \$407.51, paid out \$279.67, balance on hand \$127.84. The treasurer reported receipts of \$15.69, expended \$15.69. Frank E. Cochran was ordained elder; Joseph Bogue, David Keown, and Horatio C. Hartshorn to the office of priest; William O. McLaughlin to the office of teacher, and John H. Post to the office of deacon. Two were baptized.

The following preamble and resolutions were adopted, and a copy ordered forwarded to Honorable William P. Hepburn, Congressman for Eighth Iowa District, requesting him to present the same to Congress. It was also ordered that a copy be furnished to the Associated Press agent:

To the Honorable Members of the Fifty-sixth Congress of the United States, Washington, District of Columbia; Greeting: At a meeting of a conference of the Decatur District of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Lamoni, Iowa, and representing a local actual membership of about twenty-two hundred (2,200), the following preamble and resolutions were adopted and ordered forwarded to the National House of Representatives.

Whereas, the State of Utah is reported to have elected a polygamist, in the person of Brigham H. Roberts, to represent it in the Congress of the United States:

Resolved, that we hereby earnestly protest against one guilty of the crime of polygamy, or plural marriage, or unlawful cohabitation, being seated and retained as a legislator in the house of Representatives of the United States.

Resolved, further, that we have no contention against Mr. Roberts as a man, and believe that the mere question of his religious belief should not prejudice the case against him; and we hold that anything contrary to the code of good morals, or which is opposed to the laws of the country, should be held to be criminal, and should debar any aspirant who is compromised thereby from a seat in the National Congress."

A collection of \$4.66 was taken up for district expenses. The officers chosen for the ensuing year were: Francis M. Weld president, Duncan Campbell assistant, Benjamin M. Anderson secretary and treasurer; Francis M. Weld was also sustained as Bishop's agent. There was preaching by Robert M. Elvin, Edmund L. Kelley, and John W. Wight.

The Bishop's agent published the following notice in the *Herald* for February 15.

To the Saints of Decatur District: I trust none will forget their duties as regarding the law of tithes and offerings; there is perhaps a greater demand for means than ever before in the history of the church. While there may be some discouraging features, there are many encouraging ones; and to the live, wide-awake Latter Day Saint, those things that may disturb the minds of some, are added testimonies of the truthfulness of this work; simply demonstrating the weaknesses of men. This is God's work and he will take care of it in his own way and time. Patience is the virtue we must cultivate. The Lord does not look upon time as we do; but will use men, people, and nations as he can, or as they will permit him. We know the gospel is true, and know also, individually, we will have to meet our own record, and that only in obedience to the whole law, or perfect law, brings us the celestial glory.

Now if I read the law correctly, tithes and offerings are a part, and as essential as any other, as baptism for the remission of sins, or the laying on of hands for the gift of the Holy Ghost, simply a part of that perfect law, to which nothing can be added, nor anything taken away, and still be perfect.

Saints, are we looking at this part of God's requirements as unbiased or unselfish as at the rest, and trying to do all we can; or are we allowing the riches of this world to darken our minds, and become covetous for the things that perisheth, and forget to "lay up treasures in heaven," which will bring us more good in this world and the one to come? I have canvassed the district as best I could so far, and talked to the membership individually, and find many who would like to pay tithes but have not and think they cannot get the money to pay, but would like to pay in produce.

Now that all barriers of this sort may be removed, arrangements have been made that we can receive wood, posts, butter, eggs, hay,

corn, oats, poultry, calves, young cattle, cows, thrifty shoats or hogs that will pay us to feed and turn into money. We will receipt for any of the above at market price.

Anyone desiring to bring wood, please take to the Herald Office, and Brother Frank Criley will measure and receipt for same.

All stock, posts, hay, corn, and oats, take to the barnyards at the Old Folks Home (scales in the yard), and Brother Keliey or I will receipt you.

Poultry, butter, eggs, and other produce, take to any of the stores in Lamoni, and get credit checks or due bills, which we will take and receipt you for. If I should be out of town in some other part of the district at work Brother Frank Criley or Sister Clara Cochran Smith, at the Herald Office, will receive them for me and receipt you.

Ah! but says one; I would pay my tithing if it was only used right. This expression we have to meet too often. Brethren and sisters, will this kind of an excuse be sufficient to relieve us of our individual responsibility to God? Are you sure the means are not used as directed by the body in conference assembled? Are we sure we are not listening to "dame rumor," and don't know much about it? Are we not commanded "to do unto others as we would have them do unto us"? If so, won't we give brethren credit of right motives, although they might err in judgment?

I have wondered, sometimes, if those who claim to know thus and so, if they knew God would hold them responsible for not lodging the proper charges and information with the ones God has called to look after that part of the great work. Well; but they won't pay any attention to it! Then haven't we recourse before the body in conference? It is always harmful to talk these things on the street corners and among the enemies of the faith. May God help us as his covenant children to be wise stewards and faithful to the gospel covenant, is the prayer of your brother in Christ,

"FRANCIS M. WELD, *Bishop's Agent.*"

Jeremiah A. Gunsolley, superintendent of the district Sunday school association, issued through the *Herald* of March 1, an address to all officers, teachers, and members, urging them to diligently discharge the duties and responsibilities appertaining to this important department of the Lord's work, in molding the young and plastic mind after the gospel pattern.

Evan B. Morgan, of Lucas, Iowa, in the *Herald* for March 15, defends miners as a class against some strictures passed upon them by Jefferson D. Erwin, in *Herald* of February 22.

Sister Sina Wight died at Lamoni, February 23, aged 43.

Sister Eliza Wight, mother of the foregoing, died at Lamoni, March 6, aged 66 years.

Brother John Crouch died at his home, six miles south of Lamoni, February 19, lacking two days of being 73 years of age.

Brother Alonzo A. Marble died at Davis City, January 27, very suddenly while at work, at the age of nearly forty-seven.

Brother John Snethen died near Davis City, Iowa, March 26, aged 80.

A number of the young people of Lamoni celebrated May Day by making an effort to give pleasure to the inmates of the Saints' Home, by presenting each occupant with a basket filled with candy and flowers.

Robert M. Elvin wrote from Lamoni, April 28, in part as follows:

Lately I spent a few days at Lucas, and preached four times, was blessed of the Spirit, and kindly treated by the people. After an absence of a year it was gratifying to find I had so many friends both in and out of the church, and it was a little hard to refuse the request of some: "Come and preach for us," and especially when I take pleasure in telling the "old, old story of Jesus and his love." Two Utah elders, having taken up headquarters at Chariton, are fulfilling 2 Timothy 3:6—they do no public preaching.

Sister Sarah J. Marble died near Pleasanton, Iowa, April 26, aged nearly 88 years.

For the financial year, Bishop's agent, David Dancer, reported receipts of \$1,227.09, expenditures \$1,227.09; his successor, Francis M. Weld, reported receipts of \$181.01, expenditures of \$13.65, leaving a balance on hand of \$167.36.

Elder Robert J. Anthony, of Lamoni, died at Elsinore, Utah, May 26, aged 67. He was one of the Seven Presidents of Seventy, and was laboring in the Rocky Mountain Mission when death found him.

The following item is from the *Herald* of July 5:

Learning that missionaries of the Utah church were to hold services in the public park at Mount Ayr, Iowa, adjoining county seat of Ringgold County, west of Lamoni, Brother Frank E. Cochran was requested to look after the interest of the work there during Saturday and Sunday, the 24th and 25th. The result of the whole affair is fairly well stated in the following from the *Mount Ayr News*, of June 27, for which our thanks are due the publishers:

"Latter Day Saint Missionaries: Elders Nelsen and Hawkeswood, representing the Salt Lake Mormons, were not able to get a crowd to hear their doctrine expounded in the park Saturday afternoon. They advertise that they will hold meetings to-morrow and Saturday afternoons. Mr. Cochran, of Lamoni, representing the 'Reorganized Church of Jesus Christ of Latter Day Saints,' came to Mount Ayr Saturday evening and remained over Sunday. His mission was to see that the public did not get the impression that the Lamoni and Salt Lake churches are of the same kind. As the people here pretty well appreciate the difference, it was unnecessary for Mr. Cochran to hold any public meetings."

SUNDAY SCHOOL CONVENTION

The twenty-seventh convention was held at Lucas, June 22, 23, Jeremiah A. Gunsolley in charge, Jacob P. Anderson secretary. Ten schools reported. The superintendent, secretary, treasurer, and librarian reported. The call of a district institute was authorized. There was a paper on the uses and abuses of the *Quarterly*. Another on "Who should not attend Sunday school." A Sunday school newspaper, *The District Observer*, was read. There were primary and intermediate class drills. The claims of the Religio were presented. There was reported to be a marked degree of indifference in the district regarding the Sunday school work.

CONFERENCE

The conference of June 23 convened at Lucas, Francis M. Weld presiding, Benjamin M. Anderson and Jeremiah A. Gunsolley secretaries. The following branches reported: Wirt 36, Hiteman 50, Davis City 101, Pleasanton 95, Lamoni 1,322, Lucas 172, Greenville 53, Leon 44.

The following ministers reported: Francis M. Weld, Joseph R. Lambert, Alexander H. Smith, Robert M. Elvin, William Anderson, Asa S. Cochran, Henry A. Stebbins, Joseph C. Clapp, Duncan Campbell, William H. Kephart, Frederick B. Blair, Jeremiah A. Gunsolley, Thomas J. Bell, Thomas R. Allen, Charles E. Willey, Evan B. Morgan, Morgan D. Lewis, Samuel V. Bailey, James Allen, William T. Shakespeare, John Harp.

Bishop's agent, Francis M. Weld, reported receipts with balance \$1,596.32, expenditures \$1,550.27, on hand \$46.05. District treasurer, Benjamin M. Anderson, reported receipts \$4.66; expenditures \$4.61; on hand 5 cents.

Request from Hiteman Branch for the ordination of John J. Griffiths to the office of priest; from Pleasanton for the ordination of Lewis Moffet to the office of teacher, and David B. Morey to the office of priest, was granted.

An appeal by Thomas C. Clapp from the decision of an elders' court was granted and court appointed. The ministry will be required to report to the conferences in writing hereafter. The tent work is to be in care of the ministers in charge and the district president. Each branch in the district was requested to take up a special collection for tent work and district expenses; the money so collected to be placed in the hands of the district treasurer. A collection of \$8.68 was taken up. Preaching by Joseph S. Snively, Joseph R. Lambert, and Alexander H. Smith. Adjourned to meet at Lamoni on call of president.

Sister Deborah, wife of Elder Winthrop H. Blair, died at Lamoni, August 5, aged 72.

Brother Joseph Downard died near Leon, Iowa, August 1, aged 55.

Ruby C. Thompson died at Lamoni, August 18, aged 16 years.

Sister Lucinda Almeda (Merritt) Hartwell, mother-in-law of Brother Robert M. Elvin, died at the Saints' Home, Lamoni, October 2, at the ripe age of 90.

Brother William Hartman died at his home near Lamoni, October 2, at the age of 59.

SUNDAY SCHOOL CONVENTION

The twenty-eighth convention was held at Lamoni, October 12, 13, Jeremiah A. Gunsolley presiding, Jacob P. Anderson secretary. The topics discussed were: "Our district conventions"; "Some needed improvements"; "Duties of Sunday school officers"; "Our responsibilities toward the Sunday school." There were also a Sunday school newspaper, a primary class drill, a paper on primary work, and a session on Religio work. The prayer meeting was highly enjoyed. Three of the officers reported, and thirteen of the schools. The attendance and interest were good.

CONFERENCE

It was held at Lamoni, October 14, 15, Francis M. Weld and Duncan Campbell presiding, Benjamin M. Anderson and Jeremiah A. Gunsolley secretaries. Branches reported: Wirt, Lone Rock, Lucas, Pleasanton, Hiteman, Greenville, Leon, Lamoni, Evergreen, and Allendale. Ministry reporting were: Joseph R. Lambert, Francis M. Weld, Duncan Campbell, Joseph C. Clapp, Isaac P. Baggerly, Richard S. Salyards, Henry A. Stebbins, William Anderson, Robert M. Elvin, Asa S. Cochran, Price McPeek, Charles E. Willey, Samuel V. Bailey, Thomas J. Bell, Jeremiah A. Gunsolley, Hugh N. Snively, George W. Thorburn, James Allen, Frank E. Cochran, James M. Stubbart, J. Morrell, John Harp, William T. Shakespeare, Elbert A. Smith, Salida D. Shippy, Jacob P. Anderson, Nephi Lovell.

The Bradford V. Springer case still hanging fire. The

district Sunday School Association reported. Bishop's agent, Francis M. Weld reported balance and receipts \$1,628.75, expenditures \$1,604.55, balance \$24.50. District treasurer, Benjamin M. Anderson, reported balance and receipts \$34.40, expenditures \$31.60, on hand \$2.80.

The court of appeal in the case of Thomas C. Clapp re-reported as follows, and the report was adopted:

LAMONI, IOWA, September 26, 1899.

To the President and Brethren of Decatur District in Conference Assembled; Greeting: We your court, appointed at Lucas, Iowa, June 24, 1899, to consider an appeal from a decision of an elder's court held at Lamoni, May 9, 1899, wherein Lamoni Branch was plaintiff, and Thomas Carlos Clapp defendant, beg leave to report we dissent from the findings of the former court, for the following reasons:

1. The evidence relied upon seems to have been a purported confession made by one of the witnesses outside of the court, the truth of which evidence said witness denied when brought before the court. Apart from this confession there is neither direct nor circumstantial evidence recorded.

2. In the judgment of this court, the former court erred in refusing to allow a witness to testify in behalf of the defense because of contempt, while said witness was allowed to offer over three pages of closely typewritten testimony for the prosecution after committing the act of contempt.

3. The court erred in not permitting the defense to locate time and place of certain alleged acts.

4. The court erred in permitting the witnesses to decide whether certain questions were relevant to the case.

Therefore we reverse the findings of the former court.

Signed: EVAN B. MORGAN,
JOHN R. EVANS,
DUNCAN CAMPBELL.

A collection of \$10.36 was taken up for district expenses. There was preaching by Duncan Campbell, Joseph Smith, and Joseph R. Lambert.

Adjourned to meet at Lamoni at call of district president.

Brother Stephen Wood died at Lamoni, November 18, 69 years old.

Elder M. A. Hughs, of the Holiness people, from Kansas, lectured in the Saints' church, Lamoni, December 6, on the

subject of water baptism. Elder Joseph C. Clapp replied and refuted the erroneous positions assumed. Elder Hughs desiring a further investigation, a discussion was arranged with Elder Joseph R. Lambert. The propositions discussed were:

1. Do the Scriptures teach that water baptism was obligatory in the Jew's age only? M. A. Hughs affirms, Joseph R. Lambert denies.

2. Do the Scriptures teach that water baptism as taught in the New Testament, is a part of the gospel plan, in the Christian dispensation, and that it is essential to a complete salvation? Joseph R. Lambert affirms, M. A. Hughs denies.

Mr. Allen acted as moderator for Elder Hughs, and Brother Frederick A. Smith moderator for Brother Lambert. The discussion was attended by a large audience throughout. In its brief report of the debate, the *Herald* of December 20 says: "Every argument of Elder Hughs was overthrown, while Brother Lambert maintained every point in his negative and affirmative."

1900

In the first issue of the *Herald* for the new year, Francis M. Weld, Bishop's agent for the district, again offers instruction in paying tithes and offerings as follows:

To the Saints in Decatur District: I feel it my duty to again call your attention to the law of tithes and offerings. It is with pleasure I make my report to the Bishop, and would request all the Saints to watch for and examine my report (which will be published) for their own encouragement, and perchance there should be any mistakes, that I may be notified and make the proper correction at once; the time to correct mistakes is when first detected. Compare the report with your receipts.

"Dear Saints, we are now beginning another year, and this is one of the golden opportunities of our lives to make a proper start if we haven't done so already. Let me urge everyone, old and young, to see to it that they are keeping the "whole law," the "perfect law." If your names are not on my books, be sure to have them there at the earliest opportunity, that you may not be cheated out of the blessed opportunity to help in this financial work. "More blessed to give than to

receive." It is a pleasure to keep the laws of God, and especially so, the temporal law; surely the Devil knows it, is the reason of his tremendous effort to hinder the Saints from observing it, but when once they do get started and fairly in the spirit of the law, he and all of his combined forces cannot hinder them. Don't excuse yourselves any longer; let us work while it is to-day, as we know not what to-morrow may bring us. It is but little we can do at best to reward our heavenly Father for his mercies towards us. Do we *love* him? "If a man love me, he will keep my words."—John 14: 23. Have ye faith in God? (See James 2: 14-26.)

Don't wait to be solicited individually, which I expect to do as fast as I can; but begin with the beginning of the year. Don't wait because you cannot pay all at once, but pay what you can—any amount from one cent up. Don't wait until you are exactly sure to a cent just the amount you owe the Lord, with the idea it is as bad to overpay a little as not to pay at all. If you should find out you paid a little too much, if desired, it can be credited on the next payment. God knows the heart of the giver, and it is the motive we must watch and keep right.

By the installment plan anyone can pay their tithing and not injure their business, if in business; or feel it if working for a livelihood. If there is a will to do and a proper desire, *God* will open the way. Go to him in faith, and I will assure you the way will open.

In talking with members in different parts of the district, many say, "Oh, if I could only pay something I raised, I would pay my tithing, but ready money I haven't."

To all those let me say, arrangements have been made that we can receive wood, posts, butter, eggs, hay, corn, oats, poultry, calves, young cattle, cows, thrifty shoats or hogs that will pay us to feed and turn into money. Will receipt for any of the above at market price.

Anyone desiring to bring wood, please take to my place or Herald Office, and Brother Frank Criley or I will measure and receipt for same.

All stock, posts, hay, corn, and oats take to barnyards at Saints' Home (scales in the yard), and Brother Kelley or I will receipt you.

Poultry, butter, eggs, potatoes, apples, and other produce take to any of the stores in Lamoni, and get checks or due bill, which we will take for face value and receipt you for.

If I should be out of town in any other part of the district, or if it would be handier for you, Brother Frank Criley, or Sister Clara Cochran Smith in Herald Office, or Sister Jennie M. Leland in Bishop's office, or Oscar Anderson, State Savings Bank, will receive them and receipt you also for any moneys.

For the convenience of the members of the several branches in Decatur District, I have appointed the following-named parties, who will receive your tithes and offerings, and receipt you for same (be sure and not pay moneys to anyone unless you get a receipt) and they will forward to me once a month:

Hiteman Branch, Sister Ellen White, Hiteman, Iowa. Lucas Branch,

Thomas Hopkins, Lucas, Iowa. Cleveland No. 4, John Jervis, Lucas, Iowa. Wirt Branch, Joseph A. Anderson, Ellston, Iowa. Leon Branch, Asa S. Cochran, Leon, Iowa. Davis City Branch, Horatio A. Hartshorn, Davis City, Iowa. Pleasanton Branch, Lewis Moffett, Pleasanton, Iowa. Greenville Branch, John Lovell, Davis City, Iowa. Evergreen Branch, A. V. Minton, Lamoni, Iowa. Allendale Branch, Albert Whorlow, Allendale, Missouri.

If any are uncertain as to what the law of God is in regard to temporal things, seek knowledge from those whom God has appointed unto this work and not listen to every "wind of doctrine."

Dear Saints, shall we be wise and "lay up treasure in heaven"? Please reread last three paragraphs of Bishop's agent's notice, published in *Herald*, February 15, 1899, page 111. Don't hesitate to ask for any information I may be able to give that comes within my province.

Your brother in the one faith,

FRANCIS M. WELD,

Bishop's agent."

UTAH ELDERS AT LAMONI

Under the above caption the *Saints' Herald*, in its issue for January 17, printed the following account of the visit of those elders:

The Saints and other citizens of Lamoni have been entertained of late by a visit from some Utah elders, Messrs. Hansen and Bickmore, who being granted use of the Saints' church on Saturday and Sunday evenings, January 6 and 7, proceeded to address the large assemblies which gathered to hear them.

Elder Hansen was the leading speaker, being followed by brief addresses from Elder Bickmore.

Saturday evening's addresses were informal, being largely taken up with statements to the effect that they had come among us as friends, not to do us harm, but to do good; to get acquainted with us and that we of the Reorganized Church get acquainted with them. They testified to the uniform courtesy and kind treatment they had received from the people of Lamoni; the foregoing statements being repeated frequently, at length.

On Sunday evening Elder Hansen addressed the audience from the text: "The Son of man has come to seek and to save that which was lost." He was followed by Elder Bickmore. With what was said on Saturday night the main issues between the Utah Church and the Reorganized Church were boldly plunged into and put forward for comparison. A close inspection of their teaching and practice was invited; a complete investigation of the whole field was vehemently urged. "Polygamy" and "sealing" for instance, were freely advocated and defended, and Joseph Smith was credited with those pernicious dogmas. However, the practice of "debating" was decried against. They had come

not to destroy, but to build up the church; not to do harm, but good. Both churches could not be right. Their protestations of friendship were repeated frequently.

“By request of the branch president, Brother Heman C. Smith reviewed the two discourses on Monday and Tuesday evenings following. The speaker stated that the personal friendship of the elders was accepted, that it was unnecessary to proffer it so often; that it would be freely accorded so long as their conduct justified in so doing. However, they would be held responsible for what they advocated and defended, as representatives of the Utah Church. They had sprung the questions; we had not. He refuted the assertions made, for which no proof had been offered, and completely routed the elders upon every point at issue. He used simply the witnesses and conditions they themselves had made reference to, thus meeting and vanquishing them with their own weapons, including their witnesses and authorities, as published in the church works. They had introduced the matters in question, he simply accepted the invitation to inspect the Utah system.

Their assertions were clearly overwhelmingly refuted; every semblance of their claims to be the church in succession were swept away.

The effort was continued later during the week, though after the first reply to the Utah elders they were manifestly crestfallen and subdued.

The efforts on both sides brought out large congregations of Saints and Friends, to whom the position of the Reorganized Church was confirmed, and the impregnable character of its work made manifest.

The *Herald* of January 17 also had the following item of interest: “Brother Joseph C. Clapp has been doing a good work at Lone Rock, Missouri, in the Decatur District. Large crowds have attended his meetings and some excellent people have been baptized. Brother Clapp continues the effort with increasing interest, to the good of the people and the cause. He is laboring also at other points in the district, though not enjoying rugged health.”

The Sisters' Mite Society, of Lamoni, received the following notice in the *Herald*, January 24:

Among the many organizations for good in Lamoni, it is doubtful if any has been of greater advantage according to the number taking part than the Sisters' Mite. The organization was formed in 1882, with only a few members, and little or no capital invested. At present the society has a neat and commodious building of its own in which to carry on its work; and the past two years the young people have occupied the building on Wednesday evenings for prayer meetings.

The building is located on church lot, but the society have the use of the land free until the church shall need the lot for use, when the society, after due and timely notice, have the right to move the building elsewhere.

The sisters' methods of work have been to gather up goods and make up useful articles and make up clothing for poor children—who needed aid. It also sent at different times to different parts of Nebraska during the time of loss of crops in that State, boxes of clothing and bedding, to the great relief and comfort of many worthy parents and children. All of this work has been accomplished by diligence, duty, and needlework.

The bills of the cash payments for the past few years amount to \$1,306.56. The business seems to be done in an orderly, systematic, and safe way, and the society should double the number of sisters in Lamoni who are now members and helpers.

The present officers are: Sister William W. Blair, president; Sister James Allen, vice president; Sister Eli Hayer, secretary; Sister John Scott, treasurer.

Any one of these officers will be glad to meet and welcome help from any sister who wishes to join and work."

Another visit of Utah elders is reported in *Herald*, February 14, thus:

Elder Louis A. Kelsch, President of the Northern States Mission of the Utah church, accompanied by Elder Hansen, in charge of Iowa, and Elder Christiansen, in charge of Nebraska, held services in the Saints' Church, Lamoni, on the evening of the 29th ult., Elder Kelsch being the principal speaker. Elder Kelsch devoted much of his time in asserting and repeating that he and his coworkers were servants of the Lord, that they were "very humble," and in relating his personal experiences, such as dreams, etc., and in bearing his "testimony." He made a lengthy effort to make points for the Utah church, and in which he signally failed. One thing he did, however, that to us at least was a new departure; viz, he indorsed all the teachings and doctrines set forth in the celebrated and notorious *Journal of Discourses*, including polygamy, Adam-God, blood atonement, etc., etc.

Brother Heman C. Smith asked Elder Kelsch if he would be present to hear his review on the following evening. But, no; Elder Kelsch stated that he "had a railroad ticket to Kansas City," hence must go. Brother Smith's review on Wednesday evening was a clean sweep of the field, and it was doubly apparent, though comprehended by the masses of his hearers by this time, that the Utah church had a weak cause and weak and uninformed instruments to advocate and defend it.

An offer to discuss propositions involving the claims of the two churches, at Lamoni and in Salt Lake City, made by Brother Smith resulted in an indefinite reply from Elders Hansen and Christiansen present.

ORGANIZATION OF DISTRICT RELIGIO

During the Sunday school convention a session was set apart for the purpose of effecting a district organization of the Religio. This was on February 23. The constitution provided by the general society was adopted. Jacob P. Anderson was elected president, James W. Talbot vice president, William J. Mather secretary, Nellie Anderson treasurer. There were two societies in the district, Lamoni and Lucas, with a combined membership of 140. Fourteen delegates were chosen to the next General Convention.

SUNDAY SCHOOL CONVENTION

The convention met at Lamoni, February 22, Jeremiah A. Gunsolley in charge, Jacob P. Anderson secretary. Ten schools reported, showing a membership of 921; three schools not reporting had at last report 89, which would make a total membership of about 1,010. Nine schools were represented. There was a paper and discussion on "The teacher," a talk on the library, a Sunday school newspaper, a prayer meeting in which the Spirit was present to a marked degree. The following were elected officers for the ensuing year: Frank E. Cochran, superintendent; Clement Malcor, associate; Jacob P. Anderson, secretary; John Lovell, treasurer; Callie B. Stebins, librarian. One hundred delegates to the General Convention were chosen.

CONFERENCE

This conference met at Lamoni, February 23, Francis M. Weld and Duncan Campbell presiding; Benjamin M. Anderson and Jeremiah A. Gunsolley secretaries. The branches reporting were: Leon, Pleasanton, Lucas, Hiteman, Wirt, Lone Rock, Davis City, Greenville, Centerville, Lamoni, and Evergreen. Ministry reporting were: Francis M. Weld, Heman C. Smith, Duncan Campbell, Richard S. Salyards, Asa S.

Cochran, Henry A. Stebbins, Thomas J. Bell, Price McPeak, Lewis Gaulter, Soren K. Sorenson, John Hárp, Jacob P. Anderson, Joseph R. Lambert, Martin M. Turpen, Frank E. Cochran, William N. Abbott, James M. Stubbart, John Wahlstrom, Jeremiah A. Gunsolley, Joseph S. Snively, Courtland H. Blakesley, David Keown, Joseph C. Clapp, William Anderson, Hugh N. Snively, Samuel Ackerly, Nephi Lovell, John Coiner, John T. Ford, John Shippy, Salida D. Shippy, and Evan B. Morgan.

The Bishop's agent reported balance and receipts \$1,488.19, expenditures \$1,358.76, balance on hand \$129.43. The treasurer reported balance and receipts \$13.16, expended \$6.70, balance \$6.46.

Matter of silencing John D. Bennett was referred to a committee consisting of Joseph S. Snively, Isaac P. Baggerly, and Martin M. Turpen. The ordination of David Archibald, of Centerville, to the office of elder was referred to the district authorities. A request of the Cleveland Saints for their organization into a branch was referred to the minister in charge and district presidency with power to act; also their request for the ordination of John Hooper to the office of priest. Officers for the ensuing year: Francis M. Weld, president; Duncan Campbell, vice president; Benjamin M. Anderson, secretary and treasurer. Eighty-nine delegates to General Conference were chosen. A collection of \$5.70 for district expenses was taken up. There was preaching by Columbus Scott, Joseph Smith, and Heman C. Smith.

Brother John Barnes died at Cleveland, Iowa, January 30.

Elder Abram Reese died at Pleasanton, Iowa, March 11, aged 76.

Brother Paschal Bandy died at his home near Blythedale, Missouri, February 18, aged nearly 80 years.

In the annual report of the Presiding Bishop the Decatur

District is credited with receipts of \$4,771.96; expenditures \$4,658.78; balance due the church \$113.18.

Sister Lydia A. Greenwood died at the Saints' Home, Lamoni, April 9, aged 70.

At the General Conference in April, John W. Wight was placed in charge of the mission including Decatur District. Martin M. Turpen, Duncan Campbell, Joseph C. Clapp, and Francis M. Weld were appointed to labor in the district; Duncan Campbell in control.

Sister Phebe Williams died at Lucas, Iowa, April 14, aged 50.

CHANGE OF BISHOP'S AGENCY

The Presiding Bishop issued the following notice, dated May 7:

To the Saints and Friends of Decatur District: Please take notice that owing to the call and ordination of Brother William Anderson to the office of a bishop in the church, and his jurisdiction in this office is now in Decatur District, Iowa, the Bishop's agent in the Decatur District will be discontinued from this date, and all tithes and offerings in said district paid to Bishop William Anderson instead of to Brother Francis M. Weld, the agent, as heretofore. Brother Anderson is well known in the Decatur District, and it will not be necessary to formally introduce him to the Saints. He will be ready and earnest in the performance of all of his duties. Everyone should put forth an effort to aid him in his work of helping the ministry and the poor and needy in the district. Note the address and send remittances to Bishop William Anderson, Lamoni, Iowa, and sustain him with your faith and prayers as well, and thus all work in harmony for the success of the Lord's work.

BISHOP'S NOTICE

To the Saints of Decatur District: As I have been appointed to look after the necessities of the poor and needy, also the families of the active ministry who live in this district, I desire to say to my brethren and sisters that while our brethren have accepted missions to labor in the gospel for the salvation of man, it will necessarily require them to leave their families to our care. Shall we be faithful to that sacred trust? To do this will take means.

Doctrine and Covenants, section 119, paragraph 8: "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toil-

eth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Dear Saints, there is no more dangerous or deceptive spirit in the church than that which suggests to us that because sometimes some missionary stays a little too long at home, or is not as active in missionary work while out in his field as he ought to be, therefore we will withhold our means, decline to pay our tithes or offerings into the church treasury, as the law of God requires, thereby imperiling the support of our worthy poor, faithful wives, and innocent children. We are not always economical and wise in the management of our own private affairs; therefore, if we should actually see some mismanagement with some who draw their support from the church, we should not be rash or harsh in our judgment, or talk too much or carelessly about these things to the detriment of the finances of the church. If we do our whole duty we shall be entitled to be heard when we may make just complaints.

I have not done much missionary work, but I have done enough to know that any faithful working missionary makes a real sacrifice if he loves home associations as well as I do, and it is fair to presume that he does. While it is true that if a minister sent out by the church who sets indolent or other bad habits before the people, he is one of the church's worst enemies; but we should not be hindered in doing our whole duty or be overcome in any way by our enemies, whether they be in or out of the church.

Desiring your welfare and best good, I pray God, our heavenly Father, that he will give us of his Holy Spirit, that we may see our duty and have the courage to do it, knowing that if we do our part we shall in no wise lose our reward. All tithes and offerings will be cheerfully received and promptly accounted for.

In gospel bonds, your brother,

WILLIAM ANDERSON, *Bishop for Decatur District.*

LAMONI, IOWA, May 7.

Brother Daniel Webber died at Lamoni, April 2, aged 58 years.

Brother Richard Judson died near Lamoni, May 12, at the age of 76.

In the latter part of May Elder Joseph C. Clapp wrote to the *Herald* from Pawnee, Missouri, showing that the elders in the field at that time had a comparatively easy time compared with the first elders sent out by the Reorganization when the church was weak both numerically and financially.

Thomas J. Bell wrote from Lamoni, May 30, to the *Herald*, in part as follows:

In leaving the Decatur District, where I have labored for the past three years, I wish to say to both Saints and the many friends with whom I have associated so long, that I leave you regretting that such association ends for a time. I am very thankful to all for kindness toward me in times of need. I have not words to express my thankfulness to God for his kindness in giving me the aid of his Spirit in preaching the word and in administering the ordinances of his gospel.

I am also pleased that since the conference closed I have witnessed some marked manifestations of God's power in healing several sick, nigh unto death. I am glad of the opportunity I have had of leading seven more precious souls into the waters of baptism, one at Benton, four at Spring Valley, and two at Evergreen. I leave many others believing, and hope they will not put off their coming into the fold.

The bishopric of the district issued the following notice through the *Herald* of June 6:

To the Saints of the Decatur District, Greeting: The bishopric of the Decatur District is now fully organized, and the hearty cooperation of the Saints in this district is earnestly desired, so that the work may be done as it should, that the poor may be cared for, that the needs of the families of the missionaries may be supplied, and that other legitimate church expenses may be met. This can be done only by a united effort on the part of all concerned—and surely all Saints are concerned.

The bishop of the district and his counselors will receive and receipt for tithes and offerings wherever they may be; but for the convenience of those in the several localities we have made arrangements with the following persons to act as solicitors, who will receipt for tithes and offerings and report to us once a month:

In the Davis City Branch, Horatio A. Hartshorn; in the Leon Branch, Asa S. Cochran; in the Pleasanton Branch, Lewis Moffett; in the Allendale Branch, Arthur B. Whorlow; in the Centerville Branch, David Archibald; in the Lucas Branch, Thomas Hopkins; in the Cleveland Branch, John Jervis; in the Hiteman Branch, Sister Ellen White; in the Ellston Branch, Joseph A. Anderson; in the Greenville Branch, John Lovell; in the Evergreen Branch, A. V. Minton; in the Lone Rock Branch, Frank Hitchcock.

In Lamoni, we have made arrangements whereby money can be paid to any of the following: Bishop Edmund L. Kelley, John Smith, business manager of the Herald Office; William A. Hopkins, cashier of the State Bank; and Frederick M. Smith who can usually be found at the Herald Office. When possible pay to the last-named, or to one of

the bishopric. However, any one of the above-named will gladly give receipts for moneys.

WILLIAM ANDERSON,
Bishop.

FRANK M. WELD,
FREDERICK M. SMITH,
Counselors.

The following item appeared in the *Herald* for June 20:

Last week a notable gathering took place near Lamoni. About one hundred and fifty or two hundred people gathered to celebrate the one hundredth birthday of Sister Bunt. She joined the church in 1871 and is now enjoying a remarkable degree of health for one so old. She has numerous great-grandchildren, and several great-great-grandchildren. May her declining years be peaceful.

SUNDAY SCHOOL CONVENTION

The thirtieth convention was held at Lucas, June 7, 8 with Frank E. Cochran in charge; Clement Malcor associate; Jacob P. Anderson secretary. Thirteen schools reported. There were fifteen schools in the district, two of them, Wirt and Bloomington Center, being newly organized. There was a total enrollment of about 1,200 in the district. There was a short prayer service, a Sunday school newspaper, a paper and discussion on the library, and short talks by the district officers.

RELIGIO CONVENTION

The Religio convention was held on the afternoon of June 8, by grace of the Sunday school association.

CONFERENCE

The gathering was held at Lucas, Iowa, June 9, 10, Francis M. Weld and Duncan Campbell presiding; Benjamin M. Anderson and Frank E. Cochran secretaries. Ministry reporting: Francis M. Weld, Duncan Campbell, John W. Wight, Joseph R. Lambert, Martin M. Turpen, Henry A. Stebbins, Jeremiah A. Gunsolley, Robert M. Elvin, William Anderson, Joseph S. Snively, William E. Williams, Frank E. Cochran, Price McPeak, Thomas J. Bell, Edward E. Marshall, George

F. York, Jacob P. Anderson, Evan B. Morgan, Thomas A. John, Jacob Waltenbaugh, and Charles E. Willey. Branches reporting: Allendale, 90; Pleasanton 90; Davis City 101; Greenville 52; Lone Rock 88; Wirt 34; Lamoni 1,307; Cleveland 41; (organized May 14, 1900) Lucas 195; Centerville 45.

The district Sunday school association and the district Religio reported. The findings of the court in the case of John D. Bennett were affirmed, and his silence continued as recommended. David Archibald was ordained an elder, and John M. Hooper, a priest. A collection of \$9.25 for district expenses was taken up. Preaching by Robert M. Elvin, William Anderson and Joseph S. Snively. Adjourned to Lone Rock in October, on call of president.

Brother George Brown died at Saint Joseph, Missouri, June 18, aged 53.

Elder Joseph R. Lambert wrote from Council Bluffs, Iowa, June 25, in part as follows:

May 12, I went to Cleveland—a new mining town, sprung up as if by magic, near Lucas, Iowa—where I preached once. On the fourteenth we organized a branch to be known as the Cleveland Branch. The opportunities for doing a good work at this place seem to be more than ordinary.

The two following items appeared in the *Herald* for July 11:

It is with sadness that we chronicle the death of Sister Campbell, wife of Brother Duncan Campbell. Her influence has always been great in the Sunday school, where she will be greatly missed. While Sunday school workers will feel they have suffered the loss of an earnest worker, it is only in her home where the real extent of the blow will be felt. To Brother Campbell and family we extend our heartfelt sympathies in thus being robbed of a kind wife and a mother in Israel.

Lamoni Saints were saddened in the midst of the festivities on the Fourth, to learn of the death of Brother Thomas France, who died suddenly on the evening of July 3. We extend to his family our sympathies. We have no need to call their attention to that glorious meeting in the future, for they are well grounded in the latter-day faith, and grieve "not as those without hope."

Lida H. Campbell died at her home near Pleasanton, Iowa, July 3, at the age of 52, lacking less than six weeks.

Thomas France died suddenly at his home in Lamoni, on the evening of July 3, in his 69th year.

James R. N. Dorsey died at the Saints' Home, Lamoni, July 10, in his 70th year.

Thomas L. Rider died at Lamoni, July 30, in his 73d year.

SUNDAY SCHOOL AND RELIGIO CONVENTION

The Decatur Sunday school and Religio associations held a joint convention of nine sessions at Evergreen chapel, six miles southwest of Lamoni, September 7-9. Its special features were: Unique ways in which interests of both organizations were blended; a discussion of our church, Sunday school, and Religio conditions; our needs; a sermon on charity.

John S. Roth, writing from Centerville, Iowa, September 24, said in part:

Tuesday I came here. I was impressed that I must stop here for a short time at least. When I got here Brother David Archibald said he had been praying God to send some one to aid and strengthen them, and we concluded I was here in answer to his prayer. There is a fine band of Saints here, although some few are asleep, and I fear unless they wake up soon, will not have oil enough to light up.

I had the great pleasure to be in company of eight Angels some two or three nights while here, and we had a nice time sure. Brother George, his noble little wife, four frolicsome little boys, and two nice little girls, are the family of Angels. May God bless them. There is good interest here. Some are investigating. Last night had a good crowd out; but the weather is so against us. Rain every night; so I will close to-night, and wait for a more convenient season. I will wend my way toward the New London conference. May our God bless the Saints and friends here for their kindness, for all seemed to vie with each other to do honor, not by word only, but by deed, also, to the preacher. Brother David Archibald, president of the branch, seems to have the respect of the branch, and also of the outsiders, as have most all the Saints here.

CONFERENCE

The fall conference met with the Saints of the Lone Rock Branch, October 6, Francis M. Weld and Duncan Campbell presiding; Claude I. Carpenter secretary pro tem. Ministry

reporting: Francis M. Weld, William Anderson, Duncan Campbell, Richard S. Salyards, Martin M. Turpen, Joseph C. Clapp, Hugh N. Snively, Charles H. Jones, Price McPeak, James McDiffit, William E. Williams, Nephi Lovell, Jacob P. Anderson, George F. York, and Edward E. Marshall; showing seven baptisms and 170 sermons preached, besides considerable activity in local branch work. Branches reporting: Davis City 102, Evergreen 107, Lone Rock 98, Pleasanton 91, Allendale 85, Greenville 52, Cleveland 48. Sunday school and Religio associations reported joint convention held at Evergreen, in September, where profitable work was done. Resolutions of appreciation and encouragement to these societies were adopted. The ordination of Joseph Bogue to the office of elder; of Francis N. Harp to the office of teacher; and William T. Rook to the office of priest, was provided for. The action of the previous conference in the case of John D. Bennett was sustained. Duncan Campbell, Martin M. Turpen, and Richard S. Salyards were appointed to audit the accounts of the district bishop for the year. Preaching by Richard S. Salyards, William Anderson, and Hugh N. Snively. The regular collection, amounting to \$9.29, was taken up. Adjourned to meet at Greenville, time to be set by district officers.

The *Herald* of October 31, said:

Brother Thomas Wellington, of near Lamoni, north side, has been holding meetings some six miles north of Tuskeega, having good audiences and attention. We are pleased to learn that Brother Thomas, though a local man, is keeping the armor bright.

Evan B. Morgan wrote to the *Herald*, from Cleveland, Iowa, November 2:

The building of a church in this place is an accomplished fact. Our church is completed, even to the papering of its walls. It is nicely lighted with gasoline lamps. It is pronounced by everybody a nice, neat little church. We have paid about five hundred dollars, and we owe about that amount; so the building costs about one thousand dollars. The attendance at our meetings is from fair to good. Brother William E. Williams is branch president, and is a faithful and attentive

worker. The Sunday school is under Sister Elizabeth E. Williams's watchcare, and is doing well. Apostle Joseph R. Lambert preached the first two sermons at the opening of our church, with good effect.

Brother Joseph C. Clapp preached for us about three weeks, and did excellent work, holding his crowd right along. His retentive powers are wonderful. It was phenomenal with what ease and precision he would quote history and the Scriptures. He is rightly denominated the "walking encyclopedia." At the close of his meeting the Saints passed a resolution of appreciation with a warm invitation to come again. Four, all heads of families, have been baptized since we are here in an organized state.

Sister Sarah, wife of Brother John Watkins, died at Cleveland, Iowa, December 2, aged 72.

Sister Mary Ann Seely, widow of Brother Jesse Seely, of Savannah, New York, died at the Saints' Home, Lamoni, November 14, aged 86.

THE BIOGRAPHY OF JOHN SMITH, FIRST PRESIDENT OF LAMONI STAKE

BY ANNA SALYARDS AND CALLIE B. STEBBINS, WITH CLOSING
CHAPTERS BY VIDA E. SMITH

(Continued from volume eleven, page 445.)

While in England, John had been connected with a Sabbath school class of what was known as the Independent Congregational Church. He was also a member of the Young Men's Improvement Society of that church. When he was leaving for America, the class gave him a Bible, on the flyleaf of which was written the following:

Presented to John Smith as a parting memorial and mark of respect from his fellow scholars in his Sabbath school class on the occasion of his removal to a distant land.

STALYBRIDGE, 12th July, 1862.

"Seek ye the Lord while he may be found, call ye upon him while he is near."—Isaiah 55th chapter, 6th verse.

The reference Bible presented him was one prepared for use in the Presbyterian Church. John's teacher, Thomas J. Dunlop, was a Presbyterian in faith, but there was no organization of this body in Stalybridge; so he identified himself with the Independent Congregational Church. He was a kind and earnest teacher, always seeking to teach his class the principles of right living before the Lord. In business, he was a dry goods merchant.

For what value it might have in helping the young man on his way, Mr. Dunlop also gave John the following letter of recommendation:

The bearer, John Smith, has been a scholar at the Independent Sabbath School in this town from childhood, and, during the time I have been his teacher, he has proved himself a studious, diligent, and most successful scholar, by which he has gained the esteem not only of the class but of the "Mutual Improvement Society" of which he was a useful member.

I have confidence in recommending him to any such institution which

has for its object the intellectual, moral, and spiritual improvement of the young.

He leaves on account of depression in trade for a more congenial field of operation with the good wish of all within the circle of his acquaintance. Any who appreciate honesty, sobriety, and diligence, combined with a considerable amount of talent, will find in him one worthy of trust.

THOMAS J. DUNLOP,

Vice President of the Young Men's Society.

STALYBRIDGE, ENGLAND, July 12, 1862.

The superintendent of the school also gave John a recommendation which read thus:

STALEYBRIDGE, July 13, 1862.

I have great pleasure in bearing this testimony to the good conduct of John Smith, the bearer of this note, who, for nearly two years, has been a scholar in the Congregational school.

He has been very regular in his attendance and has shown appreciation of his teachers' instructions, not often witnessed.

Signed for self and fellow superintendents,

W. S. CHURCHILL.

The two years mentioned was the time this man had been superintendent when John left the school. As shown in the recommendation of Mr. Dunlop, the young man had been in the school from his childhood. In that time, he had had but two teachers, the one who surprised him by his use of tobacco and Mr. Thomas J. Dunlop, vice president of the young men's society.

When Thomas Smith, elder brother of John, came to America, he found in Fall River a distant relative of his father whose name was Whipp. Thomas was boarding with this family when John arrived, and the latter was taken into the same home to board. After resting himself for a few days after his long trip across the water, he made efforts to find employment, but the mills were on short time and work in them was uncertain. Spinning had been his main occupation and he knew more about it than any other kind of labor. He secured employment in the Troy cotton mill of Fall River, but it lasted only a short time when the mill was closed down.

There was great excitement in the city because of the war.

Recruiting for service was constantly going on. One day in August of the year 1862, John took a trip on an excursion steamer to Portsmouth, Rhode Island, situated on the water line between Fall River, Massachusetts, and Newport, Rhode Island. The Government had established there a camp for the sick and wounded from the battlefields. It was a beautiful day, but its beauty was eclipsed in the eyes of our young friend by the sad sights upon which he gazed, the cruelties inflicted by war upon his fellow men. There were hundreds of suffering soldiers in this camp, some recovering, some dying some crippled for life. There were suggested all the untold horrors of war. In writing of it now, after the lapse of many years, our brother exclaims, "When shall peace flow as a river? Not until the King of peace shall reign!"

Upon his arrival from England, John had commenced attending a mission Sunday school in the forenoon of the Sabbath and the Congregational school in the afternoon. He went with other young men of his neighborhood. A family named Goff lived in the same building with him, the house standing on what is now the site of the Durfee High School, on Rock Street, Fall River. Mr. Goff worked in the Borden nail mill near the water, and he secured for John a place in the mill, but after a few months this work ceased. To John, debt was like a millstone about the neck, and, with a horror of not being able to pay his board, his former yearning for sea service returned.

During this time when there was little work, some of the young people would have picnic parties in the woods during the summer, and in the winter select dancing parties were had in private houses. "We had select dancing parties," say the notes of those bygone times, kept by John himself. He was with those young people who were striving to be happy in very trying times.

A letter from Mr. Dunlop reveals to us the conditions which prevailed at this time in the old home which John left when he came to the United States. The letter is dated January 6, 1863. It opens with such allusions to their former relations as we might expect to read in the letter of a Sunday school teacher to a young man in whom he had been interested as a pupil from childhood. It runs thus:

I hope that each return of the Sabbath morn will bring to your remembrance not only your wonted assembling in the school, but of your duty and, I hope, still your privilege of meeting there on that day which the Lord hath blessed and set apart for his service. The Lord delights to see young hearts consecrated and set apart to his service. As no animal was to be offered in sacrifice to God that was maimed, or torn, but a lamb of the first year—so we are required to give him the sacrifice of our hearts in the strength and vigor of youth rather than in old age after we have devoted the best of our days to the service of Satan or *indifference*.

Referring to the condition of the laboring people, the letter says:

“Times were bad when you left but they have got no better. Shortly after you left all the mills closed up partially, if not altogether, but thanks to the kind generosity of the Christian world, money was sent to relieve the wants of the poor operatives; else famine would have been staring us in the face.” After mentioning some things in detail, the letter goes on thus: “About two thirds of the inhabitants are on parochial relief. The mass of the people were relieved with bread and oatmeal up to last week when they commenced to give tickets and money instead. They have also distributed large supplies of clothing in the shape of blankets, quilts, sheets, linsey coats, clogs, etc. There have been about two thousand pounds spent in this town per week for some time past, and it has been computed that about fifteen thousand have been out of employment.” Again, near the close of the letter, we read these words: “I hope you have not had reason to regret emigrating to that part of the world. I think, however you are situated, you will agree with me that you would not like to mingle among a crowd the whole day at the gate of the relieving office for your relief ticket or money, which, if you were here, you would have to do.

Referring to the war then being waged in the United States, the letter says:

We have just received a mail with the disastrous news of another sad reverse to the northern army. I am beginning to fear there is some horrible blundering somewhere among them, else such reverses could

not occur. It is sickening to hear of such sacrifice of human blood, but especially among brethren and relatives, for such must be the case. But as all things are wisely decreed by the Disposer of all events, I have no doubt but good will accrue from it, and if it is only the loosing of the shackles of slavery by which four millions of our fellow beings are bound, it might almost compensate. I still believe it will end in that by the victory of the North which must ultimately be the result. As slavery has been their national sin, so the whole nation must bear part of the punishment, and so the North and the South are punishing each other and we also for our part, for certainly our hands are not clean of the guilt. Let us therefore submit to the chastening hand of a just God and pray that he may alleviate the punishment.

In June, 1863, John enlisted for the United States Navy at the recruiting station in Fall River and was sent to the receiving ship at the navy yard in Boston and passed the doctor's examination. His age was nineteen years, three months, and twenty-three days. His enlistment insured him his board and clothes and enabled him to keep out of debt, and, if he survived the struggle, he could again begin the battle of life for his place among men.

After a short stay in Boston he was sent with many others to the receiving ship at Philadelphia, Pennsylvania, and in a short time, with a large number of men, he was placed on the old-line battleship, *Saratoga*, which had recently been refitted and put in commission. She was a sailing vessel, not a steamer.

On a Saturday afternoon, the *Saratoga* left the harbor of Philadelphia and, being overtaken by a severe rainstorm, headed for Delaware breakwater. It was a fearful night and, desiring to anchor outside the breakwater, the sailors cast an anchor which dragged; a second one was thrown overboard, but neither did this hold; a third was put out with the same result; there was great excitement aboard the ship when the order was given to throw out the fourth anchor. This time, it held the vessel safe, but all hands were kept on deck all night. This was an experience never to be forgotten by the young man whose fortune we are following.

The storm, weathered aboard a ship, was not the only new experience of that night. He had never before heard such profanity as he heard on this occasion. Some of the officers were brutal and two out of every three words uttered by them



John Smith, while in the United States Navy,
1864. Aged twenty.

were curses. To the boy, reared in a home where profanity was unknown, who had never heard his father use an oath, it was inconceivable how men, made in the image of God, could profane his name, as he heard them do that night.

With the coming of morning it was found that several two-masted steamers had gone on the beach during the storm.

and a number of men were detailed to help them out of their distress. When the disabled vessels had been started on their way, life aboard ship settled into a daily routine of drilling at the big guns and with small arms and keeping the vessel clean. When the supply of fresh water gave out, boats were sent to the shore to a good well and as many casks as could be carried were filled with water. This had to be done about once a week, for there were several hundred men aboard the ship. When the weather was fair, it was a pleasant diversion to go for the water.

On Sunday forenoon all hands who could be spared from their posts had to answer to the boatswain's call, "All hands assemble for divine service." The chaplain, if there was one aboard, or the captain, or some officer detailed by him, would then read the Episcopal service, but before the reader had had time to close his book, profanity was to be heard again as the men returned to their places of duty. Our narrator tells us that, though he served at various times on four different vessels, he never heard a word spoken at any of those services about the love of God for humanity. What he heard was the constant reading of the same ritual.

Before his enlistment, John had commenced to use tobacco lightly, but he never used any aboard the ship, although it might have been bought. One day the first officer below the captain, a man whom John had never heard use an oath, sent for him and talked to him in a very fatherly way. He had observed the young man's habits and had decided to appoint him cockswain of a boat. This officer gave him many privileges, such as taking officers ashore and bringing them back.

Before this, John had several times been with the water boats, and on one occasion, when they had reached the side of the vessel, one of the crew, in taking his oar out of the water, accidentally struck him with it and knocked him into

the water. He fell in head first, having on a pair of heavy leather sea boots, but, he must have turned over in the water, for he came up head first. The sea was calm at the time, so he suffered only the ducking, but it was a narrow escape.

During the early part of November some very severe weather was experienced. It was so cold that the men on the night lookout were permitted to have their blankets, that they might cover their whole persons, leaving only an aperture for the eyes. John's place was on the port gangway. Another man was stationed on the starboard gangway. These lookouts had to stand, as there was not room to walk. The cold was so intense that they had to be relieved every fifteen minutes. Thirty minutes on duty would probably have frozen the men.

On November 16, 1863, the steamer *Powhatan*, of the American Navy, bound for the West Indies, took one hundred men from the *Saratoga* for her cruise. John was among the number taken. From the wintry weather of the breakwater to the warm tropical seas was a decided change. The object of the cruise was to prevent Confederate privateers from seizing merchant vessels belonging to citizens of the Union. The *Powhatan* was the flagship of Admiral Lardner of the West India Squadron, Captain Rockendoff in charge. For about seven months this vessel cruised among the islands of the West Indies touching at Cape Haitien, Puerto Plata, Santa Domingo, Port Au Prince to Havana, where Christmas of 1863 was spent; then on to Key West, Florida, and back to Matanzas, Cuba; back to Cape Haitien, and eastward to Saint Thomas and Saint Croix. While at the latter place a ball was held by the officers and some friends from the Island. The *Powhatan* brought ladies from Saint Thomas to attend it. The quarter deck was decorated with bunting and flags of different nations. During the dancing, the bunting took fire

and great excitement was caused, but the fire was soon extinguished and no serious damage was done.

When the visitors who had been brought from Saint Thomas to Saint Croix had been returned to their homes, the *Powhatan* continued her cruise eastward to Point-a-Pitre, Prince Rupert's Bay, Martinique, Barbados, Blanquilla, Curacoa. At the last named place was a good harbor, protected on each side by forts. Here the *Powhatan* hauled along side the wharf to coal ship.

The carriers were men, women, and children, from ten years old up, but the women were in the majority. They carried the coal on their heads and dumped it at the coal shute on deck over the fire room. Many of the boys and girls could not carry over half a peck at a time. There was a continual march up one plank and down another, from the wharf to the ship and back. John thought he had never seen a more degraded set of women in his life. To him they seemed more like beasts of burden. Their only clothing was a piece of common burlap of the poorest kind, such as is used for the baling of cotton. The person in command of these coal carriers was a colored man about six feet tall. He had a light rod in his hand, and, when they did not go fast enough, he touched them with the rod, as a man would his cattle. The young man looking on this sad scene has never forgotten the horror of it. He writes: "What could I think of men or nation, though they might boast of Christian civilization, that could permit such brutality toward women, because their skin was dark?"

The *Powhatan* lay at Curacoa one week. After taking on coal, it was cleaned from stem to stern. On the last day of its stay the governor of the island was received on board with all the honors belonging to his station, with a salute of twenty-one guns. From Curacoa, the next run was to Cape

Haitien where the American minister to Venezuela was met en-route to his appointment and was saluted with seventeen guns. While at this place, a fire alarm was sounded one morning while the crew of the *Powhatan* were at breakfast. The fire was on board the United States gunboat, *Galatia*, which lay in harbor not far distant. It was reported that the fire was near the powder magazine. Scores of the *Galatia*'s crew could be seen leaping into the water for fear the vessel would be blown to pieces. Boats were immediately lowered from the *Powhatan* and men were sent to the rescue. A disaster was narrowly averted. As it was, three men lost their lives.

On March 19, the United States steamer, *Rhode Island*, belonging to the West India Squadron left Cape Haitien for the United States with some of the *Powhatan*'s crew whose term of enlistment had expired. The *Powhatan* remained at Cape Haitien eight days and then left for Mayaguana and Key West, reaching the latter port April 1, 1864. On April 9, a report was received that the Confederate steamer, *Florida*, was near Havana, but when the *Powhatan* reached there she had gone. The latter then steamed to Matanzas and from there again to Key West, where the ship was coaled and where three of the crew deserted. The next port made was Cape Haitien, and, on leaving it, chase was given to a steamer which was signaled to stop and which proved to be an English mail boat.

At Saint Thomas reports were again received that the *Florida* was in the vicinity. The *Powhatan*'s crew worked hard all night coaling the ship and the chase was again taken up. The Barbados was reached May 17, a boat was sent ashore and, upon its return, the cruise was continued to Point-a-Pitre, Saint Pierre, Island of Miquelon, Saint Thomas, Cape Haitien. Here another chase after the *Florida* began. On this trip the fugitive was reached at nine o'clock p. m. The deck was cleared for action, the sailors stood by their guns

all night, a boat with a crew heavily armed was sent out on picket duty, but the *Florida* disappeared.

The *Powhatan* then steamed to Cape Haitien, and here there occurred the funeral of a sailor who had fallen from the fore-top-sail yard and was killed. It was reported that he had a widowed mother in the States and a collection taken for her from among the crew amounted to one thousand dollars. This was the first accident that had happened since leaving the States.

On June 17, 1864, fifty of the crew of the *Powhatan*, whose term of service had expired, were transferred to the United States gunboat, *Neptune*, eleven guns. Having sprung a leak, the *Neptune* was going back to the States for repairs. Among the fifty sailors transferred was John Smith. Three days after the transfer, he witnessed the trial by court martial of one of the *Neptune's* crew who had refused duty to the master-at-arms and was sentenced to seven days' imprisonment in double chains, with a fare of bread and water, and the loss of one month's pay. The imprisonment was afterwards reduced to three days.

On June 24, the *Neptune* reached New York, but John did not receive his discharge until July 7, 1864. He had a strong desire to reenlist, but his brother, who had kept up correspondence with him while he was at sea, urged him not to do so and constantly advised him to stay ashore when his time had expired, return to Fall River, and get work in some machine shop where he might learn the machinist's trade.

Brother Smith narrates some of the things he witnessed during his experience as a sailor in the American Navy. He says:

I have seen men punished very severely for a breach of discipline. I have seen them compelled to stand in the rigging barefoot, and, if they sought to avoid it, they were tied in the place of punishment. When put in what was termed "the brig," they were fed on bread and water, or, more frequently, on hard tack and water. The brig was a narrow

box, located on the lower deck, in which the prisoner was compelled to stand. In the door were a few half inch holes, through which there would enter a faint glimmer of light. A marine, with loaded gun and fixed bayonet, would stand guard over the occupant of the brig. The latter would be in double irons; he would be handcuffed and his ankles would be chained so that he could take but a very short step.

Another punishment, which always seemed to me especially cruel was that of putting a man in double irons and bucking and gagging him. This was done by putting a gag in his mouth, so he could not speak and then making him sit down on the deck, with the irons on his hands, and submit to having his knees pulled up, his manacled hands put over them, and a stick several feet long put over his arms at the elbows and under his knees. A man would be left in this position for several hours at a time, and if any of the boys spoke to him without orders, they would receive the same punishment.

In those days the crews did not have tables at which to eat their meals. If the weather was fair, a piece of canvas was spread on deck forward of the mainmast. On this canvas the food was placed, and each man knew where he was to be seated.

At one time, while in the tropical seas, we ran short of provisions. What little flour we had was infested with worms; the hard tack was spoiled in the same way, as also were the dried apples. For several weeks we looked expectantly for a vessel with fresh supplies. The scurvy broke out among the men and to prevent the spread of the dread disease, we made for port and lay there for some time. For a week, we had fresh meat at dinners, cooked in various ways.

The crew grew restless under the lack of proper food. They had either to eat that which was to be had or starve, and we did eat just enough to ward off starvation, and what we ate did not satisfy. After a long wait, a schooner arrived with a load of provisions, and, in a calm sea, away from port, we hove to alongside of her. There was great rejoicing over the arrival of the schooner. The unloading began under the guard of two marines with loaded guns and fixed bayonets. It was said this precaution was taken because the officers were afraid the crew would break open the packages and eat before unloading.

When the call came, "All hands to dinner," we broke the rule and smashed in the heads of several barrels of crackers and carried all we could in our hands to dinner. No one was punished for this. The guards were no longer needed. After dinner, we finished unloading the vessel.

At sea, a man could buy all the tobacco he wanted, but he had to be careful about its use. I never learned to chew. Every morning the decks were cleaned, and spitting on deck was positively forbidden. If you were caught in the act, the penalty was that you must walk the deck with a "swab" about four feet long around your neck in front of you, and, if you were caught poking fun at a man wearing such an

ornament, the privilege was accorded you of walking by his side with a "swab" adorning your own person.

I have twice been a victim of the "blacklist," once at sea and once on land, the latter for being a "labor unionist." I will narrate the experience had at sea. I was placed on the "blacklist" by a young Ensign who was making his first voyage. He was conceited enough to think he understood the theory of the manual of drill with firearms, but one forenoon he gave us a wrong order and a shipmate and I did not respond. We saw the blood rise in his face and he dismissed us from the drill. The next day, when he had his watch, the Ensign sent for me and the man with me in disgrace, one at a time, and admitted that he had found out his mistake, but he added, "I put you on the blacklist for thirty days." In later life I have met others as foolish as this young naval officer, with heads crammed with book learning but lacking the wisdom to use it well.

I had seen shipmates on the blacklist for trivial offenses and had seen them, as punishment, kept continually busy. I had seen them, when their ordinary duties were done, carrying heavy shot from one side of the vessel to the other, from port to starboard, and from starboard to port. The duration of the punishment was fixed by the officer who placed them on the list.

The Ensign who blacklisted me took especial pains to see that I was kept busy. The work he gave me was cleaning the copper on the outside of the vessel. With me was another man serving a similar sentence. In doing our task, we stood on a raft alongside of the ship, and, in a few minutes after beginning, we would be drenched, but the weather was warm and a soaking with salt water did not harm us.

On one of our trips to Key West, while anchored there, two of us were sent on the raft again, and when the dinner call came we were expected on board. A rolling sea was on, and wind and tide were going the same way. I was at one end of the raft and my companion at the other. I caught hold of the lifeline near the gangway; the raft was struck by a strong wave; my end of the raft went down; the other end went up; the man lost his hold on the line, but I held on; I got safe aboard while he started out to sea so fast that though a boat was sent after him at once, he was quite a distance from the vessel before he was picked up.

This finished my service on the blacklist, and the young Ensign dealt kindly with me afterwards.

We had several colored men aboard who had been slaves. One of them especially interested me, and sometimes, during the "dog watch," he would tell me about his experiences when a slave. He was a fine looking man about six feet tall. His right hand lacked three fingers. He told me how he lost them. He had a cruel master, and the slave in a spirit of revenge went to a chopping-block, and with the ax deliberately cut off the three missing fingers. He did this to lessen his value when put on the block again to be sold.

The steamer, *Powhatan*, furnished fresh water by condensing the salt water, and in that warm climate the cover to the manhole of the water tanks were often left off to allow the air to reach the water. The tanks were cleaned out occasionally and it was no surprise to find dead rats in them. It was a common thing to find the leather on your shoes gnawed by rats, and sometimes, when you opened your hammock at night, out would jump a rat. There were rats at sea, thousands of them, and sometimes living things, worse than rats though not so large.

Every man had to wash his own clothes or hire some one else to do it for him. We had two young men in the crew who had not enough ambition to keep themselves clean, and, to give them a lesson in cleanliness, the officer detailed two men to take them and give them a good cleaning. This would help the poor fellows to keep clean, for to be scrubbed by two men was not a pleasant experience.

When I first went aboard the flagship, there were four of us who answered in the roll call to the name of John Smith, one being a colored man. To distinguish us, we were numbered respectively one, two, three, four. I was John Smith, two; I answered to that call aboard ship, and my discharge so reads.

The seafaring life agreed with me. I was rugged and strong and enjoyed it with all its varied and changing scenes. In pleasant weather it was delightful to sail among the islands, and when the wind blew seaward bringing the fragrance from the fruits and flowers with which they abounded, it was enchanting.

I have advised several parents, who have come to me for advice in regard to willful boys, to enlist them in the navy for three years. If a boy desires to do right, it will make a man of him; if not, he will be a poor man, anyhow.

In my day there was no library for the use of the crew and no classes where a man might receive instruction. Now, the lives of men are valued more highly and Uncle Sam is taking better care of those in his service. Now, there is school for the crew, in which they may learn something besides war and the killing of their fellow men, and they have access to good books.

After John's discharge, he learned that his brother, Thomas, had spent two weeks in New York City waiting for him to come from the West Indies. Not being able to learn anything definite in regard to the time of his arrival, Thomas had then gone to Nashville, Tennessee, where he found work in a machine shop. Here, on November 14, 1864, he died of bilious fever and was buried the next day. The brothers had not met after John's enlistment in the navy. The latter writes of his brother: "He was kind and considerate towards

me. I never knew him to be a member of any church. I never knew him to indulge in profane language or to use tobacco or strong drink."

In his last letter, Thomas urged John to visit the Corliss engine works in Providence, Rhode Island, with the purpose of getting work there, that he might learn the machinist's trade. Taking his advice, John tried there but without success, being a stranger with no one to recommend him. Seeking further for work, he found it in a nail mill. Nail-making having been his last occupation before his service in the Navy, he was desirous of taking it up again, but he worked in the mill only a few weeks when some of the help was laid off and he was included in the number.

He then returned to Fall River and secured employment in the spooling room of a linen mill. Here he worked for some time, doing fairly well. Then he went into the dressing room of the linen department.

In December of 1864, he was boarding in the home of a young man who lived with his widowed mother. They were members of the Methodist Church and praying people. John and the young man sometimes went to dances together, but, before they retired at night, the young man would kneel by the bedside, John beside him, and would offer prayer. This was surprising to John who thought dancing and praying did not go well together. By this time he had given up the habit of praying.

One wintry day this young man asked John to go with him to consult a fortune teller. They were invited into a room where the medium was. After several jerks of the body, she announced that she was in a trance. The young man then asked advice concerning the advisability of marrying the young woman with whom he was keeping company. The medium told him to forsake her and to seek a woman such

as she described. The young man paid his money, satisfied with the advice he had received, but John was disgusted. He knew the young woman his friend had been advised to discard to be a respectable and worthy person and gave his friend counsel the opposite of that which the medium had given but to no avail. The deluded young man believed implicitly that which he had received and strove to follow it. Finally, he found a young woman, who, in his opinion, answered the medium's description, and, in process of time, they were engaged to be married.

John advised his friend against the union, his objection being that the contracting couple differed in religious faith. In his jolting about through life, John had observed a number of unhappy marriages, in which the lack of harmony was the result of religious differences. When the honeymoon was over and children came to those homes, prejudice on one side, or both, would assert itself; for, in those days, people were strong in their church affiliations and equally strong in their bitterness against other denominations. To John it seemed that, with both of the same faith, married life should be one constant wave of happiness, but he feared for his friend that this would not be the case, because of the difference existing in the matter of church membership.

However, the wedding day was fixed, though greatly opposed by the young ladies' relatives. Then the trouble began. The young woman wished to be married by the minister of her faith, and the young man wished the rite to be performed by one of his church. They finally compromised by requesting John to call in a clergyman of the Church of England. The life that followed this union was devoid of that true happiness that would have made two lives one. The young man had failed to exercise his own reason and had listened, instead, to advice given in the dark. He blasted his own life and also

that of the young woman who entered into marriage with him.

In time John married, but he asked no medium to select his companion for him. It was on July 1, 1865, that he was united in marriage to Miss Mary A. Gilbert. This young lady, with the other members of her family had belonged to the Latter Day Saints when in England. They had some of the church books, including the Book of Mormon, which, at times, John would read, though he did not fully understand it until James W. Gillen appeared in Fall River in November of the year of John's marriage.

Elder Gillen was looking up those who had formerly been members of the church. He held several meetings in private houses. The one that most impressed John was held in the home of the parents of Brother William Bradbury, later of Providence, Rhode Island. In that meeting the preaching of the gospel appealed to John as being reasonable and true, and, on December first, he was baptized by Brother Gillen. The day following, his wife was baptized. Before the end of the month a branch had been organized with eight members, seven of whom had been members of the old church. John was the only new convert. The gifts and blessings promised in the gospel were much enjoyed by these people and they were made to praise the Lord.

On January 3, 1866, John entered into the ministry of the church, being ordained a priest, and on the sixteenth day of the following month he administered for the first time in the ordinance of baptism. The person whom he baptized was John Holt, of Pawtucket, Rhode Island. The next day he baptized seven more. On February 18, Brother Smith was ordained an elder.

On the twenty-eighth day of May of this same year, Brother and Sister Smith were blessed by the arrival in their

home of their first child, a lovely little girl. Thus, at the age of twenty-two years, we see this young man entering upon the ministry of the church and upon that other high and holy calling, the ministry of parenthood.

On March 18, 1866, a Sunday school was organized in Fall River, the first one of the Reorganized Church in Massachusetts. Later, a hall was hired for the church services. The one daily newspaper of the city refused to permit the meetings to be advertised classing the Saints with the people of the western valley. Though opposed from the beginning, the work continued to grow by the addition of some formerly connected with the church and of others who were new converts.

In the summer of 1866 Brother W. W. Blair visited the East and on October 13 and 14 he organized the Massachusetts District at which time occurred the first district conference held in New England. In the Memoirs of W. W. Blair he says:

On the 13th and 14th we held the first conference of the Massachusetts District, Brother William Cottam being chosen to preside. The attendance of the membership was not large, but the Spirit of the Lord blessed the people mightily. The gifts were bestowed abundantly in the meeting the forenoon of the fourteenth. Among those who were so blessed was a little daughter of Brother William Cottam. She rose in the assembly and in a meek, humble way bore her testimony, saying that God had greatly blessed her with his Spirit in answer to prayer; that her teachers and parents had taught her to pray, and she knew that the gospel she had received was of the Lord. At this she stopped speaking, stood and trembled, her face bathed in tears and shining like light, and then, with clasped hands and face uplifted, she broke forth praying in another tongue. The Holy Spirit rested upon the entire assembly in great power and all were melted in tears. The president of the meeting gave the interpretation, which was a prayer to God that he would bless, preserve, and finally save her in his everlasting kingdom. Time can never efface from my memory the experience of my first trip in gospel work to the Eastern States.

Brother John Smith was one of those who saw and heard this beautiful manifestation of love and recognition.

At the time of its organization the district numbered but sixty-three members. At this same meeting a prophecy

was given that the organization of the district was the foundation of a great work in the Eastern States, and the numerous branches of the church now existing there prove the truth of this word of the Lord.

In November of this year Brethren John Gilbert and John Smith visited Dennisport where Brother Thomas Gilbert had opened the work in the spring. There they did some preaching, and others were added to the church. On November 26 they organized the Dennisport Branch. The work prospered here, and the Saints were blessed with the gifts of the Spirit. On December 9 Brother Smith was elected to preside over the Fall River Branch, this being his first experience as president of a branch.

On January 1, 1867, the mills of Fall River changed the length of their working day from eleven hours to ten. Not until several years later was the ten-hour day fixed by state law, and before that time the mill returned to the eleven-hour day. The young president of the Fall River Branch was one of the mill workers affected by the change to ten hours, which gave him more time for his church duties. In March he was appointed to receive the tithes and offerings of his branch. His labor was not entirely confined to his own flock. By invitation he preached on temperance in the city hall on a certain occasion, and later he addressed a large assembly on the second coming of Christ.

June 1, 1867, had been set apart by the Adventists as the time when Christ would return to earth. Coming in contact with one of the members of this sect, Brother Smith told him they would be disappointed in their expectation, but the man was so positive that he said Brother Smith would go to hell for his unbelief. Time proved the error and the Latter Day Saints used the opportunity to present their views on the subject. They advertised a meeting and the subject of the ser-

mon that would be preached, the second coming of Christ. The hall was not large enough to accommodate all who came to hear, and the Lord richly blessed his servant in presenting the truth.

Eleven days after this meeting a fishing schooner put into Fall River. In the crew were several brethren from Dennisport, and in the evening a number of the Saints paid them a visit. They had a good meeting on board the boat. This illustrates the eagerness with which the Saints of those early days embraced every opportunity to meet together in worship.

The June conference held in Fall River revealed an increased membership in the district. The organization of a branch in Boston (June 23) was reported. In September Elder Thomas W. Smith, later one of the Quorum of Twelve, made his first visit to the Massachusetts District. Together he and Brother John Smith visited the Boston Branch and preached to the Saints at that place.

The next district conference was held at Dennisport in November, and the hearts of the Saints were made glad by the reports which showed that their number continued to increase. Elder Thomas W. Smith was present at this conference, as also were Elders Samuel Longbottom and Frederick Hansen en route to the English Mission. There were also in attendance E. N. Webster and George C. Smith, of Boston, a number of brethren from Fall River, and Cyril E. Brown, of Millbury, Massachusetts. At this conference John Smith was appointed to labor in the district.

The preaching services of the conference, Sunday, were held in Ocean Hall. Several hundred people were present. During the day there was a baptism in the ocean, Elder John Smith officiating. The man baptized weighed two hundred and fifty pounds, and it was thought by some that the slender young elder would not be able to administer the rite, but the

two descended into the cold waters in obedience to the Lord's command and the ordinance was performed without difficulty. Hundreds witnessed the baptism.

After the evening service in the hall, the Saints repaired to the home of Brother Ebenezer Joy. The man who had been baptized was confirmed, and three others were ordained to office. As many of the Saints desired a season of prayer and testimony before the adjournment of conference, this meeting was continued in what proved to be truly a season of refreshing from the presence of the Lord. So deep was the enjoyment that the meeting continued until three o'clock in the morning.

During the week that followed Brethren Thomas W. Smith and John Smith preached in Dennisport and baptized several persons and on the next Sabbath Day again held services in Ocean Hall. Leaving Brother Thomas W. Smith to labor in Dennisport, Brother John Smith entered upon the work that had been assigned him by the conference. On December 3 he set out on his first missionary tour of the district. He preached first in Harwickport and then walked on to Brewster where he found Albert Cowdin who had formerly had connection with the church, but who now looked with suspicion upon the representatives of the Reorganization. He questioned closely the young elder who now came to him but lodged him for the night, and the next morning being the Sabbath, they walked back together to Dennisport. Reaching there they found the Saints in testimony meeting. Brother Cowdin soon became satisfied that the representations of John Smith to him were true. The next day the two men walked back to Brewster, and Brother Smith resumed his missionary work at that place. He visited among the people, talking, preaching, and telling the gospel story as he found opportunity.

In common with other missionaries he sometimes met

trying experiences. Overtaken by darkness one evening he made application for a night's lodging, only to have the door banged in his face by a bigoted woman when he told her what church he represented. One morning in midwinter he awoke to find the snow drifted across his bed to the depth of several inches. But these were trials of the past when the holidays found him in the enjoyment of home with wife and baby, and when, in company with other young Saints, he sang Christmas carols at midnight from door to door.

About this time a new opening for the preaching of the gospel was made at Adamsville, Rhode Island. Adam Smith, of that place, who formerly had belonged to the old church, visited among the Saints in Fall River and requested that the work of the Reorganization be started among his neighbors. In compliance with this request Brethren John Smith and John McKee went with Adam Smith to his home, walking the distance of twelve miles one frosty day. After one day spent in visiting among the people, the first meeting of the Reorganized Church in that locality was held at the home of a farmer named Perry Simmons. The house was filled with attentive listeners, and the Spirit of the Lord was present to bear witness to his truth. The next day the ice was broken for the baptism of Sister Maria Smith. This worthy woman and her husband remained faithful members of the church to the close of their lives.

After a week of preaching and talking with the people on gospel themes, Brother Smith returned to Fall River, starting at midnight in company with Mr. Wilbur, who was taking a load of hay for the morning market. The two men walked the long distance of fourteen miles, the night being too cold for them to ride with comfort. After but one day at home, the missionary started out again on foot to walk to Little Compton, fourteen miles distant. The people of this place had be-

come somewhat agitated by the work of the "boy preacher," as they called him, and during the week he spent among them many a one took down his dusty Bible to see if the things he preached were written there. Crowded houses greeted him from night to night.

He sometimes attended meetings of other denominations, and on one occasion went by invitation to a meeting of the Friends or Old Style Quakers. In his diary he says of this meeting, "The women wore plain poke bonnets and the men broad-brimmed hats. Everything was quiet and orderly. Two of their brethren presided, but after the meeting was opened not a voice was heard either in song or speech. For an hour this continued. Then the two men in the stand shook hands. This was the close of the meeting.

The meetings held by Brother Smith at Little Compton were attended by Doctor White, of Adamsville, the two places being only a few miles apart. This man invited the young preacher to his home and interested himself in finding openings for him where he might present the gospel. One of these was at Westport Point, where the doctor secured the use of the Methodist church. But one gospel sermon was presented here, however, for at the close the minister and two other men opposed its teachings and refused the further use of the church. The doctor then procured the Union Hall at Central Village, and there the gospel was presented in a series of five meetings. Some of the doctor's townspeople were much concerned over his interest in the Latter Day Saint preacher, but he declared he had learned more about the Scriptures from this young man than in all his previous experience.

After several days of preaching in Central Village and Tiverton, Brother Smith went again to Westport Point and preached there in a schoolhouse. When the Methodist people whose house had been refused him knew this, a large portion

of the congregation went to one of his meetings after the close of their own. In their desire to hear the man who had been shut out of their church, they voted to have him continue his sermon, and the meeting that night lasted three hours.

After a few days' further labor in this vicinity, Brother Smith went home to celebrate his twenty-fourth birthday with his family. His visit was a brief one; for after four days he set out again on his missionary work and continued busily engaged until the convening of the district conference of March, 1868, which was held in Boston. His wife accompanied him to conference, and there for the first time he met Zenos H. Gurley, sr. The conference was preceded by a prayer meeting at the residence of Brother Woodward. The Spirit of the Lord was present with the little flock and the gifts of the gospel were bestowed. The business meeting of the conference was held Saturday evening, March 14, in Chelsea, at the residence of Cyril E. Brown. The Sunday services were held in the Saints' hall on Washington Street in Boston. In the evening another spiritual prayer meeting was held at Brother Woodward's. The gifts of the gospel were again enjoyed and the Lord's people were comforted.

Brother Smith had now been four months continuously in the missionary field, and it was necessary for him to return to secular labor in order to care for his family. At a few places collections had been taken to meet his expenses, one man had given Mrs. Smith five dollars, and some others had made contributions, but the family needs had not been met, and he was obliged to return to work. He continued, however, to occupy his evenings and Sundays with other brethren in the work of the church in Fall River, and in the regions round about. His journal tells that in January, 1872, he baptized four persons when the weather was so intensely cold that the clothing of those who went into the water was frozen before

it could be changed, yet none of them felt any ill effects from the experience.

Three weeks later he baptized a man named Charles Palmer. The wife of this man and her mother had become interested in the gospel through the preaching of Brother Smith, and the elder woman was baptized but Mrs. Palmer could not gain the consent of her husband. Brother Smith told her the Saints would pray for her and he believed the Lord would cause her husband to yield. In time this came to pass and the young woman was baptized. Afterwards her husband regretted that he had consented to it and said he would kill the man who had baptized her. Some of the friends of Brother Smith advised him to discontinue his meetings, lest the irate man should do him harm, but he was not easily discouraged and continued to do the work of Him who had called him to preach the gospel, and in time Mr. Palmer himself was converted to the truth and offered himself for baptism. Afterwards he bore a humble testimony to the joy he found in the truth he had received, whereas before he had been so filled with hatred that he threatened to kill a man who had never injured him.

When John Smith went back into the mills in order to support his family his heart was still in the gospel work. His ardent devotion upheld him under many difficulties encountered in trying to continue missionary work and at the same time to put in the long hours of a mill worker. Returning one Sabbath night in April from an appointment, the wagon broke down and he had to walk the remaining eight miles to his home. This meant something to a man who must rise early the next morning and stand for eleven hours at a loom.

The mills were then running sixty-six hours a week and the workers were restive under it. Shortly after this John was appointed on a delegation to confer with the manufacturers in an effort to have the hours of work shortened. The

effort met with a slight degree of success, and the time was fixed at sixty-two and a half hours a week. Not satisfied, the mill employees continued to work for a ten-hour day, and Brother Smith was one of its advocates both in Fall River and in neighboring cities which he visited in the interests of the movement.

Though so earnestly engaged in behalf of industrial freedom, our young brother's zeal in the gospel cause did not grow less. One week day he spoke in an outdoor meeting in the labor cause, and on the Sabbath Day in another outdoor meeting he declared the glorious gospel "with its gifts and blessings all so full and free." Following the sermon on this day, Sister Jane McKee who was suffering from a severe attack of erysipelas was relieved by the power of God through the administration of the elders, much to the surprise of the attending physician.

The year 1873 is memorable as one in which a great business panic ruined a multitude of people. Even the United States Government was so pressed for money that all work on public buildings came to a standstill and the country did not recover from the hard times for five or six years. In consequence of the panic the mills in which Brother Smith was employed began early in November to run only three days a week. By the end of December they were running full time but with a reduction of from ten to fifteen per cent in wages. To relieve the pressure of the times Brother Smith and others formed an organization on a cooperative plan. They bought their groceries from wholesale dealers and divided them. In this way they materially reduced the cost of living.

In a further effort to improve his financial condition, Brother Smith went to work as bookkeeper for a firm of grocers, but here the hours of his employment were so long, keep-

ing him sometimes from nine to eleven o'clock at night, that when the ten-hour law was put in force, in October, 1874, he returned to his work in the mill as a weaver.

The year 1875 opened with a wave of unrest among the mill workers. The mills which for three months had been running on short time started on full time but with a heavy reduction in wages which was resisted by strikes in some of the mills. This turmoil and strife in the industrial world caused six of the brethren to organize a colonization society, their object being to buy land somewhere in the West, near a settlement of the Saints, in the hope that they might thus be free from the constant unrest that arose from the wage question in the East. Brother John Gilbert was president of this society, and John Smith was a prominent member.

By the end of January the employees of several mills were on a strike, the one in which Brother John Smith worked being of the number. He was made secretary of the weavers' strike committee, and on February 22 appeared before the labor council which had come from Boston to settle the strike if possible. The council interviewed the mill owners and John Smith represented the weavers' union. Upon receiving a promise that the wages demanded by the weavers would be paid, he called a meeting of the committee and made his report to them, advising that a settlement be made. Upon this the weavers' committee voted to return to work and the strike in Fall River ended after having lasted to the middle of March.

The name of John Smith was placed upon the "black list" on which the mill owners recorded the names of men whom they would not reemploy. Undaunted by this, Brother Smith continued to work in the interest of the labor movement. On March 25 the mills in Fall River posted notices of the advance in wages which had been won by the strike, and on this basis

the operatives returned to work. A jubilant meeting was held in Carrolton Hall in celebration of the victory won by labor. Judge Louis Lapham presided over the meeting, and a deputation of the labor party came from New Bedford bringing with them the Wamsutta brass band. Strikes continued during the month of April in many neighboring cities where the advance in wages was not paid.

(To be continued.)

Our church has her foundation
 In Jesus Christ, the Lord;
 True source of revelation—
 The Light, the Life, the Word.
 His strength alone supports her,
 He guides her by his grace;
 His name is placed upon her,
 She is his resting place.

Our church the Lord has builded,
 With principles divine;
 True faith with works resplendent,
 Through all her portals shine.
 Her gates are only opened
 To souls washed clean from sin;
 None but baptized believers
 Through them may enter in.

Our church has her endowment
 And gifts from Christ her Lord,
 Always bestowed upon her
 When faithful to his word;
 And servants who are faithful,
 Will show his marks divine;
 The impress of his Christ-love
 Will Christlike hearts enshrine.

JOSEPH DEWSNUP, SR.

DISTINGUISHED WOMEN

BY HEMAN C. SMITH

Lucy Mack Smith

Some time ago we announced our intention to publish a series of sketches of distinguished women of the church without reference to family or position, but speaking of them with special reference to their individual service. Though we asked for contributions we have received none. We think, however, that it will be generally conceded that Lucy Mack Smith, mother of the Prophet Joseph Smith, should lead this list, not because she was the mother of Joseph Smith, but because of her individual merit and her active participation in the establishment of the work introduced by the angel message.

Lucy Mack was the youngest of eight children of Solomon Mack and Lydia Gates Mack—four sons: Jason, Stephen, Daniel, and Solomon, and four daughters, Lydia, Lovisa, Lovina, and Lucy.

She was born at Gilsun, New Hampshire, July 8, 1776, where she resided with her parents until she was about eighteen years of age.

Her father was the son of Ebenezer Mack, of Lyme, Connecticut, and Hannah Huntley Mack. Ebenezer was the son of John Mack and Sarah Bagley Mack. John emigrated to America from Inverness, Scotland, in 1669, when he was but sixteen years of age. He was married April 5, 1681, in Boston. He first settled at Salisbury, Massachusetts, and later at Lyme, Connecticut.

When about eighteen years of age Lucy went to live with her brother Stephen at Tunbridge, Vermont. There she formed the acquaintance of Joseph Smith to whom she was married January 24, 1796. They made their home for sev-

eral years in Vermont and New Hampshire, where Mr. Smith engaged in farming, school-teaching, and the mercantile business, residing at Tunbridge, Randolph, Royalton, Sharon, and Norwich, Vermont; and Lebanon, New Hampshire.

Nine children were born to them, viz: Alvin, born at Tunbridge, Vermont, February 11, 1799; Hyrum, born at Tunbridge, February 9, 1800; Sophrona, born at Tunbridge, May 18, 1803; Joseph, born at Sharon, Vermont, December 23, 1805; Samuel Harrison, born at Tunbridge, March 13, 1808; Ephraim, born at Royalton, March 13, 1810; William, born at Royalton, March 13, 1811; Catherine, born in Lebanon, New Hampshire, July 8, 1812; Don Carlos, born in Norwich, Vermont, March 25, 1816.

On account of reverses in business and failure in crops, Mr. and Mrs. Smith became much reduced in resources, and after the third successive failure in crops Mr. Smith went to Palmyra, New York, where he contracted for one hundred acres of land and sent a team to Vermont for his family. A teamster was employed who drove the team as far as Utica, New York, but upon Mrs. Smith's discovering that he was unfaithful and dishonest she dismissed him and assumed charge herself, driving on to Palmyra, where her husband awaited her. They first settled in the town of Palmyra where Mrs. Smith supported the family with her needle and brush, while her husband and two oldest sons cleared land, built a comfortable log house and earned money for first payment on land purchased. While at this place her tenth child, Lucy, was born, July 18, 1821.

Mrs. Smith was tried in the furnace of affliction in consequence of poverty and religious persecutions through which they lost all their accumulations of honest toil, but she met heroically the trials incident to her trying situation, and many are the instances of her successfully meeting emergencies with unflinching fortitude and ability.

She was one of the first converts to the message presented by her son Joseph which has since become so influential in the religious world. By a faith and confidence seldom if ever equaled, she encouraged him and others to faithful exertion in the promulgation of the message which she and others had accepted as divine.

When in 1831 a colony of these people decided to remove from Western New York to Western Ohio she, by circumstances not of her own choosing, found herself in charge of the company and proved her resourceful capacity for leadership in a very remarkable degree. The account of this trip as related by Mrs. Smith is as follows:

When the brethren considered the spring sufficiently open for traveling on the water, we all began to prepare for our removal to Kirtland. We hired a boat of a certain Methodist preacher, and appointed a time to meet at our house, for the purpose of setting off together; and when we were thus collected, we numbered eighty souls. The people of the surrounding country came and bade us farewell, invoking the blessing of heaven upon our heads.

A few minutes before we started, an old brother by the name of Humphrey, arrived from Potsdam. This man was brought into the Church by Don Carlos, at the time that he visited his grandfather in company with my husband. At this time Brother Humphrey was the oldest man who was an elder in the church, and Don Carlos the youngest.

On account of Brother Humphrey's age, I wished him to take charge of the company, but he refused, saying that everything should be done just as Mother Smith said; and to this the whole company responded, "Yes." At that instant, one Esquire Chamberlain came on board and asked me if I had what money I wanted to make my family comfortable. I replied that I had an abundance for myself and children, but he might, perhaps, find some on board who stood in need of assistance. "Well," said he, "here is a little money, and you can deal it out as you like," and, handing me seventeen dollars, he left the boat. Soon after this we were pushed off and under fine headway.

I then called the brethren and sisters together, and reminded them that we were traveling by the commandment of the Lord, as much as Father Lehi was when he left Jerusalem; and if faithful we had the same reason to expect the blessings of God. I then desired them to be solemn, and to lift their hearts to God continually in prayer, that we might be prospered. We then seated ourselves and sang a hymn. The captain was so delighted with the music that he called to the mate, saying, "Do, for God's sake, come here and steer the boat; for I must hear

that singing." He afterwards expressed his pleasure and surprise at seeing such an appearance of devotion among us, stating that his wife had refused to accompany him, on account of her prejudice against us, which he very much regretted.

At the approach of sunset we seated ourselves and sang another hymn. The music sounded beautiful upon the water, and had a salutary effect upon every heart, filling our souls with love and gratitude to God, for his manifold goodness towards us.

The services of the evening being ended, I inquired of the brethren concerning the amount of provisions which they had on hand for the journey; and, to my surprise, I ascertained that we had on board, besides twenty grown persons, thirty children, who were almost destitute of food. This was unaccountable to me at first, but I afterwards learned that they had converted their substance into clothing, expecting that those who were in better circumstances would support them, as well as defray their traveling expenses; those, however, from whom they expected the most assistance, disappointed them, consequently the burden was thrown entirely upon my shoulders. From this time forward, I furnished the whole fifty persons with food from day to day.

I soon discovered among the mothers, a kind of carelessness with regard to their children, even when their lives were in danger. So I called them together, and endeavored to impress upon their minds the importance of doing their duty to their children, that in such a place as this, especially, they ought to keep them constantly by their side; that they should consider, that children were given to them for a blessing, and if they did not treat them as such, they would be taken from them. Still they were negligent, and excused themselves by saying that their children were disobedient. I told the sisters, that I could manage their children, and if they were not better controlled by their mothers, I should take the control of them.

I then called the children around me, and said to them, "Now, children, mark what I say to you. When I come upstairs, and raise my hand, you must, every one of you, run to me as fast as you can. Will you do as I tell you?"

"Yes," they replied, with one unanimous voice. And they strictly kept their faith to the end of the journey.

On getting about half way to Buffalo, the canal broke. This gave rise to much murmuring and discontent, which was expressed in terms like the following:

"Well, the canal is broke now, and here we are, and here we are likely to be, for we can go no further. We have left our homes, and here we have no means of getting a living, consequently we shall have to starve."

"No, no," said I, "you will not starve, brethren, nor anything of that sort; only do be patient and stop your murmuring. I have no doubt but the hand of the Lord is over us for good; perhaps it is best for us to be here a short time. It is quite probable that the boats cannot leave Buffalo harbor on account of the ice; if so, the town must inevi-

tably be crowded with families, in which case it would be next to impossible for us to get into a comfortable house. Are we not in far better circumstances in our present situation?"

"Well, well," returned the sisters, "I suppose you know best; but it does seem as if it would have been better for us to have stayed where we were, for there we could sit in our rocking chairs, and take as much comfort as we pleased, but here we are tired out, and have no place to rest ourselves."

Whilst this was passing, a citizen of the place came on board, and after inquiring what denomination we belonged to, he requested that if there were any preachers on board, a meeting might be appointed in the neighborhood. I introduced him to Elders Humphrey and Page, who appointed a meeting for the next day, which was held on a beautiful green, bordering on the canal, and of sufficient size to accommodate a hundred persons. They listened with attention, and requested that another meeting might be appointed for the succeeding day, but, as the canal was repaired by eleven o'clock, we proceeded on our journey, and arrived at Buffalo on the fifth day after leaving Waterloo.

Here we found the brethren from Colesville, who informed us that they had been detained one week in this place, waiting for navigation to open. Also, that Mr. Smith and Hyrum had gone through to Kirtland by land, in order to be there by the first of April.

I asked them if they confessed to the people that they were "Mormons." "No, indeed," they replied, "neither must you mention a word about your religion, for if you do you will never be able to get a house, or a boat either."

I told them I should tell the people precisely who I was. "And," continued I, "if you are ashamed of Christ, you must not expect to be prospered; and I shall wonder if we do not get to Kirtland before you."

While we were talking with the Colesville brethren, another boat landed, having on board about thirty brethren, among whom was Thomas B. Marsh, who immediately joined us, and, like the Colesville brethren, he was decidedly opposed to our attending to prayer, or making known that we were professors of religion. He said that if our company persisted in singing and praying, as we had hitherto done, we should be mobbed before the next morning.

"Mob it is, then," said I, "we shall attend to prayer before sunset, mob or no mob." Mr. Marsh, at this, left considerably irritated. I then requested Brothers Humphrey and Page to go around among the boatmen, and inquire for one Captain Blake, who was formerly captain of a boat belonging to my brother, General Mack, and who, upon my brother's decease, purchased the boat, and still commanded the same. They went in search of the man, and soon found him, and learned from him that his boat was already laden with the usual amount of passengers and freight. He said, however, that he thought he could make room for us if we would take a deck passage. As this was our only opportunity, we moved our goods on board the next day, and by the time that

we had fairly settled ourselves, it began to rain. This rendered our situation very uncomfortable, and some of the sisters complained bitterly because we had not hired a house till the boat was ready to start. In fact, their case was rather a trying one, for some of them had sick children, in consequence of which Brother Page went out for the purpose of getting a room for the women and sick children, but returned unsuccessful. At this the sisters renewed their complaints, and declared that they would have a house, let the consequences be what they might. In order to satisfy them, I set out myself, with my son William, although it was still raining very fast, to see if it were possible to procure a shelter for them and their children.

I stopped at the first tavern, and inquired of the landlord if he could let me have a room for some women and children who were sick. The landlord replied that he could easily make room for them. At this, a woman who was present turned upon him very sharply, saying, "I have put up here myself, and I am not a going to have anybody's things in my way. I'll warrant the children have got the whooping cough or measles, or some other contagious disease, and if *they* come, I will go somewhere else."

"Why, madam," said the landlord, "that is not necessary, you can still have one large room."

"I don't care," said she, "I want 'em both, and if I can't have 'em, I won't stay—that's it."

"Never mind," said I, "it is no matter; I suppose I can get a room somewhere else just as well."

"No, you can't, though," rejoined the lady, "for we hunted all over the town, and we could not find one single one till we got here."

I left immediately, and went on my way. Presently I came to a long row of rooms, one of which appeared to be almost vacant. I inquired if it could be rented for a few days. The owner of the buildings I found to be a cheerful old lady, near seventy years of age. I mentioned the circumstances to her, as I before had done to the landlord.

"Well, I don't know," said she, "where be you going?"

"To Kirtland," I replied.

"What be you?" said she. "Be you Baptists?"

I told her that we were "Mormons."

"Mormons!" ejaculated she, in a quick, good-natured tone. "What be they? I never heard of them before."

"I told you that we were 'Mormons,'" I replied, "because that is what the world calls us, but the only name we acknowledge is Latter Day Saints."

"Latter Day Saints!" rejoined she, "I never heard of them either."

I then informed her that this church was brought forth through the instrumentality of a prophet, and that I was the mother of this prophet.

"What!" said she, "a prophet in these days! I never heard the like in my life; and if you will come and sit with me, you shall have a

room for your sisters and their children, but you yourself must come and stay with me, and tell me all about it."

This I promised to do, and then returned to the boat and had the sisters and their sick children removed to the old lady's house; and after making them comfortable I went into her room. We soon fell into conversation, in which I explained to her, as clearly as I could, the principles of the gospel. On speaking of the laying on of hands for the reception of the Holy Ghost, she was as much surprised as those disciples were whom Paul found at Ephesus, and she asked me, "What do you mean by the Holy Ghost?" I continued my explanations until after two o'clock the next morning, when we removed to the boat again. On arriving there, Captain Blake requested the passengers to remain on board, as he wished from that time to be ready to start at a moment's warning; at the same time he sent out a man to measure the depth of the ice, who when he returned reported that it was piled up to the height of twenty feet, and that it was his opinion that we would remain in the harbor at least two weeks longer.

At this, Porter Rockwell started on shore to see his uncle. His mother endeavored to prevent him, but he paid no attention to her, and she then appealed to me, saying, "Mother Smith, do get Porter back, for he won't mind anybody but you." I told him that if he went we should leave him on shore, but he could do as he liked. He left the boat, and several others were about following him, but when I spoke to them they replied, "We will do just as you say, Mother Smith," and returned immediately.

Just then William whispered in my ear, "Mother, do see the confusion yonder; won't you go and put a stop to it?"

I went to that part of the boat where the principal portion of our company was. There I found several of the brethren and sisters engaged in a warm debate, others murmuring and grumbling, and a number of young ladies were flirting, giggling, and laughing with gentlemen passengers, who were entire strangers to them, whilst hundreds of people on shore and on other boats were witnessing this scene of clamor and vanity among our brethren with great interest. I stepped into their midst. "Brethren and sisters," said I, "we call ourselves Saints, and profess to have come out from the world for the purpose of serving God at the expense of all earthly things; and will you, at the very onset, subject the cause of Christ to ridicule by your own unwise and improper conduct? You profess to put your trust in God, then how can you feel to murmur and complain as you do? You are even more unreasonable than the children of Israel were; for here are my sisters pining for their rocking chairs, and brethren from whom I expected firmness and energy declare that they positively believe they shall starve to death before they get to the end of the journey. And why is it so? Have any of you lacked? Have not I set food before you every day, and made you, who had not provided for yourselves, as welcome as my own children? Where is your faith? Where is your confidence in

God? Can you not realize that all things were made by him, and that he rules over the works of his own hands? And suppose that all the Saints here should lift their hearts in prayer to God, that the way might be opened before us, how easy it would be for him to cause the ice to break away, so that in a moment we could be on our journey!"

Just then a man on shore cried, "Is the Book of Mormon true?"

"That book," replied I, "was brought forth by the power of God, and translated by the gift of the Holy Ghost; and if I could make my voice sound as loud as the trumpet of Michael, the Archangel, I would declare the truth from land to land, and from sea to sea, and the echo should reach to every isle, until every member of the family of Adam should be left without excuse. For I do testify that God has revealed himself to man again in these last days, and set his hand to gather his people upon a goodly land, and if they obey his commandments, it shall be unto them for an inheritance; whereas, if they rebel against his law, his hand will be against them to scatter them abroad, and cut them off from the face of the earth; and that he has commenced a work which will prove a savor of life unto life, or of death unto death, to every one that stands here this day—of life unto life, if you will receive it, or of death unto death, if you reject the counsel of God, for every man shall have the desires of his heart; if he desires the truth, he may hear and live, but if he tramples upon the simplicity of the word of God, he will shut the gate of heaven against himself." Then, turning to our own company, I said, "Now, brethren and sisters, if you will all of you raise your desires to heaven, that the ice may be broken up, and we be set at liberty, as sure as the Lord lives it will be done." At that instant a noise was heard, like bursting thunder. The captain cried, "Every man to his post." The ice parted, leaving barely a passage for the boat, and so narrow that, as the boat passed through, the buckets of the water-wheel were torn off with a crash, which, joined to the word of command from the captain, the hoarse answering of the sailors, the noise of the ice, and the cries and confusion of the spectators, presented a scene truly terrible. We had barely passed through the avenue, when the ice closed together again, and the Colesville brethren were left in Buffalo, unable to follow us.

As we were leaving the harbor one of the bystanders exclaimed, "There goes the Mormon company! That boat is sunk in the water nine inches deeper than ever it was before, and, mark it, she will sink—there is nothing surer." In fact, they were so sure of it that they went straight to the office and had it published that we were sunk, so that when we arrived at Fairport we read in the papers the news of our own death.

After our miraculous escape from the wharf at Buffalo, we called our company together and had a prayer meeting, in which we offered up our thanks to God for his mercy, which he had manifested towards us in our deliverance; but before our meeting was broken up, the captain's mate came to me and said, "Mrs. Smith, do, for God's sake, have

your children stop praying, or we shall all go to hell together; we cannot keep one single man to his post, if we should go to the Devil, for they are so taken up with your praying." Therefore our meeting was broken up.

As an indication of her fearless character and prophetic intuition we relate an instance of a visit to Pontiac, Michigan:

In a few days subsequent to this we all set out to visit Mrs. Stanley, who was also my brother's daughter. Here Mr. Whitermore gave me an introduction to one Mr. Ruggles, the pastor of the Presbyterian Church to which this Mr. Whitermore belonged.

"And you," said Mr. Ruggles, upon shaking hands with me, "are the mother of that poor, foolish, silly boy, Joe Smith, who pretended to translate the Book of Mormon."

I looked him steadily in the face, and replied, "I am, sir, the mother of Joseph Smith; but why do you apply to him such epithets as those?"

"Because," said his reverence, "that he should imagine he was going to break down all other churches with that simple Mormon book."

"Did you ever read that book?" I inquired.

"No," said he, "it is beneath my notice."

"But," rejoined I, "the Scriptures say, 'Prove all things'; and now, sir, let me tell you boldly, that that book contains the everlasting gospel, and it was written for the salvation of your soul, by the gift and power of the Holy Ghost."

"Pooh," said the minister, "nonsense—I am not afraid of any member of my church being led astray by such stuff; they have too much intelligence."

"Now, Mr. Ruggles," said I, and I spoke with emphasis, for the Spirit of God was upon me, "mark my words—as true as God lives, before three years we will have more than one third of your church; and, sir, whether you believe it or not, we will take the very *deacon*, too."

This produced a hearty laugh at the expense of the minister.

Not to be tedious, I will say that I remained in this section of the country about four weeks, during which time I labored incessantly for the truth's sake, and succeeded in gaining the hearts of many, among whom were David Dort and his wife. Many desired me to use my influence to have an elder sent into that region of country, which I agreed to do. As I was starting home, Mr. Cooper observed that our ministers would have more influence if they dressed in broadcloth.

When I returned I made known to Joseph the situation of things where I had been, so he dispatched Brother Jared Carter to that country. And in order that he might not lack influence, he was dressed in a suit of superfine broadcloth. He went immediately into the midst of Mr. Ruggles' church, and in a short time brought away seventy of his best members, among whom was the *deacon*, just as I told the minister.

This deacon was Brother Bent, who now presides over the High Council."

This Samuel Bent as related, became a member of the High Council at Nauvoo, Illinois, and died August 16, 1846, at Garden Grove, Iowa.

At a time when the chief municipal and church authorities were absent from Kirtland, and conditions demanded prompt and decisive action the initiative and executive ability of Mrs. Smith were called into requisition with satisfactory results. The account as related by herself follows:

Previous to taking leave for Missouri, the brethren commenced building a house which was designed for both a meetinghouse and a school. This was left in the hands of Brother Reynolds Cahoon for completion, and was to be in readiness for use by the commencement of the ensuing winter. It is true we held meetings in it during the summer, but then it only served as a shelter from the sun. We were now unusually anxious to meet together as often as possible, in order to unite our faith and prayers in behalf of our brethren; but for a length of time after they left almost every meeting was broken up by a storm. In consequence of this, together with the near approach of winter, we began to urge upon Brother Cahoon the necessity of hurrying the building, but he said that he could do nothing about the matter, as he had neither time nor means. This made me very sorrowful. I studied upon it a long time. Finally I told my husband I believed that I could raise the means myself to finish the building, and if he would give his consent I would try and see what I could do. He said he would be glad if I could do anything towards forwarding the work, and that I might take any course I saw fit in order to accomplish it. I then wrote a subscription paper, in which I agreed to refund all the money that should be given in case it could not be appropriated to the purpose for which it should be subscribed. This article I first took to each member of my family who were at home, as also my boarders, then proceeded with it to Father Bosley's. Here I received considerable assistance, and as I was leaving the house I met Brother Cahoon and informed him of what I was doing. He seemed pleased, and told me to go on and prosper. And it was even so, I did prosper; so that in two weeks I had everything in fine order for commencing the work. I employed a man by the name of Bar to make and case the doors, and also to case the windows and make the sashes. All this was to be done at a very reduced price. Mr. Bar went immediately to the house and began to take the measurement of the windows, but in consequence of some misunderstanding, Brother Cahoon forbade him touching the work. Mr. Bar came to my husband for an explanation of the affair. A council was called, and after three hours' sitting it was voted that Mother Smith should go on and finish the house as she thought proper.

Accordingly I continued to collect means and employ hands, until the house was thoroughly completed, even to the fastenings of the doors; and when this was accomplished, there was but six dollars remaining unpaid. And this debt my husband afterwards discharged by the sale of produce.

These instances are but an index to the zealous and efficient labors of an active and constant life in the service of God and humanity. When her husband died in September, 1840, he paid a dying tribute to her character and worth:

Mother, do you not know, that you are the mother of as great a family as ever lived upon the earth? The world loves its own, but it does not love us. It hates us because we are not of the world; therefore all their malice is poured out upon us, and they seek to take away our lives. When I look upon my children, and realize that although they were raised up to do the Lord's work, yet they must pass through scenes of trouble and affliction as long as they live upon the earth; I dread to leave them surrounded by enemies. . . .

"Mother, do you not know, that you are one of the most singular women in the world?" "No," I replied, "I do not." "Well, I do," he continued, "you have brought up my children for me by the fireside, and when I was gone from home you comforted them. You have brought up all my children, and could always comfort them when I could not. We have often wished that we might both die at the same time, but you must not desire to die when I do, for you must stay to comfort the children when I am gone. So do not mourn, but try to be comforted. Your last days shall be your best days, as to being driven, for you shall have more power over your enemies than you have had. Again I say, be comforted."

After her husband's death she remained at Nauvoo, Illinois, until her death in 1855. Soon after the death of her sons Joseph, Hyrum, and Samuel, in 1844, she commenced the preparation of her history entitled "Biographical Sketches of Joseph Smith the Prophet and his progenitors for many generations."

This work was first published by Orson Pratt at Liverpool, England, in 1853, and at that time received very high commendation.

The *Millennial Star* for March 12, 1853, said:

This work will also include many remarkable events connected with the discovery and translation of the Book of Mormon, and the early history of the Church of Jesus Christ of Latter Day Saints, never

before published. The manuscripts containing this information, with the exception of the portion relating to his martyrdom, were written by the direction and under the inspection of the Prophet. This work will be exceedingly interesting to the Saints, and will be a most convincing evidence to all nations of the divinity of this great and last gospel message.

Later, October 15, 1853, this same paper said :

We do not imagine that any unprejudiced person can take up this work, and bestow upon it a careful perusal, without becoming deeply sensible of the divine mission of Joseph Smith. Being written by Lucy Smith, the mother of the Prophet, and mostly under his inspection, will be ample guarantee for the authenticity of the narrative. Not only is the life of the Prophet given, but, as will be seen from the title, sketches of the lives of many of his progenitors are. Altogether the work is one of the most interesting that has appeared in this latter dispensation. To the Saints we would say: Read the work, and your hearts will be cheered by its contents, and your gratitude to the Almighty increased. To the world we would say: Read the work, and the Spirit of God will bear witness with your spirits, that he is the same yesterday, to-day, and forever, and is again manifesting himself as in days of old.

Brigham Young in 1855 condemned this book as being inaccurate and tried to suppress its circulation, but many of the original edition are still extant, besides the Reorganized Church and the church in Utah have both published more recent editions practically as it first appeared.

The life of this remarkable woman if followed in detail would require a large volume. Her experience in Missouri and exodus from there under the cruel edict of Governor Lilburn W. Boggs, together with their settlement in Illinois, attended with the hardships that resulted in the tragic deaths of her husband and sons form one of the most strange and yet most interesting chapters in the world's history.

The following tribute from the pen of one who knew her well, Eliza R. Snow, pays her just encomium :

The aged, venerated, much-belov'd
 Mother in Zion, and the mother of
 The greatest men this generation had
 To boast. One, only one, of all her sons
 Survives—the others sleep the sleep of death!
 The great anointed Seer and Prophet she
 Has nurs'd upon her bosom and has watch'd

In helpless, cradled infancy. Her heart
 With deep solicitude had often yearn'd
 Over his tender childhood, ere the God
 Of heaven reveal'd the glorious purpose which
 'Twas predetermined in the courts above
 Should be accomplish'd in the present age.
 But when she realiz'd that God had call'd
 Him, in his youth and inexperience, to
 Reintroduce the "ancient order," and
 Confront the prejudices of the world,
 The throbbings of her breast none can describe:
 And she can tell a tale that none besides
 Can tell. . . .

She's witness'd change succeeding change
 Roll up the tide of revolution, till
 Its heaving waves accumulating seem
 About to burst and overwhelm the world!

The Standard of our country she has seen
 Rising in glorious majesty, and wave
 Its fam'd, unrivall'd banner gracefully. . . .

She's seen the church of God
 Start into being, and extend itself
 From shore to shore, and plant its footsteps on
 The islands of the sea. . . .

She's seen her children driven from place to place,
 And hunted like the mountain deer. She's stood
 Beside the deathbed of her noble lord,
 Who, ere the lamp of life became extinct,
 Like ancient Jacob, call'd his children round,
 And bless'd them one by one. . . .

She's followed to the grave five noble sons!
 She stood beside the bleeding forms of those
 Great brother-martyrs of the latter day. . . .
 And yet she lives, and yet bears witness to
 The truth for which they fell a sacrifice.

Yes, venerable lady, thou shalt live
 While life to thee shall be a blessing. Thou
 Art dear to every faithful Saint. Thousands
 Already bless thee, millions yet to come
 Will venerate thy name and speak thy praise.

In later years another pen wrote of her as follows:

Whoever heard, since Martha's ancient day,
 Of one who gained such friendship with the Lord
 As Lucy Smith attained along her way—
 That path of ruin and that fine accord?
 A right to speak to God was what she claimed,
 And by his angel to be gently led, . . .

Talk not to me of Bunker Hill again,
 Nor Lincoln's message to the Afric slave,
 For we shall turn our eyes from freedom's train
 To her whose actions much excelled the brave.
 How startling was that life of warlike storm
 Whose darkness scarcely showed a silver trace
 Upon its waves of fire, a woman's form
 Defied the doom that dwelt before her face. . . .

Upon her head the crown of thorns was worn,
 At which she murmured not, nor turned away;
 The later word found in her heart an urn,
 'Mid panoramic ruins, day by day.
 Such was the servant of the modern light
 By whom our room to think and speak was bought;
 Her aims were quite above our common sight;
 Yet her simplicity we count for naught.

This woman's last bright years, all calm with peace,
 Were spent by waters clear, near heaven's plane;
 And balmy was the hour of her release
 From earthly ills and human hatred vain.
 True servant of the Just, thy path of fire
 Inclines my soul to shun the mortal state
 And court the fair abode of mansions higher
 With Lucy Smith, and Alvin pure and great.

—J. M. Holaday.

The following character sketch written by her great-granddaughter, Vida E. Smith, appropriately describes her splendid character:

Gathered from her own writings, the writings of others, and reminiscences of her own personal acquaintances, the character of Lucy Mack Smith appeals to one as more than ordinary in interest and strength. She possessed a peculiar endowment, viewed from the standpoint of heredity and environment. Born in hardy old New England, Gilsum, Cheshire County, New Hampshire, of parents full of fire and fealty of revolutionary days, and while the echoes of the glad-sounding independence bell were still vibrant on the warm July air, hers was a spiritual heritage of freedom. Within her very soul was a magnificent appreciation of liberty. She felt the quickening pulse of the nation newly baptized with freedom, and it thrilled her with a love for humanity and faith in God. The abhorrence of domination and kingly power was manifest in her by the hatred of all oppression, a love of justice, but a conscientious firmness in the performance of what she deemed right. She was not a large woman, but her own valuation of manhood and womanhood, and their wonderful opportunities, coupled with an approachable and softened dignity, placed her on a little eleva-

tion that even those who remember her but slightly, recall. Her eyes were keen, clear, and blue, and even in old age did not require glasses.

She was the youngest child of a large family of sons and daughters. While quite young her mother, thinking she was about to die, gave her to her brother, Stephen Mack. However, the mother recovered, and Lucy lived on at home, sometimes favored above the rest, sometimes a little burden-bearer; as in the case of her older sister, who was ill for three years. During much of the later days of her affliction, Lucy had the sole care of her day and night. She even carried the emaciated body in her frail young arms, although the careful little nurse was but thirteen years of age. Her highly sensitive spirit breaks forth in an agony of remembrance, years later, at the painful incident that always accompanied this picture. Her hand having slipped she hurt the invalid, who cried, "Oh, sister, you hurt me."

After the death of this sister, her brother took her with him to his home in Tunbridge, Vermont. He found the constant attendance upon the sick, meeting death often, and the comfort given by the severe religious creeds of that day, had made her melancholy and sad. This brother was in youth a courageous and daring soldier, but now placidly settled in business. Lucy found life pleasanter, and grew brighter and more optimistic. Here she met her gentle-voiced lover, Joseph Smith, for the first time, and here, upon her second visit to her brother, she was married in the month of January, 1796.

The thrift and forethought shown by her in laying by the wedding gift of one thousand dollars, given by the brother and his partner, would appear to be the effect of home training. She was a woman of impulse and determined in action. She spoke by nature authoritatively and wisely. Her mother was a woman of culture and refinement, and gave to this daughter, by grace of birth, the great gift of language. From the father came the innate power of command, softened and made gentle, but it was there with a strength of character and womanly force to support it. From that liberty thrilled somewhere came the love for humanity, and delight in God's word. She had a high, fine sense of imagination, which in later life, quickened by the Spirit, developed the gift of prophecy and vision, born of hope and faith.

It was under these inspirations, and with these natural graces that she made the celebrated prophecies while passing from Buffalo, New York, to Kirtland, Ohio, and in a measure took control of the chaotic condition on the boat, and brought forth order and inspired hope. This also is apparent in the visit made by her to Pontiac, Michigan.

How often in her youth when almost carried into excesses of religious excitement did the gentle but sometimes suddenly firm spirit of her adored husband meet her soul with some cooling, cautioning word. She accepted and was kept from the maelstrom of religious fanaticism that was sucking down the souls of men in that time. How quickly she rallied to the boy by her side in his struggles for light, and how

she threw her life into the channel of his when the angel's message came! Every hope and fear was engulfed in a great wave of enthusiasm, that never lessened, for the triumph of truth and the upbuilding of the church of God. Well fitted to be mother of men destined to be leaders in a religious movement such as she saw her sons leading, her courage and zeal, her unwavering faith sustained, and her splendid determination was like a reservoir of strength to them, as many facts in her life's history would justify us in believing.

She possessed a high sense of duty and her standard of morals was unsurpassed. Perhaps there was a touch of the iron of old New England sometimes in her rebukes. Sometimes the rigidity of her discipline of self and others looked severe, but it was not without its affectionate sequence, love of man, and love of right. Hers was a mission of service wherever she went; a nurse, a comforter, a counselor; wise, discreet, and sympathetic. A woman of action, sensitive to the necessity for immediate proceedings, she sometimes took weighty matters in her own hands, as in the case of the school and meetinghouse building in Kirtland. . . .

One can trace her impulsiveness by many acts, but, too, she was self-centered, conscientious, fearless, and determined. Hospitable and charitable, her magnificent spirit was afflicted by the afflictions of others as she passed with the family and church through their weary wanderings to Nauvoo. There she nursed her husband in his last illness, during which he paid her a beautiful tribute of appreciation upon his peaceful, love-lighted deathbed. . . .

She laid him away in the cemetery by the grand old river. She thought *that* separation the height and depth of all calamity, until there came a day more bitter. Bravely she walked with that unflinching courage and redoubtable faith back to her lonely home, which is still standing under the brow of the hill at Nauvoo.

Months passed; son and grandchildren went to the little burying ground to sleep. Abuse and persecution kept her other sons, two of them, almost in exile. She swept for the last time her own hearthstone, and yielding to loving importunities she went to live and die within the home of her son Joseph. Here sickness came upon her, but she lived to record the goodness of those who cared for her, and to be a helpless, but not a hopeless, invalid. The indomitable will was unbroken. As graciously she sat in her chair, wheeled about by grandchildren, as she had stood in testimony of the truth in other days. With as much dignity she wore the flesh in weakness as she had worn it in its freshness and beauty.

At last came that rose-scented day in June when every other sorrow and indignity sank into nothingness. She had them take her to the great sunlit dining-room, to the side of her two murdered sons, Hyrum and Joseph. Ah, she did not falter even here. She proclaimed afterwards, "My heart was thrilled with grief and indignation; the blood curdled in my veins." But she was self-poised and strong even

there, in her old age, with bone of her bone and flesh of her flesh lying cold and silent before her. Rispah—nay, not that! A true American Latter Day Saint mother, she hears even there that still, comforting voice, "I have taken them unto myself."

To-day there are waste places where stood the great square dining-room where she looked upon her slain, but her testimony comes to us strong with heart-beats of a noble and beautiful spirit. Though she drained a bitter cup to the dregs, there is not one note of weakness in her recital. Even in that supreme moment when memory lashed her grief-sick soul, reason reigned. Calmly she turned from the lifeless forms whereon was set the price of heartless men, to the solicitous anxiety for another son, a victim of persecution who died in less than six weeks. She never forgot the men who had wrought so much bitterness in her life.

Quietly she spent her last days in the sunny room still open to the sunbeams from the south, in the old Mansion House. Wise in conversation and firm in opinion as when she moved quickly and with power to the accomplishment of some youthful impulse. In May, 1855, just eleven years after that tragic June day, she fell asleep in the home of her daughter-in-law, Emma Hale Smith, at Nauvoo, Illinois, leaving the record of one who loved much, suffered much, and was ever loyal. A woman who had adhered to her own affectionately rigid rules in rearing her family, and held the undying love of husband, children, and grandchildren. One who inspired reverence and confidence, though speaking directly and plainly, the memory of her is of a character strong, fearless, clear-minded, and God-fearing.

As lights and shadows enter into the formation of a picture, so virtues and vices of parents enter into the characters of men and women, and it was the Mack character as developed in Lucy mingled with the Smith character that produced the historic characters so well known in connection with the great church movement of which the world has had so much to say.

This combination resulted in the production of the courageous aggressive, and yet high moral character of Joseph and Don Carlos, the milder, yet as firm and true, character of Alvin, Hyrum, Samuel, Sophrona, and Lucy, and the determined and sometimes defiant character developed in William and Catherine—noble characters all. Other elements entering from generation to generation presents to the student of character the kaleidoscopic picture now presented by the present Smith family. The Mack family, however, generally maintains a

high standard. Some of the most distinguished of the present generation are Honorable Norman E. Mack, of Buffalo, New York, who as chairman of the National Democratic Committee conducted the campaign resulting in the first election of President Woodrow Wilson; and Mrs. Warren, wife of Senator Warren of Wyoming. Though Mrs. Warren's maiden name was Smith, a daughter of Matthew Smith, her mother was a Mack, daughter of David Mack, who was said to be a grandson of Josiah Mack, a brother of Ebenezer Mack, the grandfather of Lucy, the subject of our sketch.

Senator Warren was of the family of Doctor Joseph Warren, the hero of Bunker Hill. Frances, the daughter of Senator and Mrs. Warren, married John J. Pershing now the distinguished United States General, January 26, 1905, at Washington D. C. They had four children and on August 27, 1915, Mrs. Pershing and her three daughters lost their lives in the fire of the Presidio at San Francisco. The son Warren is now in school at Lincoln, Nebraska.

Apparently the elements that go into the forming of character are combined by chance and fancy, but to the close student of history, biography, and genealogy, conviction grows deeper, that God interests himself in the selection of the elements that enter into the characters of those men and women who he has designed to make their lives sublime and departing leave behind them "footprints on the sands of time," and that where he selects individuals, families, tribes, or nations to direct the destiny of humanity, he does not do so as special favors to those selected, but as his means of elevating the whole human race. This being true it follows that these supposed favors carry with them increased responsibilities, and woe unto the person, family, tribe, or nation untrue to or careless of the trust thus reposed. May God grant that the divine hand may become more and more apparent in the forming of character until the perfection of human character shall be consummated by the molding hand of the Great Designer.

HISTORY OF PHILADELPHIA BRANCH

(Continued from volume 11, page 373.)

BY WALTER W. SMITH

1842

Saturday, January 1, the Saints announced in the *Public Ledger* that a meeting place of the branch had been opened in the Assembly Building, southwest corner of Tenth and Chestnut Streets. The first service was held Sunday, January 2, at 10.30 a. m., in the north room of the third story.

The Assembly Building was a four-story, brick building located on the southwest corner of Tenth and Chestnut Streets. It was erected in 1834, and opened to the public in 1839 for the accommodation of religious gatherings, lectures, debating societies, concerts, etc. The street floor was occupied as a clothing store, the second floor was a large concert hall, the third floor was divided into two halls, and the fourth was a set of reception rooms, dressing rooms, and parlor. It was destroyed by fire in March, 1851.

The following notice which appeared in the *Public Ledger* and *Daily Transcript* for Tuesday, January 4, 1842, shows how the Saints were developing along the line of auxiliary work:

“Prove all things: hold fast that which is good.”

A meeting of the Zarahemla Literary Institute will be held this evening at 7 o'clock in the room occupied by the Latter Day Saints, or Mormons, in Third Street, above Willow, opposite the Third Street Hall, at which the following question will be discussed: “Are the first three articles of the Methodist discipline consistent with the Scriptures or reason?” Public are invited to attend and participate in debate. By order of the institute.

JOSEPH TILLINGHAST, *Secretary.*

During the winter Elder Winchester was assisted by Elders Julian Moses and William D. Wharton in the preaching of the word, at both the Assembly Building and at the Marshall Institute, regular services being held at both places.

Wednesday, April 6, a conference of the church was held at the Assembly Building in Philadelphia, Elder Erastus Snow presiding, assisted by Elder Samuel James, Elder Julian Moses clerk. There were thirteen branches represented by twenty-eight official members. Some difficulties and misunderstandings which had arisen in the Philadelphia Branch were settled and fellowship restored. The action of officers of the branch in moving the meeting place of the branch, from the Marshall Institute in Third Street to the Assembly Building in Chestnut Street, was approved. The presidents gave some timely instructions relative to the duties of Saints. Conference adjourned, having continued over Saturday, the 9th.

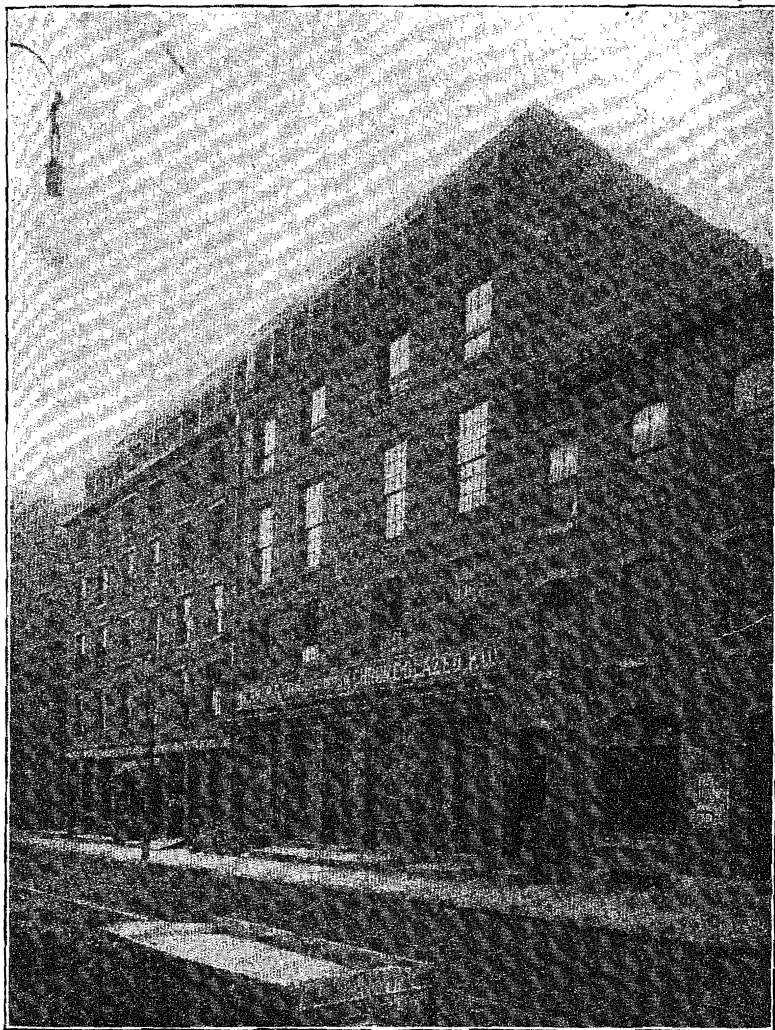
Elder Samuel James, who was laboring in Washington, and Simeon Carter, of Nauvoo, labored in the city during April. Elder George J. Adams, who had lately returned from England, visited Philadelphia in July, and labored very nearly all the rest of the year. Elder Lorenzo D. Wasson (nephew of Sister Emma Smith, wife of Joseph Smith, jr.,) visited the city during July and August.

A public discussion was held at the Assembly Building, from August 1 to 14, between Elder George J. Adams, assisted by Elder Winchester, for the Latter Day Saints and Reverend George Montgomery West, D. D., a celebrated divine. Various subjects and phases of the gospel were discussed. Much good was done, many who otherwise would not have heard the truth were favorably impressed with the doctrine as defended by the Saints.

At a business session of the church, held at the Assembly Building, Wednesday, September 14, Elder Edison Whipple, first counselor to the president of the branch tendered his resignation as he was about to move to Nauvoo, Illinois. Upon

Some difficulty seems to have arisen over the place of meeting in the city, and some misunderstanding among the

officers about their rights and duties, some conflict between



Marshall Institute—Home of the church in Philadelphia, from 1841 to 1852.

the traveling elders and the presiding authorities engendered strife.

Saturday, October 15, a special conference of officers and

members of the church convened at the Assembly Building, Elder Hyrum Smith, the presiding patriarch of the whole church, presiding, assisted by Elder William Law, of the First Presidency, Brother Ephraim S. Green clerk. The difficulties in the Philadelphia Branch were presented and after consideration, upon motion it was resolved that all former organizations in Philadelphia be annulled. Elder Peter Hess was chosen presiding elder of the church in Philadelphia. Affirmation Brother Peter Hess was approved for the office of elder and chosen president of the branch, and Priest Albert Lutz was approved for the office of elder and chosen counselor to the president. They were ordained under the hands of Elders Winchester and Whipple.

ter instructing the Saints as to the powers and duties of the presiding elder, and the manner of settling difficulties that might arise, Elder Hyrum Smith, assisted by Elder William Law, ordained Elder Peter Hess a high priest and president of the Philadelphia Branch of the church. Upon motion it was resolved that we occupy the house on Third Street again until a more suitable place can be obtained.

A special conference of the church was held at the Marshall Institute on Third Street, October 31, Elder Moses Martin presiding, Brother Ephraim S. Green clerk. Action was taken disapproving of the work of Elder Samuel C. Brown in publishing the *Mormon Expositor* in Baltimore, Maryland.

Saturday, November 19, the Saints announced that the church had rented the Julianna Street Church where they would hold services in the future. The first service in this building was held at 2 p. m., Sunday, November 20. Since the first of the year regular services had been held at both the Marshall Institute, on Third Street, and the Assembly Building on Chestnut Street, but now all the services of the branch were held in the Julianna Street Church.

The Julianna Street Church was a plain, brick chapel on the west side of Julianna Street (now Randolph Street), between Wood and Callohill Streets. It was built about 1835 or 1836 by the "Deutscha Evangelische Gemeinde." When first built the chapel had only one auditorium, but later the basement was fitted up for a Sunday school room, and still later a gallery was added in the upper auditorium. The pulpit was in the west end of the church upon a raised platform. It was seated with box pews, arranged so as to make two aisles the full length of the church. It was rented to various congregations at different times. It was purchased in January, 1847, by the German Hebrew Congregation, "Lodef Sholem," who occupied it until February, 1875, when it was purchased by another German Hebrew congregation, "Adas Jeshuron," who owned it till January, 1885, when it was sold to Gustavus A. Bisler, who remodeled it and occupied it as a box factory. It is now owned and occupied by Henry Blatt as a box factory. It is No. 328 Randolph Street.

Wednesday, December 21, a special conference of the officers and members of the church was held at the Julianna Street Church, Elder Peter Hess presiding, Brother Ephraim S. Green clerk. Brethren William Beatie, W. Pollock, and Thomas S. Woodbury were approved by the conference and ordained priests, and chosen to act as such in the branch. Brethren Martin Lentzi and John Housekeeper were approved and ordained teachers and chosen to act as such in the branch. Brethren John Renalt and Cyrus B. Comfort, deacons, were elected deacons of the branch, and Brother Renalt was elected sexton. Adjourned.

Elders E. H. Derby and Moses Martin, of Boston, had labored in the city during the fall. Altogether it had been a prosperous year for the church; some small differences had arisen which hindered some, but several elders labored in the

city during the year. Eighty-five had been baptized; an excellent place had been obtained for public worship; many friends had been made to the work. Several more families had removed to Nauvoo, Illinois, still the branch numbered more than three hundred souls. Among those who were added this year who became prominent in the defense of the work, we notice Benjamin F. Grouard, Peter Hess, Albert E. Wright, Benjamin Baily, Thomas S. Woodbury, Thomas P. Butcher, and Henry Lehman.

1843

James M. Morrison delivered six lectures against "Mormonism," in the Commisioners' Hall, Northern Liberties, and in the Marshall Institute, beginning Tuesday, January 10, and closing Wednesday, January 25. This only served to increase the interest in the work of God.

Sunday, February 5, Brother Jacob Hoffhins, being approved by the church, was ordained an elder, and Brother Benjamin Bailey a priest, by Elders Peter Hess and William D. Wharton. Sunday, February 26, Brother Thomas P. Butcher, being approved by the church, was ordained an elder by the same.

During the winter and spring Elders Peter Hess, William D. Wharton, Benjamin Winchester, Joseph H. Newton, and others labored in the interest of the church in Philadelphia and vicinity. Elder George J. Adams joined them in March, laboring in the city until the latter part of April.

At a business meeting of the branch held on Monday, April 24, Brother Ephraim S. Green resigned as secretary, and Brother Thomas S. Woodbury was chosen to succeed him.

The General Conference held at Nauvoo, Illinois, in April, appointed Elder Peter Hess to labor at Lancaster, Pennsylvania, and vicinity, and Elder William D. Wharton to labor at Wilmington, Delaware, and vicinity; they both fulfilled

their missions and were absent the greater part of the year. Sunday, June 4, Elder Peter Hess resigned as president of the branch so he could devote his time to his mission. Elder Jedediah M. Grant, late of Nauvoo, was chosen presiding elder of the church in Philadelphia.

In June "A special message to the church in Philadelphia" was published by the Quorum of Twelve at Nauvoo, Illinois, "done agreeable to the instruction of the First Presidency," counseling them to remove at once to Nauvoo where the Saints were gathering according to the direction of the Lord; signed May 29, 1843.

Elder Peter Hess who had been laboring as treasurer of the branch presented his resignation at a business meeting, June 29, and was succeeded by Brethren Wells Walton and Bishop Jacob Syfritt. Brethren William West and William Pollock were chosen a committee to have charge of financial affairs of the church in Philadelphia.

During August Elder Elijah R. Swackhammer labored in the vicinity of Philadelphia. Elder John E. Page and others of the Twelve visited the church in Philadelphia, preaching for them in August.

August 17 the branch authorized Brethren Syfritt, West, and Pollock, the financial committee, to give up the church in Julianna Street, and again hire the hall in the Marshall Institute, on Third Street, above Willow Street. On September 9 the Saints announced the removal of the public worship from the Julianna Street Church to the Marshall Institute, and worshiped there Sunday, September 10.

In September Elder William B. Smith, one of the Twelve, and brother of the Prophet Joseph Smith, visited Philadelphia and preached some for the church. During the fall he moved his family here from Hornerstown, New Jersey, whence they had moved from the West, locating on North Tenth Street,

above Callohill Street, now No. 418 North Tenth Street, where he resided until the early fall of 1844, when he removed to Bordenstown, New Jersey. William Smith was an eyewitness to many of the stirring scenes incident to the establishment and progress of the Church of Jesus Christ in these last days. He was an able defender of the truth, and added strength to the church in Philadelphia by his testimony.

Brother John Greenig was ordained to the office of elder on Sunday, September 24, by Elders William Smith and Jedediah Grant. He shortly afterwards went to Germany on a mission which was quite successful. He brought with him a considerable number of converts upon his return to America. Elder Orson Hyde, one of the Twelve, visited the city in October and assisted in the defense of the church.

The year had been a prosperous one for the church in the City of Brotherly Love; several able elders had preached in the city. Eighty-four were added by baptism, thirteen received by letter from other branches, and although forty letters of removal had been granted to Saints gathering to Nauvoo, Illinois, there were more than three hundred souls in the Philadelphia Branch. Among those who united with the church this year we notice the names of Jacob Hampton, Benjamin Vickery, Joesph Hamson, Judah Wear, John G. Iehle, and Simeon Stivers.

(To be continued.)

CURRENT EVENTS

BY E. REBECCA WELD

August 21, 1918. Sam Bronson Cooper, former Representative in Congress from Texas, dies, aged 68.

August 28, 1918. Ollie M. James, United States Senator from Kentucky dies, aged 47.

August 30, 1918. William D. Haywood and four of his chief I. W. W. aids are sentenced to serve 20 years in the Federal Penitentiary at Leavenworth, Kansas, by Federal Judge K. M. Landis. Ten-year sentences are imposed upon thirty-three of the organization's leaders, five-year sentences on 33, one year and one day on twelve, and ten-day sentences on two others. Fines ranging from from \$20,000 in case of Haywood and his chief aids down to \$5,000 are imposed.

August 30, 1918. James Donald Cameron, Secretary of War in President Grant's cabinet, and later United States Senator from Pennsylvania, dies, aged 85.

August 30, 1918. Brigadier General Henry C. Wood, United States Army, retired, dies, aged 86.

September 12, 1918. Joseph C. S. Blackburn, former United States Senator from Kentucky and later a member of the Isthmian Canal Commission dies, aged 79.

September 18, 1918. The President selects John W. Davis, Solicitor General, to succeed Mr. Page as Ambassador to Great Britain.

September 20, 1918. Prince Eric, third son of King Gustav of Sweden, dies, aged 29.

September 23, 1918. Joseph Thierry, French Ambassador to Spain and recently Minister of Finance, dies, aged 61.

September 25, 1918. Archbishop John Ireland died at Saint Paul, Minnesota, at the age of 80 years. He was one of the most distinguished prelates of the Roman Catholic Church in America.

October 4, 1918. James Stokes, philanthropist and one of the organizers of the Young Men's Christian Association, dies, aged 76.

October 5, 1918. Joshua Frederick C. Talbot, Representative in Congress from Maryland, dies, aged 75.

October 8, 1918. James B. McCreary, of Kentucky, former Governor, member of the House of Representatives and United States Senator, dies, aged 80.

October 17, 1918. John A. Sterling, Representative in Congress from Illinois, dies, aged 61.

October 18, 1918. Thomas Kearns, former United States Senator from Utah, dies, aged 56.

October 19, 1918. President Wilson rejects the Austrian peace plea, stating that the United States Government has recognized the nationality of the Czecho-Slovaks and the aspirations of the Jugo-Slavs for freedom, and he is, therefore, "no longer at liberty to accept the mere 'autonomy' of these peoples as a basis of peace, but is obliged to insist that they and not he shall be the judges of what action on the part of the Austro-Hungarian Government will satisfy their aspirations and their conception of their rights and destiny as members of the family of nations."

October 27, 1918. Clocks are turned back one hour at 2 a. m. and standard time resumed throughout the country.

November 5, 1918. Florida, Wyoming, Nevada, and Ohio, voted themselves dry. There are now thirty-two dry states in the Union.

November 11, 1918. Debate began between Elder Thomas C. Kelley, of the Reorganized Church of Jesus Christ of Latter Day Saints, and D. J. Melvin, of the Brighamite Church, at Local, Alabama, on church propositions.

November 11, 1918. At 2.45 a. m. Washington announces that the armistice has been signed and hostilities will cease at

11 o'clock Paris time; 6 a. m. New York time. Sirens and bells started peace celebrations in all parts of the United States and Canada.

November 11, 1918. At 10 a. m. the President issued a proclamation announcing the signing of the armistice and adding: "Everything for which America fought has been accomplished. It will now be our fortunate duty to assist by example, by sober, friendly council, and by material aid in the establishment of just democracy throughout the world.

November 11, 1918. President Wilson reads the terms of the armistice before Congress shortly after noon. They require of Germany: Immediate evacuation of all invaded territory—Belgium, France, Alsace-Lorraine, and Luxemburg. Evacuation of countries on left bank of the Rhine and occupation by allied forces of the principal gateways to Germany. Reparation for all damage done and restitution of moneys seized in invaded lands. Surrender of principal units of the High Seas Fleet, including all submarines, surrender of enough war material practically to disarm the German forces. Abandonment of the treaties with Russia and Rumania, with evacuation of all conquered territory in the East. Surrender of forts and ships in the Baltic and Black Seas. Return of allied merchant ships in German ports. Duration of armistice shall be thirty days, with option to extend.

November 19, 1918. Joseph F. Smith, President of the Utah Church of Jesus Christ of Latter Day Saints, died at Salt Lake City, Utah, aged 80 years.

November 20, 1918. King Albert makes his entry into Antwerp amid great popular rejoicing.

November 20, 1918. The French Government announces that the Grand Cross of the Legion of Honor will be conferred on Queen Elizabeth.

November 20, 1918. A London message records twenty

Germans surrendering to Rear Admiral Tyewhitt, thirty miles off Harwick.

November 20, 1918. General increases in express rates are announced by Director General McAdoo of the railroad administration.

November 21, 1918. The German high seas fleet is surrendered to a great allied armada, near the Firth of Forth, under the terms of the armistice; seventy-one vessels are surrendered, nine battleships, five battle cruisers, seven light cruisers, and fifty destroyers.

November 22, 1918. King Albert makes a triumphant entry into Brussels, accompanied by Queen Elizabeth and their children.

November 22, 1918. William Gibbs McAdoo resigns as Secretary of the Treasury and Director General of the railroads, to return to private business.

November 22, 1918. By a vote of nine to two the Senate Elections Committee abandons the investigation of the alleged disloyal speech of Senator LaFollette.

November 23, 1918. Liverpool reports a great public demonstration as several thousand American soldiers sail for home.

November 23, 1918. Heber J. Grant was chosen to succeed Joseph F. Smith, with Anthon H. Lund and Charles W. Penrose as counselors. Lund was also chosen as president of the quorum of twelve and Rudger Clawson as acting president.

November 24, 1918. A cable from Harwich announces the surrender of twenty-eight more German submarines. Included in this underseas flotilla was the *Deutschland*, which came to Baltimore with merchandise and mail in July, 1916.

November 26, 1918. Rose Elizabeth Cleveland, sister of President Cleveland, at one time "mistress of the White House," dies, aged 72.

November 28, 1918. King George and the Prince of Wales are warmly welcomed on a visit to Paris.

November 29, 1918. The names of the representatives to the peace conference are announced—President Wilson, Robert Lansing (Secretary of State), Henry White (former Ambassador to France), Edward M. House, and General Tasker H. Bliss (military representative of the United States in the Inter-Allied War Council).

December 1, 1918. The surrender of a fifth fleet of German submarines brings the total turned over to the allies to 122.

December 1, 1918. The British transport *Mauretania* arrives at New York with the first American troops returning from Europe.

December 2, 1918. The Sixty-fifth Congress assembles for the short session.

December 2, 1918. The Florida house (following similar action in the senate) passes a "bone dry" liquor bill effective January 1.

December 4, 1918. Santiago reports an earthquake in northern Chile, destroying Vallenar and wrecking ten per cent of the buildings at Copiapo.

December 4, 1918. President Wilson sails from New York for Europe, to attend conferences on the larger phases of the treaty of peace.

December 5, 1918. In a speech at Dundee, Winston Churchill, Minister of Munitions, announces that the British Government has decided upon the nationalization of the railways.

December 5, 1918. London reports fourteen women among the candidates for Parliament nominated yesterday.

December 6, 1918. The nomination of Representative Carter Glass to be Secretary of the Treasury, which was an-

nounced December 5, is confirmed by the Senate without objection.

December 6, 1918. Alfred Reed, former Justice of the Supreme Court of New Jersey, dies, aged 78.

December 7, 1918. Charles M. Schwab receives word by wireless from President Wilson that his resignation as Director-General of the Emergency Fleet Corporation had been accepted.

December 10, 1918. Referring to an official effort to get President Wilson to visit Germany, the *Echo de Paris* quotes the President replying in a wireless from the *George Washington*: "Only by long years of repentance can Germany atone for her crimes and show sincerity. No true American could think of visiting Germany unless forced to do so by strictly official obligations."

December 10, 1918. Following a wireless request from the President, Vice President Marshall presides over a cabinet meeting, the first incident of the kind on record. In assuming the chair, he said: "I am here informally and personally. I am not undertaking to exercise any official duty or function."

December 10, 1918. The annual report of the Secretary of Commerce shows the balance of trade in favor of the United States for the fiscal year was \$2,982,226,238. The total of the merchandise export trade was \$5,928,285,641, and of the import trade \$2,946,059,403.

December 13, 1918. American troops cross the Rhine at Coblenz and occupy the nineteen-mile zone around the bridgehead on the right bank, under the terms of the armistice.

December 13, 1918. President Wilson lands at Brest, the French port used during the war as the principal debarkation point for American troops.

December 14, 1918. President Wilson arrived at Paris, France.

December 16, 1918. Carter Glass enters upon the office of Secretary of the Treasury.

December 16, 1918. Colorado becomes "bone dry" with the signing of a prohibition measure by the Governor.

December 16, 1918. Postmaster General Búrleson, director of the "wire" service while under Government control, urges permanent Government ownership in the interest of efficiency and economy.

December 17, 1918. President F. M. Smith ordained Elder Ingram a bishop at Oakland, California.

CONFERENCES

August 23, 1918. The Southwestern Oregon District conference convened in connection with the reunion at Myrtle Point, Oregon; district officers in charge.

August 24, 1918. Central Nebraska District conference convened at Neligh, Nebraska, with district president, William M. Self, in charge.

August 31, 1918. The West Virginia District conference convened at Goose Creek, West Virginia, with James McConaughy presiding, assisted by Francis L. Shinn and Baronett Beall.

August 31, 1918. The Eastern Colorado District conference convened at Colorado Springs, Colorado, with Adelmon E. Tabor in charge.

September 1, 1918. The New York and Philadelphia District conference convened at Elk Mills, Maryland, with Ephraim Squire, Henry Carr, and Calvin H. Rich in charge.

September 7, 1918. The Central Oklahoma conference convened at Tulsa, Oklahoma, with Edward Rannie in charge.

September 7, 1918. Central Illinois conference convened at New Canton, Illinois, with John Beaver, of Beardstown, and Elder Walter L. Daykin, of Taylorville, presiding.

September 14, 1918. The Western Wales District conference convened at the mission hall at Gilfach-Goch with very good interest. John E. Meredith, of Birmingham, was associated with district president in presiding.

September 14, 1918. Florida District conference convened with the Coldwater Branch, near Botts, Florida, Thomas C. Kelley and David M. Rudd presiding.

September 14, 1918. Mobile District conference met at Vancleave, Mississippi, with Thomas J. Booker presiding, assisted by Allen D. McCall.

September 21, 1918. The Owen Sound District conference convened at Reddickville, Ontario.

September 21, 1918. Central Michigan District conference was held at Beaverton, with district presidency in charge.

September 28, 1918. Western Michigan District conference convened at Traverse City, Michigan, with John Schreur, district president, Homer A. Doty, and Ernest N. Burt presiding.

October 5, 1918. Southern Ohio District conference convened at Wellston, Ohio, with district president, Francis J. Ebeling, in charge, assisted by Daniel E. Tucker.

October 5, 1918. Southern Michigan and Northern Indiana District conference convened at Lansing, President George A. Smith in charge.

October 5, 1918. The Independence Stake conference convened at the Stone Church with stake presidency in charge, assisted by First Presidency and those of Quorum of Twelve who were present.

October 5, 1918. Kewanee District conference convened at Joy, Illinois, with Warren E. Peak and George Sackfield presiding.

October 5, 1918. London District conference convened at

Saint Thomas, Ontario, with district presidency in charge, assisted by James A. Gillen and William Grice.

October 11, 1918. Des Moines District conference convened at Perry, Iowa.

October 12, 1918. Eastern Michigan District conference convened at Port Huron in Masonic Temple on Sixth Street, district officers in charge.

October 12, 1918. The Toronto District conference convened at Toronto, Ontario, presided over by district president, David Pycock, with William Place, Apostles Paul M. Hanson and James A. Gillen associated.

October 19, 1918. Eastern Iowa District conference convened at Fulton, Iowa, with district presidency presiding.

November 2, 1918. The Australian Saints met in conference at the Saints' church in Richmond. Delegates were present from all the Victorian branches and Adelaide and South Australia.

November 15, 1918. Conference of the Kansas City Stake met at Kansas City, Missouri, with stake presidency presiding.

November 16, 1918. Western Maine District conference convened with the Mountainville Branch, with district president, George H. Knowlton, in charge.

November 22, 1918. Detroit District conference convened at the First Detroit Branch, with Paul M. Hanson and district officers in charge.

December 13, 1918. The Alberta, Canada, Saints met in conference at Calgary with but a small attendance due to influenza.

REUNIONS

August 2, 1918. The Southern California reunion was held at Hermosa Beach, California, presided over by John W. Rushton, Charles W. Hawkins, Andrew J. Damron, and Holmes J. Davison.

August 3, 1918. The Saints of the Idaho District met for their annual reunion with the Hagerman Branch, Idaho, Robert C. Chambers and N. Lafayette Booker in charge.

August 9, 1918. The Des Moines District reunion convened at Boone, Iowa.

August 9, 1918. The Kewanee District held their reunion at Matherville, Illinois, with Warren E. Peak and E. A. Curtis in charge.

August 15, 1918. Northern California District reunion convened at Irvington, California.

August 16, 1918. The Northern Wisconsin District held their annual reunion at Chetek, Wisconsin.

August 16, 1918. The Holden Stake reunion was held at Pertle Springs, Missouri, (near Warrensburg).

August 17, 1918. The Southwestern Illinois reunion was held on the grounds of the old Brush Creek Church, seven miles south of Xenia, Illinois. Henry Sparling and Francis M. Slover were chosen to preside.

August 24, 1918. The Eastern Colorado District reunion convened at Adams Crossing, Colorado Springs, Colorado.

LOCAL HISTORIANS

(Continued from second page of cover.)

North Dakota	
Northern California	George S. Lincoln, 720 Second Avenue, San Francisco, California.
Northeastern Illinois	
Northeastern Kansas	Frank G. Hedrick, Fanning, Kansas.
Northeastern Texas and Choctaw	
Northeastern Missouri	W. C. Chapman, Higbee, Missouri.
Northern Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Northern Nebraska	
Northern Wisconsin	Julia N. Dutton, Milton Junction, Wisconsin.
Northwestern Kansas	
Nova Scotia	Lois Graham Johnson, Williamsdale, Nova Scotia.
Ohio	Aaron B. Kirkendall, McArthur, Ohio.
Pittsburgh	
Portland, Oregon	Mrs. Mary H. Shippy, 94 East Eighty-fourth Street, North Portland, Oregon.
Pottawattamie	J. Charles Jensen, 102 Broadway, Council Bluffs, Iowa.
Saint Louis	George M. Vandel, East Saint Louis, Illinois.
Saskatchewan	
Scandinavia and Germany	Peter Muceus, Lamoni, Iowa.
Seattle	Heman H. Smith, 4323 First Avenue, Seattle, Washington.
Southeastern Illinois	Samuel A. Burgess, Lamoni, Iowa.
Southern California and Arizona	Sylvester H. Garner, Sunland, California.
Southern Indiana	
Southern Michigan and Northern Indiana	
Southern Missouri	James C. Chrestensen, 910 West Nineteenth Street, Joplin, Missouri.
Southern Nebraska	Charles H. Porter, Wilber, Nebraska.
Southern Wisconsin	Julia N. Dutton, Milton Junction, Wisconsin.
Southwestern Texas	Elma Neal, 120 Pleasant Road, San Antonio, Texas.
Spokane	
Spring River	Mollie Davies, 115 West Jefferson Avenue, Pittsburg, Kansas.
Texas Central	
Toronto	
Utah	Pauline M. Dykes, 1326 Second East Street, Salt Lake City, Utah.
Western Maine	
Western Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Western Nebraska and the Black Hills	
Western Oklahoma	Hubert Case, Lamoni, Iowa.
West Virginia	
Wheeling District	Okey J. Tary, Wheeling, West Virginia.
Winnipeg	

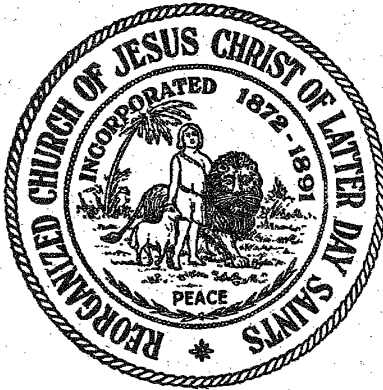
HEMAN C. SMITH, *Historian*.
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Journal of History

APRIL, 1919



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LOCAL HISTORIANS

The following are the names and addresses of brethren and sisters appointed by the Historian as local historians.

We solicit those having matters of interest to place them in the hands of these historians for transmission to this office.

We also authorize these historians to act as agents for the JOURNAL OF HISTORY and request them to make special effort to increase the circulation and otherwise to arouse an interest in the JOURNAL.

<i>Name of District</i>	<i>Name of Historian and Address</i>
Alabama	E. C. Shelley, McKenzie, Alabama, care G. O. Sellers, R. F. D. No. 2.
Australia	Walter J. Haworth, 629 Darling Street, Rozelle, Sydney, N. S. W., Australia.
British Isles	William R. Armstrong, 12 Daisy Avenue, Plymouth Grove, Manchester, England.
Central Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Central Nebraska	Levi Gamet, Inman, Nebraska.
Central Oklahoma	Hubert Case, Lamoni, Iowa.
Clinton	Lucy Silvers, Walker, Missouri.
Chatham	
Colorado and New Mexico	Charles L. Liggett, Colorado City, Colorado.
Des Moines	
Eastern Iowa	Mrs. Ralph E. Motejl, 1215 South 1st Street, West, Cedar Rapids, Iowa.
Eastern Maine	
Eastern Michigan	Homer A. Doty, 116 Monroe Street, Traverse City Michigan.
Eastern Montana	Mrs. C. D. Freeman, Andes, Montana.
Eastern Oklahoma	Hubert Case, Lamoni, Iowa.
Far West Stake	Minnie E. Scott, 307 North Sixteenth Street, Saint Joseph, Missouri.
Florida	W. A. West, Berrydale, Florida.
Fremont	Charles W. Forney, Thurman, Iowa.
Gallands Grove	F. R. Schafer, Denison, Iowa.
Hawaii	Gilbert J. Waller, Honolulu, Hawaii.
Idaho	Silas D. Condit, Bliss, Idaho.
Independence Stake	Arthur E. McKim, Independence, Missouri.
Kansas City Stake	W. S. Brown, 1447 South Thirty-fifth Street, Kansas City, Kansas.
Kentucky and Tennessee	
Kewanee	Mary E. Gillin, 1410 North Elizabeth Street, Peoria, Illinois.
Kirtland	Earnest A. Webbe, Collinwood, Ohio.
Lamoni Stake	J. A. Gunsolley, Lamoni, Iowa.
Little Sioux	James D. Stuart, Magnolia, Iowa.
London, Canada	
Massachusetts	W. A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.
Minnesota	
Mobile	Edna Jean Cochran, Escatawpa, Mississippi.
Nauvoo	Herbert S. Salisbury, 1412 W. Short Street, Independence Missouri.
Nevada	
New York	
New York and Philadelphia	N. Edward Milligan, 414 Cottman Street, Cheltenham, Pennsylvania.

(Continued on third page of cover.)

Volume Twelve

Number Two

JOURNAL OF HISTORY

APRIL, 1919

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

HEMAN C. SMITH, EDITOR

CONTENTS

Statements of Joseph Smith—Biography of John Smith—Early Days on Grand River—Local Historians—Current Events.

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OFFICIAL STATEMENTS OF PRESIDENT JOSEPH SMITH

BY HEMAN C. SMITH

(Continued from page 17.)

On May 1, 1866, there appeared in the *Saints' Herald* a document from the pen of President Smith defining the duties of the Twelve and Seventy, reading as follows:

The duties of the Twelve, as a quorum, are to sit in council upon matters appertaining to the spread of the work abroad, and the firm continuation of it in the land of Zion; and upon this is based the recognition of their right to ordain and set in order all other officers in the church.

Now, it seems to follow, that as they are to be representative of the church while the gospel is being carried to the ends of the earth, and the church is to become as a light set upon a hill, this quorum of men should travel under the special direction of the spirit of their calling, and should live as it becomes righteous men to live. This being the case, the former requirements are seen to be essential, either inherent or in the process of acquirement.

Their decisions (if unanimous) are of high importance, equal in authority to those of the First Presidency and are to be made in *righteousness*; how carefully then ought this band of especial witnesses to walk as a quorum and as individuals.

At our April conference, just passed, the Spirit seemed to indicate that the establishment of lines and boundaries, over which the Twelve as integral parts were set to *preside*, was a contraction of duty inconsistent with the character of the work, and an effort was made to place them more immediately under the impulses of the Spirit of God and the direction of the Presidency of the church. We can all see that this accords with our understanding of the law; and no fears ought to be entertained that the Spirit will direct to be done that which is not in keeping with the law and the revelations heretofore received.

The day has now come when the dread demons of distrust and suspicion must be exorcised by the efficient prayers of the faithful Saints, for there are many lo heres, and lo theres, and few shall be able to stand.

Let every one then go to with his might to purge the evil from his own heart, and united, stand for the bulwarks of our liberty in the gospel.

The seventy are a body of elders set apart for the work of the ministry as a traveling quorum, working under the more immediate call of the Twelve, to preach the word, build up churches, officiate in the vari-

ous directions necessary in the spreading the gospel, and all acts that an elder may do by virtue of his office as such elder, a seventy may do. But there are certain conditions which require a seventy to travel, as especial witnesses, that are not binding upon the body of elders.

There can be by the law seven quorums of seventy, seemingly too small a number for evangelization purposes; and yet when we consider the number of elders there may be in the church, we are forced to acknowledge that God is wiser than man, and does not wish to cumber the legislative bodies of the church with too great numbers.

The Seventy then are to be men of action; ready to go and to come, full of energy and zeal; prepared at a moment's warning to follow the lead of the Spirit, to the north, east, south, or west: proclaiming the gospel as they go, baptizing all who come unto them, laying their hands upon the sick in common with their brethren of the Twelve; under no responsibility of presiding, but when the Spirit so directs, or exigency requires, they may preside by virtue of their right to officiate as elders in the church.

The law also contemplates the Seventy as a legislative body, and a decision made by these quorums (if unanimous) is of like importance as a decision of the Twelve.

It may also be concluded that any act which an high priest might do, while abroad as a minister of the gospel building up the church, might be legitimately done by one of the Seventy; for in speaking of the difference between the two quorums, the law says: that those who belong not unto this quorum, neither unto the Twelve, are not under the responsibility to travel, nevertheless they may hold as high and responsible offices in the church; evidently carrying the inference that this was an office in authority greater than an elder, and if an elder *may*, why *may not a seventy*, or an *apostle* preside.

It is eminently becoming to the office of a seventy to be contented and cheerful, full of the hope of a renewed covenant; free from the resident care of a local congregation, nevertheless wise as a counselor both to the world and the church, having soberness as a safeguard against the levity of the world; always bearing about the consciousness of a slain and risen Redeemer, with the assurance of a realized hope; and ever able to give by precept and example a reason for that hope.

Is it an arduous undertaking? Most unquestionably it is; but while it is so arduous, there is a possibility that in its very arduousness lies the secret of its success, for in its successful ministry the devils are to be subject to the power of God.

May the Lord God help the Seventy is the prayer of every well-wisher of the latter-day work.

There is a duty devolving alike upon these two quorums, i. e., the Twelve and the Seventy, that it is well to notice here. We mean the duty of being prayerful men, for by this shall come their power. Now if we could suppose that men could successfully propagate the work of the last dispensation, without the faith requisite to yield

obedience to its laws, we could imagine a ministry without purse or scrip, going to the ends of the earth declaring the way of life, without prayer, but as we cannot, it follows that these men must be cared for by the divine Ruler of all, and must exercise the faithful prayer, the earnest desire of the soul by which they are blessed of God.

Purse and scrip are laid aside. It is the Lord's work. He has promised to provide for them. Self-denial is to become a pleasure, danger is forgotten, fear overcome and cast out; revilings accepted with humility, and scoffings without reproach; the goods of this world measured only by their usefulness to the advance of truth; wisdom taken as a companion—a lovely handmaiden of the Lord; and with the blue dome as their rooftree, the Lord their refuge in sunshine and in storm; his hand their guard, his Spirit their comfort and their guide; Christ their pattern, his followers their brethren, and all the world their neighbors, they pass out, away from the scenes dear to them into the great harvest field, there to wield the sword of truth as ambassadors for Christ, and him crucified. Here is the sublimity of their calling, the excellency of their hope, and who shall then be found to deny them their reward? We trust not one.

Away with the bickering jealousy of place and of power, let the ultimate accomplishment of our salvation enable us to overcome the divisions of the hour, and the distraction of the time, uniting for the present redemption of Zion.—Church History, vol. 3, p. 436-439.

The *Restorer*, published in England, volume 2, pages 81 and 82, published a letter from President Smith to Elder Thomas E. Jenkins, answering the charge that he was a spiritualist and a lawyer:

Bro. T. E. Jenkins: Your letter, in which you ask me to correspond with the Saints through the *Restorer*, is received. I feel grateful to the Saints for having accepted the little effort I made upon a former occasion, and I am at no loss to believe you when you tell me that all manner of stories are circulated in England and Wales calculated to throw discredit upon my connection with the work of the last days. I once investigated spiritualism, as it is called, but never became a believer in its marvelous manifestations; I simply examined for myself what purported to be for the *good* of men, and finding no good in it for me, paid no further attention to it. Out of this grew the wonderful stories about my being a spiritualist. I studied law under William Kellogg, in the years 1855 and 1856, in the city of Canton, Fulton County, State of Illinois, intending then to practice at the bar, which I have not as yet done, never having applied for admission. Out of this, I presume, grew the story of my being a lawyer so industriously circulated. It was evidently intended to discredit me in the eyes of the Saints; but to my mind an honest lawyer stands a better chance for the celestial kingdom than a dishonest preacher of a desecrated priest-

hood, no matter how loudly he may declaim against spiritualists and lawyers.

All this, however, has nothing to do with our faith, or the line of conduct to be pursued by us, both in America and England. That we are approaching an important period in the work is obviously impressed upon all interested in any way in it. For those in the valley of Utah there is given disquiet, although some three thousand seem to be added by this spring's emigration to those already there. Whether this will add to their strength remains to be settled, and admits of serious doubt, for where in 1860 there were but some forty thousand inhabitants in the Territory, as appears by the census, there may be but a few hundred more, and of these many must soon see how futile the faith that deceives so much.

Our faith is predicated upon the love of God, and his Son Jesus Christ; how important then is it to be observant of the plain principles of the gospel given to us by him, and not allow ourselves to be led captive by the sophistry which seizes upon the examples left by some of the ancients who did evil in the sight of God, and who upon those examples have built a system of treacherous indulgence in crime, under the garb of new commandments received through the "oracles" of God.

Busy faithfulness and industrious waiting before God is enjoined upon all lovers of his truth; and no matter how boisterous we may be in declaring God's mercy to the children of men, our practical lives must demonstrate the earnestness and saving grace of our faith, or our examples will not only condemn us in the eyes of him that judgeth, but destroy that which we are so anxiously striving to establish.

The work prospers in America as fast as could be expected, considering the gathering together of so many and so diversified a body of men, filled with every possible creed of which the last days are susceptible. We are looking for some new element of power by and by from the disentanglement of some of the knotty questions with which we have been troubled in the past, and also by the dismemberment of opposing powers.

Let me, in conclusion, say to the brethren there, Strive diligently for the righteousness of the kingdom of God, that its peace may abide and abound with you.

With love of God and his covenant people of the last day, I remain,
yours fraternally,

JOSEPH SMITH.

—*The Restorer*, vol 2., pp. 81, 82. *Church History*, vol. 3, pp. 445, 446.

At a council meeting held in Nauvoo, Illinois, April 3, 4, and 5, 1867, over which Joseph Smith presided, the following resolutions were adopted:

Resolved, that any official member of the church who shall, in public or private, endorse, teach, or encourage, either directly or indirectly, the doctrines of polygamy, spiritual wifery, or marrying for eternity,

should be silenced; and if he does not repent of the evil, he should be cut off.

Resolved, that whereas, too great laxity in the observance of the marriage relation amongst the Saints is calculated to result in the destruction of the honor and sanctity of that relation; therefore, it is the opinion of this council that the spiritual authorities of the church should seek to inculcate by precept, also by example, the sanctity of the marital relation in all holiness and virtue; and that nothing less than the strict observance of the covenant of marriage is becoming the character of Latter Day Saints.

While we cannot, as an ecclesiastical body, declare a rule binding the conscienc of controlling the belief, we can advise the erring, declare against doctrine manifestly subversive of the general faith of the church, and may regulate the conduct of persons toward the body; therefore,

Resolved, that a persistant belief in the doctrines of polygamy, sealing (marrying for eternity), or spiritual wifery, shall be considered as heretical; and the persons so holding to such doctrines, subject themselves to suspicion of apostasy; and such persons, if found advocating those, or any of those doctrines, should be labored with; and if they refuse to conform to the rules prescribed by the body respecting the teaching or advocating heresy, publicly or privately, they are in danger of the council, as not being in the possession of the Spirit of God.

Resolved, that public meetings are not the proper places for accusation, slander, or deprecation of the character of a brother or sister; also, that one so offending should receive a just rebuke.

Resolved, that persons married, who become so estranged in feeling one toward another that they can neither live together amicably nor separate without scandal falling upon the church, cannot be retained in full fellowship without endangering the public purity of the body.

Resolved, that no authority is resident in the church to grant any species of letters of divorcement whatever, whereby persons duly married are justified in separating and disregarding the covenant of marriage; and persons so separating are in disobedience to the spirit of public purity enjoined upon the church. Branch organizations acting contrary to this are subject to be called to an account for the same, as we believe such acts to be illegal.

Resolved, that it is the right of a General Conference to appoint the presiding officers of districts.

JOSEPH SMITH, *President.*

MARK H. FORSCUTT, *Clerk.*

—*The Saints' Herald*, vol. 11, p. 168; *Church History*, vol. 3, pp. 465, 466.

October 1, President Smith published in *Herald* an article explanatory of his position. It reads:

Looking backward along life's journey is not always the most engrossingly pleasant; but doing so over a life made bitter and burdensome by evil brought about by others, designedly, or innocently through folly, is far less inviting to the mind.

Years before we were identified with the people of God, in their endeavors to reassert their right to the favor of God, by the practice of virtue and true holiness, we sometimes dreamed of a happy, a redeemed people, and were thrilled with the ecstasy of having been instrumental, even in a dream, of aiding to bring about so great a happiness.

The curses which fell upon separate sons who failed to do good according to their condition, was ever recurring to the mind. The grand idea of the separate and several identities answering for their several shortcomings, and receiving for righteousness a righteous reward and crown, was as an anchor to our troubled thoughts.

And when years of maturity brought firmness of recollection, and out of the tangled mass of past fleeting reminiscences, vivid memory painted the violence and injustice which had deprived the church of a faithful friend, and ourself of a kind father; together with many other things not even now pleasant to recall, a continuing fear of losing the right to the tree of life, with a strong desire to do the duties that would, or could devolve upon the son of such a father, we sought to know whether the economy of God designed a happy people freed from bondage, or whether the eternal night of despair should forever inclose the confidence and hope once held in Christ.

This continual seeking brought continual assurances that God had not forgotten Israel, but would in due time perpetuate his work in righteousness.

That knowledge was not obtained by consultation with those who held affinity with Brigham Young, James Colin Brewster, Gladden Bishop, J. J. Strang, or any other who had once known or loved the truth; but was the convincing testimony with which God promised to ratify the truth.

We were baptized into the Church of Jesus Christ of Latter Day Saints by Joseph Smith, in 1843, confirmed by A. W. Babbitt and another at a meeting of the church, held in front of the Temple at Nauvoo. This baptism we believe to have been valid, and a legal act of admission to the body of Christ.

The gospel under the preaching of which we were born of water and the Spirit, was the same as that taught at the time we were born of the flesh, in 1832, hence we are frank to say that we were a native born subject of the kingdom.

This gospel under the influence of which we received the love of the truth, had no polygamic principle in it; hence we have never learned to accept the latter as sacred, while the former has ever been dear.

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

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

The blessing which marked Moses as the deliverer from Egyptian

bondage was not that which Jethro pronounced upon his head.

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

We have always felt reluctant to speak in attestation of the position as President of the church, for three reasons.

1st. Every aspirant for that position since the crime that left the church a prey to aspirants, has been loud in his own defense, and has each, in turn, run into vice and folly, thereby causing the cause to be evilly spoken of.

2d. Words are but cheap, protestations are but the breath of one's lips, and wisdom is never very open-mouthed, and the unsupported testimony of any man must fall.

3d. If the Lord has promised, and the work is his, the Spirit which bore testimony to it at the beginning will continue its ministrations.

The silence which in this respect we have hitherto kept, has been variously construed, according to the bias of the minds of the Saints who have been under the various circumstances attendant upon the history of the people since 1844.

Wiseacres, honest in their every conviction, charge fearfulness or hypocrisy; cavers find cause for doubt, while very many stand aloof from human testimony.

Many concede the right, but deny the manner in which we have been content to accept the honor by ordination, once conferred by blessing.

We have never seen the day since we arrived at the years of discretion that we had the power (if we ever had the wish) to change the fact that we are the son of Joseph Smith, the prophet of the latter days; nor has this been forgotten by others. If any work was his to do that could be continued, that we may not reasonably aspire to in righteousness, we have yet to learn what that work is.

We were left a heritage of shame. Four boys (one now rests), to bear a world's opprobrium; to receive the rude sneer as being the sons of the "Mormon Prophet, Joe Smith," to be accounted by their brethren as outcasts because they followed not the beck of men, and at last, when listening to the voice which called them to bear a part in the restoration of the good name they valued, that of their father, they sought for it not in the honors of this world, but taking up the cross in the bearing of which their father perished, they seek it by striving to call Israel back to the Lord they forsook; to leave the embraces of the wanton whose breasts are those of a strange woman. And for this, they are called Gurleyites; for this, they are likened to

Esau; for this, the scorpion whip of brethren is laid upon them; for this, they bear the world's cold sneer and the hiss of disappointed disciples; for this, they are charged with hypocrisy, base designs upon the credulity of the poor; for this, the vials of wrath of Granville Hedrick, L. D. Hickey, G. P. Dykes, Sidney Rigdon, Brigham Young, and a host of others are uncorked.

The honors which accrue to the occupant of the position which we now hold, come not from man; nor can man divert the curses sure to follow that man who refuses to do the duty before him because he cannot in his manner of doing it please so great a variety of men.

The ordination we received at Amboy in 1860, was under the hands of William Marks, William W. Blair, and Zenos H. Gurley, to the high priesthood, and by the voice of the church we were then acknowledged and chosen to be the President of the church.

There has been no "cast iron" policy nor priesthood about the matter from beginning to end, so far as we are concerned.

We are and have been the acknowledged and avowed enemy to the doctrine of polygamy, and are *called* to preach in opposition to it.

In 1856, George A. Smith and Erastus Snow, from Utah, visited us. We told them then we were opposed to polygamy, and expected ever to be. Nor could we be induced to favor it in Utah nor anywhere else.

In the same year the brethren from Zarahemla visited us. We told them we could not move in the matter till we were called, or convinced that it was our duty so to do. They left with the impression that we would keep to that view.

Subsequently, by the means of a vision, we learned what our duty was in regard to the sin in the West. Subsequently still, 1859, we were told by dream and vision, that the people then trying to gather up the remnants, were acknowledged of God, and for us to cast our lot with them, and raise our voice in calling upon the Latter Day Saints to return to the law which they had forsaken.

We did so, and in 1860 we met the Saints at Amboy, where they had been told we should come to them.

That these events have not been in accordance with the ideas entertained by many, as to the manner in which the church should have been organized, or that we should have been chosen, we are quite well aware; but so it is, and so they are, and we shall trust in God for the issue.—Church History, vol. 3, pp. 505-509.

The November issue of the *Restorer* contains an address from President Smith as follows:

May the peace of our Lord Jesus Christ be with you all. Amen.

That which we hear of your zeal and knowledge in the Lord, maketh rejoicing in our hearts, by renewing our hope of you in Christ.

Let the elders among you wait upon the ministering in the gospel to them that are without, agreeing in the council where your separate labors shall be, by the direction of the Spirit.

Let the elders also, in their ministry take with them, in so much as they shall be permitted, the priests, that they may be furthered on in usefulness in the truth.

Let the care of your churches rest upon the officers called thereto by the voice of the brethren; knowing this, that to him that is called to travel in the ministry the care of the churches is burdensome, but they to whom this belongs are standing ministers to the church.

To the elders chosen to preside in any church among you, give due honor, and let him be assisted in the care of his flock by those called to be priests, teachers, and deacons.

The council of elders should advise with and counsel by wisdom all those having charge of churches; not to the subverting of their order of government, but to the enlightenment and encouragement of both shepherd and flock.

Esteem every man in his own office, according to his diligence, virtue, and faithfulness; observing to love each other with the love which is in Christ.

Leave off contentions about unprofitable points of doctrine and church government, and rather observe to do the things by which you shall be made personally pure, than to contend about the rendition of obscure passages of law and scripture.

Teachers, observe to teach the members to do their duty in the family, in the social circle, and in the assembly of the Saints, and counsel and observe to procure the frequent meeting together of the flock, seeking to the Lord for wisdom, and the elder and the council for advice. Hear no complaints where reconciliation has not first been sought, nor repeat to others what you hear, until required to tell it to the council.

Deacons, be sober and faithful. Take honest charge of those things intrusted to your keeping, being ever ready to render an account to the church of your stewardship. Keep the tabernacles of your spirits clean, and counsel others to do likewise. Be ready to assist the elder of the church to fulfill the counsel of the elders. Keep the tabernacles where the Saints meet to worship clean, and with persevering care attend to all the duties required at your hands. Be not busybodies, nor backbiters, nor fault-finders, nor cavers, nor schismatics, obey the counsel of the Lord, being fervent in the spirit to oppose the wrong, and teaching and exhorting others to come to the light wherein ye walk.

Priests, observe to minister faithfully, lay aside all perversity of spirit; visit the houses of the Saints, exhorting them to be faithful, to attend every duty, to observe the rules of government of the Lord and of the church. Assist the elder in the performance of his duties; attend the sittings of the council of elders, if permitted so to do, and learning by constant attention and care what are the duties whereunto you are called, discharge them in the fear of the Lord, that you may be blessed of all.

Elders, cease charging evil upon each other and contending with

each other about prerogative, or right or priority to teach, or preach, or lead the meetings. Lay aside all superfluity of naughtiness, provoke not one another by vain questions nor disputings about preferment. Let your aspirations be for holiness, feeling assured that to be good is to be wise.

Assemble yourselves to counsel together, spreading the truth by precept and example. Let your teaching be in humility and in confidence; be not haughty in mind nor proud in demeanor; clothe yourselves in simplicity and cleanliness; let the mission of Christ be your theme; your constant meditation to do good to man.

Finally brethren, come out of the wickedness of Babylon, take earnest heed to the word of the Lord, study to be approved of God that the fellowship of Christ may be yours.

This I write by permission, in exhortation, that we may be established in faith, in strength, and in hope.

JOSEPH SMITH.

—*The Restorer*, vol. 2, pp. 180-182. Church History, vol 3, pp. 511-513.

On January 9, 1869, President Smith wrote the following address to the Saints in Europe:

PLANO, ILLINOIS, January 9, 1869.

Let the Saints bear in mind the object for which the gospel is preached—the salvation of souls.

Those only are saved who are freed from sin; therefore let all who desire to be saved free themselves according to the law of Christ.

The law of spiritual unity and strength is for men and women who have wisdom sufficient to yield to that law without contention and strife.

For while we declare that God purposes to force none to accept of his grace, he will give ineffable peace to those who, by reason of wisdom, and a will to do good, accept the offer which he makes, and become heirs with Christ.

The witness of the gospel borne to us becomes a testimony against us, whether for good or for condemnation, as it is written, "it is a savor of life unto life, or of death unto death."

Who then desiring to bear witness of the truth, if willing that the testimony which he bears shall be the one by which he is to receive his honor when the Judge rewards the children of men, after the judgment, must depart from evil, not only in name but in fact.

For us, brethren, let me assure you as an ambassador from a far land, there can be neither rest nor safety till the Master of the field sends out his servant to tell us that the harvest is over.

And if, when these stewards shall find us reaping, they so report, as of those found worthy, their testimony will prevail over the testimony of those who have idly waited the call to cease from labor.

So then, let the profession of faith be the practice of the gospel teachings.

The liberty of the gospel is the liberty of children of God who fear not the law, neither of carnal commandments nor good works; because by it are children of God on the earth made coequal with the children of God in heaven, for they shall see God, and have companionship with the angels.

He then that is wise will seek not to abuse this liberty of the gospel to the perversion of the pure in heart but weak in the faith; nor yet for the purpose of excelling in word. But will, accounting it as the grace of God, be content to do all that lies in his power for the good of man, to the glory of God; leaving the height of his exaltation and the excellency of his honor to the mercy and the justice of God, who doeth all things well. Herein is an exceeding great faith exemplified.

If in the exercise of faith we please God; it is being without the works of faith we please the adversary of all righteousness; which, when he is pleased, delighteth to torment the spirit which is in us, if haply he may enter in and destroy us.

From this the Savior-teacher, whose teachings we do well to heed, saith, "In patience possess your souls."

The hope of eternal life being begotten in us, let us press on in the free exercise of good works which cometh from the indwelling of that Spirit by which we are made alive in Christ; for we have been baptized in Christ with one baptism into one hope and one calling; therefore into one working of the selfsame good deed, whether in England, or in America, or in Wales.

Be of good comfort, children of light. Your Father who delighteth in the good of all his creatures, feels for your present afflictions, and will soon send healing for all your ills.

But death must reign until his power is broken by the Lamb who taketh away the sins of the world; and this he will not do until his work upon the earth is perfected.

And a people prepared for his coming, who shall be pure in heart, clean in appearance, robed with the garments of peace, and sanctified by the love which has been shed abroad for all his saints.

Be watchful, be prayerful, be sober.

JOSEPH SMITH.

—*The Restorer*, vol. 3, pp. 213, 214. *Church History*, vol. 3, pp. 515, 516.

The *Herald* for April 15, 1869, contained the views and instructions of President Smith on the subject of the gathering:

The necessity for the Saints becoming self-sustaining is becoming more and more apparent. The widening difference existing between the faith which we preach, and that which has grown upon the people as a gospel of saving grace, is pressing home upon us the great principle of the latter-day work, the gathering.

When speaking of this, we deprecate that indiscriminate rushing together which has, to some extent, marked the rise and rapid increase of the church at an earlier day.

Our reasons for this are the lamentable results which have followed the real disregard to the written word upon the subject; the uncertain reliance which it has been the means of fixing in the minds of the many, upon the word which requires a due preparation, before becoming worthy to be called "the pure in heart."

These are grave considerations. We have had far more difficulty in securing the confidence of the Saints than in preaching the word; and, although it may be urged that there ought to be a simultaneous gathering and proselyting, in order to fulfill the rule of law making the observance of certain plans called celestial possible, we cannot yet see how, if this were granted, that it can precede in importance, or obviate the necessity of a complete and thorough purifying of the heart.

In the purified heart there is no fear. Neither is there doubt of his word or distrust of his servants.

It follows that those who may be afflicted by fear, or tormented by doubt and distrust, are not ready to be called "pure in heart." If they wait till gathered, before beginning their career of righteousness or process of heart purifying, they are distrustful of God, fearing lest his power does not reach to the confines of the borders; they doubt the wisdom of the provision which is made for those who repent.

The man who depends on the continued reiteration of human intentions and evidences, cannot be safely grounded upon the testimony which God gives to those who are to be his at the day of gathering. He that has received the truth of God as he gives it to the seeker, is at no loss to bear in his heart the pain of separation from the elect gathered, and still find ample trust in God. Such never fail; but like the generous flower which sheds its perfume when bruised, they will continue to show the love of God which is in them, though trials, persecutions, and the languishing away from Zion may be theirs. They are purifying themselves, and could be trusted with the honor of a community; while the loud aspirant for the honors of the elect would betray the trust of a people, stir up contention, tear down what others would build up, and scatter by their acts what by their precepts they would gather.

It requires a more than ordinary amount of faith to look the accumulated difficulties surrounding the word steadily in the face. Nor does it require less to bear up under the despondency which lies lurking in every work where once flourished this truth.

Those things of which we are assured ought always to remain in our memories as fixed facts. One prominent truth of which all are convinced, is the goodness and wisdom of God. He has so far shown that he is able to control the universe. He did so while Moses journeyed with Israel; and when Jesus came it was still the same. He has not proven

changeable during the years of ancient apostasy; nor may we fear that, during the terrible struggles which have fallen to the church in the modern falling away.

Another, which is the anchor of our hope, is the promised resurrection of the dead, in which resurrection those who have proven susceptible to the influences of gospel grace are advanced in degrees of usefulness. This gives stability to every phase of our faith and all are concentrated upon it, else are we without hope. The resurrection does not depend upon the gathering of the Saints, nor does the strength of God depend upon it. The only great object to be accomplished by the gathering is the perfecting of the machinery by which the gospel is promulged; 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; nor are they principles which will in any wise govern the ruler of 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 a 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 "vedette" 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?—Church History, vol. 3, pp. 523-526.

On the subject of education President Smith expressed himself as follows:

“For *Zion's Hope* we also ask a strong effort. Every friend of progress in the church, every lover of the truth, every father, every mother, every brother, every sister, is materially affected by the teaching and training of the children of the household to which each separately belongs. A corner or column of the *Herald* is insufficient to meet the great want felt in this direction, and to give success to any new enterprise engaged in by us as a people, it is requisite that the object for which we especially strive in that enterprise be worthy and the effort persistent.

We do not desire to quote scripture voluminously to prove that the Saints should educate their children, for this is conceded.

The tendency of the age is toward light reading. To counteract the evil growing out of this taste, it is essential that a united public opinion should pronounce against it, and should declare in favor of that which combines the elements for instruction and entertainment.

The young mind must be fed. If fed with that which is conducive to a healthy growth, vigorous minds may be expected.

If fed with that which does not enrich, there is no growth. Neither can we expect our faith to be correctly understood by the rising generation, unless we take some pains to inculcate its principles by precept and example.”—*The Saints' Herald*, vol. 15, pp. 367, 368; Church History, vol. 3, p. 528.

On the general situation he said:

In attending the meetings of the Saints in various parts of the country, we have been pleased to see such strong affection to the word with such fervent desire to do good. It only remains for them to put these desires in motion and practical righteousness will as naturally result as fertility follows the rain and the sunshine.

The sterility of winter is but the barrenness of the state of sin; the plenteous harvest of autumn, the result of the heat of summer; so the fruits of the Spirit are, after the cold of the winter of discontent in sin and the heat of the conflict for victory over the unrighteousness of this world. The gloom and the cold we have known, the storms and heat we are now experiencing; will the glorious harvest be ours to reap?—Church History, vol. 3, pp. 528, 529.

On July 1, 1869, President Smith wrote:

The Lord is being good to scattered Israel. Her borders are strengthening, and her watching and waiting hosts begin to think that they must also work.

The auspices of the Herald Office are very flattering, and new hopes are excited by the success of the past. . . .

As we were anticipating, a much more active work is being done in the ministry this year than last, and its results are quite visible in the aroused energy to be found among the Saints.

A far better spirit is being fostered in places where hitherto a great deal of misunderstanding has existed. Some who have been idle and consequently cold, are now showing fruits meet for repentance and taking hold anew. May the peace which comes from the consciousness of duty performed attend these."—*The Saints' Herald*, vol. 16, p. 16; Church History, vol. 3, p. 581.

President Smith thus expressed himself on economic development:

We are waiting anxiously to learn of companies organized, as we have before this suggested, for mutual settlement and support. Every day land is getting higher in price, and available locations are becoming scarcer. Does this sentence bring no wisdom: "If by purchase, behold, you are blessed; if by blood, . . . lo, your enemies are upon you."—*The Saints' Herald*, vol. 16, pp. 80, 81; Church History, vol. 3, p. 539.

President Smith expressed himself in December, 1869, as follows:

We have ever held that there was freedom in the church for the expansion of the intellect and the affections, for the increase of that which tends to make men wiser and better, for the attainment unto every higher, holier good to which men may legitimately aspire; that there was a right to think, to speak, to act, subject only to the general rules of ecclesiastical government under which church unity is secured unto us, and the specific commandments of God unto the church.

"Neither be ye called master," is in the same strong spirit as, "But he that is greatest among you shall be your servant;" "for one is your master, even he whom your heavenly Father sent, which is Christ."

We cannot rejoice in schism, nor in the arraying of brethren in spiritual controversy, one against another; but having understood that the gospel was for the elevation of man, for the opposing and suppressing of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sustain, and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men. Church History, vol 3, p. 554.

Early in 1870, President Smith defined duties of district presidents as follows:

The presiding officer of a district should seek to obtain the good will of the congregations, and the individuals of which his district is

composed. In securing this good will, he should be humble, faithful and diligent. His first duty toward those under his charge is to seek unto the Lord for wisdom, that he may be aided and instructed to direct the affairs intrusted to him successfully. He should be a firm friend to the truth. His duty under this head would imply that he must speak the truth himself, encourage it in others, and reprove the disregard and the want of it in others. He must be gentle. In this light he must not be heady, high minded, or obstinate, neither in his preaching to the world nor in his demeanor to the Saints. He must be an open, avowed, and honest enemy to wrong, oppression, false doctrines, and false practices. Under this rule of conduct he is authorized to silence elders preaching in his district, transient or local, if they preach false doctrine, or if they transgress the rules of morality which are known to obtain in the church and by which the members should be governed. He should preach and secure the preaching of others within his district. If at all practicable, he should travel in his district constantly, opening new fields of labor, filling stated appointments, and securing, by a guarded, careful walk and conversation, the favor of the people, that they may be induced to listen to the preaching of the word. He must realize that upon him to a great extent rests the entire moral responsibility of the district. He is supposed to be the representative of the Saints comprising the district. As such a representative, if he is dirty in person, and disorderly and unclean in his dress, so will it be understood are his constituents. He must therefore be clean. If he be rough in language, profane, light, using foul and indecent language in private, and uncouth language in public, of just such material will it be understood is his congregation of Saints composed. He must therefore be chaste and clean in his conversation.

He must be impartial as a judge. Under this rule he must be closely discriminating in his choice of elders to take charge of congregations upon special occasions. He must not assume a right which is not his. He may preside at branch meetings, but it is not his right so to do. He may preach in a branch, and may call upon the branch authorities to call special meetings. It is their duty when requested by him to call meetings to do so at once, without delay. He has a right to inquire into the standing of any member in the branch, but it is his duty to make his inquiry of the officers of the branch. It is his duty to notify officers of branches of that which he requires of the branch; of all baptisms and confirmations to which he attends in their respective branches. He should give official notice of all specific changes in the business of the district conference and other matters of general importance. He should see that all branches under his charge are properly instructed as to the time and place of holding conferences, and should himself attend the sessions of conference. It is his duty to encourage the talent in the various officers of the various branches, and upon all suitable occasions call out and uphold those who are of lesser priesthood and talent. It is his duty to hear every official and proper complaint. It

is his duty to discourage and refuse to hear every unofficial and fault-finding complaint, more especially should he do this in the priesthood, more especially still in the elders. It is his duty to keep his opinion of the merits of individual quarrels and differences to himself, except when called upon to decide officially; in fact, he is not fit to preside in the trial of any cause concerning the merits of which he has expressed an opinion. He should be a thorough Christian. Under this rule we embrace the following list of duties; it is his duty to be a good son, if he have parents; a good husband, if married; if not married he should be a gallant, but virtuous gentleman; a good father, if he have children. It is his duty to be courteous and friendly to all, remembering this rule more especially "to the household of faith." Remark: No natural churlishness of temper will make this rule any less imperative. It is his duty to be studious, active, energetic, unflinching; true as a brother, friend, neighbor, citizen, and child of God. It is his duty to be frank, kind, and firm; neither swerving from direct duty by entreaty of friends nor threats of enemies. It is not his duty to be eloquent and a great speaker, though if he possess these gifts it will be to his advantage. It is his duty to be sober. No drunkard or dram drinker is fit for this position, and should neither be chosen nor sustained. It is not his duty to boast or wrangle with those placed under his authority, nor assume dictatorial power. It is his duty to be outspoken against vice. He should give it neither countenance nor quarters; nor while he condemns it, should he rail at individuals. It is his positive duty to refrain from hearing and retailing slander; nor should he circulate evil tales though they be true."—Church History, vol.3, pp. 561-564.

A committee, of which Joseph Smith was chairman, presented a memorial to the Annual Conference of 1870, and it was adopted as follows:

Memorial to Congress from a committee of the Reorganized Church of Jesus Christ of Latter Day Saints, on the claims and faith of the Church.

To Their Excellencies, the President and Vice President, and the Honorable Senate and House of Representatives of the United States, in Congress Assembled:

Having learned that counter influences are at work to prevent or thwart the action proposed by Congress to remedy evils existing in the Territory of Utah, and knowing that a claim to be "The Church of Jesus Christ of Latter Day Saints" has been made by a large portion of the inhabitants of Utah Territory, and by other religious bodies than that which your memorialists represent, by whom doctrines are held and practiced which are at variance with the proper usages of civilized nations, and opposed to the law of our common country; and that these doctrines are claimed by those who practice them to be made binding upon them, as Latter Day Saints, by the revelations governing said

church, we, your memorialists, would respectfully call your attention to the following statement of facts:

The Church of Jesus Christ of Latter Day Saints was organized on the 6th day of April, 1830, and was subsequently represented by its ministry and by the establishment of churches in many of the States, the Canadas, and Europe, under the ecclesiastical presidency of Joseph Smith, until June 27, 1844, when he and his brother Hyrum were killed at Carthage, Illinois.

At the time of the organizing of the church, and at all subsequent time prior to the dispersion of its members from Nauvoo, the church was simply an ecclesiasticism; and, as such, could confer no privileges before the law not contained in the provisions of the law; nor authorize as a tenet that which was *forbidden by the law of the State where the church might exist*, or in contravention of the constitutional basis on which the church was built—the word of God.

Under the presidency of Joseph Smith, the church became a corporate body, and adopted as a constitution or form of church government and discipline, the Scriptures, the Book of Mormon, and Book of Doctrine and Covenants. The Bible and Book of Mormon have ever been the foundation on which the church has rested its faith, and there has been added to them the Book of Doctrine and Covenants, first published in the year 1835, and republished in 1845; the former edition during the presidential term of Joseph Smith, the latter edition under the *regime* of Brigham Young, as “President of the Twelve.” This book, the “Book of Doctrine and Covenants,” was, on the 17th day of August, 1835, presented to each and all the quorums of officers belonging to the church, separately, and acted upon by them; it was also presented to the church in General Assembly, and was adopted unanimously. It *then became a part of the law of the church*, and the church became bound by its provisions, equally as by those of the Bible and Book of Mormon. The doctrines and law of the church so established must ever remain the basis of its government; the indorsement of them an indorsement of the church, departure from or denial of them a departure from or denial of the church.

We would respectfully urge our conviction that there can be no true Church of Jesus Christ of Latter Day Saints excepting that which is based on the law of the church, and that the observance of the law is not only the contradistinctive feature of the church, but of every individual member thereof. That we may not present an unsupported statement on so important a point, we most respectfully call attention to the following quotations from the Book of Covenants, which we submit as evidence:

Section 42, paragraph 5 (old edition, section 13): “The elders, priests, and teachers of *this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings.*”

Section 42, paragraph 21 (old edition, section 13): “Every person who belongeth to *this Church of Christ* shall observe to keep all the commandments and covenants of the church.”

Having, we trust, set forth sufficiently clear the binding character of the church, state, and national law upon whoever may claim to be “The Church of Jesus Christ of Latter Day Saints,” your memorialists would beg permission to refer to the following items of church law found in the Bible, Book of Mormon, and Doctrine and Covenants, touching matters in which there is a direct antagonism between the church your memorialists represent and the church in Utah with which the Government is at issue, and presenting the actual law on those points which are in disputation; and more especially upon the duties and privileges of the marriage relation:

BIBLE

Malachi 2: 14, 15: “Yet, we say, Wherefore? Because the Lord hath been witness between thee and the *wife* of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and thy *wife* of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the *wife* of his youth.”

Mathew 19: 4-6. “And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his *wife*: and they *twain* shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”

1 Corinthians 7: 2: “Nevertheless, to avoid fornication, let every man have his *own wife*, and every woman have her own husband.”

BOOK OF MORMON

Jacob 2: 6: “Wherefore, my brethren, hear me, and hearken to the word of the Lord; for *there shall not any man among you have save it be one wife*; and concubines he shall have none.”

DOCTRINE AND COVENANTS

Section 42, paragraph 7 (old edition, section 13): “Thou shalt love thy *wife* with all thy heart, and shall cleave unto her and *none else*; and he that looketh upon a woman to lust after her, *shall deny the faith*.”

Section 49, paragraph 3 (old edition, section 65): “And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is *lawful* that he should have *one wife*, and they *twain* shall be one flesh.”

Again, and to conclude our direct evidence upon this point from the church law, we submit the following extract from the article on marriage, in which the minister officiating is required first to ascertain

if there be any legal objections, and on becoming satisfied that there are none, the law thus instructs: "He *shall say*, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves *wholly for each other and from all others during your lives.*' And when they have answered 'Yes,' he shall pronounce them 'husband and wife,' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him."

The claim put forth by the advocates of polygamy that a subsequent revelation authorizes the practice of polygamy, is rendered invalid by the law of the church in Book of Covenants, section 27, paragraph 4 (old edition, section 51), which reads: "Neither shall anything be appointed unto any of this church *contrary to the church covenants*, for all things must be done in order and by *common consent* in the church."

That *polygamy* could not become a tenet of the church while the church existed in the several States of the union, is plainly indicated by a clause of the law governing the church from an early day, which reads: "Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land."—Book of Covenants, section 58, paragraph 5 (old edition, section 18).

In a careful examination of the publications of the gospel church from its earliest existence to the present time, your memorialists have not found one single clause authorizing, justifying, or even permitting polygamy. The New Testament; the Book of Mormon; the Book of Covenants; the standard works of the Latter Day Saints' Church; the periodicals of the church, embracing the *Evening and Morning Star*, the *Messenger and Advocate*, the *Gospel Reflector*, the *Nawwoo Neighbor*, the *Times and Seasons*, published in America; and the *Millennial Star*, published in England, are all silent on the question of polygamy, except wherein they refer to it historically, or to condemn either impliedly or directly its practice. The Scriptures are opposed to it, and the works published in the church of Latter Day Saints most unqualifiedly condemn it. Not even the body that now practices and teaches polygamy made any public profession of it till the year 1851, and not officially to the outside world before 1852.

Four months before the death of Joseph Smith, and *seven months after polygamists date the receiving of a revelation which they assert came through him, authorizing polygamy*, this same Joseph Smith published in the *Times and Seasons* a notice of the *excommunication of a man for "preaching polygamy and other false and corrupt doctrines in the county of Lapeer, State of Michigan,"* in the following terse language: "This is to notify him and the church in general that he has been *cut off from the church for his iniquity*, and he is further notified to appear at the special conference on the 6th of April next to answer to these charges." (Signed) Joseph Smith, Hyrum Smith, Presidents of said church. This

expulsion, we submit, could not have taken place had polygamy been made a church tenet *seven months previously*.

In addition to this, Mr. John Taylor, now one of the apostles of the polygamic doctrine, in a public discussion held in Boulogne, France, July 11, 1850, impliedly denied the doctrine of polygamy and condemned it in the following language: "We are accused here of polygamy, and actions *the most indelicate, obscene, and disgusting*, such that none but a corrupt and depraved heart could have contrived." (Taylor's Discussion, p. 8.)

We, your memorialists, would therefore submit for the consideration of Congress in its action on the Utah question, and in its legislation on the question of the right of Congress to interfere with polygamy as being a part of the faith of the Church of Jesus Christ of Latter Day Saints:

1. That the law of the church found in the Bible, the Book of Mormon, and the Book of Covenants, books accepted by the polygamists themselves, expressly *forbids to one man more than one living wife*.

2. That the law contained in those books is the constitution of the church; that no law can obtain in the church in contravention thereof, and that therefore the pretended revelation on polygamy is illegal and of no force.

3. That in the "Remonstrance" presented to Congress from the polygamists of Utah, dated March 31, 1870, the non-publication of this pretended revelation till the year 1852 is admitted in the following language:

"Eighteen years ago, and ten years before the passage of the anti-polygamy act of 1862, one of our leading men, Elder Orson Pratt, was expressly deputed and sent to Washington to publish and lecture on the principles of plural marriage as practiced by us. . . . For ten years before the passage of the act of 1862, the principle was widely preached throughout the Union and the world, and was universally known and recognized as the principle of our holy faith."

4. That the plea of polygamy not being at variance with the law of the land because not expressly in violation of any law on the statute book of the Territory of Utah, is not admissible, for this reason, the polygamic revelation claims to have been given in 1843, when the church as a body was in Illinois, in which State bigamy, or polygamy, was then, as now, *a crime*.

5. That polygamy, being a crime against the law of the State of Illinois, could not have been authorized by revelation from Him whom polygamists themselves affirm gave the revelation found in Book of Covenants, section 58, paragraph 5 (old edition, section 18), which declares, "Let no man break the law of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be."

6. That the pretended revelation on polygamy was not published till 1852, is strong presumptive evidence that it was not in existence; but

even if it were, it would still be of no force in the church, as it contravenes revelations previously given to and accepted by the church, and is therefore precluded from becoming a church tenet by that clause of the church law before quoted, which declares, "Neither shall anything be appointed unto any of this church contrary to the church covenants."

It is known throughout the Nation, and in many parts of the old world, that there is an influential and rapidly growing organization of Latter Day Saints, separate and distinct from, and in this matter of polygamy, in church polity, and in the relations of the church to the Government, entirely dissimilar and opposed to that which the Cullom Bill requires Congress to legislate upon.

This organization, known as the "Reorganized Church of Jesus Christ of Latter Day Saints," is now being represented in conference at Plano, Illinois, by delegates and visitors from many of the Eastern, Southern, and Western States, from the Pacific States, the Territories, including Utah, and Great Britain. Your memorialists are a committee appointed by this conference, and as such, would respectfully present to their Excellencies, the President and Vice President of the United States, and to each of the honorable members of the Senate and House of Representatives in Congress assembled, our views on the question herein set forth, and accompany them with an abstract of the faith of the true Church of Jesus Christ of Latter Day Saints in relation to the governments and laws in general as published in 1835 and in 1845, and affirmed by the Reorganized Church at as early a date as 1853 and again in 1864; which faith, as so affirmed, is based upon the Bible, Book of Mormon, and Doctrine and Covenants:

"FAITH OF THE CHURCH ON GOVERNMENTS AND LAWS IN GENERAL

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, *unless their religious opinions prompt them to infringe upon the rights and liberties of others*; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; *that the civil magistrate*

should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that *all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest*, at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station; rulers and magistrates, as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; *human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man*, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their *religious* belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws—*such religious opinions do not justify sedition nor conspiracy.*

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, *should be punished according to their criminality and their tendency to evil among men*, by the laws of the government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

"*We do not believe it just to mingle religious influence with civil government*, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them—they can only excommunicate them from their society and withdraw from their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right

of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

“We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situation in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.”

We, your memorialists, regret that a necessity exists for the faith of the Reorganized Church being presented in contradistinction to that of other churches claiming the same name that we bear; but there is so manifest a tendency to confound the Reorganized Church with the polygamic factions, that we deem it but just that we be placed aright upon the record, theologically, socially, and morally, as well as politically. We therefore respectfully submit the following epitome of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints:

“We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam’s transgression. We believe that through the atonement of Christ, all men may be saved, by obedience to the laws and ordinances of the gospel. We believe that these ordinances are: 1. Faith in God and in the Lord Jesus Christ. 2. Repentance. 3. Baptism by immersion, for the remission of sins. 4. Laying on of hands for the gift of the Holy Ghost. 5. We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years shall have expired. 6. We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished according to the degree of good or evil they shall have done. We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof. We believe in the same kind of organization that existed in the primitive church; viz: apostles, prophets, pastors, teachers, evangelists, helps, and governments. We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of the scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time. We believe in the powers and gifts of the everlasting gospel; viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, and all other Christian graces. We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. We believe that the doctrines of a plurality and community of wives are heresies, and are opposed to the law of God. We believe that to all men there should be accorded the right to worship Almighty God in such a manner as the conscience of each may approve, provided that such worship does not enjoin a disregard of wholesome laws, or lead to an infringement of the rights of others."

In some States of the Union, the church has not been without representatives for the past forty years, or nearly, and in these churches neither the theory nor practice of polygamy has ever obtained. The body which your memorialists represent is mostly composed of churches and members scattered throughout the land from Maine to California and from Florida to Minnesota—all subscribing to the constitution of the church—all opposed to polygamy.

In view of the foregoing fact, we, your memorialists, would urge the validity of the claim of the Reorganized Church to be *the* Church of Latter Day Saints, and in urging this claim, declare unqualifiedly the faith of the body your memorialists represent that, according to the law of the church given under the presidency of Joseph Smith, no body of people can be properly considered "The Church of Jesus Christ of Latter Day Saints" but that body which recognizes the constitutional provisions of the law under which the church obtained an existence; and as loyalty to the Government and a monogamic institution of marriage are absolutely and imperatively demanded by the law of the church, as necessary to govern it in its political and social relations, we do most fully, freely, and unreservedly affirm that there is nothing required by the law or polity of the church that can render its members violators of the laws of the land in any of the legal provisions.

We, your memorialists, would therefore petition that in the consideration of the questions of polygamy and disloyalty, as affecting a body calling themselves the Church of Jesus Christ of Latter Day Saints, in the Territory of Utah, the crimes of polygamy and disloyalty may not be made to stain the mantle of the pure faith of the Church of Jesus Christ of Latter Day Saints, by such official sanction and legislation of your honorable bodies as shall, in order to legalize the crimes of a few hundred of polygamists in Utah (many of whom we trust will yet abandon their folly), and stamp with infamy and disloyalty the faith of many thousands throughout the United States, whose bold stand in the hour of the nation's trials, whose integrity of purpose and life, whose loyalty is unquestioned, and whose faith is that of the Reorganized Church of Jesus Christ of Latter Day Saints. And for the

peace, prosperity, and perpetuity of the Government your memorialists will ever pray.

JOSEPH SMITH,
ALEXANDER H. SMITH,
MARK H. FORSCUTT,
WILLIAM W. BLAIR,
JOSIAH ELLS,
Committee on Memorial.

Presented and read before the Annual General Conference of the Church of Jesus Christ of Latter Day Saints, held at Plano, Illinois, on the 11th day of April, 1870, and adopted by said conference.

WILLIAM H. GARRETT,
HENRY STEBBINS, *Clerks.*

JOSEPH SMITH, *President.*
JOSEPH SMITH, *President.*

Clerks.

—Church History, vol. 3, pp. 569-577.

THE BIOGRAPHY OF JOHN SMITH, FIRST PRESIDENT OF LAMONI STAKE

BY ANNA SALYARDS AND CALLIE B. STEBBINS, WITH CLOSING
CHAPTERS BY VIDA E. SMITH

(Continued from page 92.)

Continuing to work for the cause of labor, Brother Smith visited New Bedford, and spoke in an open-air meeting held on the common, where two brass bands furnished music. The next day was Sunday, and the young Latter Day Saint elder found himself in company where liquor flowed freely, a thing very obnoxious to him. He was a staunch advocate of the temperance cause, believing strong drink to be a great enemy to civilization. At times he spoke from the platform on the subject of temperance in meetings not of the Latter Day Saints. Though distressed by the free use of liquor by many of those whose condition he was seeking to improve, he did not separate himself from their cause. Shortly after this he had an interview with the superintendent of one of the mills in which the weavers were being defrauded by the overlength of the cuts; that is, they were weaving cuts (bolts) forty-eight yards long, but were being paid for only forty-five yards. As a result of this interview of Brother Smith with the superintendent of the mill, this wrong to the weavers was corrected.

Early in October, 1875, the mills of Fall River having been closed for some time, the brethren who had organized the colonization society abandoned the project, as they needed for their families the money they had intended to invest in land. About this time Brother Smith severed his connection with the labor committee, and went to work in the Shove mill, working on eight looms. He continued to work in this mill during the winter, though an attempt was made to have him

discharged on the ground that he had been "blacklisted." The superintendent who employed him was summoned before the higher officials of the mill company and was asked to explain why he had employed John Smith, whose name was on the "blacklist." The superintendent replied that the name was not so entered on his lists, and declared he would not discharge so reliable a workman. Brother Smith believed the copyist who made the superintendent's list omitted his name inadvertently. He regarded it as providential in his behalf, and gave praise in the words of the poet Cowper:

Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

The gratitude of our brother for this opportunity to earn his daily bread suggests to us how close were the times in the great panic which began in 1873 and continued up to this time to be felt so grievously by the working people. In such a time of stress he had proved himself a worthy man in his courageous stand for the improvement of the toiling class. He knew the unremitting labor required of them and the sorrows that so often beset them. He was fitted to be a spokesman for their cause and he had spoken right bravely.

But John Smith had been called to the service of the Lord Jesus Christ, to be an elder in his church, and the time came when consistency compelled him to separate himself from the labor committee. In his journal he says, "With Christ for my ideal I could not indorse all I was expected to sanction."

Among the men of the ministry with whom Brother Smith was associated in his work in the Massachusetts District we note Josiah Ells, who labored in Fall River in 1872, Francis M. Sheehy, with whom he became acquainted in 1873, Ernest N. Webster, who for several years was president of

the district and, later, was its Bishop's agent. In 1875 President Joseph Smith made his first visit to the district, visiting Boston, Fall River, Providence, and other places. Cyril N. Brown succeeded Ernest N. Webster as president of the district, and the name of Brother John Gilbert appears often in connection with that of Brother John Smith in the account of his ministerial labor. At the time of the visit of Brother Joseph Smith, Elder John C. Foss and wife, of Maine, were present at the district conference in Boston, and Brother Joseph and Brother Foss did the preaching. John Smith was elected district president at this conference. In pursuit of his duties at one time, when on his way to the Douglas Branch he met Elder Elijah Banta at Providence, Rhode Island.

On returning home from this trip he found his little boy, about eight years old, sick with scarlet fever. The child was administered to and was healed. He was well in two days, and neighbors not of the church said his illness could not have been from scarlet fever.

In July, 1876, Brother Smith removed from Fall River to New Bedford to accept a position that had been offered him there. He left with the good will of his employers who offered to give him a month in which to return to the place he was leaving, should he so desire. In New Bedford he assumed the charge of a cooperative mercantile store which belonged to an association of working people.

In the early part of August, 1876, Brother William W. Blair again visited the Massachusetts District, and Brother John Smith met him both in New Bedford and in Fall River. Upon his request, Brother Blair blessed him, there being no evangelists in the church at that time. He received the promise that the Lord would bless him in his work in New Bedford. Subsequent events proved this to be true.

When he had occupied the position in the cooperative

store for about nine months he perceived a spirit of jealousy and confusion among the stockholders, and he insisted upon being released. He had been shown in a dream that he would not remain very long in New Bedford at this time. With his family he went back to Fall River. There he immediately obtained work at loom fixing in the Wampanoag Mill. One day, while about his work fixing a loom, the weaver by mistake started it. Brother Smith's head was caught and a bad gash was cut in it. John Gilbert, his brother-in-law, took him home and administered to him. He returned to work the same day.

In January, 1878, he was told in a prophecy that there would soon come a change in his temporal condition. In February three men who represented the New Bedford cooperative store came to him with an offer which he considered for several weeks. Then he signed a contract to take the management of the store again. Entering upon his duties, he worked all the first night taking stock. In March he moved his family, and this time he remained in New Bedford one year.

While in charge of this business Brother Smith awoke one morning from a dream in which he saw a burglar in the store. Throughout the day the dream was constantly on his mind, and in the afternoon he told it to two clerks who worked with him. They treated the matter as a joke, not worthy of notice, but within twenty-four hours the dream was fulfilled. At two o'clock in the morning he was aroused by a policeman at his door who told him there were thieves in the store. They hurried to the place, two blocks distant, where they were joined by two other policemen and two men who lived in the same building with the store. When the store was entered the burglar was found, the man whom Brother Smith had seen in his dream. His accomplice had escaped. In the morning, when the two clerks learned of the occurrence of the night,

they ceased to regard the matter lightly, and among the members of the cooperative association the dream and its prompt fulfillment were regarded as being very remarkable. Brother Smith himself was impressed with a sense of the watchcare of the Almighty over him in the ordinary affairs of his daily work, and he praised the Father in heaven for his loving and tender care.

Some months later he had a still greater reason for lifting his heart in gratitude to God. A large lump appeared on his neck and he sought the advice of a reputable physician who said it was a tumor and advised him to have it cut out. Another physician, a specialist, pronounced it a cancer. Brother Smith sent a letter to the Saints of Fall River, asking them to pray for him that the Lord might remove the affliction. Soon after, being in Fall River on Sunday, he was administered to by Brethren Potts and Gilbert, and in a few days the trouble had completely disappeared. His diary says of the meeting in which the administration occurred that it was a heavenly place to be in. The prayer meeting of the following Wednesday evening was of such marked spirituality that three persons asked for baptism. One reading the record of those early times as kept by Brother Smith is impressed by the spiritual character of the prayer meetings and the number who appear to have been brought to the point of decision under the influence felt in them.

Very soon after his recovery from the affliction mentioned, the yearly contract of Brother Smith with the cooperative association expired, and he could not be induced to remain longer. Experience had taught him that the laboring class often were more unreasonable with employees than the capitalist class. March 26, 1879, he removed again to Fall River. There he could always get work, but the strong magnet was association with the church in that place. Writing

of this time he says: "I strove to keep in touch with church conditions, and in this the Lord blessed me. I desired to keep in the faith, because I had proven that my heavenly Father is the best benefactor a struggling mortal can have."

Four days after his return to Fall River Brother Smith began work in the Wampanoag Mill. When the district conference met at Providence in May of that year he was chosen to the offices of Bishop's agent and treasurer of the district, which before had been held by Ernest N. Webster. Cyril E. Brown was president at this time. The September conference of that year was held in Fall River, and in the afternoon prayer meeting Brother Francis M. Sheehy who was present told of an interview with David Whitmer, one of the witnesses to the Book of Mormon, in which he reaffirmed his testimony to the truth of that book. Of the meeting held on that Sabbath afternoon Brother Smith says, "Truly the Spirit of God like a fire was burning."

The devotion of John Smith to his religion was known both in the church and outside. By those not members of the church he was frequently referred to as "the Mormon elder." One evening he was called from a branch business meeting to go and pray for a saloon keeper who was dying. As the servant of Christ knelt at the bedside he could hear the clink of glasses and the loud and boisterous talking of those who were drinking, and his soul was pained. The dying man realized that he had failed to enter the better life into which the gospel would have led him. From his lips fell the despairing cry, "I have put it off too long!" He had reached the close of a life given to the destruction of his fellow man. At his side sat one whose life was devoted to the work of bringing salvation to men. Of this one the dying man begged that he would ask the Lord to have mercy upon him. Brother Smith prayed for him and left him in the hands of God. He died at midnight.

After ten months in the Wampanoag Mill Brother Smith changed his occupation and entered the employ of James Bagshaw who kept a grocery store and meat market. Here he remained for six months. Then for the third time, in July, 1880, he moved his family to New Bedford, and again took charge of the New Bedford cooperative store upon more favorable terms than previously.

In the September conference he was again elected president of the district. The first public meeting of the Reorganized Church in New Bedford was held at the residence of Stephen D. Stacy. At this first meeting Mr. Stacy requested baptism. For some time his home continued to be the place of the Sabbath morning meetings. Often there were people who attended these meetings who desired to converse further with Brother Smith upon gospel subjects. In making appointments with such people he was careful not to use the business hours which he owed to his employers. He comments on this: "I early learned the meaning of Paul's advice to be 'not slothful in business, fervent in spirit, serving the Lord.' I have known brethren and sisters to lose good positions because they talked too much religion in time which was not their own. 'There is a time to keep silence and a time to speak.' "

On Sunday, February 20, 1881, the branch at New Bedford was organized. For more than ten years meetings had been held in this vicinity. The home of Edward Rogerson, a few miles out from the city, was for years the place of frequent meetings of the Saints. Here were held preaching meetings and prayer meetings. In this hospitable farmhouse men and women were converted to the gospel, and here at times the solemn service of the sacrament was administered. Here were scenes of festivity also, as when the Saints came together from near and far to the innocent enjoyment of a Fourth of July picnic.

When the time came to organize a branch in New Bedford the organization was effected, so history says, in the same house in which a branch of the old church had been organized in 1837. At first meetings were held in the south end of the city on Sabbath mornings, and in the north end on Sabbath evenings, but after a time Neptune Hall was secured, and Sunday services as well as the weekly prayer meetings were held there. The *New Bedford Mercury*, a daily paper of the city, made favorable mention of the organization of the branch.

The notes of Brother Smith tell of the baptism of Stephen Stacy, Thomas Shaw, and William Talbot in January, of more baptisms in February when a place for the baptizing had to be cut in the thick ice, of a brief visit of a few days in February by Brother Francis M. Sheehy, and of the presence in testimony meeting one Sabbath afternoon in March of Sister Elizabeth Savery, of Pittsburgh. This sister was the grandmother of Elder Richard S. Salyards, who many years later was associated with Brother Smith in the presidency of the Lamoni Stake.

The notes mention also the baptism of Matthew Carr who, before he was a member of the church, saw a vision as Brother Smith was preaching on the subject of baptism. In the vision, a personage stood near the elder as he preached and beckoned to Mr. Carr, at the same time pointing to the preacher. That same day Mr. Carr was baptized into the church. Of the prayer meeting held that afternoon the diary says, "It was a blessed enjoyment, reminding us of the upper room at Pentecost."

The name of Brother John Potts occurs often in the record of these years, as also do the names of Brother Nehemiah Eldredge and Brother John C. Foss, of Maine.

In April, 1882, Brother Smith bought out a grocery stock

in New Bedford and entered business for himself. With reluctance the officers of the cooperative store accepted his resignation. Carefulness, faithfulness, and natural business sagacity had made his services desirable, and various offers had been declined by him before he set up for himself. Very kindly in one instance the Lord directed him away from a venture that would have been to his loss. A sister arose in a meeting and delivered a prophecy which warned him against a business enterprise in which he was just about to engage but of which she was absolutely ignorant. Heeding the counsel thus given, Brother Smith escaped the loss in which he would have been involved, had he entered into the contract he had contemplated.

Mr. Pickens, from whom he purchased the grocery business, proved to be a very honorable Methodist gentleman. He sold to Brother Smith on very reasonable terms which exceeded his expectations. Wholesale dealers also pledged him their support and helped him, and a brother who had the love of the gospel in his heart voluntarily loaned him three hundred dollars. Brother Smith insisted on giving a note for the money at six per cent interest.

On May 14, 1882, the Saints' church in Fall River was dedicated. Brother John Smith offered the dedicatory prayer, and Elder John Gilbert preached the sermon. The afternoon sacrament meeting was a time of rejoicing to the Saints.

On June 3 the district conference met at Douglas, and here the name of Gomer T. Griffiths appears as one of those present. Brother Smith's journal says of him: "He impressed me as a promising young man for the work." The clerk of the conference was Francis M. Sheehy. Three persons were baptized by him at this time. Both of these young men, Gomer T. Griffiths and Francis M. Sheehy, have since that time given years of service to the church, and both, in time, were called

to the Quorum of Twelve, where they have served as men of great influence for good.

At the Douglas conference Elder John Gilbert was appointed to labor in the district as a missionary, the Saints promising a monthly allowance for his family.

It was some time in the early 80's when Brother Smith by an accident suffered a compound fracture of the bones of the left leg below the knee. The surgeon who was called said the only way of saving his life was to amputate the leg. He requested Sister Smith to inquire of her husband if he would be willing to take a drink of liquor to enable him to endure the operation. When Mrs. Smith approached her husband with the inquiry he was lying with his face toward the window. Turning toward his wife, he said to her, "Mary, I shall walk again on this leg. The doctor shall not cut it off." He tells us why he spoke thus positively. He says, "I said it because the Spirit of the Lord overshadowed me, and I knew the truth of what I spoke."

Upon his stout refusal to have the leg amputated, the surgeon dressed it, remarking that Brother Smith's chance of recovery was increased by the fact that his system was not poisoned by tobacco or liquor. That same night elders of the church were called in to administer, and Brother Smith testifies that during the administration he distinctly felt the pain pass down the leg and out of the foot, and it never returned. In thirty days he was walking on crutches, and in time fully recovered. "To the Lord of hosts be the praise!" is his grateful tribute.

Brother John Smith continued to be active in the work of the Massachusetts District, at times as its president, and at other times as Bishop's agent. In 1886 he attended General Conference at Lamoni, and was ordained a seventy by Edmund C. Briggs, James W. Gillen, and Columbus Scott. At

the close of conference he returned to his work in the East. New names of places now appear where branches had been built up: Attleboro, Plainville, Mansfield, Brockton; and we note labor done in East Dennis, South Swansea, Luther's Corner, Newport, and Sictuate. New names of persons also appear as workers in the district: George Yerrington, Charles A. Coombs, Brother Arnold, Richard Bullard.

Though Brother Smith had in time sold out his store, he was still active in business life, and his notes relate an incident which revealed to him that the watch care of his heavenly Father was over him for good in his everyday life. A certain man had bargained for the purchase of a building lot for which he was to pay one thousand dollars in cash within thirty days. Men had been set to work on the lot the day after the purchase was made. About ten days later Brother Smith's young daughter had a dream which she related to her father. She said the man who had bought the lot would not be able to pay for it and that he would bring a friend to Brother Smith who would offer to buy the ground. Within a few days the dream was literally fulfilled.

In 1887 Brother Smith attended the General Conference at Kirtland. In 1890, in company with Elder Francis M. Sheehy, by direction of the president of the mission, he attended a district conference in Brooklyn, New York, and preached on the subject of tithing. Being Bishop's agent, he was requested by Bishop Blakeslee and the president of the mission to go into Maine for the purpose of preaching tithing to the people of the church there. The Saints were much interested in his manner of presenting it. This was in the winter of 1887.

The conferences of the district had long been enjoyed by the Saints as blessed times of rejoicing together, and in August, 1897, when their first reunion was held at Dennis-

port, it was such a pronounced success, both in social services and in preaching, that it became an annual event and a great factor in building up the Saints. At this time Brother William H. Kelley was president of the Eastern Mission. Brother John Smith resided at New Bedford, and was president of the branch there as well as of the branches in Fall River and Dennisport.

For more than thirty-three years Brother Smith and the wife of his youth had walked together in the pleasant companionship of home and church; for in his early manhood she had been the means of bringing him into contact with the gospel of the latter days. They had reared two children, a daughter and a son, and these had gone from the parental roof to homes of their own; so when the wife and mother passed away after a long illness, Brother Smith was left in an empty home. Though kind-hearted Saints, neighbors, and friends did what they could to ease his affliction and his heart responded to their expressions of sympathy, he still felt the need of help from the divine source, and out of the depths of his sorrow he prayed, "Lord, help me to bear the burden wisely and well." In a few months he retired from business and gave himself to the missionary work of the district.

In 1900 Brother Smith was united in marriage to Sister Kate E. Blood, of Boston. He continued in missionary work until the time of the General Conference, held in Lamoni, Iowa, which he and Sister Smith attended. At this conference Brother Smith was ordained a high priest. From the published account of conference appointments it appears that the first intention was that he should labor at Kirtland, Ohio, but later he was elected a member of the Board of Publication and was appointed by the said board to be the manager and treasurer of the Herald Publishing House. This came as a

surprise to him, because he had fully expected to continue in the missionary field.

In the following March he was elected to a three-year term on the town council of Lamoni. At the next General Convention he was made treasurer of the General Sunday School Association and, by the conference, he was made trustee of Graceland College for a term of three years. He was continued on the Board of Publication and was reappointed business manager.

When the Lamoni Stake was organized on April 30, 1901, the First Presidency and Twelve recommended Brother John Smith for stake president, and he was elected by the people to that office. His counselors were Jeremiah A. Gunsolley and David W. Wight. Brother Smith had been prepared for this action by a dream which indicated that he would be made the president of the stake. The dream was given in the early morning and was fulfilled the same day when he was called before the joint meeting of the First Presidency and Twelve and was asked to assume the responsibility of this office. He says, "I realized that it would be a heavy burden, but my heavenly Father assured me beforehand that he would be with me, and with confidence in his assurance I accepted. He has always been true to his promise."

"THE JOHN SMITH OF LAMONI STAKE"

By Vida E. Smith

There may be many John Smiths. In my school days I learned of one and he was famous in history as a man of valor and intrepid courage, and he came from the Atlantic border into the American History on *my* desk. I saw him as a man born for a purpose and born not in vain. There is a man for every hour; some meet it when the sun of youth is mounting the eastern sky; some come to it when the high noon is past

and the shadows fall from the west. So destiny moved John Smith of ye olden time through unusual courses to the place where his hour struck.

There was for me also the actual acquaintance of a John



JOHN SMITH AND WIFE

Smith. From my father I heard first of this John Smith in New Bedford, for he was my father's friend. The other John Smith moved back into a misty scenario of school-time experience, and my father's friend took an actual part in real life. For me this was *John Smith*. All others bearing that name needed distinguishing title or mark of recognition.

When John Smith came from the New England coast and settled in the little prairie town of Lamoni, there was a mighty change wrought in the daily vision of the man; not alone the physical, but the mental vision was changed, for though the generalities of civilization are the same, a wonderful variety of combination is achieved in different localities. This man had lived long in touch with the deep forces of Neptune. He had lived where the iron of the Mayflower and Puritan stock entered into law and counsel; where the spirit and fire of early American institutions had set a deep brand on men and measures; where American liberty began to appear separate and apart from the embryonic membrane of its old world mother; where it had lain in its first swaddling clothes in the Cradle of Liberty; and received its christening under the hands of consecrated and fearless priests of free government. To come from their stately and august environment into the open prairies of the Middle West, where liberty had grown to be more interested in her sons and grandchildren than she was in her forefathers, and where Lasalle, Pike, Marquette, and Joliet were catalogued along with the important pathfinders on the early high seas and eastern coast, was a change indeed.

Here he looked to the rim of the horizon, broken here and there with a grove of trees, like a bit of green on the edge of a great bowl, and saw land and sky. He looked close about him at comfortable cottages set in spacious garden places, and he looked up or down streets bordered with Maple, Walnut, and Elm trees; but never a sheet of water to see. He found few homes without roses and other sweet old flowers. He had come from a land beaded with stone markers and tablets of history's movements. In Lamoni there was one place that held all her tablets to memory in stone; that was the love-embroidered lawn of her beloved Rosehill. He had come from places

softened by the touch of decades of habitation. He found a land where the seasons swept with vigorous recurrence over new-made towns and in this town as the others, a sharp memory of half frontier experiences.

Into this changed environment John Smith brought an erect and sturdy, though slight body, a smiling countenance, a clear, twinkling eye, that met your own straight as an eagle's and a voice that rose and fell in a rhythmic measure that was pleasant to the ear and suggestive of the gently attuned nature that was hid in this brisk businesslike gentleman from the East. If he found it necessary to change at all to meet his changed environment, it was not a process of elimination that he brought to his use, but rather one of growth. If John Smith was a product of the sea and near-sea forces, he was not finished by them for John Smith continued to grow in the wide and new environment of the Iowa prairies. To him life meant an opportunity to learn, so he learned to adapt the sea-loving man to land living forces. His former unstinted diet of fish was tempered by his absence from fish producing elements and his years of contact with New England people did not make it impossible for him to adjust the differences when he came to break bread or deal in business capacity with these people of the Middle West, where nature had developed some different traits in men.

Westward the course of Empire takes her way; westward the course of development carried John Smith and placed him for a season in business relation among her people. He learned the business heart of this new world and he learned the social heart for he was of a generous social nature.

Sometimes it seemed strange that destiny had led him to this field but John Smith was a man who knew Destiny by a very revered and sacred title, i. e., "The Hand of God."

Believing in the widest significance this title might as-

sume and granting unto that assumption due consideration, he entered into his new surroundings with energy and a most delightfully frank and earnest zest. When the mantle of service was held to his shoulders he let it fall and served under its folds as time and opportunity gave him place. So passing from one post of duty to another in her village life in both church and municipal affairs, Lamoni became familiar with the slight-built figure, with the dignity of greater physique and the working capacity of youth that had come and was moving in its midst.

If heaven claims for first law that thing called "order" then John Smith possessed, along with other elements of a Christian character this one heavenly characteristic, for I recall this interesting feature in relating the excessive care with which he disposed of his tools in his workshop. One said he can go in the blackest darkness and bring from his collection the particular nail you wish, so methodically are they arranged, and that without the precaution of the celebrated humorist of "striking a light." But we must know with both heart and head; and John Smith did not spend all his time sorting nails. So it was the Master found him ready when his hour was come and Joseph Smith stood one day in April to name the first President of the Stake of Lamoni.

It was an auspicious moment. I see yet the expectant joyful faces of the people; at least most of them wore this look. Some were anxious. But I believed then, I like to believe now that the Spirit of inspiration lay back of the movement that authorized President Joseph Smith when he named John Smith, the man for the hour. Brevity, dignity, and humility marked the speech of acceptance. For this was he come into this place this very day? No, for this was he coming all along the way and he was ready.

I do not believe that any man knows *all* about *anything*.

Not any man has eaten the bread of absolute knowledge, but John Smith was prepared to enter into the new combination of church forces called a stake, and move with it and serve and learn. That was a day in spring.

If Joseph Smith and his associates had merely *guessed* that John Smith would *do*, he would perhaps not have met the response that he did, but there is something in the spiritual altitude at such a time that meets a kindred something when there is unity in desire for the best good, not for one man or two but for the whole plan. When in turn John Smith performed his first responsibility in his new office it was to name counselors and directness then as ever combined with absolute definiteness seemed to speed the choice of Elder Jeremiah A. Gunsolley and Elder David W. Wight.

Then followed the routine of the years, but conspicuous in the policy of this man's occupancy was the urgent call to individual development. There is something reviving and enlarging in a call for concentration of individual strength, when the potency of individual initiative is recognized and encouraged. This was no doubt due in part to the council he chose to select. One a man constantly active in church work, especially among the younger members, moving in their midst always, both by reason of his profession as a teacher and his official holding in the auxiliaries. The other a young man in active missionary work, thoroughly imbued with the gospel of Jesus from a missionary standpoint and rich with the joy of his mission to the world.

I think that to John Smith was given his share of inspiration in choosing these counselors. Was it not his right to see beneath the mask of personality the most potent of all cosmic forces, that of the real individual; the unique spirit that stood for this man or that?

In October of that same year when the buds of May time

were blooming flowers and the trees had blossomed through Autumn tints, the chair of his younger counselor was wreathed in blossoms, the first full page of his work had been written. One chosen by him was dead. The first death in the official department of the stake was this young counselor David Wight. Then it was the poet spoke and Mrs. Marietta Walker laid the first offering of verse on the Stake of Lamoni. Who could speak with deeper feeling in so masterful and tender lines?

LINES IN MEMORY OF BRO. DAVID W. WIGHT

BY FRANCES

"Leaves have their time to fall
 And flowers to wither at the north wind's breath,
 And stars to set—but all—
 Thou hast all seasons for thine own, O Death!"

When flaming maple stood my window by,
 And calm the breath of autumn as the sea
 Whose dark depths mirror the far azure sky;
 When earth and air breathed but tranquility,
 And evening skies their light above me shed,
 Then came this far, sad message, "He is dead."

Dead! Oh, the cruel words, so full of pain!
 So full of all the anguish life can tell;
 What recked I, then, that death to thee was gain?
 'Twas but the sounding of the funeral knell
 Of all the hopes my heart had built on thee—
 Hopes whose fruition here I might not see.

Dead in thy youth, while yet the bloom of life
 Held fast its petals glowing in the sun!
 Ah, wast thou weary of the toil and strife,
 Life's thorny pathway scarcely yet begun?
 Nay, nay, thy heart was far too brave, too bold,
 Too faithful to the Christ and his own fold.

Thy heart had thrown its tendrils true and strong
 Around thy loved ones, next unto thy God,
 And thou hadst buckled all his armor on
 To follow where thy Master once had trod.
 Thy longing soul was eager for the fray,
 The toil, the triumph of this latter day.

Thine was no craven, coward heart to shun
 The battle's front, the bravest of the foe;
 From every vantage in fierce conflict won,
 Thine only question, "Whither shall I go?
 Send where thou wilt, but near me, Lord, abide;
 Let me not wander from thy wounded side."

And thou art dead! The places here shall know
 No more thy footsteps; nevermore thy voice
 Be lifted in defense of right, or flow
 In accents tender while loved ones rejoice.
 Sleep, brother, sleep; life's fitful day is done,
 Thy work here ended, and thy crown is won.

The flaming maple by my window near,
 The sea whose waves are hushed to tranquil rest,
 Are emblems both, of life's sweet evening cheer,
 The promised hour of all life's hours the best.
 The hour when guardian angels earthward come
 To garner sheaves, ripe for the harvest home.

But David, brother, these—these are not thine;
 They cannot be, for thou hast gone in youth.
 Where, then, the solace for the hearts which pine?
 The church, who needs defenders of her truth?
 Where is the emblem of thy life work done,
 Thy mission ended, and the victory won?

Ah, can we ask? How "holden are our eyes!"
 How doubting are our hearts in this sad hour!
 Turn to the Cross, whose youthful victim lies,
 Bound captive by death's stern and conquering power.
 Where was our Lord, our Savior laboring then?
 Was his work finished for the sons of men

Here? Ah, yes, here. "'Tis finished!" was his cry,
 "And I have kept all that thou gavest me.
 Obedient, Father, unto thee have I
 Been ever, and lo, now, I come to thee.
 Keep through thine own name those thou gavest me,
 And let them, Father, all my glory see."

Was this prayer vain? Nay, nay, dear Lord, forbid!
 Kept was our brother to the very end;
 Even as Jesus, whom thou couldst have bid
 The mighty hosts of heaven swift defend.
 Loved ones, be comforted, for kept was he
 Till Jesus said, "'Tis finished! Come to me."

Say not the ripening harvest bending stands—
 How can we spare him? Jesus knows it all.
 So was it in his day. From many lands
 Unknown, to God went up this call.
 But whether here or there, God knoweth best;
 They enter harvest fields who enter rest.

And here, the story by evangel brought
 To earth, from day to day shall yet be told;
 Sin shall be vanquished, truth alone be taught,
 And there be but one Shepherd and one fold,
 And his earth's kingdoms then from sea to sea,
 To whom in heaven and earth all bow the knee.

And until then we labor far apart
 In body, but in spirit ever near;
 And may this sweetly solemn, truthful thought
 The hearts which loved him best have power to cheer.
 His life, his works, his every thought the while
 He stayed, where like Nathaniel's "void of guile."

This left a vacant chair by the side of John Smith, president of the stake, and another young elder was chosen to occupy and entered into the activities of the stake; the youngest son of Brother William W. Blair, Frederick Banta Blair. President John Smith had a superior coterie of assistants in those days of his service. Some of them stand out in characteristic distinction against the background of the years. There was the ever present, never settled question of temporal law to be canvassed and so it was deliberated upon and John Smith and his fellow servants sought for light and understanding on this and many other questions of moment to the growing stake.

Always I find in allusions to this president the recognition of his dignity and untiring zeal. Among the movements most enjoyed by him was the installation of the annual reunion. He worked with the workers and enjoyed most keenly the fruits of the toil as he sat in the tabernacle or walked briskly about upon the reunion grounds. It was at one of the excellent prayer services at those meetings there that occurred the incident that occasioned the poem by Mrs. Alice E. Cobb; a most

estimable friend of John Smith. No one forgot the combination that marked this president's service in the clean candor, courage, and directness. It took all three enforced by the ever present dignity of this humble official to keep those hours of intense spiritual fervor, under the old tabernacle, what they usually proved to be. Those who were acquainted with those hours can appreciate the writer's attitude when she wrote these expressive lines:

YET MUST I LEARN

(A rehearsal of a reproof which I received at our reunion in 1914.)

Encamped on the reunion ground
Where hearts are thrilled and souls are stirred,
Where prayers are made and songs resound,
Severe rebuke was felt and heard.

One day, when called by tap of bell
To sacred service, prayer and song,
Like balm upon my senses fell
The Spirit's power, direct and strong.

All present of that gift partook,
And blessings which our hearts desired
Like treasures from some hidden nook
Rolled forth in speeches all inspired.

A brother rose (not young nor fair)
He said his lifetime soon would cease;
And then he hastened to declare
"My soul is filled with joy and peace."

"The Lord showed me, by mental light,
Outshining from his lamp of love,
That I once dwelt in glory bright
A member of his courts above.

"There I was good and brave and strong,
Untainted by the sins of men,
I feared no ill and did no wrong,
And in that sphere I'll live again."

That poor old brother scarce could stand;
With feeble voice and halting speech

He told of things sublimely grand
That God had placed within his reach.

To me, his words seemed heaven-sent,
Each sentence bore the stamp divine;
In every line a truth was blent
And all his sentiments were mine.

For once, that scene with glory rife
In splendor on my vision burst,
And I was shown that this earth life
Is not our last and not our first.

The brother ceased, resumed his seat—
The truth was told, it nothing lacked;
And I was rising to my feet
To verify the stated fact.

When Brother Smith arose, stepped along
And said (as he presiding stood)
"We want no testimonies long,
We want them brief and plain and good."

I paused, surprised, first shocked, then grieved;
That poor old brother—how he'd feel!
'Twas sentence passed, as I believed,
By unjust judge—and no appeal.

Dictation at that sacred hour
Seemed but rank tyranny to me;
If thus restrained by priesthood power
Where was our boasted liberty?

Then my exalted Spirit fell,
My very soul stood in revolt;
'Twas like a leap from heaven to hell
And Brother Smith seemed all at fault.

Resentment through my being surged—
In mute appeal I turned to God;
How could he see his children scourged
And ruled as with an iron rod?

Reply came, whispered soft and low,
Like breezes wafted o'er the tide:
"I make my chosen servants know
Just what is best when they preside."

"Are you to God's perfection blind?
Unmindful of his stated law?
Would you deem Shepherds all unkind
Who bade their sheep come, go, or pause?"

I felt the sting of stern reproof,
I sought the aged brother's face;
I found him standing, not aloof,
But with the Saints, and keeping pace.

His wrinkled brow and stooping frame
Showed age, but there was naught to hide
For not one pang of grief or shame
Had marred his joy or touched his pride.

Oh, well, I thought, 'Tis not so bad,
My sympathies were wasted sure;
The brother is not vexed nor sad
How has he learned thus to endure?

His ardent zeal and cheerful smile
Appeared the same as when he spoke;
I looked and marveled, and meanwhile
A light upon my senses broke.

The subject on that brother's mind
And which I cherished in my own,
Was one which many people find
Distasteful, hence to them unknown.

And, though a glorious gospel theme,
Discussed at that "sweet hour of prayer,"
Its golden grains might faintly gleam
And discord be engendered there.

Conviction on my mind was forced,
When testimonies by the score
Caused many gospel themes discoursed
Instead of talks by three or four.

The meeting proved a blessing rare,
The Saints displayed both faith and zeal;
No soulless song, nor formal prayer,
But upward rose heartfelt appeal.

The Master hears when thus addressed,
He answers when his help is claimed.

His Holy Spirit came and pressed
My haughty soul till I exclaimed,

Oh, gracious God! The power is thine,
I will not criticize thy ways,
Thy laws are perfect and divine;
To thee be honor, glory, praise.

Ah! Brother Smith did well his task,
His words then seemed not harsh nor odd;
I felt to bow and pardon ask
Of him and also of our God.

There Brother Smith stood, pure as snow,
In priestly robes of pearly white,
And I was plainly made to know
That I was wrong and he was right.

And that the priesthood must control,
For rightly used and understood,
It gently leads the human soul
And manifests God's power for good.

Then may it be allowed to reign,
May wisdom guide us as it ought;
May hearts be cheered and touched the brain
And gospel themes be plainly taught.

May Brother Smith his gift retain,
God bless him on his weary way!
And may he never cease to gain
The victory as he has to-day.

But these years from 1901 to 1916 spent by John Smith in the Stake Presidency were not filled alone with work and worry and perplexity. Himself and wife were beloved by the people of the stake. When in 1915 it became known that John Smith would celebrate his jubilee as to number of years in the church, I recall there was a quiet surprise planned for him by his counselors. And in the years there had been changes here, too, for in 1907, following the adoption of a resolution that was the impulse to keep all the stake presidency active in stake work, Elder Jeremiah A. Gunsolley, the charter member of the counsel, and Elder Blair resigned and in the same

year Elder John Garver was chosen and ordained as counselor. At the time of his calling to the office Elder Richard Salyards was also nominated, but the resolution for absolute stake work was in opposition to his work as Church Secretary in the opinion of the majority, and thus it was that John F. Garver was sole counselor until the objection was removed and Elder Salyards occupied according to his ordination.

It was thus they occupied in 1915, in the season near the New Year, for the writers of his life story have told you how he was born in Christ to good works at the Christmastide in 1865. Year of peace—fit season for so holy a rite. And now had come the jubilee—fifty years of service. What could be more appropriate than this gathering for prayer in midweek service?

There was a modest expostulation on the part of the stanch and worthy president when the desire to appropriate part of the time set apart for prayer to his personal privilege was expressed. He hesitated to infringe in any way upon the rights of the people, but the eager young counselor had power of persuasion and he had a program prepared. There were prayers and there were songs and there were speeches for the occasion of John Smith's jubilee. Indeed, it became the anniversary of many a soul in service. There was a poem by President Elbert A. Smith, written in his inimitable style and read in his delightful spirit of love and tenderness.

A TIMBER FOR THE TEMPLE

Ye are God's building.—Paul.

In the years now over and past,
In the days that are spent and done,
A king on his temple intent,
Needed a timber enduring;
One that had soaked up the summer sun,
Resisted the hard winter blast,
Grown rugged and strong, insuring
A purpose tenacious, unbent.

He searched through the forest full long.
 He weighed him full many a stick,
 And hewed them clear to the quick.
 He searched them with infinite art,
 The weak, the upstanding, the strong,
 Through fibre and bark to the heart.

Till at last there came to his hand,
 Rough, with the bark on, unpolished,
 A timber that surely would stand
 Full many and many a stroke,
 Nor yet be ever demolished,
 A section of strong English oak.
 Straight and clear and fragrant and clean—
 Under the rough outer part of it—
 In its grain and fiber serene,
 To the sound, strong, red heart of it.

He wrought it with patience and skill,
 Set it in his building with care;
 And there it continueth still,
 In accord with the Architect's will,
 Supporting the load it must bear.

Kind friends, you must surely have guessed
 The meaning conveyed in these lines,
 Though roughly and vaguely portrayed,
 In meter and rhymes disarrayed,
 As by one whose worthy designs
 Find their clothing none of the best.

The King who pursued this strange quest—
 Our Lord, his temple erecting,
 Each timber with caution inspecting.

The section of rough English oak,
 Shaped with many and many a stroke,
 Is neither fable nor myth—
 Our rugged and honest John Smith—
 Under the rough outer part of him,
 In his fiber and grain serene,
 Sound, tender, unbroken, and clean,
 Clear to the staunch, true heart of him.

And one of the laity was honored with opportunity and
 laid this on the evening's altar, believing it in a measure voiced

the feelings of the Lamoni Stake for their president, Pastor John Smith.

“OUR PASTOR’S JUBILEE”

Do you mind, kind friend and brother,
If for just this one great day
Lips speak out and tell in meeting
What the heart may prompt to say?

Will you grant, now we come asking,
’Twixt the future and the past,
Time for these who throng to meet you,
Where the tide of time has cast

Your heart, and hope, and willing Spirit
On the prairies of the West,
Far and far from land and waters
That your young heart loved the best:

See, we come with happy greeting
For your golden jubilee;
Fifty years, we keep repeating,
In the cause of liberty.

Fifty years of golden service,
Ten and forty for the right,
Heart and hand and fond ambition
Every day with all your might.

This your record? Stand a moment
On your gospel natal day,
Face the shining eastern sky line,
Where the glad “to-morrows” stay.

Fifty summers, fifty winters;
Rains that fell and winds that blew;
Burning sun and raging storm cloud,
Balmy breeze and skies of blue,

Stretch between that great day’s rising
And the day wherein you stand,
Counted kind and true and noble
By your people in this land.

In the East lie the “to-morrows,”
But Lamoni holds “to-day,”

Where the throngs breathe soft, "*So be it,*"
When "God bless the man" they pray.

For some know your tender heart side,
All have sensed your sterling worth;
Ah! the souls that dare be honest
Are the salt of this old earth.

Born in Christ in five and sixty,
As the year was nearly done,
Those were days of wondrous import
To the man of twenty-one.

And as marvelous the forces
That have moved and still impel,
This our pastor, shepherd, brother,
In the work he loves so well.

We are with you, close beside you;
Crowded oft with toil and need,
But, we hail you from the roadside—
Face, and let us say *God speed.*

Looking back just a few months later to that evening in the Brick Church, it seemed to me it was a real love watch his people kept with John Smith that night, for at that very hour, according to statements made later, the first president of Lamoni Stake had his resignation ready to meet the demands of advancing time and new order. At this time John Smith was seventy-one years old, active and alert, and with the same earnest and sincere devotion to the cause of Christ as when he came in at the gate—nay—greater love and wider knowledge. The following spring the new order obtained, and John Smith had the mantle of his presidency lifted from his shoulders to his youthful successor and erstwhile counselor, John F. Garver.

He did not cease from labor, not for an hour. The scenes of his late office had become endeared to him and he found that the call for help comes not alone to youthful ears, nor the power to bless to the young.

He is not in his heart old or weary,
He is not finished with life's glad things,
He is not hardened or toughened,
Although he is tempered to storm;
And his soul is bent to life's duties
Like the bluest of steel in fine springs,
And his heart with life's love tide,
Is ever kept tender and warm.

EARLY DAYS ON GRAND RIVER AND THE MORMON WAR

[The following is the first installment of an article from the pen of Rollin J. Britton, of Kansas City, and is published in the January number of the *Missouri Historical Review*.

By permission of the author and the editor we here reproduce it, and by permission add some illustrations of the places referred to.

The photos or most of them we took personally.

The article is evidently written with a desire to be fair and free from prejudice, and will interest our readers. Some slight errors occur, and where we could conveniently we have corrected by placing the correction in brackets immediately following the word in the text.

We thank the author, Mr. Britton, and the editor, Mr. Floyd C. Shoemaker, secretary of the State Historical Society of Missouri, for courtesies extended.—HEMAN C. SMITH.]

PREFACE

The following story of the early days on Grand River and the Mormon War is believed by the compiler to be authentic history. In its preparation free use has been made of public records and documents and of the writings of Joseph Smith, jr., Major Joseph H. McGee, Lyman Wight, Major Reburn S. Holcombe, James H. Hunt, Heman C. Smith, and others.

Much personal assistance has been rendered the compiler by Reverend Frank R. Gillihan, formerly of Gallatin, Missouri; W. O. Tague, Circuit Clerk of Daviess County, Missouri; Heman C. Smith, Historian of the Reorganized Church of Jesus Christ of Latter Day Saints; Herbert F. McDougal, litterateur; Colonel Boyd Dudley, of Gallatin, Missouri; and William R. Handy, of Gallatin, Missouri; while the task of putting the manuscript into shape for the printer has devolved upon Mrs. Mabel Anderson, of Independence, Missouri, whose faithful labor in the interest of history has made this publication possible.

ROLLIN J. BRITTON.

The white man first entered that part of the Grand River country in Missouri, now known as Daviess County, in 1830. The only semblance to towns that he found therein were certain Indian camps, the last one of which passed away in 1834, when the Indians allowed the embers to die out in the great camp fire at the head of Auberry Grove, north of the site of the present town of Jamesport.

In the autumn of 1831 Robert P. Peniston, sr., moved his

family and slaves, among the latter being Jacob and Henry Peniston, from Kentucky to Missouri; the family remained in lower Ray County that winter, while William P. Peniston, the eldest son, accompanied by the two slaves, Jacob and Henry, and the wife of Henry, pushed on to the Grand River country and camped on Splawn's Ridge, where they builded cabins for the family that come on in the spring of 1832, bringing Theodore Peniston, as well, with them.

The Black Hawk War was then in progress, and at its close in 1832 many of those who had been ranging the country as soldiers were so well pleased with the Grand River country that they concluded to settle in what is now Daviess County. Among these was Milford Donaho, who brought his family from Ray County and settled in or near Auberry Grove. Major Joseph H. McGee described Donaho as follows: "He was one of those rare geniuses seldom found except in a new country. As a mechanic he was confined to no one trade. He was a blacksmith, gunsmith, wagon maker, house carpenter, and millwright; and though he excelled in none, he was good in all; some of the best target rifles ever used in the Grand River country were of his make."

FOUNDING OF MILL PORT AND GALLATIN

Robert P. Peniston, sr., being the most prosperous man in a financial way on Grand River, was urged by the settlers to build a horse mill for the grinding of corn, to which the rest of the community would pay tribute, and Mr. Peniston employed Milford Donaho to erect such a mill on the Peniston land. The mill was built of logs and timbers scored and hewed by Donaho and Jacob Peniston; the latter was famous as an axman. The burrs for the mill were made by Donaho from bowlders found on the prairie, and were fashioned with tools that Donaho made in his blacksmith shop.

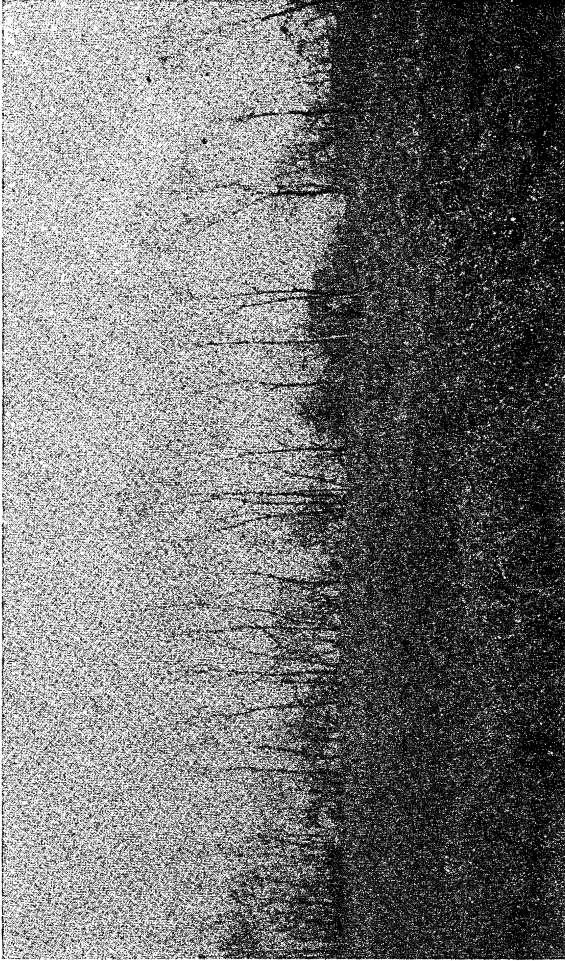
That mill was a great success, and it remained the center of the milling industry on Grand River for twelve or fifteen years. Many settlers were attracted by it and a town site was surveyed and platted, and Mill Port thus became the first town in that part of the Grand River country, and was getting along famously when Daviess County was organized in 1836. Its business houses relieved the settlers from the need of going to Missouri River points for supplies. Its signboards bore the names of John A. Williams, grocer; Milford Donaho, blacksmith; Jacobs and Lomax, merchants; Worthington and McKinney, merchants; Morin and Compton, merchants; and Jesse Adamson, grocer.

Theodore Peniston became the first sailor to clear the port, when he took a dug-out load of honey, beeswax, skins, etc., down Grand River to its junction with the Missouri, where he disposed of his little cargo. William P. Peniston built and took out the first flatboat. He sailed with his flatboat load all the way to Saint Louis.

Mill Port was on the east side of Grand River, at what is still known, perhaps, as the Peniston Ford. In 1837 the town of Gallatin was platted just three miles west of Mill Port. The latter had been ambitious to become the county seat of Daviess County, but Gallatin was awarded the coveted honor and with the ascendancy of Gallatin, Mill Port rapidly faded away, and few people now in Daviess County know that such a pioneer town ever existed.

FOUNDING OF ADAM-ONDI-AHMAN AND FAR WEST

The same year that Gallatin was platted, 1837, there came to Daviess County a very remarkable man in the person of Lyman Wight, who settled upon Grand River and founded a town four miles south [north] and one half mile west of Gallatin, the town site being located on the west half ($\frac{1}{2}$) of the southwest quarter ($\frac{1}{4}$) of section thirty (30), township



TEMPLE LOT AND PUBLIC SQUARE AT FAR WEST

sixty (60), range twenty-seven (27). Lyman Wight came originally from the City [State] of New York, where he served in the war of 1812, but his remarkable career of sufferings and achievements for his religious faith commenced with his baptism into the Church of Jesus Christ of Latter Day Saints at Warrensville [Kirtland], Ohio, by Elder Parley P. Pratt, on November 14, 1830. He was ordained an elder on November 20, 1830, and in the June conference following was ordained a high priest, and shortly afterward entered upon the ministry at Independence, Missouri. His experiences for the next seven or eight years are summed up in a petition filed by him in 1839, and which is still on file in the archives at Washington, District of Columbia, which reads as follows:

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 sometime 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 lands), 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 did), 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.

However, Lyman Wight was not the only party who had to do with the founding and naming of the town that was



VIEW LOOKING UP STREAM FROM WIGHT'S FERRY.

thus located upon his land and which town was to become historic in the annals of his faith. The religious organization in which Lyman Wight had membership, commonly known as the Mormon Church, located its administration headquarters in Caldwell County, Missouri, in 1837, at the town founded by it and named Far West. It was at this town of Far West that Joseph Smith, jr., the prophet, declared a revelation on April 26, 1838, which revelation definitely fixed the name of the church and also directed the prophet to do certain things that resulted in making history for Lyman Wight's town. That revelation was as follows:

Revelation given at Far West, April 26, 1838, making known the will of God concerning the building up of this place, and of the Lord's house, etc:

Verily thus saith the Lord unto you, my servant, Joseph Smith, jr., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter; and also unto you my servant, Edward Partridge, and his counselors, and also unto my faithful servants who are of the High Council of my church in Zion (for thus it shall be called), and unto all the elders and people of my church of Jesus Christ of Latter Day Saints, scattered abroad in all the world; for this shall my church be called in the last days, even the church of Jesus Christ of Latter Day Saints. Verily I say unto you all, Arise and shine forth, that thy light may be a standard for the nations, and that the gathering together upon the land of Zion and upon her stakes may be for a defense, and for a refuge from the storms, and from wrath when it shall be poured out without mixture upon the whole earth. Let the city, Far West, be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standeth is holy; therefore I command you to build an house unto me, for the gathering together of my saints, that they may worship me; and let there be a beginning of this work, and a foundation, and a preparatory work, this following summer, and let the beginning be made on the 4th day of July next, and from that time forth let my people labor diligently to build an house unto my name, and in one year from this day let them recommence laying the foundation of my house; thus let them from that time forth labor diligently until it shall be finished from the corner stone thereof unto the top thereof, until there shall not anything remain that is not finished.

Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt anymore for the building of an house unto my name; but let a house be built unto my



VIEW LOOKING DOWN STREAM FROM WIGHT'S FERRY

name according to the pattern which I will show unto them. And if my people build it not according to the pattern which I will show unto their presidency, I will not accept it at their hands; but if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his counselors, then I will accept it at the hands of my people. And, again, verily I say unto you, It is my will that the city of Far West should be built up speedily by the gathering of my saints, and also that other places should be appointed for stakes in the regions round about, as they shall be manifest unto my servant Joseph from time to time; for behold I will be with him, and I will sanctify him before the people, for unto him have I given the keys of this kingdom and ministry. Even so. Amen.—*Millennial Star*, vol. 16, pp. 147, 148.

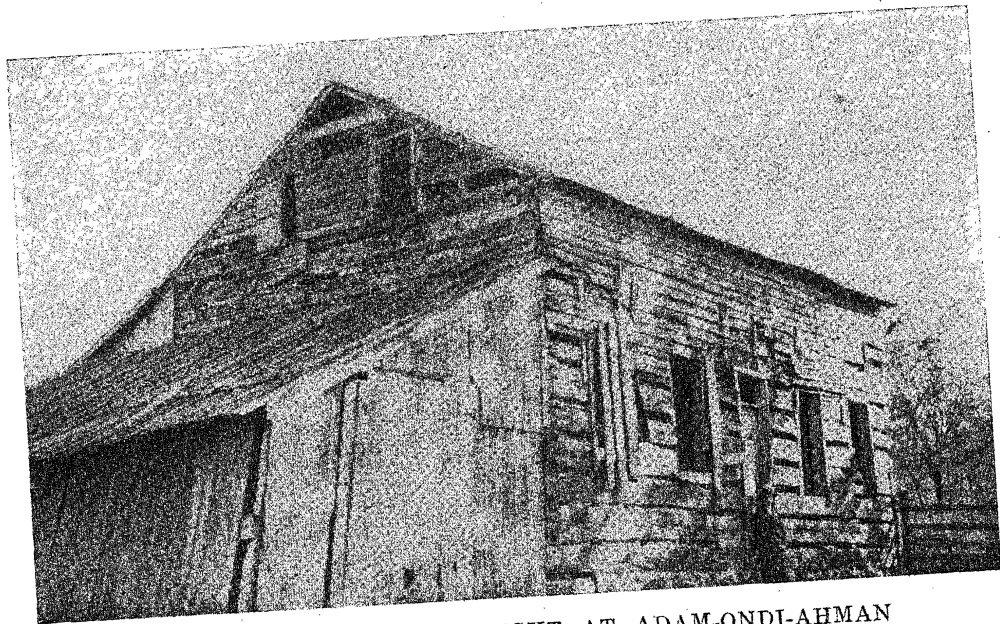
Pursuant to this revelation, the prophet proceeded to the appointment of other places for stakes in the region round about. His exploring trip northwards from Far West as told by himself in the History of the Church is as follows:

Friday, May 18, 1838, 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 location, 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 rattlesnakes, 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 steamboat 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.

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



RESIDENCE OF LYMAN WIGHT AT ADAM-ONDI-AHMAN
IN 1838
The lean-to on end of building is not a part of original residence.

near said ferry in Daviess County, township 60, ranges 27 and 28, and sections 25, 36, 31, and 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 also wrote about this occasion as follows:

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.

On 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.

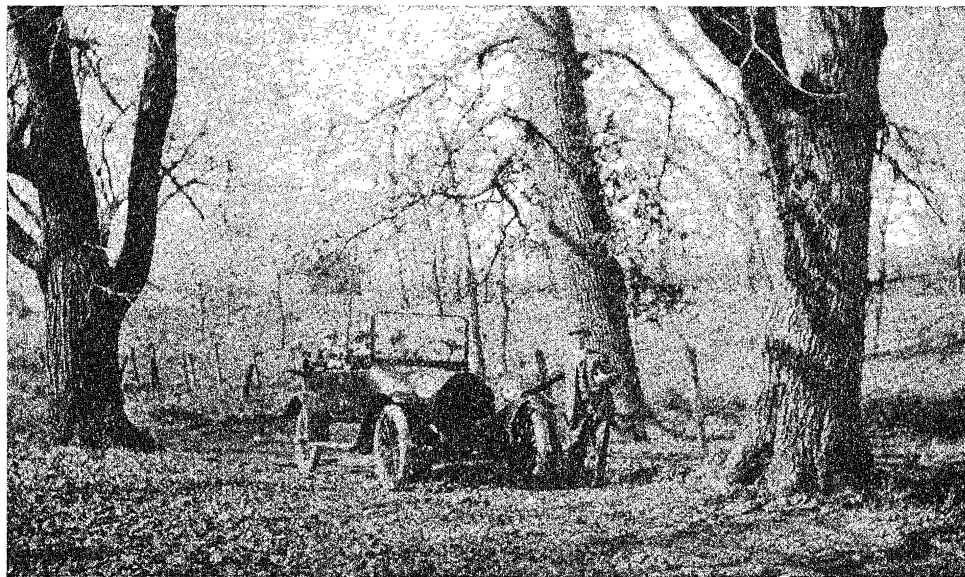
Reynolds Cahoon was unanimously chosen first counselor, and Lyman Wight second counselor.

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, first; Daniel Stanton, second; Mayhew Hillman, third; Daniel Carter, fourth; Isaac Perry, fifty; Harrison Sagers, sixth; Alanson Brown, seventh; Thomas Gordon, eighth; Lorenzo D. Barnes, ninth; George A. Smith, tenth; Harvey Olmstead, eleventh; Ezra Thayer, twelfth.



REMAINS OF GROVE WHERE ADAM-ONDI-AHMAN STAKE WAS
ORGANIZED IN 1838

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 above referred to was perhaps sung for the first time at the dedication of the temple at Kirtland, Ohio, in 1836. Its author is unknown, but the words are as follows:

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

We read that Enoch walked 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.

MORMON TROUBLE IN DAVIESS COUNTY

So auspiciously did the career of Adam-ondi-Ahman begin that Joseph H. McGee informs us that it had over five hundred inhabitants when Gallatin had but four houses, and it threatened to rival Far West, and probably would have done so had not a state of civil strife ensued that resulted in the expulsion of all members of the Church of Jesus Christ of Latter Day Saints from the State of Missouri.

This state of war had its inception in a fight at the general election held in Gallatin on August 6, 1838, on which occasion an attempt was made to keep the "Mormons" from voting. Major Joseph H. McGee witnessed that election fight and he tells the story in the following words:

My first visit to Gallatin was in 1838, August 6. My father and I came to town to attend the general election held on that day. This proved to be a historical day as the great knock down between the Mormons and the Missourians took place on that day. I had been with my father at many an election in Ohio, but I never saw him so peaceably inclined at an election before.

There was a big pile of house logs piled up in front of the little cabin where they were voting. My father and I climbed to the very top of that pile of logs and witnessed the whole battle. I had witnessed many knock downs in my time, but none on so grand a scale. Pistols were not used. Rocks and clubs were in demand, and an occasional butcher knife slipped in. Men dropped on all sides.

I saw one poor Mormon trying to make his escape from two Missourians who were pursuing him. He had a butcher knife sticking between his shoulders. They would no doubt have succeeded in capturing him had not another Mormon, by the name of John L. Butler, seized a big club and rushing in between them and their victim dealt them such blows that he felled them both to the earth, and allowed the Mormon, whose name was Murphy, to escape. The Missourians proved victorious and the Mormons had to leave. After the fight was over my father and I got into our wagon and returned home. This was my first debut in Gallatin. All the Mormons who took part in this fight left the county that night and moved their families to Far West, in Caldwell County—this being the stronghold of the Mormons.

A more complete story of this fight from the pen of Joseph Smith, jr., (the Prophet), has been preserved to us in the following words:

Some two weeks previous to this, Judge Morin, who lived at Millport, informed John D. Lee and Levi Stewart that it was determined by the mob to prevent the "Mormons" from voting at the election on the sixth day of August, and thereby elect Colonel William P. Peniston, who led the mob in Clay County. He also advised them to go prepared for an attack, to stand their ground and have their rights.

The brethren, hoping better things, gave little heed to Judge Morin's friendly counsel, and repaired to the polls at Gallatin, the shire town of Daviess County, without weapons. About eleven o'clock a. m. William P. Peniston ascended the head of a barrel and haranged the electors for the purpose of exciting them against the "Mormons," saying that the "Mormon" leaders were a set of horse thieves, liars, counterfeits, etc., and you know they profess to heal the sick, cast out devils, etc.; and you know that is a d—d lie; that the members of the church were dupes, and not too good to take a false oath on any common occasion; that they would steal, and he did not conceive property safe where they were; that he was opposed to their settling there; and if they suffered the "Mormons" to vote, the people would soon lose their suffrage; and, said he, addressing the Saints, I headed a mob to drive you out of Clay County, and would not prevent your being mobbed now; when Richard (called Dick) Welding, the mob bully, just drunk enough for the occasion, began a discussion with Brother Samuel Brown by saying: The "Mormons" were not allowed to vote in Clay County, no more than the d—d negroes, and attempted to strike Brown, who gradually retreated, parrying the blow with his umbrella, while Welding continued to press upon him, calling him a d—d liar, etc., and attempting to repeat the blow on Brown.

Perry Durphy attempted to suppress the difficulty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, etc., and crying, "Kill him, kill him, G—d d— him, kill him," when a general scuffle commenced with fists and clubs, the mobbers being about ten to one of the Saints. Abraham Nelson was knocked down and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hiram Nelson, ran in amongst them and knocked the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head which brought him to the ground. The mob cried out, "Dick Welding's dead, by G—d; who killed Dick?" And they fell upon Riley, knocked him down, kicked him, and halloed, "Kill him, G—d d— him, kill him; shoot him, by G—d"; and would have killed him, had not John L. Butler sprung in amongst them and knocked them down. During about five minutes it was one continued knock down, when the mob dispersed to get fire-arms. Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed and returned home. Butler called the brethren together and made a speech, saying, "We are American citizens; our fathers fought for their liberty, and we will maintain the same principles," etc., when the authorities of the county came to them and re-

quested them to withdraw, stating that it was a premeditated thing to prevent the "Mormons" voting.

The brethren held a council about one fourth of a mile out of town where they saw mobbing recruits coming in in small parties from five to twenty-five in number, armed with clubs, pistols, dirks, knives, and some guns, cursing and swearing. The brethren not having arms, thought it wisdom to return to their farms, collect their families and hide them in a thicket of hazel brush, which they did, and stood sentry around them through the night, while the women and children lay on the ground in the rain.

Tuesday morning, 7th. A report came to Far West, by way of those not belonging to the church, that at the election at Gallatin yesterday two or three of our brethren were killed by the Missourians, and left upon the ground, and not suffered to be interred; that the brethren were prevented from voting, and a majority of the inhabitants of Daviess County were determined to drive the Saints from the county.

On hearing this report I started for Gallatin to assist the brethren, accompanied by President Rigdon, Brother Hyrum Smith, and fifteen or twenty others, who were armed for their own protection, and the command was given to George W. Robinson.

On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our counsel. Here we received the cheering intelligence that none of the brethren were killed, although several were badly wounded.

From the best information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes.

Wednesday, 8th. After spending the night in counsel at Colonel Wight's, I rode out with some of the brethren to view the situation of affairs in the region, and among others called on Adam Black, justice of the peace and judge elect of Daviess County, who had some time previous sold his farm to Brother Vinson Knight, and received part pay according to agreement, and afterwards united himself with a band of mobbers to drive the Saints from, and prevent their settling in Daviess County. On interrogation he confessed what he had done, and in consequence of this violation of his oath as magistrate we asked him to give us some satisfaction so that we might know whether he was our friend or enemy, whether he would administer the law in justice; and politely requested him to sign an agreement of peace. But, being jealous, he would not sign it, but said he would write one himself to our satisfaction, and sign it, which he did, as follows:

"I, Adam Black, a Justice of the Peace of Daviess County, do hereby

Sertify to the people coled Mormin, that he is bound to suport the constitution of this State, and of the United State, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

ADAM BLACK, J. P."

Hoping he would abide his own decision and support the law, we left him in peace, and returned to Colonel Wight's at Adam-ondi-Ahman.

In the evening some of the citizens from Mill Port called on us, and we agreed to meet some of the principal men of the county in council at Adam-ondi-Ahman the next day at twelve o'clock.

The committee assembled at Adam-ondi-Ahman at twelve, according to previous appointment; viz: on the part of citizens, Joseph Morin, senator elect; John Williams, representative elect; James B. Turner, clerk of the circuit court, and others; on the part of the Saints, Lyman Wight, Vinson Knight, John Smith, Reynolds Cahoon, and others. At this meeting both parties entered into a covenant of peace, to preserve each other's rights, and stand in their defense; that if men should do wrong, neither party should uphold them or endeavor to screen them from justice, but deliver up all offenders to be dealt with according to law and justice. The assembly dispersed on these friendly terms, myself and friends returning to Far West, where we arrived about midnight and found all quiet.

The spirit of mobocracy continued to stalk abroad, notwithstanding all our treaties of peace, as will be seen by the following affidavit:

"STATE OF MISSOURI, RAY COUNTY,

"Personally appeared before me, the undersigned, Judge of the Fifth Judicial Circuit, William P. Peniston, and makes oath that he has good reason to believe and that he verily does believe, that there is now collected and embodied in the County of Daviess, a large body of armed men, whose movements and conduct are of a highly insurrectionary and unlawful character; that they consist of about five hundred men, and that they, or part of them, to the number of one hundred and twenty, have committed violence against Adam Black, by surrounding his house and taking him in a violent manner and subjecting him to great indignities, by forcing him under threats of immediate death to sign a paper writing of a very disgraceful character, and by threatening to do the same to all the old settlers and citizens of Daviess County; and that they have, as a collected and armed body, threatened to put to instant death this affiant on sight; and that he verily believes they will accomplish that act without they are prevented; and also they have threatened the same to William Bowman and others; and this affiant states that he verily believes all the above facts to be true, and that the body of men now assembled do intend to commit great violence to many of the citizens of Daviess County, and that they have already done so to Adam Black; and this affiant verily believes, from information of others, that Joseph Smith, Jr., and Lyman Wight are the leaders of this body of armed men, and the names of others there combined are not cer-

tainly known to the affiant; and he further stated the fact to be that it is his opinion, and he verily believes that it is the object of this body of armed men to take vengeance for some injuries, or imaginary injuries done to some of their friends, and to intimidate and drive from the county all the old citizens, and possess themselves of their lands, or to force such as do not leave to come into their measures and submit to their dictation.

“WILLIAM P. PENISTON.

“Sworn to and subscribed, the 10th day of August, 1838.

“AUSTIN A. KING.”

The above was also sworn to by William Bowman, Wilson McKinney, and John Netherton, so it is that when men's hearts become so hard and corrupt as to glory in devising, robbing, plundering, mobbing, and murdering innocent men, women, and children by wholesale, they will more readily swear to lies than speak the truth.

At the time some of the brethren had removed with their families from the vicinity of Gallatin, to Diahman and Far West, for safety.

Saturday, 11th. This morning I left Far West with my council and Elder Almon W. Babbitt, to visit the brethren on the forks of Grand River, who had come from Canada with Elder Babbitt, and settled at that place contrary to counsel.

In the afternoon, after my departure, a committee from Ray County arrived at Far West to inquire into the proceedings of our society in going armed into Daviess County, complaint having been entered in Ray County by Adam Black, William P. Peniston, and others. The committee from Ray requested an interview with a committee of Caldwell, and a general meeting was called at the City Hall at six in the evening, when it was stated that they were assembled to take into consideration the doings of the citizens of Ray County, wherein they have accused the “Mormons” of this place of breaking the peace, in defending their rights and those of their brethren in the county of Daviess, and the meeting organized by appointing Bishop E. Partridge chairman, and George W. Robinson clerk.

“Resolved, first. That a committee of seven be appointed to confer with the committee from Ray.

“Resolved, second. That this committee with their secretary be authorized to answer such questions as may be offered by the committee from Ray, and as are named in the document presented this meeting, purporting to be the preamble and resolutions of the citizens of Ray.

“Resolved, third. That whereas the document referred to has no date or signature, our committee judge of the fact, and act accordingly.

“Resolved, fourth. That our committee report their proceedings to this meeting as soon as possible.

“EDWARD PARTRIDGE, *Chairman,*

“GEORGE W. ROBINSON, *Clerk.*”

Sunday, 12th. I continued with the brethren at the forks of Grand River, offering such counsel as their situation required.

Monday, 13th. I returned with my council to Far West. We were

chased by some evil designing men some ten or twelve miles, but we eluded their grasp, when within about eight miles of home we met some brethren, who had come to inform us that a writ had been issued by Judge King for my arrest and that of Lyman Wight, for attempting to defend our rights against the mob.

Thursday, 16th. I spent to-day principally at home. The sheriff of Daviess, accompanied by Judge Morin, called and notified me that he had a writ to take me to Daviess County, on trial for visiting that county on the seventh instant.

It had been currently reported that I would not be apprehended by legal process, and that I would not submit to the laws of the land; but I told the sheriff that I calculated always to submit to the laws of our country, but I wished to be tried in my own county, as the citizens of Daviess County were highly exasperated at me, and that the laws of the country gave me this privilege. Upon hearing this the sheriff declined serving the writ, and said he would go to Richmond and see Judge King on the subject. I told him I would remain at home until his return.

The sheriff returned from Richmond and found me at home (where I had remained during his absence) and informed me very gravely that I was out of his jurisdiction, and that he could not act in Caldwell, and retired.—*Millennial Star*, vol. 16, pp. 222, 229-231.

Shortly after the above occurred, Adam Black, justice of the peace above referred to, executed and filed with the State authorities the following affidavit:

"State of Missouri, }
"County of Daviess, } ss.

"Before William Dryden, one of the justices of the peace in said county, personally came Adam Black, who being duly sworn according to law, deposeth and saith; That on or about the 8th day of August, 1838, in the County of Daviess, there came an armed force of men, said to be one hundred and fifty-four, to the best of my information, and surrounded his house and family, and threatened him with instant death if he did not sign a certain instrument of writing, binding himself, as a justice of the peace for said County of Daviess, not to molest the people called Mormons; and threatened the lives of myself and other individuals, and did say they intended to make every citizen sign such obligation, and further said they intended to have satisfaction for abuse they had received on Monday previous, and they could not submit to the laws; and further saith; that from the best information and his own personal knowledge, that Andrew Ripley, George A. Smith, Ephriam Owens, Harvey Humstead, Hiram Nelson, A. Brown, John L. Butler, Cornelius Lott, John Wood, H. Redfield, Riley Stewart, James Whitaker, Andrew Thor, Amos Tubbs, Dr. Gourze, and Abram Nelson, were guilty of aiding and abetting in committing and perpetrating the above offense.

"ADAM BLACK.

"Sworn to and subscribed this the 28th day of August, 1838.

"W. DRYDEN, justice of the peace of the county aforesaid."

On Sunday, September 2, 1838, Joseph Smith, jr., sent for General David R. Atchison, of Liberty, Missouri, who was in command of a division of the Missouri State militia with the rank of Major General, and who was also one of the ablest lawyers in the State, in the hopes that his presence and advice at Far West would result in a cessation of the preparation for hostilities then going on in Daviess County. At the same time a letter was dispatched by Smith to Circuit Judge Austin A. King, praying the latter to assist in putting down what "the Prophet" termed "the mob" then collecting in Daviess County. General Atchison arrived in Far West the next night and was employed, along with his partner, Alexander W. Doniphan, as legal counsel by the Mormons.

The First Presidency of the church at that time consisted of Joseph Smith, jr., Sidney Rigdon, and Hyrum Smith, and it is worthy of note that President Joseph Smith, jr., and Sidney Rigdon commenced the study of law on September 4, 1838, and that on the same date Joseph Smith, jr., and Lyman Wight volunteered to surrender themselves for a preliminary hearing before Judge Austin A. King in Daviess County. Accordingly it was arranged that the preliminary hearing was to be conducted by Judge King at the farm residence of a Mr. Littlefield, in the southern part of Daviess County, near the present site of Winston. On Wednesday, September 5, Joseph Smith executed the following affidavit:

State of Missouri, }
Caldwell County, } ss.

Before me, Elias Higbee, one of the justices of the county court, within and for the County of Caldwell aforesaid, personally came Joseph Smith, jr., who saith: That on the seventh day of August, 1838, being informed that an affray had taken place in Daviess County at the election in the town of Gallatin, in which two persons were killed and one person was badly wounded, and had fled to the woods to save his life; all of which were said to be persons belonging to the society of the Church of Latter Day Saints; and further, said informant stated that those persons who committed the outrage would not suffer the bodies of those who had been killed to be taken off the ground and buried.

These reports, with others, one of which was that the Saints had not the privilege of voting at the polls as other citizens; another was that those opposed to the Saints were determined to drive them from Daviess County, and also that they were arming and strengthening their forces and preparing for battle; and that the Saints were preparing and working ready to stand in self-defense. These reports having excited the feelings of the citizens of Far West and vicinity, I was invited by Dr. Avaré and some others to go out to Daviess County to the scene of these outrages; they having previously determined to go out and learn the facts concerning said reports.

Accordingly, some of the citizens, myself among the number, went out, two, three, and four in companies, as they got ready. The reports and excitement continued until several of those small companies through the day were induced to follow the first, who were all eager to learn the facts concerning this matter. We arrived in the evening at the house of Lyman Wight, about three miles from Gallatin, the scene of the reported outrages. Here we learned the truth concerning the said affray, which had been considerably exaggerated, yet there had been a serious outrage committed.

We there learned that the mob was collected at Millport, to a considerable number; that Adam Black was at their head; and were to attack the Saints the next day, at the place we then were, called Adam-ondi-Ahman. This report we were still inclined to believe might be true, as this Adam Black, who was said to be their leader, had been, but a few months before engaged in endeavoring to drive those of the society, who had settled in that vicinity, from the county. This had become notorious from the fact that said Black had personally ordered several of said society to leave the county.

The next morning we dispatched a committee to said Black's to ascertain the truth of these reports, and to know what his intentions were, and as we understood he was a peace officer, we wished to know what we might expect from him. They reported that Mr. Black instead of giving them any assurance of peace insulted them and gave them no satisfaction. Being desirous of knowing the feelings of Mr. Black for myself, and being in want of good water, and understanding there was none nearer than Mr. Black's spring, myself with several others mounted our horses and rode off to Mr. Black's fence.

Doctor Avaré, with one or two others who had rode ahead, went into Mr. Black's house; myself and some others went to the spring for water. I was shortly after sent for by Mr. Black and invited into the house, being introduced to Mr. Black by Doctor Avaré. Mr. Black wished me to be seated. We then commenced a conversation on the subject of the late difficulties and present excitement. I found Mr. Black quite hostile in his feelings toward the Saints, but he assured us he did not belong to the mob, neither would he take any part with them; but said he was bound by his oath to support the constitution of the United States and the laws of the State of Missouri. Deponent then asked him

if he would make said statement in writing so as to refute the arguments of those who had affirmed that he (Black) was one of the leaders of the mob. Mr. Black answered in the affirmative. Accordingly, he did so, which writing is in possession of the deponent.

The deponent further saith that no violence was offered to any individual in his presence or within his knowledge; and that no insulting language was given by either party, except on the part of Mrs. Black, who, while Mr. Black was engaged in making out the above-named writing (which he made with his own hand), gave to the deponent and others of this society highly insulting language and false accusations, which were calculated in their nature to greatly irritate, if possible, the feelings of the bystanders belonging to said society, in language like this: Being asked by the deponent if she knew anything in the "Mormon" people derogatory to the character of gentlemen, she answered in the negative, but said she did not know but that the object of their visit was to steal something from them. After Mr. Black had executed the writing, deponent asked Mr. Black if he had any unfriendly feelings towards the deponent, and if he had not treated him genteelly. He answered in the affirmative. Deponent then took leave of said Black and repaired to the house of Lyman Wight. The next day we returned to Far West, and further this deponent saith not. JOSEPH SMITH, JR.

Sworn to and subscribed this fifth day of September, A. D. 1838.

ELIAS HIGBEE, J. C. C. C. C.

Judge King opened court for the preliminary hearing of Smith and Wight at the Littlefield home on September 6, but no testimony was taken and the causes were continued over till 10 o'clock the next morning; the hearings to be had at a Mr. Raglin's some six or eight miles further south and within a half-mile of the Caldwell County line. The court convened at Mr. Raglin's the next morning. William P. Peniston was the prosecutor. Adam Black was the sole witness for the State. The defense introduced the testimony of Dimick B. Huntington, Gideon Carter, Adam Lightner, and George W. Robinson. The result of the matter was that Joseph Smith, jr., and Lyman Wight were bound over to court in a five-hundred-dollar bond.

A committee of inquiry from Chariton County arrived in Far West on September 8, and after listening to the statements made by General Atchison and the Presidency, returned to their homes.

About this time it became known in Far West that a wagon load of firearms was being transported from Richmond, Missouri, to Daviess County, and the Mormon civil authorities in Far West concluded to intercept them; a writ was placed in the hands of William Allred, who with ten mounted men surrounded the wagon and after placing John B. Comer, William L. McHaney, and Allen Miller under arrest, brought the prisoners, with their wagonload of guns, into Far West. These men were held as prisoners till September 12, on which date they were given a preliminary hearing in Far West and bound over for their appearance at circuit court, John B. Comer to answer to a charge of "attempting to smuggle arms to a mob"; the other men being held as his accomplices—at least that is the statement made in the "History of the Church."

The arrest of these three men created great excitement. The Saints petitioned the Governor of Missouri at once for protection, while the Missourians petitioned the Governor to drive all Mormons from the State.

On September 11, General Atchison in his military capacity ordered the militia to march immediately to the scene of excitement and insurrection; this order being given by Major General Atchison to his law partner, Brigadier General Doniphan. The latter acted with alacrity, as evidenced by the following report:

Headquarters 1st Brigade, 3rd Division, Missouri,
Military Camp at Grand River.
September 15, 1838.

Major General David R. Atchison,
Commanding 3rd Division Missouri Militia.

Sir: In pursuance to your order dated 11th inst., I issued orders to Colonel William A. Dunn, commanding the 28th Regiment, to raise four companies of mounted riflemen, consisting of fifty men each, also to Colonel Boulware, commanding 70th Regiment, to raise two companies of mounted riflemen, consisting each of like numbers, to start forthwith for service in the counties of Caldwell and Daviess.

On the same day, Colonel Dunn obtained the four companies of volunteers required from the 28th Regiment, and on the morning of the

12th I took command in person and marched to the line of Caldwell, at which point I ordered the colonels to march the regiments to the timber on Crooked River. I then started for Far West, the county seat of Caldwell, accompanied by my aid alone.

On arriving at that place I found Comer, Miller, and McHaney, the prisoners mentioned in your order. I demanded of the guard who had them in confinement to deliver them over to me, which he promptly did. I also found that the guns that had been captured by the sheriff and citizens of Caldwell had been distributed and placed in the hands of the soldiery and scattered over the country; I ordered them to be immediately collected and delivered up to me.

I then sent an express to Colonel Dunn to march the regiment by daylight for that place, where he arrived about seven a. m., making forty miles since ten o'clock a. m. on the previous day.

When my command arrived, the guns were delivered up, amounting to forty-two stand; three stand could not be produced, as they had probably gone to Daviess County. I sent these guns under a guard to your command in Ray County, together with the prisoner Comer; the other two being citizens of Daviess, I retained and brought with me to this county, and released them on parole of honor, as I conceived their detention illegal. At eight o'clock a. m. we took up the line of march and proceeded through Millport in Daviess County, thirty-seven miles from our former encampment, and arrived at the camp of the citizens of Daviess and other adjoining counties, which amounted to between two and three hundred, as their commander, Doctor Austin, of Carroll, informed me. Your order requiring them to disperse, which had been forwarded in advance of my command, by your aid, James M. Hughes, was read to them, and they were required to disperse. They professed that their object for arming and collecting was solely for defense, but they were marching and countermarching guards out; and myself and others who approached the camp were taken to task and required to wait the approach of the sergeant of the guard. I had an interview with Doctor Austin, and his professions were all pacific. But they still continue in arms, marching and countermarching.

I then proceeded with your aid, J. M. Hughes, and my aid, Benjamin Holliday, to the Mormon encampment commanded by Colonel Wight. We held a conference with him, and he professed entire willingness to disband and surrender up to me every one of the Mormons accused of crime, and required in return that the hostile forces, collected by the other citizens of the county, should also disband. At the camp commanded by Doctor Austin, I demanded the prisoner demanded in your order, who had been released on the evening after my arrival in their vicinity.

I took up the line of march and encamped in the direct road between the two hostile encampments, where I have remained since, within about two and a half miles of Wights Encampment, and sometimes the other camp is nearer, and sometimes farther from me. I intend to

occupy this position until your arrival, and deem it best to preserve peace and prevent an engagement between the parties, and if kept so for a few days they will doubtless disband without coercion. I have the honor to be,

Yours with respect,

A. W. DONIPHAN,
Brigadier General 1st Brigade,
3rd Division Missouri Militia.

Subsequently Major General Atchison arrived, and his report to Governor Boggs, the commander in chief, will show his views of the situation :

Headquarters 3rd Division, Missouri Militia,
Grand River, September 17, 1838.

To His Excellency, the Commander in Chief; Sir: I arrived at the county seat of this county, Daviess, on the evening of the 15th instant, with the troops raised from the militia of Ray County under the command of General Doniphan. In the same neighborhood I found from two to three hundred men in arms, principally from the counties of Livingston, Carroll, and Saline. These men were embodied under the protest of defending the citizens of Daviess County against the Mormons; and were operating under the orders of a Doctor Austin from Carroll County. The citizens of Daviess, or a large portion of them, residing on each side of Grand River, had left their farms and removed their families either to the adjoining counties or collected them together at a place called the Camp Ground. The whole county on the east side of Grand River appears to be deserted, with the exception of a few who are not so timid as their neighbors. The Mormons of Daviess County have also left their farms, and have encamped for safety at a place immediately on the east bank of Grand River, called Adam-on-di-Ahman. The numbers are supposed to be about two hundred and fifty men, citizens of Daviess County, and from fifty to one hundred men, citizens of Caldwell County. Both parties have been scouting through the country and occasionally taking prisoners, and threatening and insulting each other; but as yet no blood has been shed. I have ordered all armed men from adjoining counties to repair to their homes; the Livingston County men and others to the amount of one hundred men have returned, and there remain now about one hundred and fifty who will, I am in hopes, return in a few days. I have been informed by the Mormons, that all of those who have been charged with a violation of the laws will be in to-day for trial; when that is done the troops under my command will be no longer required in this county, if the citizens of other counties will return to their respective homes. I have proposed to leave two companies of fifty men each in this county and discharge the remainder of the troops; said two companies will remain for the preservation of order, until peace and confidence are restored. I also

inclose to your Excellency the report of General Doniphan, and I refer you for particulars to Major Rogers.

I have the honor to be your obedient servant,

D. R. ATCHISON,
Major General 3rd Division Missouri Militia.

—*Millennial Star*, vol. 16, pp. 282, 283.

On the 18th, Governor Boggs undoubtedly considering the force under Atchison too small, or considering the general too pacific in his measures, ordered the fourth division, under General S. D. Lucas, to the scene of trouble, there to cooperate with the forces under General Atchison. General Atchison again reported to the Governor as follows:

Sir: The troops ordered out for the purpose of putting down the insurrection supposed to exist in the Counties of Daviess and Caldwell were discharged on the 20th instant, with the exception of two companies of the Ray Militia, now stationed in the County of Daviess, under the command of Brigadier General Parks. It was deemed necessary in the state of excitement in that county that three companies should remain there for a short period longer, say some twenty days, until confidence and tranquility should be restored.

All the offenders against the law in that county, against whom process was taken out, were arrested and brought before a court of inquiry, and recognized to appear at the circuit court. Mr. Thomas C. Berch attended to the prosecuting on the part of the State. The citizens of other counties who came in armed to the assistance of the citizens of Daviess County have dispersed and retired to their respective homes, and the Mormons have also returned to their homes; so that I consider the insurrection, for the present at least, at an end. From the best information I can get there are about two hundred and fifty Mormon families in Daviess County, nearly one half of the population, and the whole of the Mormon forces in Daviess, Caldwell, and the adjoining counties is estimated at from thirteen to fifteen hundred men, capable of bearing arms. The Mormons of Daviess County, as I stated in a former report, were encamped in a town called Adam-ondi-Ahman, and are headed by Lyman Wight, a bold, brave, skillful, and I may add, a desperate man; they appear to be acting on the defensive, and I must further add, gave up the offenders with a good deal of promptness. The arms taken by the Mormons, and prisoners, were also given up upon demand, with seeming cheerfulness.—*Millennial Star*, vol. 16, p. 294.

On September 25, General Parks, who was left in command, wrote the Governor as follows:

Whatever may have been the disposition of the people called Mormons, before our arrival here, since we have made our appearance they

have shown no disposition to resist the laws, or of hostile intentions. There has been so much prejudice and exaggeration concerned in this matter, that I found things entirely different from what I was prepared to expect. When we arrived here we found a large body of men from the counties adjoining armed and in the field for the purpose, as I learned, of assisting the people of this county against the Mormons, without being called out by the proper authorities.

P. S. Since writing the above, I received information that if the committee do not agree, the determination of the Daviess County men is to drive the Mormons with powder and lead.—*Millennial Star*, vol. 16, p. 295.

He wrote General Atchison on the same date, thus :

I am happy to be able to state to you that the deep excitement existing between the parties has in a great degree ceased; and so far I have had no occasion to resort to force in assisting the constables. On to-morrow a committee from Daviess County meets a committee of the Mormons at Adam-ondi-Ahman, to propose to them to buy or sell, and I expect to be there.—*Millennial Star*, vol. 16, p. 275.

LOCAL HISTORIANS

POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from page 41.)

The conference convened at the appointed time, with Elder James Caffall in the chair, and Frederick Hansen clerk. Official members present, 23; Council Bluffs reported 97 members, Wheeler's Grove 54, Boomer 14. Spiritual condition of the branches was reported as generally good; one or two had some slight difficulties that could be readily settled. North Star Branch held no meetings during the last quarter owing to the winter weather and the advanced age of most of the members. Elders Asa Walden, Daniel K. Dodson, Cornelius G. McIntosh, and Dexter P. Hartwell reported that they had labored in their respective places with apparently good success. John Baerman had held services in Council Bluffs, Crescent, and other places. President Caffall reported that he had visited the Wheeler's Grove and Crescent Branches. The most of his time had been given to other fields in accordance with the mission assigned him by the Semiannual Conference. He did not believe that he could do any more the coming quarter; thought it would be advisable in consideration of his calling that the district should choose some one else to travel constantly in the district, as there were good opportunities for preaching everywhere. He had also received \$11.50 from the district for the support of his family.

Dexter P. Hartwell and Daniel K. Dodson were appointed to labor at the Parish Schoolhouse; Asa Walden and Henry Palmer at the Clark Schoolhouse; Alfred Bybee in the north part of the district; John C. Bassett under direction of James Caffall, and the elders of the Wheeler's Grove Branch were requested to labor at Church Hill and as far east as Lewis if practicable; all other elders and priests, not engaged in dis-

trict or branch work, were requested to labor wherever they could find an opening.

Andrew Hall, the Bishop's agent, reported tithing receipts for the quarter, \$70; paid for account book, 75 cents; balance on hand, \$69.25.

It was resolved to suggest to the Bishop that the present need of the district required the means on hand. Elder Cornelius G. McIntosh was chosen district president for the coming quarter. The sermons of the conference were by Joseph R. Lambert and Edmund L. Kelley. The conference adjourned to meet at Crescent on Saturday, May 30, 1874.

On March 5, 1874, Elder James Caffall wrote to the *Herald* as follows:

The Pottawattamie District convened in conference on February 28. The officials were few in number, but these few transacted business with more order and tact than in the past. There was a general feeling of the necessity of greater effort being made in the field, and it may cause some to bring their sickles into use; sickles, the rust of which stands as a testimony against the holders thereof, or God has not spoken. The amount of tithing reported by the Bishop's agent was not large, but it evinced the beginning of a good work, and a desire among the Saints to tithe themselves for the spread of fair Zion's kingdom. The progress of the Reorganization, in this respect, has been slow; but if we hearken to the voice of the Lord it will be rapid in every respect. The steady and judicious movements of the church as a whole has to my mind been one grand evidence of its validity; that God was at the helm; and that its success and final triumph was certain. Brother Hall (Bishop's agent) will visit the several branches comprising the district and teach the law of tithing, not as compulsory, but as taught by the First Presidency, that Israel are to be their own exactors; the matter being between themselves and their God, but the law thereof will be presented nevertheless. If any doubt has heretofore existed as to its being legitimate to teach it, the revelation given March, 1873, ought to remove all such doubts.

Brethren Joseph R. Lambert and Edmund L. Kelley preached at our conference, making a noble defense of the gospel and cheering the Saints. We look for good results from the labor of Brother Kelley in the vicinity of Wheeler's Grove. Brother Lambert leaves to-day for Mag-nolia and I for Nebraska City.

We have no record of date, but sometime in the year 1874

the Wheeler Branch erected a church building at an expense of \$763.85.

In the semiannual statistical report of the Pottawattamie District to the General Conference of April 6, 1874, the district secretary reports the district as composed of six branches, namely, Council Bluffs, Crescent, North Pigeon, Boomer, Wheeler's Grove, and North Star, with 1 apostle, 1 high priest, 5 seventies, 42 elders, 10 priests, 7 teachers, 8 deacons, and 241 members; total number, 315; scattered members, 48.

To this conference Elder John Baerman (a Jewish convert) reported having preached a number of times in Council Bluffs, where he also had a debate with his Jewish brethren, and preached in Crescent and other places.

May 30 and 31, 1874, the Pottawattamie District conference met at Crescent, Iowa, Cornelius G. McIntosh presiding, and Frederick Hansen clerk. Officials present: 1 apostle, 2 seventies, 15 elders. Branches reported: Boomer, 19 members; Council Bluffs, 97; Wheeler's Grove, 54; North Star, 28. Elders Asa Walden, Henry Palmer, John C. Bassett, Samuel Gross, Alfred Bybee, Peter Olsen, Dexter P. Hartwell, and Daniel K. Dodson reported their fields favorably with prospects good.

Elder James Caffall had preached at Crescent and Council Bluffs, but most of his time had been spent outside of the district. President McIntosh had preached every Sunday except three in the north part of the district. Missions were appointed in the district to William G. McIntosh, Samuel Gross, Hans Hansen, Asa Walden, Henry Palmer, Dexter P. Hartwell, and Daniel K. Dodson. Calvin A. Beebe, William Strang, and Samuel Gross were appointed to select a place for holding the Semiannual Conference and a special conference appointed for July 25 at Council Bluffs. To hear report from said committee and make further arrangements for the

Semiannual Conference, preamble and resolution as follows was adopted:

Whereas we have a Bishop's agent in the Pottawattamie District, therefore be it resolved that the resolution requesting all the presidents of branches to present a financial report of their branch to every district conference is hereby rescinded.

Preaching was by Elder James Caffall, Andrew Hall, and Dexter P. Hartwell. The conference adjourned to meet at Council Bluffs, Saturday, August 29, 1874. This conference met at the time and place appointed, with President Cornelius G. McIntosh in the chair, and Fred Hansen clerk. There were present 2 seventies, 15 elders, 2 priests, 1 teacher, 1 deacon. Council Bluffs reported 96 members; North Pigeon 26; Wheeler's Grove 54; North Star 29.

Elders reporting were: Henry Palmer, John C. Bassett, Asa Walden, Alfred Bybee, Peter Olsen, Frederick Hansen, George Wright, Andrew Hall, Daniel K. Dodson, Hans Hansen; also Priest Hans N. Hansen. President McIntosh reported his service in the northwest part of the district; had good attention, and believed that a good work might be done in that part of the district; said there were plenty of opportunities for preaching.

The former missions were continued, with Wheeler's Grove Branch in charge of the mission in Cass County. The missions of William C. McIntosh and Samuel Gross were discontinued.

Father Zabriska, formerly a member of the church, sent in a request for a rehearing of his case, whereupon it was resolved that this conference grant Father Zabriska a rehearing of his case, and that a committee of three be appointed by this conference to make an investigation into his case and report to the next quarterly conference. Brethren Andrew Hall, Asa Walden, and William Cook were appointed such committee.

The General Semiannual Conference met at Parks Mills,

three miles east from Council Bluffs, on Saturday, September 19, 1874. Presided over by the First Presidency, Joseph Smith and William W. Blair; Hiram C. Bronson secretary, and Daniel F. Lambert, clerk. At this conference Elder Elijah Banta presented his resignation as counselor to the Bishop and member of the Board of Publication. Elder William W. Blair was upon nomination by Bishop Rogers elected a member of the Board of Publication, to fill the vacancy caused by the resignation of Elijah Banta. It was resolved that Brother Charles Derry be appointed and ordained as president of the High Priests' Quorum, in accordance with the request of the quorum. This resolution carried; his ordination taking place on Wednesday, September 23, 1874, under the hands of William W. Blair, Alexander H. Smith, and Joseph R. Lambert. Elder John S. Patterson was ordained to the office of seventy by Elders William W. Blair, John H. Lake, and Joseph R. Lambert. Elders Magnus Fyrando and Hans N. Hansen, of the Pottawattamie District, were appointed on a mission to Scandinavia under the direction of the First Presidency. Jason W. Briggs was appointed on a mission to Utah to assist Brethren Zenos H. Gurley, jr., and Robert Warnock.

The president called attention to the Society Islands where fifty-one converts had been baptized, and the necessity of some one being sent there from this conference. None being available at this time, it was moved that the Society Islands be provided with missionary labor by the Australian Mission, if practicable.

The Pottawattamie District reported nine branches with an enrollment of three hundred and thirty members, including one apostle, one high priest, 5 seventies, 46 elders, 10 priests, 8 teachers, and 7 deacons. At the afternoon session of Tuesday, September 22, 1874, Brother Joseph uttered the following:

Heresy is rife in all religious societies in the United States, and the spirit of anti-Christ will soon make such a scene of dismay and

consternation among them as has never been known since Christianity was first preached. The Latter Day Saints are called especially to resist these incoming influences of the last days, and we should be firm and full of the Spirit of the Master.

There were nine baptized at this conference and six received on their original baptism. An excursion party of a full car load came from Sandwich, Illinois, and vicinity, to attend this conference.

The *Saints' Herald* for October 1 contained the following report of the conference, quoting freely from the *Council Bluffs Nonpareil* of September 24, 1874:

"The conference. Yesterday morning the trains brought thither large numbers of Latter Day Saints from Illinois and other States. Among those arriving were Joseph Smith and William W. Blair, of the First Presidency, and Bishop [Israel] Rogers, who are guests of Calvin A. Beebe. Although the day was anything but cheerful, some seventy-five teams arrived in the city yesterday, bringing hither large numbers of Saints from various directions—some not less than one hundred and fifty miles. . . . The grounds on which the . . . conference . . . is being held, are remarkably attractive. They compose fully seven acres. . . . This encampment site is admirably shaded by young trees, mostly of the walnut variety. . . . The reporter of the *Nonpareil*, in company with Spencer Smith, the manager of the same publication, arrived on the grounds at about nine o'clock yesterday morning [and] were soon lost in conversation with Joseph Smith and his warm-hearted brethren. . . .

"As Saint Bernard was called 'the last of the fathers' in the Catholic Church, it is likewise possible that Joseph Smith is the last of the fathers in the churches that have arisen in America. His patriarchal air and appearance, his gravity, and considerateness of manner, and his plainness and thorough simplicity of address added to his naturally profound knowledge of human nature, and his quiet, uniform genius for guiding and harmonizing a large assembly of people, constitute a type of character that does not outlive the formative period of nations and churches. On the sixth of November he will be forty-two years old, though he appears to be considerably older. Even since the time of the conference here a year ago, we notice that time and the cares of a people have left an additional impress on his face. However, he is only in the midst of his life work, we judge, and will no doubt remain many years in the land, and carry out his plans for establishing a church of extensive influence and distinct type of faith that will mark the present age. So may it be."

At the afternoon session President Smith . . . "offered a prayer of marked beauty and fervency, in which those that have departed from the faith were touchingly remembered," etc. "The attendance on the grounds

on Sunday was large, and included hundreds of visitors from the city." At nine o'clock a prayer meeting of considerable interest was held, being conducted by Hugh Lytle. At half past ten President Joseph Smith delivered a discourse to the Saints. At two p. m. a sermon was delivered by Elder Mark H. Forscutt, now of Saint Louis, followed by Elder Alexander H. Smith. . . . A prayer meeting was held in the evening, conducted by Jonas W. Chatburn and James M. Harvey. Elder John S. Patterson preached in the chapel in the city in the evening.

"Monday, . . . at one p. m., the Order of Enoch held an election, which resulted in the continuance of the old board of directors, for another year. The board is composed of the following persons: Israel L. Rogers, David Dancer, Elijah Banta, David M. Gamet, William Hopkins, Calvin A. Beebe, and Phineas Cadwell."

The reporter speaks of the evening meeting on the grounds as of unusual interest. After an eloquent and fervent address by Elder Charles Derry a testimony meeting followed of two hours' duration, in which many strong testimonies were given, especially by old-time Saints. After prayer and testimony meeting on the morning of the twentieth, in charge of John H. Lake, the conference heard reports from Elders Hiram C. Bronson, Joseph C. Clapp, Mark H. Forscutt, James Caffall, Daniel F. Lambert, Joseph R. Lambert, John H. Lake, Edmund L. Kelley, Edmund C. Brand, Charles Derry, Frederick C. Warnky, and Hugh Lytle.

Evening prayer meeting on the ground was in charge of Silas Condit; Elder Mark H. Forscutt preaching in the city church to a crowded house on the subject of the "Atonement." Of this effort the reporter says: "We are assured that he was blessed with great liberty, being filled with the spirit of his calling."

Wednesday, the 21st, the morning prayer meeting was in charge of Joseph Smith. "It continued about an hour and a half, and was of a very devotional and animated character."

At the closing session of the conference on Wednesday afternoon President Smith in his remarks "exhorted the Saints to steadfastness, in strict adherence to the principles they had espoused—being satisfied the work was one on which God would smile; he was with his people in heart, the object sought of the work being eternal life, with rest and peace. The Saints were warned against giving too much heed to re-

puted revelations, too often they 'are siren songs,' and not from the Lord. He wanted to be sure 'that it is the Lord that speaketh' before he obeyed; further stating that it is a serious thing to belong to the Church of Christ, that we should be careful and honest about our fellowship; that forbearance is due to each other; that we are nearer together in unity than what we were. He spoke of his manner of conducting the *Herald*, holding that 'a paper should not be the organ of any one individual'; but on the contrary, he believed in free speech; that men should have liberty in writing as well as preaching."

President Smith addressed the Saints on the camp grounds in the evening, and President Blair in the city church.

From the editorial in the *Herald* for October 15, 1874, we learn that at the close of the conference Elder Mark H. Forscutt, at the request of Brother Calvin A. Beebe, president of the Council Bluffs Branch, began a series of lectures in the Saints' church upon the faith, beliefs, and doctrines of the church. "We heard Brother Forscutt in two of these lectures and were much pleased; we also, by request, took part in the series, taking the second and fourth. On the first of October we left Council Bluffs."

On September 24, 1874, an informal council was held in the Saints' chapel at Council Bluffs, with William W. Blair and Ebenezer Robinson, chairmen; Mark H. Forscutt and Edmund C. Brand, secretaries. After prayer by Elder Ebenezer Robinson, it was

Resolved that the law of tithing is binding on the church in its present scattered condition.

Resolved that in the opinion of this body, this church has no right to subvert the liberties of its members by prohibiting their membership with what is known [as a] "secret society," unless such society shall first be condemned by either a decision of the General Assembly of the church, or by the law of the land.

Resolved that it is the opinion of the ministry present that there is a necessity for a book on legislative practice for the use of the elders, and that we request an early action of the church in this behalf; and furthermore, that the secretary of this council be instructed to present this resolution at the ensuing Annual Conference.

On motion the foregoing resolutions were ordered to be sent to the *Herald* for publication. Meeting dismissed by Elder James Caffall.

In a letter published in the *Herald* of October 1, from

Elder Riley W. Briggs, of Wheeler's Grove, Iowa, he says, "General church affairs are in a fair condition. I am doing some little local labor. During the last six months I have traveled over three hundred miles to hold funeral services, for those in and out of the church; have baptized four within a month, and done some little public speaking. . . . We are building a church house here—have it already inclosed."

The *Herald* for November 15, 1874, contains the report of Elder Mark H. Forscutt, dated Deloit, Iowa, October 27; wherein he says:

Labored in Council Bluffs up to October 6, where I delivered eight of a course of ten lectures, Brother Joseph delivering two of the course. I had the pleasure of baptizing seven in that place and of learning that others were convinced of the truth of the work.

After service in Omaha he again returned to Council Bluffs, where he preached with good liberty to an attentive people.

November 28 and 29, 1874, Pottawattamie District conference met at Council Bluffs, with President McIntosh in the chair, and Frederick Hansen clerk. Present: 1 apostle 2 seventies, 11 elders, 1 priest, 1 teacher.

Council Bluffs reported 103 members; North Star reported 29 members, and Crescent 49 members. Hans Hansen was released from his mission in Crescent at his own request. Peter Olsen's mission was discontinued. The mission left in charge of Wheeler's Grove Branch was discontinued.

Hans N. Hansen was given charge of the Danish Mission in Crescent.

February 27 and 28, 1875, the Pottawattamie District conference met at Council Bluffs, Cornelius G. McIntosh presiding, and Frederick Hansen secretary. Officials present: 1 apostle, 2 seventies, 14 elders, 2 priests, 1 deacon.

Council Bluffs reported 106 members; Wheeler's Grove reported 54 members; North Pigeon reported 25 members, 1

death. President McIntosh had not done so much preaching this quarter as formerly, owing to illness, and did not believe he could preside over the district any longer.

Asa Walden was appointed to labor in the eastern part of the district.

The committee on Father Zabriska's case reported: "We your committee in the case of Father Zabriska submit the following: Having obtained the best testimony we could in the case we think the evidence sufficiently strong to warrant no further action of this conference in this case." Signed by Andrew Hall, William J. Cook, and Asa Walden.

Upon inquiries being made as to conditions in the Union Branch, it was resolved that a committee of three be appointed by the president of the conference, to make an investigation of the conditions of the Union Branch and report the same to the next quarterly conference, whereupon the president appointed Elder Daniel K. Dodson, William J. Cook, and Alma North. The preaching was by Joseph R. Lambert and Cornelius G. McIntosh.

To the General Conference of April 6, 1875, Elder James Caffall reported as president of the Pottawattamie District that the district had six branches, namely, Council Bluffs, Crescent, North Pigeon, Boomer, Wheeler's Grove, and North Star, having a total with scattered members of 283, including one apostle, one high priest, 5 seventies, 47 elders, 10 priests, 8 teachers, 7 deacons; 9 baptisms, 5 received by letter, 1 death; net gain 13. He said the condition of this district was not flattering; not one elder out of forty-seven whose entire time was spent in the ministry, and not more than three who made it a point to go out and preach every Sunday. A splendid field of labor, however, in that region, and he would do all he could in those parts. Brother Joseph Smith explained why

there were so many elders there; said it caught the drift of the Reorganization both ways.

The Sunday school work in these years moved slowly. Elder Louis Davis, the first superintendent of the Council Bluffs school, resigned February 22, 1871, being succeeded by Elder James Caffall. He resigned October 8, 1873, and the next superintendent was Robert McKenzie, who being released October 14, 1874, was succeeded by J. Charles Jensen. Under his administration sixty-five volumes were added to the library, bringing it to two hundred and thirty-nine volumes.

There was a Sunday school organized in North Pigeon August 24, 1873, with William McKeown superintendent. Of this we have no further record.

On March 28, 1875, the Crescent Branch was disorganized, and on June 20, 1875, it was reorganized with seventeen members, Brother Cornelius G. McIntosh as presiding elder.

The district conference held at Council Bluffs, May 29 and 30, 1875, was presided over by Elder Asa Walden in the absence of President Caffall, who reported to the conference as follows, from Saint Joseph, Missouri:

I regret that I am unable to meet with you in conference. I have labored but little in your district since last conference. I should probably have performed some labor, but I found it necessary to make an effort to assist my family, and at present am working in the above-named city; how long I shall continue to work I do not know. I still feel an interest in the district and hope the work may yet revive in your midst; and should feel quite pleased if you should place some brother to preside over the district the coming quarter.

With this expression of Brother Caffall before it, the conference chose Elder Asa Walden as president of the district for the next quarter. Not much else except routine business was acted on at this conference.

The Semiannual Conference met September 8, 1875, near Council Bluffs, Iowa; Joseph Smith and William W. Blair presiding, Henry A. Stebbins, secretary, assisted by Thomas

W. Smith and Duncan Campbell. To this conference the Pottawattamie District reported seven branches: Council Bluffs, Crescent, North Pigeon, Boomer, Wheeler's Grove, North Star, and Union. The total membership was 355, including 114 scattered members, 1 apostle, 1 high priest, 4 seventies, 40 elders, 7 priests, 6 teachers, 6 deacons. Three had been baptized and eight expelled. Asa Walden president, Frederick Hansen secretary.

The president, commenting on the way the business of the conference was done, said that

The time must come when the elders shall have more time to deliberate upon questions of importance. There will come a time when deliberative bodies composed of delegated authorities will transact business instead of by the present promiscuous representation.

In the appointment of missions of the apostles, James Caffall was assigned to Iowa and Nebraska. According to previous custom there was preaching each evening and on Sundays on the camp grounds and in the Saints' church in Council Bluffs.

On August 28 and 29 the Pottawattamie District conference was held at Council Bluffs; Asa Walden in the chair and Frederick Hansen as clerk. The records show only one branch as sending in a statistical report: North Star, Hans Hansen president, and Oliver Hansen clerk, reported 29 members.

The spiritual condition of the Council Bluffs Branch was reported by Robert McKenzie as rather unsatisfactory. Elder William Strang reported the condition of Crescent as favorable. Frederick B. Petersen per Hans Hansen reported that he held seven meetings among the Scandinavians, preaching to them in their own tongue. Elder Alva North reported having in company with Elder Daniel K. Dodson visited the Saints who formerly composed the Union Branch, and finding them anxious for a reorganization, their wishes were com-

plied with and an organization effected with six members, and Brother Martin chosen as president.

Elder Daniel K. Dodson reported that he with other appointees had on the twentieth of June, 1875, reorganized the branch at Crescent, which had been disorganized on March 28, in the same year. The new branch was composed of seventeen members, with William G. McIntosh as president, and William Strang, sr., clerk.

James Caffall had done no labor in the district during the last quarter outside of the branch to which he belonged. President Walden had visited the North Pigeon, Crescent, and Council Bluffs Branches, and knew of no serious difficulties. Elders North and Dodson were appointed to visit and preach in the Union Branch and other localities so far as practicable, and Elder Caffall was requested to preach in the eastern part of the district the coming quarter, as much as he could.

It was

Resolved that all elders in the Pottawattamie District are respectfully requested to report at the next quarterly conference, either by letter or in person, and those who are not striving to work in their calling, to give reasons why they do not labor.

It was further

Resolved that in consideration of so many members scattered in the district, not enrolled in any branch, the officers of the respective branches are requested to search out and visit such members, entreating them to enroll in the nearest branch, and that in the event of their refusing to do so, further action will be taken, and that the brethren be requested to report the result of their labors at the next conference.

The officers of the several branches, so far as practicable, were requested to have a special watchcare over the young members, and labor in love to show them the evil in mixing with the giddy and the gay in their amusements and pastimes. The two last resolutions were repealed on September 2, 1899.

The Pottawattamie District conference met according to previous appointment at Crescent, Iowa, on November 27, 1875, President Asa Walden presiding, and Frederick Hansen

clerk. Of the forty-five or fifty officials in the district there were present 1 apostle, 2 seventies, 6 elders. The branches reporting were: Council Bluffs, 114 members, 7 baptized, 3 received by letter, 3 excommunicated; Lewis Davis president, and Frederick Hansen clerk. North Star reported 29 members, with Hans Hansen president, and Oliver Hansen clerk. Wheeler's Grove reported 56 members, with Lyman Campbell president, and Heber Newberry clerk. President Walden had visited Crescent Branch once or twice, and had been a few times in Council Bluffs. Had not labored much in general; believed there were no real difficulties unsettled.

Elder James Caffall reported that

During the past quarter I have visited Wheeler's Grove, Indian Town, Casey, Fontanelle, Edony Grove, and Union Township, held twenty-five preaching meetings, circulated five dozen tracts illustrative of our faith. What the result may be, the future must decide. I have done what I could, and did it as well as my limited abilities would admit. At Indian Town and Casey but little interest was shown; at Fontanelle I found a few members of the church, and seeing it was not practicable to organize a branch, I advised them to meet together and appoint one to lead their meetings, and thereby endeavor to comfort and encourage one another. The meetings I held at Union Township were well attended, and some interest seemed manifested; some of the time the weather was inclement, and a very busy time with the farmers; this together with some prejudice existing seemed to militate against my progress; could more labor be performed in and around Fontanelle and Union Township, by an energetic and spiritual-minded man, I think good could be effected. My visits to the above places have furnished me with additional evidence of the great necessity there is for representatives of the gospel being wise servants and harmless as doves; for while the people are not anxious to notice and give us credit for any good deed, they are quick to see and remember and talk over any wrong act committed by a Latter Day Saint, especially a minister of the gospel. I believe there are some prospects of good being done at Church Hill, but this is only a few miles from Wheeler's Grove. I thought I would go to more remote parts of the district, hoping the elders of the Wheeler's Grove Branch would get a little more energetic and visit and labor there during the coming winter. I think there can be a good work done in the district, but a steady, unfaltering effort and a concentration of ability and means and some sacrifice is necessary.

The committee appointed at the special conference held in July to arrange for the Semiannual Conference, reported that the total expense of fitting up the grounds and clearing it off again was \$40.90. The committee had received from the district \$15.75, leaving a balance due the committee of \$25.15; quite a number of days' work being donated and not recorded in the above bill; Andrew Hall, Daniel K. Dodson, and Frederick Hansen, committee.

The branch presidents were requested to make an effort to raise the amount due and forward it to Andrew Hall.

It was

Resolved that we do not object to any elder entertaining as his opinion that the angel spoken of by John has not appeared, or that Saturday is the Sabbath; but we do object to, and will not sustain any elder in preaching and publishing to the world that the above angel has not appeared, or that Saturday is the Sabbath we ought to observe; believing as we do that the church holds that the angel has appeared and that the day commonly called Sunday is the day on which to rest and worship.

Whereas, there are members in this district that refuse to be enrolled in any branch, and in some cases refuse to give a reason why they will not join a branch, therefore be it resolved that all such members be notified by the presiding elders of the respective branches that at the next conference a committee will be appointed to hear any complaints from those members, and reasons why they will not enroll themselves in the nearest branch, and in the event of such member refusing so to appear, further action will be taken in their case.

Resolved that the president of the district be requested to see as many of those elders as practicable, during the coming quarter, that did not report their labors nor give any reason why to this conference, and report the result to the next conference.

Elder Asa Walden was continued as president of the district for the next quarter. The preaching at the conference was by Elders James Caffall and Andrew Hall.

The district conference met in Council Bluffs, February 26 and 27, 1876, Asa Walden presiding, Frederick Hansen secretary. One seventy, 10 elders, 3 teachers, and 1 deacon attended. Council Bluffs reported 119 members, a gain of 5 by letter. North Star reported 29, with no change. Presi-

dent Walden had visited North Star, Boomer, and Crescent; did not know of any difficulty except one case in Council Bluffs which he supposed would be settled.

Brother Caffall, by letter from Nebraska City, said:

I felt anxious at the close of your last conference to visit the eastern part of the district, but did not find it practicable and have done nothing in the district during the past quarter except visiting Crescent, North Pigeon, and Boomer, and preached seven times. I made an effort to regulate some matters in the North Pigeon Branch.

Services had also been rendered in the district during the past quarter by Elders Guhl, Dodson, Olsen, and Longbottom.

The spiritual condition of the Council Bluffs, Boomer, and Crescent Branches was reported by their presiding officers as good. In the North Star Branch the meetings held were few.

The conference met again at the same place on May 27 and 28, 1876, the president and secretary in their respective places. The Council Bluffs Branch reported 119 members; Boomer 16, North Star 29. Hans Hansen, William Strang, sr., John McCord, James Caffall, Asa Walden, S. P. Guhl, Peter Olsen, sr., Andrew Hall, Samuel Longbottom, Louis Davis, and A. G. Weeks reported labor done in the district during the last quarter.

A special conference was appointed for July 8, to make arrangements for the Semiannual Conference to be held October 6, 1876, at Council Bluffs. The effort to have the elders report to the conferences of the district in person or by letter having been met by general failure, the secretary was authorized to notify the elders that if they failed to report to the next conference, the conference would no longer sustain them as elders, and such as were enrolled in quorums would be reported to their respective quorums. This, however, was repealed at the next conference. Elder James Caffall was once more given charge of the district.

On August 26 and 27, 1876, the Pottawattamie District conference convened at Crescent, Elder James Caffall presiding, and Frederick Hansen clerk. Officials present were: 1 apostle, 4 seventies, 15 elders. The North Star Branch represented by President Hans Hansen, reported thirty members; Wheeler's Grove, by President Lyman Campbell, reported fifty-five members; Boomer, by President John McCord, sixteen members. These branches were reported as not in a very good condition. William C. McIntosh reported the branch at Crescent in fair condition. The elders reporting were: Andrew Hall, Cornelius G. McIntosh, James Caffall, Asa Walden, Daniel M. Williams, William C. Graybill, Hans N. Hansen, William C. McIntosh, Hans Hansen, Levi Campbell, John McCord, and Simon P. Guhl. Asa Walden, Andrew Hall, and Hans N. Hansen were given special missions, the rest of the ministry being requested to labor as much as they found practicable. Elder Hans N. Hansen, having just returned from a mission to Denmark, reported some of the difficulties he had met in that mission, but a more hopeful outlook before he left. Elder Caffall was continued in charge of the district.

On October 6, 1876, the Semiannual Conference met near Council Bluffs, Iowa. President Joseph Smith being absent in California, President William W. Blair, his counselor, was chosen to preside, and J. Charles Jensen, of Council Bluffs, Iowa, was chosen clerk of the conference in the absence of the Church Secretary, with Eli T. Dobson and Henry Neilsen assistants. The president having been authorized to appoint a committee to select elders to preach during conference, appointed James Caffall, James M. Harvey, and Elijah Banta.

Elder Caffall reported Western Iowa and Eastern Nebraska. He had visited districts and branches, and preached in some places where we had no organization; found the prospect fair in some places, and had baptized nineteen, but dis-

sensions and an indisposition to cooperate with the Bishop and agents had proved a hindrance to the progress of the work. He expressed the happiness he felt in the growing interest in some localities in the Sunday school, and hoped to see the time when every branch in the church would have a flourishing Sunday school. He called attention to the admonition of Paul, "Lay hands suddenly on no man," for hasty ordinations have been attended with bad results.

Cornelius G. McIntosh, of the Pottawattamie District, had many calls to preach, and had met and debated with some "Brighamite" elders. The Board of Publication was authorized to hold their board meetings semiannually instead of quarterly. A resolution prevailed that the practice of citing members to trial on their church membership through the *Herald* be discontinued.

The ordination of Brother Heman C. Smith as a seventy was ordered. Provision was also made for the ordination of Robert J. Anthony to the same office.

Elder William W. Blair in his journal says:

While in Philadelphia, about the twentieth day of September, I was shown that I should go to the fall conference in western Iowa, which hitherto I had not intended to do, and on the sixth day of October I met with the conference at Parks Mills, near Council Bluffs. President Joseph Smith was absent in the Pacific Mission. The attendance was large. Reports from all quarters were generally good, and showing a large increase in numbers and interest. At one of the services was witnessed what many have seen elsewhere, namely, a minister of excellent repute and first-class qualifications, caused by the withdrawal of the Spirit of God, to stop preaching in the midst of what promised to be a very entertaining discourse. This is one of the peculiarities attaching to the preaching of the word by ministers among the Latter Day Saints, and many of the elders have had experiences in this direction.

He remained in western Iowa and northwestern Missouri until the middle of December, preaching the word with fair success. In a letter to the *Herald*, dated from Council Bluffs, October 22, 1876, Elder Blair says:

Since the close of the Semiannual Conference, I have been preaching at this place, Crescent City, Boomer, and North Pigeon. Our meetings are largely attended, and the best attention paid to the word preached. The Brighamite elders have done some preaching in these parts during the past year, and have picked up some of their stragglers, also some who were cut off from the Reorganized Church, as also a very few that were members of the Reorganized Church. They play upon the fears, and upon the marvelousness of the people, as also on their love of sensuous pleasures, and so make their converts. They tell the people that the promised "mysteries" are now being revealed in Utah, and that the people in Utah under Brigham Young are being instructed in them. . . . We fear that some of the watchmen in these regions have been sleeping and slumbering, and will be found responsible for the wolves ravaging among the flock. Some of those who left the church and joined the Utah Mormons now see their error; and we hope others may, and that Utah Mormonism may meet with such a rebuke here that it will hide its hideous face amid the sandy wastes and mountain gorges of the West.

On October 27, he writes that he had been at Keg Creek the past four days:

We are having large and interesting meetings. I have preached thirteen times of late in as many days, and feel worn a little. A few are uniting with the church, and indications for further additions are good.

Elder Charles Derry, in his autobiography, referring to this conference, says:

On October 2 I left for General Conference in company with Heman C. Smith and Brother Bolson who kindly took us in his wagon. We preached on our way and arrived at the conference ground near Council Bluffs. President Blair presided. Quorums seated in their order. . . . Preaching by Brethren Blair, Gurley, Forscutt, Lambert, Gillen, and Derry. Eleven hundred horses were counted on the grounds, and some estimated the audience on Sunday at from eight to twelve thousand. An informal council was held in Grange Hall, and the doctrine of pre-existence of spirits was sustained by a vote of sixty for and two against. A spirit was manifested inclined to rule or ruin. I was glad to see it was firmly rebuked. The High Priests' Quorum met in council. One member received. Some not of the quorum had raised the question of the necessity for the quorum, claiming that it was only a lumber room in which to place superannuated ministers. But members of the quorum were not willing to be laid upon the shelf, believing as we do that God had appointed us to a work, and we desired to answer the purpose. Conference adjourned to October 9. I was appointed to labor in Iowa and Missouri. I was greatly comforted to see the love of the Saints manifested.

On November 27 Brother Derry was again at Council Bluffs in company with Elder Blair, who preached in the Saints' chapel on the 28th. Elder Derry returned to Council Bluffs in the month of March, holding services there and at Boomer and Crescent.

November 25 and 26, 1876, the Pottawattamie District conference met at Council Bluffs, with President Caffall in the chair, and Frederick Hansen clerk. Present: one apostle, one seventy, ten elders. Council Bluffs Branch reported by Louis Davis, president, and William Stuart, clerk, 135 members, 8 received by baptism, 6 by letter, 3 by vote, loss one by removal. The president reported the branch in a very fair condition, except three or four cases that had not been settled. During the quarter, Elder Samuel Longbottom had been at Boomer and North Star. Services had also been held at the latter place by Elder Hans Hansen. The Crescent Branch was reported by President Strang as in a very bad condition. Elder Caffall continued in charge of the district.

DECATUR DISTRICT

BY DUNCAN CAMPBELL

(Continued from page 64.)

1901

SUNDAY SCHOOL AND RELIGIO JOINT CONVENTION

A joint convention of the Sunday school and Religio was held at Lamoni, January 31 and February 1, in charge of their respective officers. The question of adopting the International lesson texts was discussed, and the delegates to the General Convention of the Sunday School Association were instructed to vote against their adoption. One hundred and twenty-nine delegates were chosen to the General Convention. All sixteen schools of the district reported, showing a total enrollment of 1,287. It was decided to hold the business con-

ventions but once a year in the future, and to have a number of two-day meetings at various places in the district. The following officers were elected for the ensuing year: Frank E. Cochran, superintendent; David E. Daniels, associate; Jacob P. Anderson, secretary; John Lovell, treasurer; Callie B. Stebbins, librarian.

LAST DISTRICT CONFERENCE

The last conference of the Decatur District, as such, was held at Lamoni, February 2 and 3, Francis M. Weld and Duncan Campbell presiding; Benjamin M. Anderson and Amos M. Chase secretaries. Branches reporting: Davis City 102, Cleveland 52, Centerville 44, Leon 49, Lucas 205, Pleasanton 90, Wirt 34, Lone Rock 102, Allendale 83, Lamoni 1,289, Greenville 54, Evergreen 103.

Ministry reporting: Francis M. Weld, Duncan Campbell, Joseph R. Lambert, Henry A. Stebbins, Robert M. Elvin, Joseph S. Snively, Martin M. Turpen, Isaac P. Baggerly, Richard S. Salyards, James Allen, Hugh N. Snively, Price McPeck, Frank E. Cochran, Claude I. Carpenter, Louis Gaulter, James McDiffitt, Thomas R. Allen, William E. Williams, Columbus Scott, David Keown, David J. Krahl, John Harp, Jacob P. Anderson, William T. Rook, George F. York, John T. Williams, Nephi Lovell, David D. Young, William Anderson, Jeremiah A. Gunsolley, Joseph C. Clapp, Hudson R. Harder, John Shippy.

Bishop Anderson reported receipts of \$3,795.69; expended \$3,873.49; due bishop \$77.80.

District treasurer, Benjamin M. Anderson, reported receipts \$30.70, expenditures \$24.33, balance on hand \$6.37.

Sunday school and Religio conventions reported.

The ordination of Alfred Lovell to the office of deacon and Albert B. Young to the office of priest was provided for. Ninety-one delegates to the General Conference were ap-

pointed. Robert M. Elvin was chosen president for the ensuing year, and Benjamin M. Anderson was sustained as secretary and treasurer. Bishop Anderson and his counselors were sustained. The president-elect nominated Hugh N. Snively as his associate for the next four months, and the choice was confirmed by the conference. The preaching was by Columbus Scott, Robert M. Elvin, and Bishop William Anderson. The collection for district expenses amounted to \$7. Adjourned to meet at Cleveland, Iowa, the time being left to the district officers.

Elder Robert M. Elvin, under date of February 18, issued a lengthy pastoral, in which he gave much valuable and timely instruction and advice to the ministry and membership of the district. (See *Herald* of February 27.)

A notice that the Saints' church at Davis City would be dedicated March 3, appeared in the same issue.

In a letter dated March 4, Robert M. Elvin states that since his previous letter he had preached at Leon, Ellston, Davis City, Lamoni, Lucas, Cleveland, and Evergreen, in the district. He tells of administering with Richard C. Evans, during the last General Conference, to a little girl who had lost the sight of one eye, and subjoins a letter from the father of the girl, dated Pawnee, Missouri, April 23, 1900, as follows:

Robert M. Elvin, Lamoni, Iowa, Brother Elvin: I take the liberty of writing you in reference to our little daughter, who was entirely blind in one eye, caused by a cataract which had grown all over the ball of her eye. Yourself and Brother Evans administered to her the first Sunday of conference, and now she is entirely well. Her eye is as clear as it ever was. Pray for her, Brother Elvin, that all may be well for her. Praise be to the Lord. Yours in the faith, Ebenezer Nixon.

Two other paragraphs of Brother Elvin's letter are as follows:

Of late the Decatur District has made choice of the undersigned to preside over the same. Our horizon is not without its clouds and threatening storm, and in several places our cause languishes.

We are in correspondence with a Mr. William B. Manchester, an

elder of the Christian Church, relative to a public debate. Particulars will be furnished later.

Brother Roswell G. Thomas died at the home of his son, Lamoni, March 6, aged 77.

In the *Herald* of March 27 is published rules and regulations for the government of Rose Hill Cemetery, Lamoni.

At the General Conference in April, John W. Wight was continued in charge of the mission which includes Decatur District. Robert M. Elvin, John R. Evans, Francis M. Weld, Duncan Campbell, Joseph C. Clapp, and Jonas D. Stead received missionary appointments therein. Duncan Campbell was put in charge of the missionary work in the district.

Elder Moses McHarness died at his home in Lamoni, April 25, aged 76.

ORGANIZATION OF LAMONI STAKE

Pursuant to instruction in the revelation of April 15, the Lamoni Stake was duly organized April 30. The following account of the procedure is from the *Saints' Herald*, of May 8, under the caption, "Stake of Zion at Lamoni." It is as follows:

On the afternoon of Tuesday, April 30, quite a large audience gathered in the Brick Chapel at Lamoni to witness the organization of the third stake in the history of the Reorganization. When the chapel bell pealed the hour of two o'clock, it found Brother Robert M. Elvin, president of Decatur District, and Brother Jeremiah A. Gunsolley, president of the Lamoni Branch, in the stand. Brother Elvin arose, and in fitting words express gratefulness for the opportunity for which so many had so long hoped and prayed; and that the time had come when the burden and care of the district was to be lifted from his shoulders and placed upon those who should be chosen as officers of the stake. He concluded by moving that President Joseph Smith be chosen to preside over the meeting. Brother Jeremiah A. Gunsolley seconded the motion, which was unanimously carried.

President Smith took the chair, and Brother Richard S. Salyards was chosen secretary of the meeting. Chorister of Lamoni Branch, Brother Benjamin M. Anderson, was asked to lead the singing, Sister Audentia Anderson organist.

The audience then sang, "In thy name, O Lord, assembling," and President Smith invoked the divine blessing.

The chairman then stated the purpose of the meeting. He said certain conclusions had been reached by the Presidency and Twelve in joint council. These were that the governmental affairs of the district and the central branch were to be vested in a president of the stake, his two counselors, and a high council; and that these, together with the bishopric of the stake, and secretary, were to be chosen. These conclusions had been reached at Independence. The joint council would nominate a presiding high priest, to choose his counselors, all to be subject to acceptance or rejection by the body. The council would also nominate seven for the high council, they, when chosen, to nominate the remaining five. Other names were had in reserve and would be presented if any of the seven first-named should decline. He said that while the name of the district had been Decatur, it had been suggested that the name of the stake should be Lamoni, and that the first question to be disposed of was, shall we organize?

By motion, all Saints from the various branches of the district, and all visiting Saints not resident in the district, were permitted full privilege of the deliberations.

It was then moved to comply with directions in the revelation, and that we now proceed to organize Lamoni Stake, which was carried without a dissenting vote.

The resignations of Brother Elvin and Gunsolley as president of district and branch respectively were heard and by motion accepted, and vote of thanks tendered each for faithful discharge of duty.

The chairman then presented the name of John Smith as president of the stake. Approval of the nomination was moved. In a brief, but fitting speech the brother signified willingness to accept, subject to the will of the body, and he was received by unanimous vote.

Brother John Smith then presented as his counselors, Brethren Jeremiah A. Gunsolley and David W. Wight. Both expressed themselves as willing to serve if the body so desired, and their choice was unanimously approved.

The chairman then nominated as the first seven members of the standing high council, Brethren Frederick A. Smith, John R. Evans, Frederick B. Blair, Richard J. Lambert, Henry A. Stebbins, Frank E. Cochran, and Joseph S. Snively. These being called upon separately expressed willingness to accept, with the exception of Brother Cochran, who stated that he had earnestly sought light regarding the matter, but had received none, and, not feeling satisfied to accept without, declined. Brother Martin M. Turpen was then named by the chairman to complete the seven, who consented to act if chosen. These seven brethren were then, upon separate motions, chosen to be members of the standing high council of Lamoni Stake.

The chairman stated he had been authorized to present Brother William Anderson and his counselors as the bishopric of the stake, which nomination was unanimously accepted.

Brethren Joseph Luff and Richard C. Evans, of the Twelve, and

Isaac N. Roberts and Robert M. Elvin, of the high priests, were selected to ordain the brethren chosen, who came forward and were seated on the platform. Brother John Smith was then ordained president of Lamoni Stake by Brethren Evans and Roberts; Brother Jeremiah A. Gunsolley, first counselor, by Brethren Luff and Elvin; and Brother David W. Wight, second counselor, by Brethren Roberts and Evans. Brother Frederick A. Smith was ordained a member of the standing high council of Lamoni Stake by Brethren Elvin and Luff; Brother Richard J. Lambert a high priest and high counselor by Brethren Evans and Roberts; Brother John R. Evans a high counselor by Brethren Luff and Elvin; Brother Frederick B. Blair high counselor by Brethren Roberts and Evans; Brother Martin M. Turpen member of high council by Brethren Elvin and Luff; Brother Joseph S. Snively by Brethren Evans and Roberts; and Brother Henry A. Stebbins by Brethren Luff and Elvin, the first named in each instance being speaker in ordaining.

The president of the stake, his counselors, and the seven high counselors then retired to choose the remaining five to compose the standing high council.

While waiting for them to return, President Joseph Smith spoke of the stake, its organization, and the duties of its officers, etc. He followed with timely admonitions, good, wholesome instruction, and words of encouragement and cheer. He believed the late conference to have been the most instructive one ever witnessed in the history of the Reorganization, and the Saints had parted in good feeling. There had been unanimity in the joint council of the Presidency and Twelve in their appointed work of organizing the Stake at Independence, and the same had prevailed in their council held that morning. He was pleased with the spirit in which the audience had received the nominations, and believed we had gone a long step forward; and that we were now better prepared to resist opposition from without and troubles within.

"God speed the right," was sung, and an intermission was spent in social intercourse.

In a short time the brethren who had retired returned, and, the audience having resumed order, Brethren Isaac N. Roberts, Charles H. Lake, Richard S. Salyards, Duncan Campbell, and David J. Krahl were nominated to complete the standing high council of the stake. The brethren, without exception, signified their willingness should the body so choose, and upon separate motions their choice was approved. Brother Isaac N. Roberts was then ordained a member of the high council by Gomer T. Griffiths and Richard C. Evans, and the following were ordained high priests and members of the high council: Brother David J. Krahl, by Brethren Elvin and Luff; Brother Duncan Campbell, by Brethren Evans and Griffiths; Brother Charles H. Lake, by Brethren Luff and Elvin; and Brother Richard S. Salyards by Brethren Griffiths and Evans, first-named being speaker in each instance.

A motion then obtained that the former district treasurer, Brother Benjamin M. Anderson, be authorized to turn over the funds in his

hands to the bishop of the stake, and that he be chosen secretary of the stake; the chairman stating in this connection that the high council would choose its own secretary.

President Joseph Smith then said the work had been accomplished, and he took pleasure in turning over the government of branch and district into the hands of the newly elected presidency of the stake.

"O thou God, who hearest prayer," was sung, and the assembly was dismissed by the chairman.

Sister Elizabeth Daugherty died at the home of her son-in-law, Hudson R. Harder, in Lamoni, May 1, aged 79.

Heman C. Smith, Church Historian, announced through the *Herald* that Frank E. Cochran, of Lamoni, Iowa, had been appointed historian of the Lamoni Stake, subject to the ratification of the stake conference.

ADDRESS TO SAINTS OF LAMONI STAKE

Editors Herald: The following address to Saints of Lamoni Stake was prepared and adopted by the joint action of the high council and bishopric of said stake. It was also ordered by the joint council that copies of the same be sent to *Saints' Herald* and *Zion's Ensign* with request that they give it space in their publications. Richard J. Lambert, secretary stake high council.

To the Saints of the Lamoni Stake, Greeting: The Lamoni Stake having been organized in conformity to the late revelation, and a presidency, high council, and bishopric having been chosen, we deem it due the Saints to acquaint them with our understanding of present needs and duties.

Believing that questions of grave import to the church will naturally result from such an organization, we feel that there should not be undue haste in forming definite lines of action.

The work before us is evidently a preparatory one and in its inception, and we believe the Saints should make an earnest effort to reach a higher plane of individual righteousness. As the Saints continue to rise in spirituality the law can and will be more effectually placed in operation. In our opinion, the first and most important need is a special effort to bring about this condition; and we feel prompted under existing conditions to labor to that end, to the fullest extent of our ability.

With respect to the question of consecration, we shall hold ourselves subject to developments and the leadings of the Spirit, feeling assured that the Lord will direct aright.

We disapprove of any attempt on the part of anyone to take advantage of a possible ingathering within the limits of the stake, by speculation on the prices of real estate.

We believe that in cases of difficulty arising in branches, the advice

and counsel of the stake presidency should be sought before resort to elders' court is had.

Any person wishing advice or counsel should feel free to consult the stake officers, either personally or by correspondence. Questions appertaining to temporal affairs should be referred to the stake bishopric; those relative to spiritual matters and points of government to the presidency of the stake.

As soon as practicable, the stake presidency will give such personal assistance to the several branches as may be possible under prevailing circumstances. We caution the Saints against undue zeal, hasty conclusions, unjust and unnecessary criticism, and advise patience, forbearance, prayerfulness, and a more diligent study of the latter-day revelations, that a better knowledge of the Lord's will may prevail.

We feel encouraged and confident in the assurance that God's work is moving forward; and if diligent and faithful, sufficient light will be given us to meet every emergency. To this end let us unitedly and prayerfully work. In bonds of peace, John Smith, president of stake; Richard J. Lambert, secretary stake high council; William Anderson, bishop of stake.

PASTORAL

The following brief notice was issued by Duncan Campbell, in charge of the missionary work in the stake, under date of Pleasanton, Iowa, May 15:

To the Saints and Ministry of Lamoni Stake: Having been placed in charge of the missionary work in the stake, I desire that all who know of opportunities and openings for getting the word before the people will so inform me, describing the conditions and circumstances of the places referred to. Also, that the ministry, local as well as General Conference appointees, will be diligent in seeking, and supplying new places where the gospel of peace may be presented, working in harmony with each other, that the blessing of the Lord may attend our labors. Please be prompt in reporting to me at the address below, on the first day of July, October, January, and March.

The signs of success in our work have never been more encouraging than they appear now. Let us so live and labor that the Master may lead us and guide us to the accomplishment of all that may be in his mind for us to undertake during the present conference year. Duncan Campbell, Pleasanton, Iowa, May 15.

The combined reports of Bishop's agent, Francis M. Weld, and Bishop William Anderson, for the year, included in the annual report of Bishop Kelley, amounted to \$5,587.77 receipts; \$5,629.58 expenditures. Of the receipts \$2,956.67 was received from Bishop Kelley.

FIRST STAKE CONFERENCE

The first conference of the stake was held at Cleveland, Iowa, June 1, 2; John Smith and Jeremiah A. Gunsolley presiding; Benjamin M. Anderson and James Archibald secretaries. Every branch in the stake reported; viz: Lamoni, Centerville, Davis City, Wirt, Leon, Cleveland, Pleasanton, Greenville, Evergreen, Hiteman, Allendale, Lucas, and Lone Rock.

Ministry reporting: Joseph R. Lambert, Jeremiah A. Gunsolley, Martin M. Turpen, Henry A. Stebbins, Asa S. Cochran, Francis M. Weld, William Anderson, Robert M. Elvin, Richard S. Salyards, Duncan Campbell, Evan B. Morgan, Hugh N. Snively, James McDiffit, William E. Williams, Joseph Bogue, John A. Anderson, Albert Whorlow, Nephi Lovell, Thomas R. Williams, George F. York, Daniel T. Williams, David D. Young, David Keown, Albert B. Young. William Anderson, stake bishop, reported receipts of \$2,079.78; expenditures \$1,895.42; on hand \$184.36.

The recommendation of the Evergreen Branch that David D. Young be ordained to the office of elder, and that of Lone Rock Branch for the ordination of Frank Hitchcock to the office of deacon was referred to the presidency of the stake. The nomination of Frank E. Cochran as stake historian was confirmed. Application of Nephi Lovell to labor in the stake was referred to the presidency of the stake. It was resolved as the opinion of the body, that the necessary expenses incurred in the legitimate work of the stake presidency and secretary should be borne by the bishopric, provided that all bills shall first be approved by vote of the stake council. The purchase of a new secretary's minute book was authorized, the same to contain a verified copy of the minutes of the stake organization. A committee consisting of the secretary, Jeremiah A. Gunsolley, and Francis M. Weld, was appointed

to compile the resolutions that were binding at the time of the stake organization and to report at next conference. It was resolved to hold three conferences a year. There was a collection of \$16.53 for stake expenses. Preaching by William Anderson, Joseph R. Lambert, and John Smith. Adjourned to meet at Lamoni at call of stake presidency.

Morgan D. Lewis wrote from Hiteman, Iowa, June 5:

When the stake conference was held at Cleveland, June 1, 2, I made it a point to go, for I had little privilege of associating with the brethren, as I am the only brother here at present. Brother Lowden lives about three or four miles from here. We have but few to attend; sometimes I meet with only three sisters to hold prayer service. And I can assure you that when we come with contrite hearts to offer our oblations before him, the presence of the Holy Spirit brings things to our minds and we part rejoicing. That has only been of late, for the branch in general has been lukewarm for some time, and a spirit of surmising has been quite general.

While I was not at General Conference at Independence, yet I feel satisfied the business transacted was acceptable with God. When the stake conference was in session the Spirit of peace was present and the preaching was instructive; the admonition to come up higher was the theme. While social meeting was in session the thought came to me as I saw the younger ones taking part in the singing: We are now in the stake of Zion; and the care for those little ones in time to come will be of such character that they will not need to be mixed up with the world, where iniquity abounds. And when Brother Elvin was allowed fifteen minutes to address the conference at the close of the meeting, my whole being was illuminated by what he presented pertaining to college debt. I am satisfied, beloved Saints, that it requires all our effort to redeem the burden. Beloved Saints, remember the widow's mite; it's not the amount we give; pennies make dollars.

My well wishes to all Saints upon the earth. Pray for me that I remain faithful.

There is a series of meetings being held near Ellston, Ringgold County, Iowa, at present writing, June 17, which was opened about June 9, and which will continue until the 23d if interest continues. Brethren Robert M. Elvin, Hugh N. Snively, and Joseph Smith have contributed to the preaching services. Brother Elvin in charge. Excellent audiences were present at the services Saturday morning and all day Sunday the 15th and 16th and the interest seems to be good so far. May the good work go on. Brother Charles J. Anderson, his sons and their families are the patron Saints of the meeting held near Ellston."—*Saints' Herald*, vol. 48, p. 495.

Joseph R. Lambert wrote from Lamoni, June 9:

I left home on the 17th ultimo and returned on the 31st instant. While gone, preached seven times at Lucas; two times near Norwood, ten miles into the country from Lucas; three times at Cleveland, which includes one effort made at the conference. No one, perhaps, is as well prepared to appreciate the light, liberty, and confirmation of the Spirit, enjoyed while declaring the word, as myself. When I think of it a deep sense of gratitude wells up in my soul. The Saints were kind, and at the places where I made my home, were thoughtful about my physical condition. It is sad, however, to find so many on back grounds. May our gracious Father enable them to read "the signs of the times;" give them a clear insight into the necessity of activity in the Master's cause, and furnish them with strength to move forward.

Brother David A. Anderson sojourned at Lucas and Cleveland on his way east. He preceded me one day; but, as I understood him, had sent no appointments. However, we agreed that it would be best for one of us to occupy at Lucas, the other at Cleveland; so Brother Anderson held a short series of meetings at the latter place, and the people speak well of his efforts. We were together every few days, and in connection with Brother David E. Daniels conducted the grove meetings in the country. Our associations were pleasant, and I trust profitable to both of us. I recognize with pleasure that Brother David is making an effort to do right, and become useful in the Master's cause.

Our conference—first conference of Lamoni Stake—passed off pleasantly, with, perhaps, but little exception. The Saints felt well and seemed to be anxious that the right should prevail, which is, of course, an excellent indication. Still, it must be admitted that a leading prerequisite to progress is the ability to see that there is room for and need of improvement. Brother John Smith, assisted by his first counselor, Jeremiah A. Gunsolley, presided with dignity and earnestness, manifesting more of the vigor which belongs to youth than the slowness which usually accompanies one of his age.

Sister Lucy A. Green died at Lamoni, July 13, aged 83 years, 9 months.

The *Herald* of August 21 notes the following coincidence:

A coincidence occurred here Sunday which is worthy of note and thought. The Sunday school lesson in the *Quarterly* for that day was on the subject of consecration, and the morning sermon by Bishop George H. Hilliard, who was in town over Sunday, was on the same subject. We believe there was direction in this coincidence, and we also believe much good to the work will result. The Saints are awakening to the demands of the times, and doing some earnest thinking and studying on the question of consecration and the financial law of the church; and it is time they were, for the hastening time is upon us in its earnestness, and our responsibilities have increased by the organization of stakes. Added

blessings bring added responsibilities. Let us be alive to the work before us.

On account of the crop conditions, the Bluff Park Reunion, in which the Lamoni Stake was an interested party, was declared off.

Memorial services were held at the Saints' Church, Lamoni, September 19, in harmony with the proclamation of President Roosevelt, to commemorate the death of President William McKinley. The services were in charge of John Smith, stake president. Prayer by Henry A. Stebbins was followed by an address by Joseph Smith. He had made addresses on similar occasions on the deaths of Presidents Lincoln and Garfield. The singing was by the Lamoni choir, which rendered, "Lead, kindly light," and "Nearer my God, to thee," with another appropriate anthem.

Like services were also held at Pleasanton, Iowa, at which Duncan Campbell made the address, the local singers furnishing the music.

A course of lectures on church history was begun August 18, at the Saints' church, Lamoni, by Elder Heman C. Smith. Up to January 26, 1902, seventeen had been delivered. They were published in the *Herald*.

The Star of Bethlehem Sunday School of Lamoni, at their Thanksgiving Day exercises raised sixty-two dollars for the benefit of Graceland College. An example worthy of emulation. If the Sunday school children can raise this much, how much more should the older ones do? The Sunday previous, small envelopes were distributed, containing slips on which was to be written three things for which the doner was "most thankful." These envelopes containing the donations were handed to the treasurer of the Sunday school as the children performed a grand march to appropriate music from the organ.—*Saints' Herald*, December 18.

The *Saint Paul Globe* for Sunday, December 8, contains a good write-up of the "Latter Day Saints" of Lamoni. The historical sketch of the church was furnished the *Globe* by Brother Heman C. Smith, and the article is illustrated by cuts of the church building, Graceland College, and the Herald Office, and the Saints' Home, and portraits of Joseph Smith, Alexander H. Smith, Edmund L. Kelley, John Smith, and Herbert S. Salisbury. An epitome of our faith is also given. The article does

us justice, and those who desire a brief history to place in the hands of investigators will do well to procure copies of the *Globe*.—Ibid.

The general missionaries engaged in the stake have been occupied as follows:

John R. Evans, having the oversight of the missionary work in the counties of Union, Clark, Lucas, Monroe, Appanoose, Iowa, has been giving his personal attention to the localities of Cleveland and Lucas, especially the latter, for the reason that he has been serving as president of the Lucas Branch for a year or more. He was chosen to the latter office because of peculiar difficulties that had arisen in the branch. It is reported that conditions are greatly improved there. Extensive improvements have been made on their house of worship during the past spring and summer, upwards of \$512 having been expended upon it. Brother Evans is a member of the high priests' quorum and also one of the counselors of the stake.

Francis M. Weld, besides labor done at Cleveland, Lucas, Greenville, Davis City, Evergreen, Lamoni, and Andover, has been specially occupied with the interests of the church in the region of Norwood, in the northern part of Lucas County. By counsel and advice and giving general direction he has been assisting the Saints of that locality in the erection of a house of worship. He is a high priest and counselor to the bishop of the stake.

Joseph C. Clapp, one of the seventy, and an old veteran of the preaching force, has been obliged to confine his labors to places within easy reach of his home, Lamoni, because of the infirmities of advancing years induced largely by the arduous labors of earlier life. He has held an interesting series of meetings at Pawnee, Missouri, and has done services at Davis City, New Buda, Greenville, and the Saints' Home.

Jonas D. Stead, of the seventy, during October was employed in the northern part of Mercer County, Missouri. The

Concord Baptist Church, the Christian house of worship, at Mercer village, the New Zion and Hickory Schoolhouses were the chief places occupied. In all of these places he had large and interested audiences. He also held a number of meetings at Union and Fairview Schoolhouses, in the southeast part of Decatur County, Iowa. In the early part of November he went to the region of McFall, Missouri, having opportunity to occupy various churches and schoolhouses. The interest aroused was such that Elder McClure, of the Christian Church, thought it expedient to interfere by a series of lectures to save the credit of his faith. Brother Stead proposed discussion, but it had not materialized at the close of the quarter. Brother Stead succeeded, however, in getting in replies to all McClure's lectures, save one.

Duncan Campbell, high priest, one of the stake counselors, and in charge of the mission work therein, has given his time mostly to the territory embraced within the bounds of the Pleasanton Branch, which is quite extensive. Being presiding officer of the branch and because it is very weak, officially, it was necessary that he should constantly give his personal attention to its services. The historical work of the stake and duties connected with the auxiliaries of the church took up much of his time.

Robert M. Elvin, of the high priests and of the High Council of the church, was assigned to the Nauvoo District, but owing to the uncertain condition of his health has deemed it best to remain near his home, Lamoni. He has labored at Pumptown, Lamoni, Lucas, Evergreen, and Davis City. He is interested in pushing the payment of the Graceland College debt.

Martin M. Turpen, high priest and counselor of the stake, laboring in Nauvoo District as his appointed field, does service in Pleasanton and vicinity when at home visiting his family.

Of the local brethren, Jacob P. Anderson, priest, and officially connected with the Sunday school and Religio work of the stake, has been keeping up regular appointments at Surprise Schoolhouse, Harrison County, Missouri. He has been ably assisted by Elder Charles Peat. This point had, for a year or two, been under the care of Frank E. Cochran, but the pressure of other duties obliged him to relinquish it.

Hugh N. Snively, elder, has been occupied every Sunday, nearly, between Ellston, Davis City, Centerville, and some other places.

Henry A. Stebbins, high priest and high counselor of the stake, has held meetings in one or two places.

The bishopric of the stake has been visiting the branches, instructing the Saints in the temporal law.

The stake presidency and high council held meetings, October 28, 29, and November 26, 27, and December 31.

A joint meeting of the Presidency of the church, the Bishopric of the church, the bishopric of the stake, and the high council of the stake, was held at the Mite Society building, Lamoni, December 21, for the purpose of seeking a united understanding upon matters connected with the temporal law.

CONFERENCE

The second conference of the stake was held at Lamoni, October 26, 27, the stake presidency presiding; Benjamin M. Anderson secretary, Claude I. Carpenter assistant. Lamoni, Pleasanton, Davis City, Greenville, Leon, Wirt, Centerville, Evergreen, Cleveland, Allendale, Lone Rock, Hiteman, Lucas, being all the branches of the stake, reported. A considerable number of the ministry presented written reports. A number of recommendations for ordinations to various offices were entertained and provided for. The following expressions of feeling respecting the death of David W. Wight, counselor to the president of the stake, was adopted:

Recognizing that in the death of Brother David W. Wight, at Ogden, Utah, October 3, 1901, while at the post of duty, the community has lost an honest, upright, and patriotic citizen; the church, a faithful member and an efficient missionary; the Lamoni Stake, a wise and careful counselor; the family a loving brother, father, and husband; we, brethren and sisters of the Lamoni Stake, in conference assembled, hereby express our deep sorrow and regret at his departure. Though the loss is keenly felt, and we mourn our sore affliction, we humbly bow to the decree, "It is appointed unto man once to die," conscious of the fact that while the old *must* die, the young *may* die; and we take to ourselves the solemn admonition to be prepared for the coming of the pale messenger.

We furthermore express our sincere and abiding sympathy for the relatives and friends, and especially his wife and child, who most of all suffer from this sad bereavement; and unitedly we invoke the choicest blessings of heaven upon them and the riches of his grace and the protection of his guardian angels to attend them, till the time when all things shall be restored according to the Father's good pleasure and eternal purposes.

William Anderson, stake bishop, reported on hand and received since June 1, \$2,691.18; expended \$2,247.09; balance on hand October 1, \$444.06. The secretary reported receipts of \$2.64; expenditures \$4.15; balance due secretary \$1.51, which was ordered paid.

Provision was made for keeping a stake record of names and items of members from the beginning of Decatur District. Claude I. Carpenter was elected stake recorder, with Benjamin M. Anderson as assistant. Duncan Campbell, on the nomination of the Church Historian, Heman C. Smith, was appointed historian of the stake in place of Frank E. Cochran, resigned. Charles H. Jones, John W. Wight, and Joseph R. Lambert were the preachers of the conference.

A motion was passed to the effect that, hereafter, when persons are recommended to conference for ordination, such recommendations be accompanied by evidences of calling.

DEATHS

Elder David W. Wight died at Ogden, Utah, October 3, aged 32 years, 3 months, and 1 day. He was one of the bright young men of the church, and a brilliant and useful future

was hoped for him. Death found him at the post of duty in the Utah mission. He was counselor to the president of Lamoni Stake. A brief sketch of his life was published in the *Saints' Herald* of October 9. Resolutions of respect were passed by the stake council and the stake conference.

Sister Hannah Reese died at Pleasanton, Iowa, October 5, aged 81 years, 11 months, and 3 days. She was the widow of Abraham W. Reese.

Sister Carolina Barrell died at Lone Rock, Missouri, October 27, aged 82 years, 9 months, and 19 days. She was the widow of Brother James Barrell.

Sister Sarah Scott died at Lamoni, Iowa, November 10, aged 61 years, 7 months, and 12 days. She was the wife of Brother John Scott.

Elder Samuel Ackerly died at Lamoni, Iowa, November 12, aged 74 years, 5 months, and 26 days. At one time he was a member of the first seventy.

Brother David B. Morey died at Pleasanton, Iowa, November 14, aged 71 years, 2 months, and 3 days. He was priest of the Pleasanton Branch.

Sister Sarah O'Connell died at Lamoni, Iowa, October 23, aged 59 years, 5 months, and 19 days. She was the wife of Brother Michael T. O'Connell.

Brother William H. Mayhew died at Lamoni, Iowa, October 14, aged 18 years, 4 months, and 22 days. He was the son of Brother and Sister Elisha C. Mayhew.

Brother Abram S. Staggers died at Lamoni, Iowa, November 9, aged 69 years, 1 month, and 16 days. He was an old soldier.

(To be continued.)

CURRENT EVENTS

BY E. REBECCA WELD

December 17, 1918. Brigadier General J. R. McGinness, United States Army, retired veteran of the Civil War, dies at the age of 78 years.

December 21, 1918. Walter Hines Page, recently American Ambassador to Great Britain, dies, aged 63.

December 26, 1918. The American fleet of battleships and destroyers from overseas joins the home fleet in New York harbor and is reviewed by Secretary Daniels.

January 1, 1919. The transport *Northern Pacific*, carrying 2,500 soldiers, runs aground at night on the southern shore of Long Island.

January 2, 1919. Both branches of the Michigan Legislature adopt without debate the proposed prohibition amendment to the federal constitution—becoming the sixteenth State to ratify.

January 2, 1919. Rear-Admiral Abraham V. Zane, United States Navy, retired, dies aged 68.

January 2, 1919. Reverend John Wherry, D. D., for half a century engaged in missionary work in China, (translator of the Bible into Chinese), dies at the age of 79 years.

January 2, 1919. Three hundred and eighty-nine men and nurses are rescued from the United States steamship *Northern Pacific* which stranded at Fire Island, New York, during a fog on January 1.

January 2, 1919. Incomplete reports from the large life insurance companies shows claims totaling \$52,408,000 on the lives of 120,000 persons who died of influenza or pneumonia during the recent epidemic.

January 3, 1919. Rear-Admiral Samuel Williams Very, United States Navy, retired, dies aged 72.

January 3, 1919. Frank Duveneck, painter of "The Whistling Boy" and other works of art, dies aged 71.

January 3, 1919. Two thousand and two hundred wounded soldiers are safely removed from the stranded transport *Northern Pacific*.

January 4, 1919. Brigadier General John E. Stephens, United States Army, dies, aged 44 years.

January 4, 1919. Cairo wires an official computation that 41,000 persons died in Egypt, outside Cairo and Alexandria, as a result of the influenza epidemic.

January 6, 1919. Theodore Roosevelt, former President of the United States, dies, aged 60 years.

January 7, 1919. The prohibition amendment is ratified by the legislatures of Ohio and Oklahoma.

January 7, 1919. Melvin J. Ballard, of Logan, Utah, was ordained an apostle in the Utah church.

January 8, 1919. The prohibition amendment is ratified by the legislatures of Maine, Tennessee, and Idaho.

January 8, 1919. Congressman-elect Victor L. Berger and four other Socialist leaders are found guilty, by a federal jury in Chicago, of conspiring to interfere with the successful conduct of the war.

January 8, 1919. Ex-President Theodore Roosevelt, who died suddenly at his home on January 6, is buried with simple ceremonies at Oyster Bay, New York. Business practically at a standstill everywhere in the country during funeral.

January 8, 1919. Major-General J. Franklin Bell, United States Army, Commander of the Department of the East, dies, aged 62.

January 10, 1919. A republic is proclaimed in Luxemburg, the young Grand Duchess retiring.

January 11, 1919. Walker D. Hines, Assistant Director General of Railroads, is appointed by the President to succeed Mr. McAdoo in full control.

January 12, 1919. The resignation of Attorney General Thomas Watt Gregory, from the President's cabinet, to take effect March 4, is announced.

January 13, 1919. The United States Supreme Court upholds the constitutionality of the so-called Reed "bone dry" amendment, forbidding private importation of liquor into prohibition States, reversing the lower court.

January 13, 1919. The legislatures of California and Washington ratify the prohibition amendment to the Federal Constitution.

January 13, 1919. Secretary Daniels asks Congress to appropriate \$270,400,000 to meet a deficit in the Navy expenses for the current fiscal year.

January 13, 1919. Twenty-two members of the National Woman's party are arrested in Washington for lighting "watch-fires" in front of the White House.

January 14, 1919. The prohibition amendment is ratified by the legislatures of Alabama, Arkansas, Illinois, Indiana, Kansas, and North Carolina. This brings the total up to thirty.

January 15, 1919. The legislatures of Iowa, Colorado, Oregon, New Hampshire, and Utah ratify the prohibition amendment.

January 16, 1919. The prohibition amendment submitted to the State legislatures in December, 1917, becomes Article XVIII of the Constitution of the United States, with the ratification by Nebraska, the thirty-sixth State; Wyoming and Missouri also adopt the amendment; the article prohibits the manufacture, sale, and transportation of liquor one year after the formal proclamation by the Secretary of State.

January 16, 1919. By a vote of 50 to 21 the United States Senate adopts a resolution dismissing the charge of disloyalty brought against Senator LaFollette of Wisconsin.

January 17, 1919. Minnesota and Wisconsin ratify the

prohibition amendment, making a total "dry" vote for forty states.

January 17, 1919. Sentences ranging from one to ten years imprisonment are imposed on forty-three of the forty-six I. W. W.'s convicted at Sacramento.

January 18, 1919. The Peace Conference (without delegates from the defeated powers and Russia) meets at Paris. President Poincare delivers an address of welcome; President Wilson proposes Premier Clemenceau as permanent chairman, and the delegates unanimously elect him.

January 18, 1919. As one of five delegates from the United States, the President begins regular attendance at the sessions of the Peace Conference.

January 19, 1919. The Zionist Organization of America begins the campaign to raise its share of \$3,000,000 for the Palestine Restoration Fund.

January 19, 1919. The Jewish Labor Congress places its members on record as not desiring the establishment of a Jewish Government in Palestine.

January 19, 1919. The dedication of the Saints' Church at Port Huron, Michigan, occurred, Elder William Fligg of London, Ontario, preaching the dedicatory sermon.

January 21, 1919. The Sinn Fein members elected to the British Parliament meet at Dublin, read a declaration of independence, and proclaim an Irish Republic.

January 22, 1919. George T. Oliver, of Pennsylvania, who acquired successive prominence as lawyer, steel manufacturer, newspaper publisher, and United States Senator, (1909-17), dies at the age of 71 years.

January 23, 1919. The New York Assembly ratifies the federal prohibition amendment, 81 votes to 66.

January 24, 1919. By a vote of 52 to 18 the Senate passes the bill appropriating \$100,000,000, as called for by President

Wilson, for famine relief in Europe. The House passed the measure a short time ago by a vote of 272 to 43.

January 25, 1919. A full session of the conference declares for the creation of a League of Nations, "to promote international obligations and provide safeguards against war;" there are to be periodical conferences and a permanent organization; membership should be open to "every civilized nation which can be relied upon to promote its objects"; a committee is appointed to work out the details.

January 29, 1919. Frank L. Polk, Acting Secretary of State, formally proclaims ratification of the prohibition amendment. Dry leaders and legal advisers of Mr. Polk contend that, although the proclamation is dated January 29, it will become effective January 16, 1920, a year after the ratification by Nebraska, the thirty-sixth State to take favorable action.

January 29, 1919. The Secretary of State certifies that the prohibition amendment has been ratified by three fourths of the States and has become a part of the Constitution of the United States effective January, 1920.

January 29, 1919. The American Secretary of State, acting in the name of the President (both officials being in Paris), extends formal recognition to the provisional Polish Government.

February 3, 1919. The League of Nations Commission, with President Wilson presiding holds its first meeting in Colonel House's apartments.

February 4, 1919. The Connecticut State Senate votes 20 to 14 against ratification of the prohibition amendment. Connecticut is the first State to refuse ratification.

February 6, 1919. The first German National Assembly is opened in the theater at Weimar; in his address Chancellor Ebert protests against the "ruthless" armistice conditions enforced by the allies.

February 6, 1919. A general strike in Seattle, growing

out of disaffection among shipyard workers, causes practical cessation of industry; soldiers from Camp Lewis operate the municipal lighting systems.

February 7, 1919. Secretary of State Lansing, in a formal statement, recognizes in behalf of the United States the union of the Servian, Croatian, and Slovenian peoples.

February 7, 1919. Mayor Ole Hansen notifies the unions he will put the city under Federal control in order to insure industries and all law-abiding citizens of ample protection.

February 7, 1919. The Central Federated Union of New York City adopts a resolution to submit to the affiliated bodies the question whether they are to go on strike in opposition to prohibition.

February 7, 1919. The Essex Trade Council, which represents 75,000 trade unionists in Essex County, New Jersey, has unanimously adopted a resolution "to resist the enforcement of this unanimously condemned and fanatical law." Buttons inscribed "No beer, no work," are being worn by trade-unionists in Newark, New Jersey.

February 9, 1919. Poland's first constitutional assembly meets in Warsaw to elect a president of the republic and to consider the adoption of the constitution, which has already, for the greater part, been drafted.

February 9, 1919. Roosevelt Memorial Day is observed throughout the United States, in European capitals, and by American troops in Germany and France.

February 9, 1919. The Central Labor Union of Brooklyn, New York, with a membership of 150,000 according to an announcement by its president, has "entered the lists with numerous other labor bodies fighting prohibition."

February 10, 1919. The woman-suffrage amendment is again defeated in the United States Senate, one vote being lacking to secure the necessary two-thirds.

February 10, 1919. Seattle's general strike, the first of its

kind ever attempted in the United States, is called off by the general strike committee.

February 11, 1919. Rear Admiral John Hood, United States Navy, retired, dies, aged 59 years.

February 24, 1919. President Wilson lands in Boston having returned on the *George Washington* from meeting with the Peace Conference in Paris.

CONFERENCES

December 13, 1918. The Alberta Canada Saints met in conference at Calgary with but a small attendance due to influenza.

December 14, 1918. Eastern Montana District conference convened at Andes, Montana, with district president presiding, assisted by Jerome E. Wildermuth.

January 11, 1919. The Florida District conference convened with the Saints at Santa Rosa Branch, David M. Rudd presiding.

January 25, 1919. Southern Wisconsin District conference convened at Madison, Wisconsin; district president, Bert C. Flint, and Earnest A. Townsend presiding.

January 30, 1919. The conference of the Southern Nebraska District was held at Lincoln, Nebraska, with Heman C. Smith and district president in charge.

February 1, 1919. Northeastern Missouri District conference convened at Bevier, Missouri; Elders Francis M. Sheehy and William B. Richards presiding, William C. Chapman and John Ely clerks.

February 1, 1919. Spokane District conference convened at Spokane, Washington; district president, Samuel S. Smith, in charge.

February 2, 1919. The Northeastern Kansas District conference convened at Topeka, Kansas; Apostle Robert C. Russell and district president, Samuel Twombly, presiding.

February 7, 1919. The Western Colorado District conference convened at Durango, Colorado, district officers in charge.

February 8, 1919. The Central Texas District conference convened at Houston, Texas, district president in charge, assisted by James F. Curtis.

February 8, 1919. Alabama District conference convened with Pleasant Hill Branch, James R. Harper in charge.

February 9, 1919. The Little Sioux District conference convened at Woodbine, Iowa. Amos Berve, district president, in charge.

February 13, 1919. The Lamoni Stake convention and conference convened from the 13th to 16th at Lamoni, Iowa, stake presidency in charge.

February 14, 1919. The Des Moines District conference was held at Des Moines, Iowa, in the Saints' church on East 12th Street; Elbert A. Smith of First Presidency, and Orman Salisbury, district president, in charge.

February 14, 1919. Oklahoma District conference convened at Oklahoma City, Oklahoma, with Edward Rannie presiding.

February 15, 1919. The eighth quarterly conference of the Holden Stake was held at Holden, Missouri; Elder James F. Curtis associated with stake president presiding.

February 15, 1919. Central Nebraska District conference convened at Inman, Nebraska with Walter M. Self in charge; Levi Gamet secretary pro tem.

February 15, 1919. Eastern Oklahoma District conference convened at Haileyville, Oklahoma.

February 15, 1919. The North Dakota District conference convened at Fargo, North Dakota. Jerome E. Wildermuth chosen to preside with L. Whiting to assist.

February 15, 1919. The Nauvoo District conference convened at Burlington, Iowa; district officers in charge.

LOCAL HISTORIANS

(Continued from second page of cover.)

North Dakota	
Northern California	George S. Lincoln, 720 Second Avenue, San Francisco, California.
Northeastern Illinois	
Northeastern Kansas	Frank G. Hedrick, Fanning, Kansas.
Northeastern Texas and Choctaw	
Northeastern Missouri	W. C. Chapman, Higbee, Missouri.
Northern Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Northern Nebraska	
Northern Wisconsin	Julia N. Dutton, Milton Junction, Wisconsin.
Northwestern Kansas	
Nova Scotia	Lois Graham Johnson, Williamsdale, Nova Scotia.
Ohio	Aaron B. Kirkendall, McArthur, Ohio.
Pittsburgh	
Portland, Oregon	Mrs. Mary H. Shippy, 94 East Eighty-fourth Street, North Portland, Oregon.
Pottawattamie	J. Charles Jensen, 102 Broadway, Council Bluffs, Iowa.
Saint Louis	George M. Vandel, East Saint Louis, Illinois.
Saskatchewan	
Scandinavia and Germany	Peter Muceus, Lamoni, Iowa.
Seattle	Heman H. Smith, 4323 First Avenue, Seattle, Washington.
Southeastern Illinois	Samuel A. Burgess, Lamoni, Iowa.
Southern California and Arizona	Sylvester H. Garner, Sunland, California.
Southern Indiana	
Southern Michigan and Northern Indiana	
Southern Missouri	James C. Chrestensen, 910 West Nineteenth Street, Joplin, Missouri.
Southern Nebraska	Charles H. Porter, Wilber, Nebraska.
Southern Wisconsin	Julia N. Dutton, Milton Junction, Wisconsin.
Southwestern Texas	Elma Neal, 120 Pleasant Road, San Antonio, Texas.
Spokane	
Spring River	Mollie Davies, 115 West Jefferson Avenue, Pittsburg, Kansas.
Texas Central	
Toronto	
Utah	Pauline M. Dykes, 1326 Second East Street, Salt Lake City, Utah.
Western Maine	
Western Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Western Nebraska and the Black Hills	
Western Oklahoma	Hubert Case, Lamoni, Iowa.
West Virginia	
Wheeling District	Okey J. Tary, Wheeling, West Virginia.
Winnipeg	

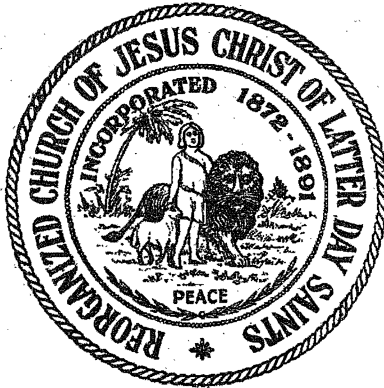
HEMAN C. SMITH, *Historian.*

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JULY, 1919



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LOCAL HISTORIANS

The following are the names and addresses of brethren and sisters appointed by the Historian as local historians.

We solicit those having matters of interest to place them in the hands of these historians for transmission to this office.

We also authorize these historians to act as agents for the JOURNAL OF HISTORY and request them to make special effort to increase the circulation and otherwise to arouse an interest in the JOURNAL.

<i>Name of District</i>	<i>Name of Historian and Address</i>
Alabama	E. C. Shelley, McKenzie, Alabama, care G. O. Sellers, R. F. D. No. 2.
Australia	Walter J. Haworth, 629 Darling Street, Rozelle, Sydney, N. S. W., Australia.
British Isles	William R. Armstrong, 12 Daisy Avenue, Plymouth Grove, Manchester, England.
Central Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Central Nebraska	Levi Gamet, Inman, Nebraska.
Central Oklahoma	Hubert Case, Lamoni, Iowa.
Clinton	Lucy Silvers, Walker, Missouri.
Chatham	
Colorado and New Mexico	Charles L. Liggett, Colorado City, Colorado.
Des Moines	
Eastern Iowa	Mrs. Ralph E. Motejl, 1215 South 1st Street, West, Cedar Rapids, Iowa.
Eastern Maine	
Eastern Michigan	Homer A. Doty, 116 Monroe Street, Traverse City Michigan.
Eastern Montana	Mrs. C. D. Freeman, Andes, Montana.
Eastern Oklahoma	Hubert Case, Lamoni, Iowa.
Far West Stake	Minnie E. Scott, 307 North Sixteenth Street, Saint Joseph, Missouri.
Florida	W. A. West, Berrydale, Florida.
Fremont	Charles W. Forney, Thurman, Iowa.
Gallands Grove	F. R. Schafer, Denison, Iowa.
Hawaii	Gilbert J. Waller, Honolulu, Hawaii.
Idaho	Silas D. Condit, Bliss, Idaho.
Independence Stake	Arthur E. McKim, Independence, Missouri.
Kansas City Stake	W. S. Brown, 1447 South Thirty-fifth Street, Kansas City, Kansas.
Kentucky and Tennessee	
Kewanee	Mary E. Gillin, 1410 North Elizabeth Street, Peoria, Illinois.
Kirtland	Earnest A. Webbe, Collinwood, Ohio.
Lamoni Stake	J. A. Gunsolley, Lamoni, Iowa.
Little Sioux	James D. Stuart, Magnolia, Iowa.
London, Canada	
Massachusetts	W. A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.
Minnesota	
Mobile	Edna Jean Cochran, Escatawpa, Mississippi.
Nauvoo	Herbert S. Salisbury, 1412 W. Short Street, Independence Missouri.
Nevada	
New York	
New York and Philadelphia	N. Edward Milligan, 414 Cottman Street, Cheltenham, Pennsylvania.

(Continued on third page of cover.)

JOURNAL OF HISTORY

JULY, 1919

“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.”

(See Page 381 for Editorial Note.)

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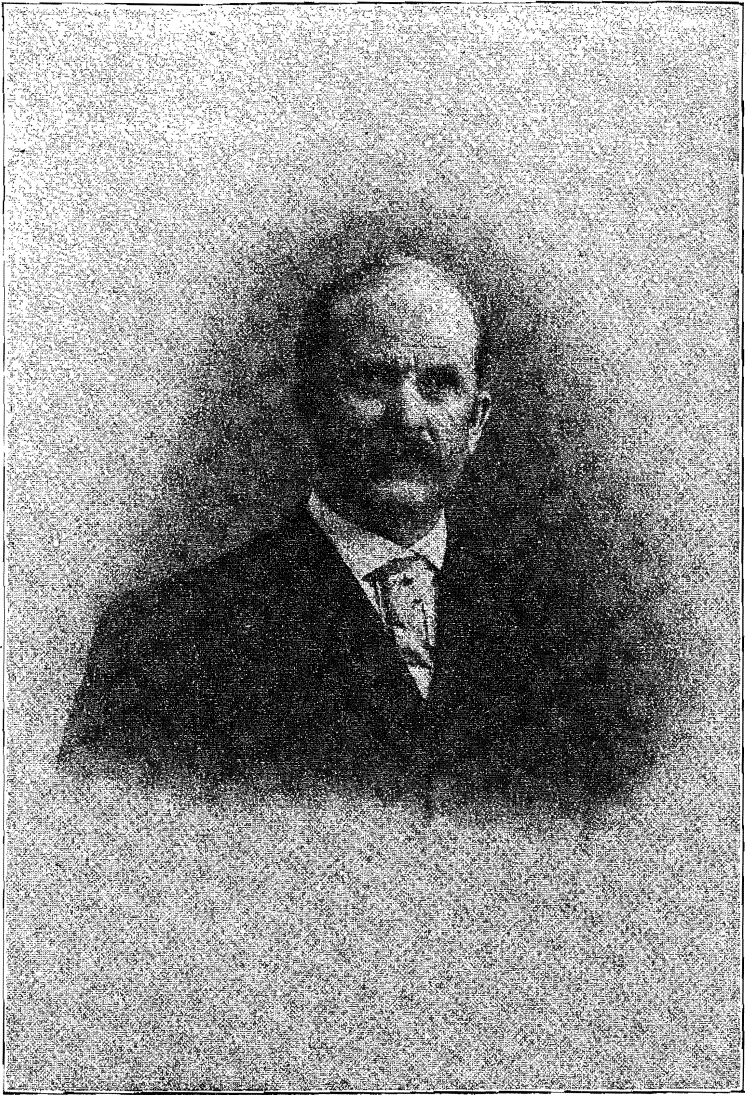
An Appreciation of Heman C. Smith—A Man of Power—Biography of Heman Conoman Smith—Appointment to the East—General Conference—The New Editors—Distinguished Women—Statements of Joseph Smith—Early Days on Grand River—Local Historians—Current Events—Editors of Journal of History—Necrology.

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LAMONI, IOWA



HEMAN CONOMAN SMITH
Born September 27, 1850; died April 17, 1919

AN APPRECIATION OF HEMAN C. SMITH

BY HIS SON, HEMAN HALE SMITH

DEAD, MY LORDS

Dead, my lords and gentlemen!—
Stilled the tongue, and stayed the pen;
Cheek unflushed and eye unlit—
Done with life, and glad of it.

Curb your praises now as then:
Dead, my lords and gentlemen.—
What he wrought found its reward
In the tolerance of the Lord.

Ye who fain had barred his path,
Dread ye now this look he hath?—
Dead, my lords and gentlemen—
Dare ye not smile back again?

Low he lies, yet high and great
Looms he, lying thus in state.—
How exalted o'er ye when
Dead, my lords and gentlemen!

—Riley.

History, to my father, was a passion. Did you love history? You were his friend. He measured the centuries with his mind and found them good, because in all that lived and moved he saw the hand of God. God was personal to him; God willed that nations should war, that men should die, that women should suffer, so that out of it all the great purpose should not fail. Of all history, Heman Smith loved to delve in the history of this people, and in its defense he was uncompromising, but withal charitable to the views of others. The work of the historian's office was as a child to him. He fathered it, he nurtured it as a mother. To strike at it was to strike at him, for it was his life.

Truth, to my father, was a synonym for life. Did you speak the truth? You were his honored friend. An illustration he loved to use in his sermons was the picture of a blue

sky spotted with clouds, and as the watcher waited and as the clouds passed he saw the same blue stretch from east to west. There are no isolated patches of truth except where clouds of doubt or ignorance obscure the vision.

In defense of his vision of truth, he asked and he gave no quarter. His appeal was to the intellect always. Always assuming that his hearers shared his high ideal of right, he made his address to the throne of their reason. When he fought he did so openly and without subterfuge. To him there was, there is, no plural to truth, no plural to faith, no plural to the purpose of God, but one plan into which all manner of truth must fit.

Religion, to my father, was as sacred as the birth of a babe, as sincere as the life of a child, as logical as the minds of strong men, as gentle as the memories of old age. Did you hold your God in such reverence that you dared not cheapen his name in word or thought? Did you practice what you preached? Did your reasoning processes guide your worship of God? Did you go about your daily work in the spirit of prayer? You were his loved friend, his brother, his counselor, one of "his people." For these were his tests, and to him his people were the salt of the earth.

To one who did not know him the gentleness of his nature was unsuspected. It was hidden behind a rough exterior. Only his closest friends knew how sensitive was his heart. As a boy he was shy and reticent, and often from Gallands Grove, that cradle of God-fearing, life-loving people, have I heard stories of how he walked, or jumped upon his pony and rode, for miles to escape the memory of hurt or insult. And so he built a wall about himself that strangers mistook for gruffness. He was the gentlest of fathers. Never in his life have I seen him strike child or animal. Memory holds the picture of the only whipping ever given by him and that by a wheat straw because he had promised it.

About little things he worried, but in the moments of great crises he stood cool and calm, a refuge for those whose faith was tried. I can see him yet as I know he will live in the memories of thousands, standing on platform, in pulpit, or on conference floor with a speech on his lips, in which clearness of expression shone like a beacon, in which keenness of humor unarmed his critics, in which logic never faltered. And I know that the sound of his voice crying for justice and righteousness will beat in the memories of men like the everlasting tide of a mighty sea.

But about little things he worried, and I am glad that in the last moment of his life he was troubled no more, for the angels reached lovingly down that night and wrapped him gently in a mantle of mercy, a mantle so soft as to ease every ache, so strong as to reflect in its rippling folds the righteousness of God.

It has been said that he was partisan and sectional. He was partisan, partisan to what he believed to be right. Convictions to him were not clothes to be worn for occasion. They were of his bone and of his flesh and he fought for them. He was never accused of being lukewarm. Sectional? If to love the land of one's birth is sectional, the charge is true. He loved the South and its people. I will put the spirit of the South in one of his remarks, "You should never attack a man's politics or his religion in his own home." He loved the South and its history. But no man ever accused him of condoning the faults of the South, as no man dared accuse him of excusing the faults of his loved ones. And above all he loved this people and this work. There was no sectionalism in his advancement of the kingdom of God. It stood first in his every effort; it was last on his lips in death.

It has been said that he was not educated. Nothing could be farther from the truth. His library is filled with books

with passages marked and edges worn. He met every test of Bacon's definition of an educated man, for reading made him full, speaking made him ready, and writing made him exact. He met the test of Ruskin who said that no man was educated who did not know a few books word by word. He met the test of Emerson who said that knowledge consisted in the knowing that you cannot know (all things), for he was humble before his God. He met the test of the modern education which asks, "What can you do?" not "What do you know?" He met the test of the social sciences, for he was an authority in his chosen field, of so great learning as to draw from Doctor Benjamin Shambaugh, himself an authority in the field of Mississippi Valley history, the remark: "Heman C. Smith knows more about Mormonism than any other living man."

And he met the test of Jesus Christ.

Am I extravagant in this praise? Am I carried away from a just analysis by the fact that I am his son? Ninety thousand Latter Day Saints can answer in their hearts if I am wrong. Generations of his blood must answer. I have spent six years in colleges and ten years as a teacher in the class room, but I value what training those years have given me not half so much as I do the heritage he left me in his life of service.

To Heman C. Smith history was a passion; truth was life itself; his religion was the working out of the facts of history and the elements of truth in that perfect faith which casteth out all fear. He put on the whole armor of God, his "loins girt about with truth, and having on the breastplate of righteousness," his "feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, . . . the helmet of salvation, and the sword of the Spirit, which is the word of God."

A MAN OF POWER

AN APPRECIATION OF HEMAN C. SMITH BY ELBERT A. SMITH

The outstanding characteristics of Heman C. Smith were power, courage, and integrity. Power was expressed in the very build of his body and in every manifestation of his personality. It was manifested in his sermons, in his General Conference debates, and in his forensic encounters with those who assailed the faith.

He was the great protagonist of the church for many years. When some doughty champion chose to assail our position and the church looked about for a man to meet the issue, as often as not the choice fell upon Heman. At such time power was manifested in his methods of defense and in his terrific counter assaults. No antagonist ever retired with whole harness and gear, and fortunate was the one who escaped with a whole head—figuratively speaking. The only criticism passed upon him at such times was that he was too vigorous in his argumentative assaults. To this he replied in a most characteristic manner by saying that he was like the man who knocked a ruffian down with a crowbar—“He held back all that he could or he might have killed the man.” He felt that he should have some credit for restraint.

It was an intellectual delight to watch him build up a sermon or speech, step by step, process by process, with keen logic and accumulative force. It was like the working of some great machine, with unerring precision—only this was a living, thinking machine, dealing terrific blows to error or driving deep the foundation piles for the edifice of truth. A splendid logician, he was also a master of sarcasm, but during his later years he used that dangerous and merciless weapon less, and his own native original wit more. Innumerable are the anecdotes that cluster about his memory, many of them little stories that he was fond of relating himself, generally ending with a flash of wit, and the characteristic smile and in-drawn breath so well remembered by us all.

His courage, devotion, and integrity were manifested all along his career. He took the positions that seemed to him

right—and never hesitated to defend them. We may often have differed from him in his conclusions—but we always knew they were strictly in harmony with his convictions. For that reason his memory is respected. His sincerity was always far above question. President Joseph Smith, though often opposed by Heman, said upon his deathbed, “Heman, you were always sincere. That was the secret of your power—and you had lots of power.”

The writer had excellent opportunity to evaluate and appreciate the character of Heman C. Smith. I labored as missionary under his direction for a time, while he was in the apostolic quorum. We worked in adjoining rooms at the Herald Office for many years. I was with him when he encountered the tragedy of his life—in the death of his daughter Beth, following the birth of her firstborn. There my sympathy was aroused as seldom before. His faith received perhaps its greatest and rudest shock. But while I was saying to myself, “Celestial glory, the holy angels, God on high have nothing to offer this young mother as recompense for this terrible ending of her fond dreams,” Heman bowed at her bedside and surrendered his own will to the divine will in a simple prayer of childlike faith that must have cost him a tremendous struggle.

That tragedy was really the beginning of his physical decline. He was never exactly the same again. This decline had its inevitable effect upon his pulpit work and upon his grasp of his department. His work was done, it had been a great work, and fortunately, perhaps, his career ended before the sad changes incident to advancing age and the effects of sorrow became apparent to casual observers or to himself. We were spared the spectacle of too great a contrast with his former splendid achievements. He passed away while yet in armor, which, without doubt, was his desire.

A man of rugged and even austere appearance, at heart he was capable of the most tender emotions and the very finest idealism. He almost idolized his family—his wife and children. The very roots of his soul were in his home. For that reason his closing years in a way were pitiful, for added

to the death of his youngest daughter was the fact that his son and his other two daughters had married and moved to distant fields. The sudden hush and loneliness that fell upon his home were without doubt an occasion of the greatest heart burning.

Yet all this had one effect upon his character in the way of recompense. By nature he was inclined to be studious and reflective, even unsocial—somewhat disposed to find his all in his own home. In his later years, because of the sorrows encountered, there came a marked change. His heart reached out after sympathy, and while he asked he gave. He craved and gave fellowship far more than before and became more social in nature. So his circle of friends was enlarged and their friendship deepened.

It has been said that Heman C. Smith was without scholastic polish. That may be true in the sense that he was not a college man. But he was an educated man. He obtained the equivalent of a university training under several masters—books, people, travel, experience, prayer, meditation, and observation. All that he had, all that he acquired, he gave without stint to the service of God. He has long since heard his Master say, “Freely ye gave, freely receive.”

COMMISSIONED

Oh, it is sweet to feel the breath of God
Blow through our sails of thought, and waft them on,
Like a rich-freighted ship,
Heavy with blessings for those eager souls
Who wait upon the shores of time for them!

Yet it is hard to put the songs of heaven
In words, those forms of earth-baked clay
In which we mold the manna sent from God
To hungry souls who starve for bread of life.

—Selected.

HEMAN CONOMAN SMITH

BIOGRAPHICAL SKETCH, BY SAMUEL A. BURGESS

Heman Conoman Smith, the Church Historian for the Reorganized Church of Jesus Christ of Latter Day Saints, and editor of the JOURNAL OF HISTORY, was born on September 27, 1850, in Gillespie County, Texas, near the town of Zodiac.

Though born in the South he was a thorough New Englander in ancestry, tracing his descent from over thirty families who landed on Puritan soil in the first twenty-five years of settlement. These men were among the founders of Plymouth, Boston, Watertown, Salem, Dorchester, Ipswich, Dedham, Medfield, Eastham, Hingham, Newbury, Roxbury, Amesbury, Northampton, and Deerfield, in Massachusetts; of Windsor, Wethersfield, Guilford, New Haven, and Woodstock, of Connecticut.

His father, Spencer Smith, son of Heman Smith, was born in Tioga County, New York, 1817. His mother was Anna Christiana Wight, daughter of Colonel Lyman and Harriet (Benton) Wight. She was also a native of New York.

Among his progenitors we find Stephen Hopkins, of the *Mayflower*, a signer of the first compact of free government in America. John Chedsey, a deacon of the first church in New Haven, who signed the Connecticut State Constitution of 1643. This was the first written constitution in American history. Also he was descended from William Phelps, an organizer of Dorchester, Massachusetts, in 1630, the first town in America to have an organized government, also a founder of Windsor, Connecticut, in 1635, and for a long time its chief magistrate.

The family name Smith is derived from Ralph Smith, who came to Plymouth in 1633 from Hingham, England, and settled in Eastham, in Cape Cod. His son, Samuel, died in 1696; his grandson, John, in 1734; and his great-grandson,

Samuel, about 1760. The family intermarried with the families of Hopkins, Deane, and Snow.

The son of Samuel Smith, Heman, was born at Eastham in 1741, emigrated to Berkshire Hills and settled at Sandisfield, Massachusetts, before the Revolution. He was captain of a company of the first Berkshire County regiment in the war, and in 1793 helped found the town of Berkshire in Tioga County, New York, where he died in 1833. His son, Heman, married Clarissa, daughter of Isaac Goodale, another Revolutionary soldier. These were the grandparents of Heman C.

Upon his mother's side, Mr. Smith was descended from Thomas Wight, who came to Watertown, Massachusetts, before 1635, descended from a family of knights with holdings in Surrey, England, since the twelfth century. Thomas Wight helped found Dedham and Medfield and was one of the original donors of "Indian corns for ye building of ye new brick college at Cambridge's in 1636." He died at Medfield in 1673.

Heman Conoman Smith lived in the counties of Gillespie, Burnett, Llano, and Bandera, Texas, until the spring of 1848, when on account of the probability of war between the States his father moved north, making a temporary home in Cherokee County, Indian Territory; from there to Jasper County, Missouri, and in 1861 to Crawford County, Iowa. A few years later they removed to Shelby County, where they resided at Gallands Grove until he reached his majority.

The family needs required that he labor on the farm during the summer, but he improved the winter months at the common school, and was always at the head of his classes, especially in mathematics and history.

At twelve years of age he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. He states that he was prompted in his action in joining the church by his personal conviction and not by the solicitation of his

parents or any other person. In his confirmation Elder William W. Blair said:

"If faithful your voice shall be heard in the mountains to the salvation of many souls, and thousands shall yet rejoice that they have heard your voice."

During the winter of 1873 and 1874 he became more and more deeply impressed with the desire to make a complete consecration of his life to the service of God, but he struggled against the impression that he was called to the ministry, partly because he felt himself inadequate and especially in so high and responsible a position as representing his heavenly Father on earth. He devoted himself more earnestly to the study of the books of the church than he had ever done before.

During a sermon one Sunday that winter, Elder John A. McIntosh remarked:

"There is one in this congregation who is called of God to preach his gospel, and he feels it now like fire in his bones, but is trying to get rid of it; but he never will."

Later he informed Heman Conoman Smith that he was the one referred to.

On the fourteenth of March, 1874, he was ordained an elder by Elder John Hawley and others, and entered the district mission work.

But in the fall of that year Apostle Joseph R. Lambert selected him as a colaborer. As general missionaries they traveled together in Iowa and Kansas during that fall and winter.

In 1875 both of them were appointed to Southern Illinois and Indiana and Kentucky. He labored there also with Elders Columbus Scott, M. T. Short, and others. In 1876 he was appointed to Nebraska, and in the fall of that year was ordained a seventy by Apostle James Caffall and others. At the fall conference of 1877 he was appointed to the south-

eastern mission where he labored with Elder John H. Hansen in Kentucky and Tennessee, and then went farther south in Alabama and Florida where he first devoted his attention in the old fields where the work was established, then moved westward into southern Mississippi where he was instrumental in permanently establishing the work.

In eastern Florida he also opened new fields. He remained in that mission without returning home until the spring of 1880, when he was sent from the conference at Plano, Illinois, to labor under William H. Kelley in Michigan, Indiana, and Canada. In the former place he labored that summer, but from the Semiannual Conference that fall was sent in charge of the Southwestern Mission where he was continued until the Annual Conference of 1886. Part of the time he was the sole appointee in that field comprising Texas, Arkansas, western Louisiana, and Indian Territory.

In 1885 he was ordained one of the Presidents of Seventy at Independence, Missouri, and was appointed secretary of that presidency and also secretary of his quorum.

In 1886 he was placed in charge of the Pacific Slope Mission, but prior to leaving was united in marriage to Vida E. Smith, daughter of Alexander H. Smith. His wife accompanied him to California and traveled with him during the first year, after which they made their home in San Bernardino while he remained in the field, as he was in charge of this mission until 1892, though associated with Elder Thomas W. Smith one year (1890).

In that city four children were born, namely: Heman Hale, Vida Inez, Anna Earlita, and Lois Elizabeth.

By the revelation of 1887 he was called to the position of apostle in the Quorum of Twelve, but not being present was not ordained for nearly a year. This ordinance was performed March 30, 1888, by President Joseph Smith with others. He was appointed at once as assistant secretary of

the quorum. After the disability of Elder Thomas W. Smith he was appointed as secretary and held that position until he was honorably released from the quorum in 1909 in order to devote his time to the work of Historian.

In 1892 he was appointed with others to the Australian Mission but was prevented from going by lack of church finances to send them.

In 1893 he was placed in charge of the entire southern field, both the Southeastern and Southwestern Missions where he continued two years, being then appointed for 1895 and 1896 to the Rocky Mountain Mission.

But the church had for many years realized the necessity of having a proper church history prepared. Those which had been prepared were either in opposition to the work or were generally in the nature of a financial adventure. President Joseph Smith had for over twenty years previous been securing data for the preparation of a satisfactory history of the early church. Jason W. Briggs had also been working on the history of the Reorganization, but neither had as yet been published.

In 1896 Heman Conoman Smith was appointed in connection with Joseph Smith to write the history of the church, so was unable to enter his mission field that year. The first volume of the Church History was printed and the manuscript for the second volume prepared. In 1897 he was appointed Church Historian by vote of the conference, and continued in that position until the day of his death.

In 1898 the General Conference directed the preparation of the third volume of the Church History which dealt with the various factions after 1844 and the early history of the Reorganization. This volume was published in the fall of 1900. Upon its completion steps were taken to continue the publication of Church History, and the fourth volume was published in 1903. This completed the history for the year

1890. Work was then taken up for the fifth volume, and the first manuscript, together with many valuable documents, was lost in the fire of January, 1907, but immediate steps were taken to replace the manuscript for the fifth volume, and at the conference of 1912 the Church Historian announced that the manuscript was practically in shape to begin revision and publication. The burden of other work and the lack of needed support to the department prevented its completion. At several conferences thereafter a like intimation was made, but for some reason the needed support was not forthcoming.

In 1911 he reported that the time was coming shortly when there would be not one, but several assistant historians and the Historian would have to leave clerical work to others, while he acted only as a supervisor and advisory.

In 1914 he made a trip East with his wife to Topsfield, Massachusetts, and the various homes of the Smith family for several generations back. He also engaged in research work in the public library at Washington, District of Columbia, but did not complete the work he had in mind, though so far as pursued it was very satisfactory and he hoped soon to be able to continue his investigation.

The year 1896 being spent on historical work he was appointed in 1897 to the European Mission in connection with Elder F. G. Pitt, and spent one year in England and Wales, returning home in August, 1898. The remaining part of that year and the next year he was associated with Joseph R. Lambert in Iowa.

In 1900 he was placed in charge of Northern Illinois and Wisconsin and continued in charge of that field for four years. The States of Michigan and Indiana were added in 1902.

In 1904 he was again placed in charge of both the South-eastern and Southwestern Missions. In 1905 and 1906 he was appointed to Iowa, Minnesota, North and South Dakota, and Nebraska. In 1907 he was associated with William H.

Kelley in charge of the above field to which was added Kansas, Missouri, Central and Southern Illinois. They continued in charge of this field until his release at the General Conference in 1909.

In 1893 he had removed to Lamoni, at which place he had his home to the day of his death. Besides the Church History and JOURNAL OF HISTORY, he has written Truth Defended, True Succession in Church Presidency, and many pamphlets and tracts; besides numerous articles for the church and historical magazines. He was an editor of the History of Decatur County. (1915.) He has also written articles for encyclopedias, historical notes and other articles upon request. He was corresponding editor of *The Saints' Herald* from 1895 to 1900.

He took an active part in local politics where he has served as a member of the school board and of the city council, and in 1910 made a race for the legislature.

He has also been a member of the Board of Trustees of Graceland College and chairman of that board. He was chairman of the Board of Trustees for the Children's Home and was instrumental in securing its incorporation in 1915. He took particular pains to provide that that institution should keep out of debt by securing such provision in its articles of association.

He belonged to numerous historical societies, among others, the Missouri Valley Historical Society, the Iowa State Historical Society, the Nebraska State Historical Society, the Topsfield Historical Society of Topsfield, Massachusetts, the American Church Historical Society, with headquarters at New York City, the National Geographical Historical Society, Decatur County (Iowa) Historical Society, of which he was elected to life membership, and chosen as a vice president.

He has at all times devoted his principal attention to the

work of the church, and especially, of recent years, to the historical department.

He was teacher of the class in church history in the Lamoni Sunday school from the organization of the class, some fifteen years ago, and took the greatest interest in its work, and pride in its yearly Christmas offering. This gave him a splendid opportunity to give some of his knowledge of history, and he did this freely and gladly. This weekly association was a source of pleasure to him, and of great profit to his class.

As already pointed out, his attendance at school was somewhat limited, but his schooling was sufficient to lay the basis for critical study and research by himself, which he continued to the end of his life. His work in the early years in farming gave splendid opportunity for meditation as he worked, so that he declared quizzically at times that he was a "graduate of the university of the cornfield." This is only in a small part true; but it is thus true that he made the experiences of life a continuous schoolmaster and drew practical lessons from those experiences which to another man would have seemed like almost a hopeless trial and tribulation, meeting the daily mishaps with a quiet humor which made them to him only add to his efficiency as a minister, a historian, and a man.

During his early days he spent all the time possible in the winter school and also in his personal reading. This acquaintance with books was extended through all the years of his ministry and in fact was a continuous source of pleasure and profit to him to the end of his life. He was a man most fully educated in the real sense of that term, as his talents were developed and fully utilized. He was one of those rare men who can set himself a course of study and stick to it until he had mastered it.

As a historian he was painstaking for accuracy and made

every effort to be impartial; he would not knowingly force a point even in his own favor. He considered it his duty, as Historian, to set forth as frankly as possible things as they have been. He made no attempt to conceal wrongdoings though he took no pleasure in enlarging upon wrong.

He was exceptionally of the judicial temperament and possessed, as do few men, the ability to distinguish between assertion and proof, between statement or testimony and that which constitutes convincing evidence. He realized clearly that every vagrant assertion of the past or present does not constitute either proof or evidence.

His information on the history of the church was voluminous. His knowledge of details and judgment of historic value in the history of the church probably exceeded greatly that of any living man. Nor was his interest in history confined to the church, but was extended to include that of America as a whole and of its various divisions, countries, and States in particular. He took a particular interest in the pioneer movements in the settling of New England and the settling of the West.

As a preacher he was never florid but always brought new beauty to any text on which he discoursed. It was a constant source of joy to note the new and practical meanings which he would find in the word of God. His style was at times somewhat blunt, but the keenness of his intellect and the breadth of his sympathy was continually manifest.

As an orator he was in frequent demand and was exceptionally able. He rarely ever attempted flowers of speech. He had almost a humorous tolerance for those who as he expressed it tried to "take the covers off of the dictionary." While he spoke with a simplicity such as appealed to the wayfarer and made his meaning clear to all, there was always a depth of thought manifest which furnished rich intellectual food for the most critical and learned of his auditors.

As a friend many bear testimony to his affection and sterling worth. He could be depended upon never to betray a confidence, so one could speak with him with the utmost frankness and secure needed counsel at any time. He had no use for petty gossip and in this sense was close-mouthed, because of his inability to discuss that which he had received in confidence. Many old and young bear testimony to his integrity.

Despite his long public life he was a most devoted family man and to his companion and his children went forth the best he had to offer. Because of his devotion and love for them and of them for him, their association approached close to the ideal. While his loss to society and the church as a man, historian, speaker, and friend, is very great, still it is small compared to the loss to those whom he has left in his own family to mourn. One daughter, Lois Elizabeth, preceded him in 1914. His widow, Vida E. Smith; his son, Heman Hale Smith, professor of history in Lincoln High School, Seattle, Washington; Vida Inez Davis, and Anna Earlita Insee survive him.

On the evening of April 17, he passed away at the Independence Sanitarium, after a month of serious illness, on account of asthma. He was courageous and kindly to the very end, despite his suffering, and left a vacancy difficult, if not impossible, to fill.

ASSURED

Be it dark; be it bright;
Be it pain; be it rest;
Be it wrong; be it right—
It must be for the best.

Some good must somewhere wait,
And sometime joy and pain
Must cease to alternate,
Or else we live in vain.

—Alex Posey, The Creek Indian Poet.

THE HISTORIAN'S TRIP EAST

[The following letter and commission to Elder Heman C. Smith on the occasion of his visit to the East in the fall of 1914 is of historic interest. It also shows the good will and appreciation of President Joseph Smith of the value of the trip, and of some of the things which would be seen.—S. A. Burgess.]

INDEPENDENCE, MISSOURI, June 30, 1914.

MR. HEMAN C. SMITH,

LAMONI, IOWA.

Dear Sir and Brother: I believe the certificates sent you will cover the desirable points according to your expressed wish. I have inserted some of the cities which you will visit and left sufficient margin for you to visit other points as you will see fit.

By making inquiry of Brother John Smith I think you will find that the work began at Providence in the same local way that it began at first.

I have sent a separate certificate for use in getting concessions, as it would not be necessary for you to have the long certificate read by busy people when making application. Of course you will be at liberty to use both.

In your visit to Philadelphia let me suggest to you to visit Carpenter Hall where you visit the room in which the writers of the Declaration of Independence assembled, and I believe that your deep love for your country and its institutions will be in a sense sanctified to you by the sublime spirit which seems to pervade that hall in which American liberties received birth.

Seat yourself in the chair occupied by Washington, think of the gavel used by him in the presence of such men as you will there see the portraits of, and, like me, I am sure you will never cease to wonder at the munificence of divine Providence in watching over the birth of this great Republic. That work was done before there were Republicans or Democrats,

and I am sure that party lines will be blotted out in your consideration as they were out of mine when I breathed the atmosphere of that time-honored hall. If Liberty Bell is there, has not taken its flight to San Francisco, and you can get to the loft where it did hang, pat the old metal fellow in his ribs and thank God in sympathy with me that the bell did proclaim liberty throughout all the land, however sadly we have degenerated therefrom as a people.

Vida's poetical nature will find relief in visiting these halls at Philadelphia and Boston, Old South Church and Faneuil Hall, and I am sure that she will take a breath of fresh air as she sits herself near Bunker Hill monument—but enough, Brother Heman.

You go on this mission with my confidence and esteem unimpaired, and I have no hesitation in commending you to the Master's care that he will be with you in your strength.

Yours ever,

(Signed) JOSEPH SMITH.

To All to Whom This May Come; Greeting: This letter of appointment will certify that Elder Heman C. Smith, Historian of the Reorganized Church of Jesus Christ of Latter Day Saints, has been appointed on a mission of special research to Washington, District of Columbia, Philadelphia, Pennsylvania, New York and Brooklyn, New York, Providence, Boston, and Plymouth, Massachusetts, and other principal points in the East where information may be gained concerning the history of the Church of Jesus Christ of Latter Day Saints and individuals connected therewith. He goes as a special missionary for the purposes of discovery of whatever may be obtainable touching the early history of the church in the East and what possibly may be presented by papers, journals, and documents lodged in public libraries in behalf of the Reorganized Church.

It will further certify that Vida Elizabeth Smith, wife of Elder Smith, will accompany him and assist him in the making of such research, and will be entitled to the same respect and courtesy while on this mission and in this capacity as her husband, as she goes with the same intent and purpose.

We hereby recommend them to the various railways and steamboat companies and ask for them such courtesies usually extended to missionaries as the rules and regulations of said lines may permit.

We also commend this worthy couple to the general missionary authorities and to branch and district officers where they may go. Any assistance, personal or material, which the Saints can extend to this couple will be thankfully received and gratefully remembered by those making this appointment for the benefit of the church.

Elder Smith is hereby recommended to those having charge of services of the church as an able exponent of the faith should his services be desired.

Trusting that the divine Providence which has so long and so wisely directed the efforts of the different missionaries may accompany them and support the efforts of our brother and sister in this work, we as servants of the church subscribe ourselves and affix the seal of the church,

(Signed) JOSEPH SMITH,
FREDERICK M. SMITH,
ELBERT A. SMITH,
Presidents of the Church.

June 29, 1914.

GENERAL CONFERENCE

BY SAMUEL A. BURGESS

The principal work before the late General Conference was a consideration of the relation between the First Presidency and the Quorum of Twelve. The following was adopted:

The work of the Twelve is primarily missionary, but under the direction of the Presidency. They may be sent to regulate in organized local affairs where such regulation is made necessary.

The work of the Twelve is under the direction of the Presidency in the administrative or executive work of the church both in missionary and local lines, according to the law.

The appointment of the Twelve is not to specific fields in charge of individuals, but the members are subject to direction by the Presidency, in this way being the "Second Presidency."

Missionary and local lines of work are distinctive, and always co-operative when and where necessary.

Local organizations once effected, should be placed under the charge of the local officers, and so far as possible or consistent with the best interests of all concerned, be not interfered with by the missionary line.

Besides their work in the missionary line and in regulating local affairs, the Twelve should be prepared to act as counselors to the Presidency when needed, hence some of the members of the Twelve should be near, if not at the seat of the Presidency, so that such consultation may be had occasionally.

Suggested modifications to the present system:

The weekly letter from all appointees to the Presidency to be continued, but those from the missionaries to be passed on to the Twelve at the seat of the Presidency, consultation between them and the Presidency to be had when needed thereon, but directions and instructions issuing from these representatives of the Twelve in harmony with the general principles understood and agreed upon by the Quorum of Twelve and Presidency.

For the purpose of closer and immediate supervision of missionary activities, the missionaries may be arranged into groups, each group to be supervised by a seventy, instructed in the missionary policies adopted by the Quorum of Twelve. Variations from these general instructions, or other instructions made necessary by special conditions, may be issued to these group supervisors by the Twelve at the seat of the Presidency or by members of the Twelve who may be on the grounds or in the field of operation of the particular group.

Thus the supervision of the missionaries by the Twelve will be based upon a definite general policy determined by the Twelve, and approved by the Presidency, and the supervision of the missionary work by the Presidency will be mediate.

The Twelve shall then give their primary attention to missionary work, subject to call for regulating local work by the Presidency, and ready at all times to prosecute missionary work in new fields.

The general scheme carries with it the concomitant idea of an adequate force of local workers competent to care for congregations and districts when organized as a result of missionary work.

The appointment of all missionaries, domestic and foreign, to be made by interaction of Presidency, Twelve, and Presiding Bishopric, either in joint council or by concurrence.

The Order of Bishops presented several new plans for consideration. They provided that the church should carry its own insurance on church property. The conference directed the Presiding Bishopric to work out the details.

The maximum annual financial needs of general church officers and conference appointees was placed at \$2,400 a year, but the amount actually paid is to be determined according to just wants and needs on the basis of the family budget returns.

It was provided that the church officers should keep an itemized account of all receipts and expenditures, both personal and for traveling, and report to the Presiding Bishop.

The policy of the Bishopric for the coming year was stated to be:

1. To provide for the missionary work.
2. To care for the poor and needy, including the various Homes.
3. To provide for Graceland College and the Sanitarium according to approved budgets.
4. An appropriation for a twelve-room building for Graceland College as soon as the general funds justifies without incurring debt.

They also recommended that the Christmas offering for 1919 be used to purchase land for the creation of inheritances and stewardships.

The Presidents of Seventy presented a resolution which was approved by the conference, providing that vacancies in their number be filled by nominees presented by that body and approved by the church in accordance with Doctrine and Covenants 124: 5.

Provision was also made for consolidating all of the branches of the Independence Stake for administrative purposes, so that membership is held in the stake as such. This was made possible because the Independence Stake is confined to the city of Independence.

The Order of Bishops presented a budget plan for the church and its institutions and arranged to start the fiscal year July 1, for all financial departments.

Throughout the conference reports were made on the condition of the Church Historian, Heman C. Smith, and on the last day of the conference the sad news was presented of his death.

THE NEW EDITORS

The last week in June Walter Wayne Smith was chosen by the Joint Council of the First Presidency, Twelve, and Presiding Bishopric as Church Historian. Heman Hale Smith, the son of Heman C. Smith, was chosen as Assistant Historian. Both appointments take effect at once.

The board of Publication met a few days later and selected W. W. Smith as editor, and H. H. Smith as assistant editor of the JOURNAL OF HISTORY. They will have full charge of the October number and all subsequent issues.

DISTINGUISHED WOMEN

BY HEMAN C. SMITH

(Continued from page 110.)

Emma Hale Smith

As Lucy Mack Smith, the mother of the Prophet Joseph Smith, easily took first place in this series, so Emma Hale Smith, the wife of the Prophet, easily occupied second place. It may seem that we are paying special attention to this family, but it will be remembered that in that early time there were very few families connected with the church. In fact, there was no church when these distinguished women entered upon their careers.

Emma was the daughter of Isaac and Elizabeth Hale. She was born July 10, 1804, at Harmony (now Oakland), Susquehanna County, Pennsylvania. She resided with her parents at the place of her birth until she was about twenty-two years old.

In the year 1826 there came into the neighborhood one Josiah Stool, seeking for an old Spanish silver mine, of which he had heard. In his employ was a young man from near Palmyra, New York, by the name of Joseph Smith, who engaged board at Mr. Hale's and of course made the acquaintance of Emma. This young man had already obtained some notoriety as the receiver of a vision. This had excited considerable unfavorable criticism. In consequence of this the family of Mr. Hale, when they discovered that the young man was showing special attention to Miss Emma, were much displeased, and when their friendship ripened into love positively objected to their proposed marriage. The young people decided to overrule the objection of the family, and hence were married. Joseph Smith relates the incident as follows:

During the time that I was thus employed I was put to board with a Mr. Isaac Hale of that place; it was there that I first saw my wife

(his daughter) Emma Hale. On the 18th of January, 1827, we were married while I was yet employed in the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the home of Squire Tarbill, in South Bainbridge, Chenango County, New York.—*Times and Seasons*, vol. 3.

Emma Smith afterwards related the circumstance to her son Joseph as follows:

I was visiting at Mr. Stowell's, who lived in Bainbridge, and saw your father there. I had no intention of marrying when I left home; but, during my visit at Mr. Stowell's, your father visited me there. My folks were bitterly opposed to him; and, being importuned by your father, aided by Mr. Stowell, who urged me to marry him, and preferring to marry him to any other man I knew, I consented. We went to Squire Tarbell's and were married. Afterwards, when father found that I was married, he sent for us. The account in Mother Smith's history is substantially correct as to date and place. Your father bought your uncle Jesse's [Hale] place, off father's farm, and we lived there till the Book of Mormon was translated; and I think published. I was not in Palmyra long.—*Saints' Herald*, vol. 26, p. 289.

Emma proved to be a woman of great ability and singularly adapted to the position she occupied. Right here we desire to repeat what we said in the History of the Church, volume 1, page 122:

“If God raised up a Joseph as a prophet and restorer of gospel truth, then did he also raise up an Emma as an helpmeet for him.”

After the marriage of Emma she went with her husband to the home of his parents, where she resided for a short time and was a participant in the exciting scenes attending his receiving the gold plates from what was known by them as the Hill Cumorah. Then they returned to Pennsylvania, where the translation of the Book of Mormon was commenced, and for a time she was her husband's scribe and wrote a part of the manuscript from which the Book of Mormon was published.

Before the translation was finished, they removed to Fayette, Seneca County, New York, where they resided at the home of Peter Whitmer, sr.

Emma received recognition by revelation in 1830, as follows:

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, All those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jr., thy husband, in his afflictions, with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery whithersoever I will. And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you can not come. And verily, verily I say unto you, that this is my voice unto all. Amen.—Doctrine and Covenants 24.

That she was ever faithful to the trust reposed, all who knew her best could testify.

From New York she with her husband removed to Ohio

in 1831, where they made their home, most of the time at Kirtland, until 1838; thence to Missouri where their home was at Far West. Both in Ohio and Missouri they were the victims of unhallowed persecution through all of which she passed with unfaltering allegiance and unflinching devotion to her husband and to the cause of truth.

In the early weeks of 1839, while her husband was unjustly confined in jail at Liberty, Missouri, she, by the cruel edict of Governor Boggs, left the State of Missouri to find an asylum in the more hospitable precincts of Illinois. She was destitute, and this move was made under conditions of privation. Of this her son Joseph wrote as follows:

After making such arrangements for the safety of herself and her children as she could, Mrs. Smith turned her face from the home whence she and hers were being driven, towards Illinois and freedom. The winter shut in early, and when the fleeing pilgrims reached the Mississippi River, it was freshly frozen over, and Mrs. Smith, carrying her two youngest, with the oldest boy and the little girl clinging to her dress, crossed the mighty river, to Quincy, Illinois, on foot, weary, heartbroken, and sad.

She found a hospitable welcome at the home of a man by the name of Cleaveland, where she remained during the long winter, sad but trusting, and in faithful expectancy, waiting for her husband's relief, and delivery from bonds.—The Pioneer Women of Lee County, Illinois.

After her husband's release and his joining her in her new home, they had a brief season of peace in their loved city of Nauvoo, but persecution and trouble again overtook them and they passed through sore affliction terminating in the bloody tragedy at Carthage, Illinois, June 27, 1844, which bereft her of her husband. Failing to agree with the then constituted authorities of the church, she refused to follow Brigham Young and his associates to the West, and brought up her children at her old home in Nauvoo, where she died April 30, 1879.

Space will not permit us to follow her eventful life in these varied experiences, but we will quote some tributes and

accounts from other pens covering some of the experiences and activities of her eventful life.

We ask indulgence to repeat some observations made by us and recorded in Church History, volume 1, pages 119 to 122:

Joseph's wife's family had now been turned against them, and she was henceforth to be a stranger in her father's house, and to follow the fortunes of her husband through dangers sufficient to appall the stoutest heart. How opportune was the revelation given a short time before to fortify her for this, to her, unforeseen event! When we consider that this revelation was given to a young woman so soon to be banished from the home of her youth, whose tender heart was to be almost broken by being ruthlessly banished from the arms and the love of parents, brothers, and sisters, how appropriate are the words, "And thou needest not fear, for thy husband shall support thee in the church"; "Let thy soul delight in thy husband, and the glory which shall come upon him."

The event of his going and her duty in the emergency are clearly pointed out in the following: "And thou shalt go with him at the time of his going," etc.

That this noble woman faithfully fulfilled her obligations and duties towards her husband is attested by John Taylor, who knew her long and well. In an editorial, in the *Times and Seasons*, January 15, 1845, he wrote:

"Suppose we say a word concerning the 'prophet's wife,' Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth!"

This also from history of Joseph Smith in *Millennial Star*, volume 19, pages 695, 696, language used by him during his forced absence from home during the trouble of 1842, pays a touching and fitting tribute to the faithfulness of this noble woman and affectionate wife:

"How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh, what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma."

We record these tributes of praise to the honored memory of Emma Smith here in connection with the event that exiled her from her father's house, because we believe her to have been worthy of all commendation and praise, and because her name has been traduced by those who should have been her friends, but against whose dishonorable acts her very existence was a living protest.

In her youth she gave her heart and hand to a poor, illiterate young man. By this act she invited the displeasure of her family. For a brief season they received her back, then turned from her again, and she accompanied her husband to the western wilds. They resided for a season in Ohio, then farther west we see her standing side by side with her companion while surrounded by hostile foe. Again we behold her, as in tears and bitter anguish she sees her husband torn from her by a ruthless mob and dragged away to prison and prospective death. She is left in poverty and distress, and being no longer able to remain near her husband because of the cruel edict of an inhuman executive, she turns her face eastward and with her little children faces the pitiless winter storm. On foot she crosses the ice of the "Father of Waters," her two youngest children in her arms, the other two clinging to her dress. Then in anguish and suspense she awaits tidings from her husband, whom she has left in a dungeon surrounded by cruel foes. If in all this she ever murmured or faltered in her devotion we know it not. At length he joins her and a brief season of repose is granted them, during which she sees her husband rise to eminence and distinction, and she, as she was commanded, delights in the glory that came upon him. But alas! this is only the calm before the storm. Again the heavy, cruel hand of persecution is upon them, and upon a calm summer day they bear to her home the mutilated body of her murdered husband. Thousands pass the bier, and look for the last time on the face of the honored dead. Then she gathers her children around that silent form, and looks upon those calm lips which had in time of trouble pronounced those words so full of pathos and love, "My beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. . . . Again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma;" and from her full heart cries, "My husband, oh! my husband; have they taken you from me, at last!" Shall this noble woman, this faithful wife, this loving mother, this devoted and humble Saint, be denied an honorable mention in history, especially since an effort has been made by the vile traducer of the pure and the good to tarnish her fair name? Not while a sense of justice wields the pen, or there remains in the human breast a love for the good and the brave. Was it not her loving hand, her consoling and comforting words, her unswerving integrity, fidelity, and devotion, her wise counsel, that assisted to make this latter-day work a success? If God raised up a Joseph as a prophet and a restorer of gospel truth, then did he also raise up an Emma as an helpmeet for him.

Noble woman! rest in peace! When you meet your traducers at the

bar of God, justice will be triumphant. Then, if not till then, will your virtuous name be honored, and proper credit be given for your unselfish sacrifice and your labor of love!"

A brief sketch of her experiences after the death of her husband is related by her son, the late President Joseph Smith, Tullidge History, pages 744-754.

At the death of my father, Joseph W. Coolidge was appointed administrator of the estate. Under his administration, besides the personal property allowed by law, there was allowed my mother \$124 per year, for the support of her family. The private and personal correspondence of my father, many books and some other matters of personal character were in his office in care of Willard Richards, and others, clerks and officials. These were either retained by the administrator upon his own responsibility; or were refused to my mother's demand at the direction of the Twelve; the latter we were at the time led to believe.

I was now in my twelfth year, with perhaps the intelligence usual to boys of that age, and habits of observation and memory fostered by occasion and circumstance. In answer to repeated demands for my father's private papers, journal, and correspondence, made by my mother, there was an invariable denial; and it was only with seeming reluctance that some title deeds and unimportant papers were accorded her.

Soon after the return to Nauvoo of Brigham Young, then president of the Twelve, from the East, it became evident that there was to be a conflict between Sister Emma and Elder Young. What personal reasons there may have been for difference between them I do not know.

For some cause, the Mansion was rented, Elder William Marks, E. Robinson, and — Johnson, occupying it in turn, while mother, with her family, occupied the old homestead, nearer to the river.

This condition of things lasted from soon after father's death in 1844, till the summer of 1846. During this time, the effort of Sidney Rigdon to secure to himself the allegiance of the people of the church; the stand of William Marks in his favor; the rejection of that claim by the church under the guidance of Elder Young; the return of William Smith, one of the Twelve, and the subsequent defection of John E. Page and himself; the conflict of lawlessness against piety; the death by murder, of Irvine Hodge; the plundering in the outside settlements, and the fierce hatred engendered against the Saints, all were taking place culminating for disaster. . . .

Sometime in the summer of 1845, or possibly in the fall, mother was made aware that she was an object of suspicion to the leading element of the church; and that a watch was set over herself and her household. Persons visiting her house were watched and their footsteps dogged; some were turned away from her door, without being permitted to hold communication with the household; and upon one occasion a man, a friend, was assaulted, and but for his resolute defense of himself, would

have suffered severely. At one time, word was sent her to vacate her home, and that if she remained in it after the expiration of three days it should be burned over her head. Who were responsible for these threats I do not know; suffice it to state that the city was at that time still in the hands of the church; its police regulations under the charge of Elder Young and the Twelve.

For us, however, flight was out of the question; my mother, now resting in the quiet of the just, gathered her children unto her, and sitting down with them around her, explained to them the danger she and they were in, and charged them what to do in case the worst came; and after kneeling with them in prayer commending them to God, all lay down to sleep. The dreaded night passed—and the old house still stands unharmed by fire. . . .

All through this year, the preparations for the exodus of 1846 went on. The farm stock that was left by my father in the care of Cornelius P. Lott, sickened and died; the lines of supervision laid round my mother and her family by her self-constituted watchmen grew closer and more offensive. Her opinion in reference to the policy of the leading men began to be known; the word "apostate," was heard coupled with Sister Emma's name; the intolerance of bigotry, long complained of by the church as exhibited toward the elders preaching abroad, found lodgment in the city and raged with rabid venom against the "apostate" and recalcitrant; all those who dared to express an opinion not in strict accord with the rulers, were ostracised. . . .

Events rapidly culminated during the fall and winter of 1845 and 1846. The church had been actively engaged at work upon the Temple and Nauvoo House. The Temple Committee and Nauvoo House Association kept at their work, determined to build those houses, before being compelled to leave, and it does not appear that any serious intention to remove was entertained, except as a possibility, until the fall of 1845 and winter following. Then it was made certain that there would be a removal.

In the spring of 1846 the new citizens began coming in, and formed with those who dared remain, and citizens not Mormons but favorable to them called Jack Mormons, a body averse to the sacking of the city by a mob. The Mansion House was rented to a new citizen whose name was Van Tuyl, mother rightly thinking that her property would be safer in case of an invasion if the incumbent were one not in sympathy with the outgoing host. The summer of 1846 was a trying one. The first detachment of driven Saints had gone; and as fast as those remaining could get away they were doing so. The new citizens were constantly in alarm; messages were being sent to and from the State authorities, the citizens, and the exasperated mob; the city was put under martial law and the time dragged wearily along. In September it became evident that an invasion would take place, and being advised to flee with her family, to escape if danger should be found to herself and family, on the 12th of September, 1846, mother embarked on the *Uncle Toby*, Captain

Grimes, commander, accompanied by the families of Loren Walker and Wesley Knight, Angeline and Nancy Carter, Savilla Durfee, and William Clapp. It was rumored that the *Uncle Toby* would not be permitted to land at the upper landing on her upward trip; but Captain Grimes was a brave and humane man, and landed his boat, suffering all who wished to come on board that they might get away from the doomed city; and when the last one who could have accepted his offer to carry them away had come on board, the good steamer plowed her way up the "Father of Waters," dropping the refugees at every landing place. Mother, with her group of dependents, landed at Fulton City, Whiteside County, at which place not long after, Loren Walker and Wesley Knight arrived with the teams overland from Nauvoo. Mother rented a house just in the edge of town, and after a visit to Mrs. Wasson, her sister, at Dixon, the three families settled down for the winter together, mutual misfortunes making them mutually dependent. The Carter girls and Miss Durfee sought and obtained employment in the families of the neighborhood, and after a time William Clapp married Nancy Carter and returned to Nauvoo, and became the landlord of the City Hotel.

In the winter of 1845 and 1846 mother received letters from Doctor Bernhisel and some others, that her tenant, Mr. Van Tuyl, was making preparations to leave the city in the spring and was intending to take with him the furniture of the hotel rented of mother. To forestall and prevent this robbery, mother resolved to make the overland journey before the river should open, and with her children and Loren Walker drove up to the door of the Mansion House in the afternoon of the 19th of February, 1847. Her coming disconcerted the plans of Mr. Van Tuyl, and within two weeks mother was installed as landlady of the Mansion House, losing a few bedsteads and bedding, some table furniture, chamber linen, and her rental dues. It was, under the circumstances, a daring thing for mother to do; but as she expressed it, All that she had was her home; she had no friends greater than her God. She knew no reason why she should not live in her home. She would not stultify her faith and her womanhood by submitting to the rule of Brigham Young. She had been vilified and harassed by those who should have been her friends, because she dared herself to defy oppression and denounce wrong, and to counsel others to do the same thing. Her husband's last counsel to her was to keep her children together; to remain in her home, or somewhere near it, and wait the termination of events. This counsel she thought she ought to heed, and determined to attempt it. One event that transpired either in 1846 or 1847, I incline to the latter, rather confirmed than weakened this determination to thus keep the counsel of her husband's last hours with her. A trusted member of the church, in the active discharge of secular duties, imposed by appointment from the Twelve, waited upon mother to ascertain what her feelings were in reference to following the church West. She informed him that she thought she would not go. He laid before her the blessings of aid, association, and spiritual advantages to be obtained by so following the church. To

these she urged her views, objections, and knowledge. The elder, whose name I refrain from giving, because he sleeps in the grave where he was sent by the hands of assassins, either losing his temper, or following his instructions, finally stated to her that it had been decided to offer her an opportunity to go; and that if she refused, it was "decided to make her so poor that she would be glad to beg pardon of the Twelve and follow them; and," added he, "I have been selected as the one to do it, and I will do it." To this mother replied that it was possibly in the power of the Twelve to persecute her and to force her from poverty to follow them; but that she would not voluntarily go.

She did not at that time, nor did she afterward have reason to doubt that the love the Twelve bore to her and her family was of that character that if they could have compelled her to accept their favors and their protection, at the price of her faith and womanly dignity, they would have done what they dared to bring it to pass; and she had reason to know that he who, as their messenger and agent, had dared to threaten her, was fully equal to the task assigned him—a good man in a good cause, an efficient one in a bad cause. Mother, grand in her independence of thought and character, gravely weighed the situation and dared the issue; and though she died unblest in life or death with the luxuries of competency or wealth, she died herself and her sons untrammelled and uncoursed from the tyranny of priestly rule and domination. She was not yet "so poor" that she had "begged pardon," or followed the Twelve, whose rule she believed to be destructive, whose doctrine she believed to be corrupting and false, and whose oppression and tyranny she hated and opposed. She outlived President Young, and when she died, a city wept as for a friend departed.

The *Nauvoo Independent* gave the following notice:

Mrs. Emma Bidamon, whose departure from this life on April 30, we noticed in our last issue, was the daughter of Isaac and Elizabeth Hale, and born in the town of Harmony, Susquehanna County, Pennsylvania, July 10, 1804. She remained an inmate of her father's house until January 19, 1827, when she married Joseph Smith, the founder of the Mormon church, as it is usually termed. It is stated that Joseph Smith stole her away from her father's house and married her against the advice and wishes of her friends; but whether this is true or not, it appears that after her marriage her father relented, as fathers usually do, and the runaways returned to her father's farm, where they remained for some two or three years. From there Mrs. Smith removed with her husband to Palmyra, New York, and from there to Kirtland, Ohio, where she was a constant participant in the busy scenes of the church's prosperity and exodus from there. During her stay at Kirtland, her two sons, Joseph and Frederick G. W., were born, of whom Frederick died in Nauvoo, in 1862. From Kirtland, Mrs. Smith went with others to Missouri, living with her husband, first in one county and then in another, till the mobbing in 1838; when, her husband having been taken

prisoner and lodged in Liberty Jail, in Ray County, she, with the great mass of the Mormons, was obliged to leave Caldwell County and the State of Missouri. She arrived in Quincy, Illinois, where she and other refugees from violence were kindly received. Here, some six months after his capture, Mrs. Smith was joined by her husband, he having escaped from the custody of his guards, in going from Liberty to another county ostensibly for trial, and not long afterwards, they settled on the Hugh White farm below Commerce, in the building now standing opposite the Riverside Mansion, on the west.

During the five years from their first settling here, Mrs. Smith bore her part in the toils, deprivations, and sickness incident to the settling of a new country. Her son Alexander, was born in her stay in Missouri, and one other, Don Carlos, was born to her in Nauvoo, but died in his infancy. Her husband, Mr. Smith, was killed at Carthage, June 27, 1844, and Mrs. Smith remained at Nauvoo during all the troubles attending the expulsion of the Mormons from the State of Illinois except the time between September, 1846, and February, 1847, when she, with two or three families that went with her, sojourned at Fulton City, in Whiteside County, in this State. Her youngest son, David Hyrum, was born November 17, 1844, a few months after Mr. Smith's death.

Mrs. Smith was keeping the Nauvoo Mansion, so long the principal hotel of the place, during the year of 1847, and here became acquainted with Major Lewis C. Bidamon, one of the new citizens, as they were called, and on December 27, 1847, she was married to him, the reverend William Hana, brother to the celebrated Reverend Dick Hana, of the M. E. Church, officiating in the marriage ceremony.

Mrs. Bidamon raised her four boys and an adopted daughter, now Mrs. Julia Middleton, to woman and manhood, all of whom, except Frederick before named, now mourn her demise. She was the companion of her first husband for eighteen years, and shared his fortune during the fourteen years of his active ministry; passing through scenes of sorrow and trouble that tested her character to the extreme; and won the esteem of all. She was the wife of Major Bidamon from 1847 to 1879, nearly thirty-two years, and proved herself to be a worthy companion. She was mistress of the Nauvoo Mansion, with the exception of two or three short intervals, from its erection in 1843 till about 1871, when the building fell into the hands of her sons, Alexander and David, when she and her husband removed to the Riverside Mansion in a part of what was known as the Nauvoo House, on the river bank at the foot of Main Street. She was loved and respected by all her neighbors, for her charitable and kind disposition. She was a good and faithful wife, a kind and loving mother, as the expressions of her children and associates will verify. If such a record as she has left does not render a person worthy of a better life beyond, it is difficult to conceive how it can be done.

The body of Mrs. Bidamon was laid in the parlor of the Mansion, where she resided, in the morning after her demise, and in the evening

of the same day was placed in the burial case, where it was constantly watched by Mrs. Middleton, the inmates of the Major's house, and a few intimate friends, until the afternoon of Friday, May 2. At twelve m., the friends and relatives of the deceased began to arrive, and at two p. m., the hour set for the services, the rooms were filled, and a large number in attendance who could not find entrance, but stood gathered near the open doors to listen.

The funeral services were in charge of Elder John H. Lake, of Keokuk, Iowa; the sermon was delivered by Elder Joseph A. Crawford, of Burnside, this county; the singing was in charge of Elder Richard Lambert, of Rock Creek Township. There were six bearers, five of whom were nephews of Mrs. Bidamon, sons of sisters of Joseph Smith, her first husband, four of them brothers, named respectively, Solomon J., Alvin, Don C., and Frederick Salisbury, the other nephew, Don C. Milikin; the other bearer was Elder D. D. Babcock, of Montrose, Iowa.

After the services were over, the large company filed through the room past the coffin, viewing the face of the deceased as they passed. It was a touching sight to see those citizens so long acquainted with the silent sleeper, while she was living, pausing beside her to take a last look at her peaceful face, so calm amid the grief of the assembly. Now and then one to whom she had been dearer than to others would caress the extended hand, or gently stooping lay a hand upon the cold face or forehead, some even kissing the pale cheek in an impulse of love and regret. But scenes of grief must pass—the family at length took leave of her whom they had so long known and loved. The coffin lid was put in place, the six bearers raised their burden reverently, and with the mourning train, passed to the place of interment upon the premises of her oldest son, near by, where with solemn hymn and fervent prayer the remains were left to their long repose.

The assembly was large; almost everyone knew Mrs. Bidamon, some intimately and for many years; some but for a few months, but it is safe to say that the respect, esteem, and love with which she was regarded by all is but a just tribute to the sterling virtues of the woman, wife, and mother, whom the community so soberly, so sadly, and so tenderly laid away to rest, on that beautiful May day, by the side of the Father of Waters, the mighty Mississippi.

Mrs. Bidamon was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and her funeral services were conducted by elders and members of that body of believers, and the sermon was indicative of their hopes in the millennium yet to come.

At the close of the sermon Elder Lake paid a touching tribute of love and respect to Mrs. Bidamon, in a few words expressive of her faith and hope, stated to him a few days before her death. Taken as a whole the funeral was remarkably impressive and tenderly sad.—Church History, vol. 4, pp. 268-270.

A volume might be written from those who knew the

character of this noble and distinguished character, but the foregoing covers in an abridged form the leading incidents of her life. The memory of this devoted Saint will live while time lasts.

Perhaps one of the most important trusts reposed in Emma Smith was the manuscript of the Inspired Translation placed in her hands for safe keeping. As early as February, 1831, the Lord had promised that this work should be preserved in safety. The promise reads as follows:

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.—Doctrine and Covenants 42: 15.

When the time came to place it in safe hands Emma Smith was made custodian.

As a fitting conclusion to this sketch we present the tribute of her son, President Joseph Smith:

I miss thee, my mother: thine image is still
 The deepest impressed on my heart;
 And that tablet, so faithful, in death shall be chill
 E'er a line of that image depart.
 Thou wert torn from my side when I treasured thee most,
 When my reason could measure thy worth—
 When I knew, but too well, that the idol I'd lost
 Could ne'er be replaced upon earth.

I miss thee, my mother, when young health hath fled
 And I sink in the languor of pain;
 Where, where is the arm that once pillowed my head
 And the ear that once heard me complain?
 Other hands may caress: gentle accents may fall,
 For the fond and the true are yet mine,
 I've a blessing for each, I am grateful to all;
 But whose care can be soothing as thine?

I miss thee, my mother, oh, when do I not?
 Though I know 'twas the wisdom of heaven
 That the deepest shade fell on the sunniest spot,

And such ties of devotion were riven.
 For when thou wert with me, my soul was below;
 I was chained to the earth I then trod;
 My thoughts, my affections, were earthbound, but now
 They have followed thy spirit to God.

 UNFORGOTTEN

They have laid her away, away 'neath the sod,
 The dark-eyed sister 'twas given of God;
 And we walk and weep where in joy she has trod,
 The meadow and grove where the wild flowers nod.

Did ye know, sweet wind, oh, say, did ye know,
 When ye kissed her brow in the long ago,
 She would one day sleep—so still, so low—
 Where the perfumed winds of the south land blow?

On the soft, thick braid of her hair so brown,
 You have shaken in frolic your gay leaves down,
 And left the brightest—a rich, fair crown—
 But the spirit that loved you, sweet wind, has flown.

Dost remember our darling, old trees, so dear,
 Ah! you shake and moan as you see my tear;
 She played 'neath thy shadow for many a year,
 Do ye know, can ye guess why she is not here?

Her warm, tender heart was crushed and bled,
 And its drops on the life of her child were shed;
 Oh, the lowly droop of that proud dark head
 As the days of anguish and heartache sped!

Till there came a day of the truest rest,
 With clasped hands, pulseless above her breast,
 She was borne 'neath the western sky of blue,
 Down the mossy, shaded, old avenue

Of the old, old city of sleeping friends,
 Where the season of blossoming never ends;
 While the morning shadows lay over all,
 With trailing fingers or deep, dark pall.

Oh, trees and meadow she loved so well,
 Oh, grapevine swing and hazel wood dell,
 You are haunted forever with dreams of one
 Whose saddened race was with swiftness run.

—By "Joan."

OFFICIAL STATEMENTS OF PRESIDENT JOSEPH SMITH

COMPILED BY SAMUEL A. BURGESS

(Continued from page 155.)

There has been much speculation concerning significance of peculiar names found in a few of the revelations. In consequence of this, President Smith published an explanation in the *Saints' Herald*, April 15, 1870. (See Church History, volume 3, pages 579-580.)

In the Book of Covenants there are several revelations which are given to the church as examples for their guidance. These revelations are professedly the commandments given to Enoch, and the names which are there given, with few exceptions, are evidently the names of men living in Enoch's time. Orson Pratt, and perhaps some others, in teaching these revelations, in order more fully to illustrate the principles, used the names as types, which was perhaps permissible. A difficulty has grown out of it, which has resulted in embarrassing the brethren in certain localities when defending the faith. This difficulty is that the rumor that there was a secret organization in the church to which these names answered has color from the interpretations. What we wish to state, then, is this, that when the order which is contemplated in those revelations is fully established, the persons holding the various positions therein provided will fill the types given in those names; not that they shall of necessity be called by those names, but simply to correspond with the example.

There are no secret organizations in the church known to us. If members of the church belong to any, they are the various secret orders existing in the world, not in the church. The different quorums of the church, when in a state of complete organization, hold business sessions; but are organizations like unto corporative bodies of towns, cities, and church officers of other religious sects. It is therefore quite time that the notion of secret church societies be exploded. Joseph Smith and others in the church may have answered to the names of Baurak Ale, Gazelam, etc., as types, general or specific, without subjecting to any charge of complicity in encouraging secret societies hostile to the laws of the land or of society. In making this statement, we speak only as to societies which it is charged are sanctioned and sustained by church law, and hereby declare that we know of none more secret in their character than the meetings of the various quorums of the church for council, at the annual and semiannual conferences of the church.

In issuing the "Concordance and Reference Guide," the names of men in the church who occupied positions understood to be provided for in those revelations by the names therein given, are supposed to be

substituted, to show the force and application of the example given. We sincerely hope that this statement will be sufficient to relieve the church from the various imputations cast of fostering evil secret institutions.—*The Saints' Herald*, vol. 17, p. 240; *Church History*, vol. 3, pp. 579, 580.

On the question of the immaculate conception of Christ he wrote as follows:

We learn with regret that there is now and then an elder who believes and teaches against the doctrine of the immaculate conception of Christ. The scriptural statement is the accepted faith of the church, and he who teaches to the contrary does not express the voice of the church. That a man's faith cannot be coerced by any human power, we are willing to admit; but all well-disciplined minds will agree to the principle that he who is a representative of a people must not present as the doctrine of that people that which he knows is disapproved by them. It is true that every man has the right to hold personal views and belief upon all subjects connected with time and eternity; but no man has a right, while essaying to represent the faith of a people, to present as their doctrine what he knows to be only his own private views and not held by that people.

To hold that the scriptural relation of the immaculate conception of Jesus is untrue, is to accept him as less than Christ. We can have no confidence for our salvation in one simply mortal in his conception and life; for it is not given to man to "redeem his fellow men, or to give a ransom for his brother." The fact of his immaculate conception is necessary to the validity of his claim as the Son of God, and this claim is essential to the existence and truthfulness of the plan of salvation, the redemption of the body from the grave to honor and glory; destroy Christ's Sonship and the entire gospel fabric fades into the mists of infidelity.

Our confidence in Christ is not dependent upon the antiquity of the doctrine of his Sonship alone; but the tenor of the Scriptures both old and new, as well as the revelations of God of modern date, seem to bear out the declaration that Jesus was "the Christ, the Son of God." If he was the son of Joseph, begotten of the will of the flesh, then every claim to divinity and every argument based thereon for the salvation of the human family is futile, and we have no hope from anything revealed in the Bible.

We believe in the immaculate conception of Christ, and we understand this to be the faith of the church; and we would hereby advise those who hold licenses to represent the church that they are not authorized to present a doctrine to the people as a part of the faith of the church that is not so recognized. No elder is at liberty to present his private views, held in antagonism to the body (if any such there be), as the faith of the church. The terms of the compact are, they shall teach the things which are given in the Scriptures, according to the

church covenants and commandments. The Spirit will not lead a man to disregard the church articles; nor will it lead him to teach personal views and speculative theories as the doctrine of the church.

Much of the teaching which has characterized the preaching of some who have attempted to reconcile the genealogy given of Jesus, has been of a vain and intangible kind; and it has been assumed by each that his way of accounting for any difficulty was the only one which could be successfully maintained. This conclusion is based upon the idea that there could be nothing existing unless its existence was satisfactorily explained. For our own part we are willing to concede that we know of several things which exist as facts or truths, for the existence of which we have no reason to give satisfactory to us or to others. This does not in anywise interfere with their existence.

That Jesus is the Christ may be revealed; but how he is, or how he became the Son of God, may not be within our power to demonstrate satisfactorily to all, however well developed and fortified our theory may seem to be to ourselves. To attempt, then, to throw doubt upon the scripture relation, upon the hypothesis that he may be more easily proved to be the Son of God by human reasoning and philosophy, is to us a very doubtful and destructive policy; while we by no means would attempt to stifle or prevent theorizing or reasoning.—*The Saints' Herald*, vol. 17, pp. 336, 337; *Church History*, vol. 3, pp. 584-586.

The question of church history he proved of especial interest. On this subject President Smith wrote February 1, 1871, an editorial in *The Saints' Herald*:

There has been inquiry, in the church and out of it, by friends and by enemies of the cause, for an authentic history of the church. Whether it is not within the design of the divine Ruler that it should be written for general reading, or that the members of the church have lacked the ability and character for the work, are subjects for study. There is a want of this history—a very serious want; and it has long been felt. The church under Brigham Young has continued from time to time to publish in the *Millennial Star*, extracts from the history begun in the *Times and Seasons*; but nothing like a complete history has yet been issued by it for the general reader.

A number of works have been published, ostensibly with a view to give the public an idea of the rise and progress of the church at large; but, from any that have ever come under our notice, none but very crude notions respecting the real origination of the work, its true character and its destiny, could be gathered. These works have been written, as a general thing, by those antagonistic to the work, those who desired to retard its progress, or overthrow it altogether. Those who have not written with the intention of damaging the church, have written for the purpose of selling their writings to make money.

From those opposed to the church we cannot expect an impartial and unbiased relation of the principle events transpiring during the

rise of the church; but we can expect much that is untrue to be stated, and actual occurrences to be warped in their telling, and the motives of prominent actors in those scenes to be sadly impugned and distorted.

From those deeply interested in the work of the last days, while we should expect the truth to be told in what is written, we must not forget that many who write, relate only what may present that work in a favorable light, leaving untold, as a matter of course, whatever may cast shadows upon the truth.

We have reason to believe that a history of the church would be very acceptable to the church at this juncture, and would be of value to the world as an assisting means of forming a correct estimate of its character. We have been frequently asked to attempt the writing and compilation of such a history. After a long, and we trust a faithful, contemplation of the nature of the work, we have concluded to take the preparatory steps towards the accomplishment of it. We therefore ask cooperation; and suggest the following as being a necessary aid to us in the work.

Let all interested in the matter of church history having documents in their possession containing facts, incidents, fragments of journals of men engaged in the work, history of missions, and, in short, anything that will aid, interest, or instruct the student of church history, send such documents, or authentic copies thereof, to us for reference, observing the rules laid down by our respected brother, Jason W. Briggs, who purposes writing a history of the Reorganization, in connection with the history to be compiled by us. If we receive what we shall consider proper support and encouragement in this undertaking, we shall make the effort; if not, we shall defer it to some "more convenient season." Personal reminiscences, strange events, miraculous occurrences, visions, answers to prayer, prophecy and its fulfillment, tracts, pamphlets, and articles written in defense of the work, with date of writing and circulation, and a relation of the circumstances and place of writing, may all be found useful in compiling such a history.

In this connection we call attention to the notice of Elder Jason W. Briggs, the historian of the Reorganization; and we wish it to be distinctly understood that action, present and intense action, is the only means necessary to success; and that procrastination and sluggish movement can only result in sure defeat. Warning effects nothing if not acted upon; requests mean nothing if not complied with; suggestions are worthless if left to themselves; and resolutions are records of folly if not carried out. Let us then be diligent in this thing if we desire the good that may result. We once desired biographical sketches of the prominent men connected with the church, to be written by themselves, to publish in the *Herald*. One only responded. We presume no others wished to be represented, and so let the matter rest. We hope there will be more attention paid to our present request.—*The Saints' Herald*, vol. 18, pp. 80-82; Church History, vol. 3, pp. 606-608.

On June 15, of the same year, President Joseph Smith

published his opinion of the duties of deacons. There is very little to be found in the fundamental law of the church concerning their particular work. This statement has been the basis of their work ever since. (See *Saints' Herald*, volume 18, pages 369-374.)

There is but little written in the Book of Covenants specifically defining the duty, or duties, of a deacon; yet everybody supposes that there are duties properly belonging to the office of a deacon; those which are peculiarly and specifically to be performed by a deacon, by virtue of his calling; those which may be performed by men holding another office, but should be the special province of a deacon.

The office of deacon must be of some importance in the economy of the church, or it would not have been provided for; and the duties of the man ordained to that office must be necessary, or there would have been no appointing him, or any consideration of him or his duties had in the history of the church.

Of what the duties of the deacon may consist, may properly be considered; and we shall present a few thoughts upon the subject of the duties of the deacon.

In a Bible dictionary published in 1811, the word *deacon* is said to signify chiefly, "An officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provisions to ministers and to the poor."

Doctor Buck says that "The office of deacon originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed moneys, kept the church accounts, and provided everything necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people: the pastor to the spiritual, and the deacons to the temporal interests of the church." (Acts 6.)

The Scriptures have not much from which to draw instruction upon this point.

Paul and Timotheus addressed an epistle to the saints at Philippi, including the bishops and deacons; but nothing is stated about the duties of either bishops or deacons.

In Paul's letter to Timothy, he gives a sort of general sketch of the qualifications necessary for the office of deacon, but as before does not specify their official duties.

There is frequent mention made of high priests, elders, priests, and teachers in the Book of Mormon; but it appears that there was either no necessity for the deacon, or the office was not of such a character that it would be mentioned in such a history. We cannot draw conclusions from this record as to what deacon's duties are.

Deacons, as officers, and the office of deacon are referred to in the Book of Covenants, pages 96, 97, 225, 231, 243, 294, and 296 of the pres-

ent edition; and from the statements found in that book we may possibly derive some instruction.

There are certain duties expressly stated in paragraph 11, section 17, page 94, as attaching to the office of the deacon, if occasion requires. The duties are "To watch over the church always, to be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, . . . and take the lead of meetings in the absence of the elder or priest." They are also, "To warn, expound, exhort, and teach, and invite all to come to Christ."

It will not defeat the foregoing statement for any to say, "Those are the duties of the teacher." This is true, but the declaration, "if occasion requires," and the closing sentence quite definitely determines it.

The offices of teacher and deacon are necessary to the full enjoyment of the blessings of the Aaronic line of ministry; and from the further teaching found in paragraph 10, section 104, page 291, one of the prerogatives of this ministry was the administration in "outward ordinances—the letter of the gospel."

The church needs good, kind, and watchful ministers, to be with them constantly; to do whatever may be necessary for their benefit, welfare, and spiritual advancement; so far as their especial ministrations may secure this. To provide for this urgent and always increasing want, it is declared that *deacons should be appointed*. Our law for this will be found on page 231, section 83, paragraph 22, Doctrine and Covenants.

Deacons must learn their various duties by being instructed therein; and this instruction may be derived from inspiration direct, from the teachings of other deacons, teachers, priests, or elders, in preaching and in conversation upon the word; or from the actual necessities of the condition of the church (congregation, association of Saints, or branch of the church), of which he is an enrolled member, and of which he is a chosen officer, called to minister unto and for the church.

Deacons are also expected to act at times as presiding officers, to sit in council, direct, control, and guide the deliberations of that council, and teach the members of it their duty, the duties of their office as deacons being clearly understood by this. (Doctrine and Covenants, section 104, paragraphs 31, 38, pages 294, 296.)

We have now gone through, very briefly, what is written, so far as we are at present informed, respecting the duty of a deacon in the church of Christ. All the duties spoken of or specified, thus far, are of a general character, and apparently no provision is made for many things necessarily to be done, and which must therefore be considered in the inquiry, "Who shall do them?"

In order that every branch of the church, having a membership of six or more, may receive and enjoy the fullest benefit from their church fellowship and association, it is absolutely necessary that they have and

control a place where meetings for worship, fellowship, and business, may be held.

This place of meeting must be kept clean, must be warmed during the season of cold, whenever meetings are held, and must be lighted during all evening meetings. To do all this requires the outlay of time, labor, and money, even under the most favorable circumstance. This outlay of money, labor, and time must be met, and to meet it "somebody" must act, must, in a word, "do something."

We began this article with the statement that most men are willing to do what the church covenants pointed out as duties; but this must be qualified to some extent. Many, if not quite all of the duties specifically named in the covenants are of what we may justly call an honorary character. By this we mean that they are those duties more immediately connected with public administrations, preaching, baptizing, laying on of hands, blessing children, and administering the sacrament; duties upon the discharge of which it is supposed there attends the conferring or the receiving of some special spiritual power; duties to which there attaches, from their nature, some special privilege or prerogative. These are the duties to which the statement of willingness was intended to apply.

The duties just enumerated do not comprise the whole list of things necessary to be done, to secure a healthy spiritual condition in a church, an association of members of a church, called a branch.

We have no written law commanding the appointing of deacons other than the one cited from section eighty-three, of the Covenants. Notwithstanding this lack of positive commandment, the whole body of spiritual authorities of the church, from its earliest history, have considered them necessary; and the custom of appointing them has grown by usage to be a law. If the custom was founded upon a misconception of the law of the church, and has been continued in error by reason of false precedent, it should be abandoned. If on the contrary, the custom was founded upon a wise and just conception of the law by which the church should exist, and has been continued by reason of wise yielding to true precedent, then should the law, made so by custom and use, be sustained and honored.

The unwritten duties of the office of deacon are not less binding than those specifically defined. The fact of their being unwritten in the Covenants, is not a defense against a charge for their not being fulfilled; the reasons why they should be faithfully discharged more than counterbalancing such defense when it is urged.

These unwritten duties are the ones which, however necessary their performance, or however much the association of church members may suffer because they are not performed, few are willing to perform; their willingness being judged by their failing to do.

We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meetinghouse, or church, must be in the actual possession of the association

of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, some one must have constructive possession at all times.

What particular officer of the church has precedence of right to this constructive possession: The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps, and other fixtures are clean and in good order; to open the doors at the hours of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for all evening meetings; to see that the members coming in find seats; to keep watch over the Saints during the meetings, repressing loud talking, whispering, and laughing; reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent, and boisterous acts, by which the propriety, solemnity, and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting; by securing a proper ventilation of the room, to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the Saints, intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and, in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents intrusted to that man? We repeat the question, Whose prerogative, privilege, right, duty is it, by reason of official standing, to do all these things?

It is not the elder, for his is the duty to administer in word, in doctrine, and in spirit; to preach, expound, and exhort in spiritual things.

It is not the priest, for to him pertains a duty to visit the members at their houses; to exhort them to attend to spiritual duties.

It is not the teacher, for it is made his prerogative to act as a sort of spiritual constable, a kind of general conservator of the peace among the Saints.

It follows then of a necessity that the right, the duty of performing these acts—these unwritten but essential things of the law, devolves upon the office of deacon.

Some portions of the law which may be cited in support of the opinions expressed in this article have been already given; to wit: The general understanding long since obtaining concerning the institution of the office of deacon, and the duties of that office, as cited at the beginning of this article.

The acquiescence of the church, by its constant practice, hitherto, in that construction of the duties of a deacon.

The actual necessity for the performance of those duties.

The positive declaration that the deacon should be a standing minister to the church; and a fair presumption as to what some of the absolute requirements from a standing ministry would be.

The specific appointment of other duties to other officers, and these unprovided for.

What we have here written was not intended to deny the right of anyone holding the higher priesthood, from acting as a deacon; or to deny his privilege to do any and all of the things specified as duties of the deacon, if he shall so choose and there is a necessity therefor. Nor will the fact of there being good, kind, true, and noble men holding the office of elder, who are willing to perform those duties without a murmur, if they can thereby serve the church, secure unity, and provoke some to the emulation of good works, make the law any less void, or detract from the dignity, prerogative, and efficiency of the deacon's office. On the contrary, it goes to show that any duty which may be performed by an elder that comes within the province of a deacon, that does not sully nor detract from the spiritual efficiency of that elder, may be far more profitably, honorably, and properly done by a deacon.

Many elders have thought so lightly of the offices of priest, teacher, and deacon, that it has been thought to be somewhat disdainful to suggest that men of any promise or talent should receive the office of deacon. It has been thought, by far too many, that an eldership was the lowest position or grade of office which it was honorable to aspire to, or to offer another.

Let every man be esteemed according to the integrity and faithfulness with which he fills the office whereunto he is called; not according to the peculiar honor which is supposed to attach to the office itself. Honor him who honors God by honoring the office ordained of him.

"For there is no power in the church but of God; the powers that be are ordained of God."—Romans 13: 1.

"Nay, much more the members of the body, which seem to be more feeble, are necessary."—1 Corinthians 12: 22.

"Let every man stand in his own office, and labor in his own calling."—Doctrine and Covenants 83: 21.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."—Ibid, 105: 44.

In the year 1871 and continuing over into 1872, President Joseph Smith published a series of editorials under the general heading, "The situation." This is a definite statement of the work of the church, its relation to other churches, to other factions; its peculiar doctrine, and an explanation of those. (See Church History, volume 3, pages 646-686.)

There are times in the history of every organization, whether social, political, or religious, when a recast of its situation from the stand-

point of some of the minds supposed to be sufficiently prominent to give some degree of importance to the considerations which they may present, may not only be opportune, but conducive to the well-being of that organization.

We consider the time propitious for presenting to the members of the Reorganization—to all and everyone of the many once holding “the faith,” whether now connected with any so named Church of Jesus Christ of Latter Day Saints, or waiting in careless security for the “good time coming,” or still more carelessly in stolid, if not in wicked indifference, throwing religion to the winds—and to the world, as comprehensive a review of the situation as we may be capable of.

In what follows we shall write freely, stating our belief and our convictions, urging in defense of those that we think need defending what seems to us to be good grounds for defense, seeking no exculpation against just censure nor deprecating the just indignation of any. However, while fearless against antagonism, whether proper or erroneous, we have a desire to commend to the thoughtful and the prudent, the wise and true, and in fact, to all within the fold, a careful weighing of the principles involved, that a more extended and better assimilation of theory and practice may be had in the church.

THE GOSPEL

From the standpoint from which we have chosen to regard the situation, we cannot but observe that the gospel forms the basis upon which the entire situation is built; nor can we successfully define present hopes, expectations, and duties, unless we shall first briefly define what we understand the gospel to be, and what was and is promised through it.

We understand the gospel to be the offer of everlasting life, the means by which it is available to man, and the law of its perpetuation. That it takes all these to make up the sum of “glad tidings, good news, full of great joy,” needs no labored effort to make plain, as it is sufficiently apparent upon the face of the statement itself.

Of all that man may believe as connected with, or growing out of, the mission of Jesus Christ, there are, somewhere, lines of demarcation, more or less clearly defining what a man *must* believe in order to be saved. The question then, How much must be believed? will be presented to the mind of an inquirer, to whom the great sum of good, eternal life, is offered by the gospel; nor is it inconsistent to presume that this will be followed by the almost equally pertinent one of, How little may be believed, and an individual be saved? Perhaps no man ever believed too much truth, or had too strong a confidence and trust in God and Christ; but grave doubts may be entertained whether there are not many thousands who have believed too little. With many of these last, there is reason to believe, there exists a strong desire to be saved; but thinking that they are required by the Christian to believe too much, they have discarded the whole plan as presented and now believe too little. If there could be, to them, a point of belief, not too

remote, upon the line of which salvation would be granted, then it would be less difficult for them to accede to the terms prescribed, and accept the salvation proffered.

Everlasting life, life in perpetuity, is the great offer made in the gospel. This is the "life and immortality," the "immortality and eternal life brought to light through the gospel"; nor is there anything better or higher than this, through the entire range of human research, or divine revelation, made known to man since the Savior came. This is the burden of all the promises; the real vital energy of every one of them. Christ came to offer it; he was content with offering nothing less, he was not authorized to offer anything more. All through the New Testament, from the declaration of John the Baptist that the kingdom of heaven was at hand to the latest declaration therein contained, everlasting life is made the underlying promise. Christ accepted the condition, and bears record to the validity thereof by stating that "whatsoever the Father commanded" him, that he spoke, and he knew that "his commandment" was "life everlasting."

COMMANDMENTS

There has always been more or less stress put upon the value of any law supposed to come directly from God in the form of a command; the virtue of the command being, as it is supposed, in the divine character of the one from whom it comes. The *terms* of the gospel are commanded of God; so at least do all Bible believers admit, the Latter Day Saints more earnestly, if possible, than all others. Does the virtue of these terms lie in this fact alone that they are commanded of God? It is so supposed. We are forced to conclude, however, that if this idea obtains to the exclusion of every other consideration that might possibly give weight to the terms imposed, there is not a proper basis laid for a compliance with those terms. And when we inquire what those terms are, we think we shall find some very pungent reasons besides, which, if not of primary importance, are so completely necessary as secondary or auxiliary ones, that they cannot be dispensed with without impairing the harmony of the whole.

FAITH

Faith was not a new element infused into the nature of man by the Savior when he came; but he, in bringing to bear upon man the experiment determined upon for his salvation, finds the principle existing in the being of man under another name, and giving it new prominence and a new signification under the name of faith, makes it in its development the element with which he works, and upon which he proposes to depend in effecting the salvation of the human race.

God and Christ, the Father and the Son, are the beings in whom this faith in man centers; and were it not for the confidence in God and in Christ which man feels is unto an acceptance with them, the effort made in the mission of Jesus must fail.

REPENTANCE

Repentance is the natural result of a conviction of sin; and being necessary to a forgiveness in one already within the kingdom, is still more necessary to a remission by an admission into that kingdom which was presented to view in the preaching the gospel. Faith, or confidence in God, assures man of an acceptance, and remission is an act of clemency on the part of God, reaching the person of the seeker after such favor, as soon as he is placed in a condition to be reached by it; which condition cannot be attained unto but by a *willingness* to obey the *commands* of God. Hence, however much virtue there may be in a command given of God, as emanating from him, the real power of the command unto the person commanded is found in the obedience to what is commanded.

Obedience is therefore the prime object of the commands of God; and the value of the obedience rendered is in exact ratio with the willingness of the one rendering it. Those who gladly obey find a better acceptance than those who account obedience as of debt.

BAPTISM

This rightly considered, enhances the propriety of each subsequent action of the seeker after, and the recipient of, divine favor. Nor is such a seeker likely to refuse compliance with the commandment to be baptized, baptism being commanded as necessary to a remission of sin. The Holy Ghost having been made the subject of promise, and following the baptism of water, by which the body is washed in token of regeneration, in the laying on of hands in confirmation, is made the seal of acceptance, remission, and forgiveness, and will result in the birth of the Spirit.

The promise of salvation having been made upon condition of belief and baptism, we feel confident in assuming that so much it is necessary to believe: Firstly. That God is, and that he rewards those who seek him. Secondly. That Jesus is the Son of God, and the Savior of men. Thirdly. That obedience to the commands of God is necessary to an acceptance with him, and the reception of everlasting life, through the regeneration accomplished by a baptism of water for the remission of sin, and a baptism of the Spirit accomplished by giving of the Holy Ghost in laying on of hands, in confirmation, as a seal of acceptance unto the knowledge that Jesus is the Lord.

Here, as we remark it, a line of demarcation may be drawn. So much it is necessary to believe to be saved. A belief in the resurrection from the dead is a result of the teaching of salvation in Christ Jesus; not a means unto that salvation. It is a principle of the gospel, and is to be taught as such; but is not a principle of such character that a man may predicate his action in it. It is an effect to be wrought upon and for him unto the perpetuation of his life; and not being wrought by any power inherent in him, as man, does not depend on any

act of his, save only the passive one of *abiding* in the power by which it is effected, that is, in Christ.

The eternal judgment of God is the general rendition of justice unto all the tribes of men, and must take place sooner or later. An active or latent belief in this obtains in all men, and it is taught in the gospel as an assurance from God that whatever is not pleasing unto him will be excluded from his presence, and that whatever is in accordance with his will, will be acknowledged and honored by his Son and by himself. The terms by which man is received of God unto everlasting life, with a gospel salvation, once accepted by man unto belief, the belief in the eternal judgment of God is very easy.

From this it will be seen that anyone of sufficient capacity to receive, retain, and exercise a faith like the foregoing is assured of salvation; and that none of greater capacity are, by reason of this increase of their power, entitled to more than a salvation. If this idea had been fully indorsed and always kept in view, we believe that much of the confusion and wild visionary fanaticism that has to some extent characterized many of the devotees of the latter-day work, would have been avoided. But this having been lost sight of, many of those who became satisfied that they had been received into favor with God, presumed that if they possessed superior capacity to others, they were, or would be, received unto something more than life everlasting; in fact, some have acted in a manner to warrant the conclusion that they supposed that the possession of those superior qualities gave them such immunity that they could not sin, and that the practice of what would be crimes in men of commoner mold would be pardonable or permissible in them.

A man may believe much more than what has been here enumerated, but this seems to be the minimum unto salvation. To this agrees the statements found in the New Testament, "He that believeth and is baptized shall be saved," "He that believeth on me shall not perish, but shall have everlasting life." The teaching of the Book of Mormon is the same: "He that receiveth my gospel, and is baptized, the same is my disciple, and belongeth to my church, . . . the same shall be saved"; "And this is my doctrine, and the doctrine of my church." The commandments of God in the Book of Covenants do not contradict these, but enforce them: "And this is my gospel, repentance and baptism"; "Say nothing but repentance unto this generation."

Every other means offered by men to men as the way of salvation is not accredited of God, and confusion and defeat must inevitably follow its teaching. No man is, or can be authorized to teach other systems as *the means of salvation*. Jesus is "the way, the resurrection, and the life."

We are not dependent, therefore, for the fulfillment of the promises contained in the gospel, upon the men who have been the agents through whose instrumentality these promises have come to us. They are but the channels through which the streams of mercy have reached us, not the

streams themselves; nor yet the fountain from which those streams have taken their rise. Whoever then has rested his faith upon the human agent through whom the offer of life has been made to him, has leaned upon the arm of flesh; and a failure of this arm of flesh has broken his faith reposed in it, and only too frequently it has resulted in breaking the faith of the one reposing in it God from whom the blessing was to come. When the agents, who were intrusted with the messages of salvation, conveyed that intelligence in keeping with the command authorizing its promulgation, so far they are within the line of obedience; in which line there could only come the salvation proffered; but whenever and wherever any of those agents transcended the limits of the promise, then and there did they cease to represent the power making the promise, and certain defeat and disgrace awaited them. This was the case in Christ's day; it was the case in the days of the disciples immediately succeeding him; and need we say it has been the case with the disciples on this land in former and latter times?

While the promises of the gospel were taught, as commanded, there ensued among those availing themselves of the means through which those promises were to be realized, a universality of knowledge respecting Jesus, that made them one in the acceptance of the Messiahship. This came to different persons in different forms, but always with like result; the same Spirit, the same power, the same Lord, but different manifestations; tongues, prophecy, interpretations, faith, knowledge, wisdom, healings, miracles, helps, and governments, all working to the same end—and all the testimony of Jesus—the bond of their unity; without it they could not be one; with it, oneness was possible.

Much has been said and written upon this subject of unity, or oneness in the church, or among the churches of Christ. How much has been accomplished towards effecting an equality in worldly wealth, upon a supposition that in this and this alone depended the oneness to be wrought by the testimony of Jesus, the history of the churches and of the church but too plainly reveals. As the eye, the hand, the foot, has each a conscious existence with the body of man, so with the membership of the body of Christ, each member has a conscious identity with the body. But as the conscious identification of the several members of the human body with that body, does not change the respective organism and relationship of each separate member with every other one of the body, so it is that the conscious identification of those who become members of the church, the mystical, visible body of Christ, does not change the several relations which the separate identities hold to each other in that body. As there is a conscious oneness pervading the entire physical body of a man, through the spirit of man which is in him, so was and is this oneness to pervade the entire body of Christ, the church, through the "Spirit of God," the "Spirit of Christ," the "Spirit of truth," the "Comforter," which is the Holy Ghost. This testimony of Jesus is the one bond of unity in which the saints may be one with Christ as he is one with the Father. It was given unto the saints of former times; it is given to saints of the latter days.

OUR HOPE IN THE GOSPEL

Our hope in the gospel is then easily summed up. It is found in two sentences, and what is contained in them as contingent results. They are, firstly, the spread of the gospel; and, secondly, the gathering.

The gospel dispensation is a gathering dispensation. The direct and the remote effect of the preaching of the offer of "life and salvation" is to invite men to come out of spiritual darkness into spiritual light; from the darkness incident to the natural man, into the bright effulgence of the light of the spiritual man; to gather out from the degradation of a servitude to sin, unto the exaltation of the service of righteousness. The cry is, "Come out of her, O my people"; "Flee out of Babylon, the city of confusion." To do this, gathering is involved as a consequence; for as men shall congregate together that safety may accrue from invasion in secular government, so may the legions of a peaceful and spiritual kingdom be strengthened by assimilation within the pales of that cementing bond of unity that accompanies the gospel. But, having to treat of the gathering under another head, we shall not offer anything further here.

In all that we have written heretofore, we have so closely identified ourselves with all the accepted men of the past who have been followers of Christ, that except we should ourself draw the definitive lines, it might justly be supposed that this was intended to be a general rather than a special disquisition.

THE MEN OF THE PAST

If the men of the past are to form a part of the great whole which is to be "gathered in one" in the "fullness of times," it is essential that a proper estimate of them shall be formed by us, so far as our facilities for arriving at a just judgment of them may warrant an estimation.

Seen through the haze and mist of a long period of time, the prominent men of past ages assume undue proportions. Weird and strange importance attaches to some; some are lost in the gloom of obscurity; while others shine out in the fairest light; the character of some is seen as the character of angels ought to be, while others inspire but a shudder at the darkness of their souls; this one is lauded as akin to the gods, that one condemned as a devil. The only true method of correcting the refraction which distorts the distant objects upon which we are gazing, is to approximate nearer to those objects, until the medium through which they are seen ceases to refract. We cannot turn back the wheel of time. We may reach up to its advancing spokes to lay hold upon them as they come within our grasp; but when once they have passed from beneath our hands they are gone forever. We can, however, by that peculiar process of retrogressive thought known to the thinker, place ourselves in juxtaposition with the men of every successive generation; and as their compeers, examine and weigh them. Let us in this light and by this process, without permitting ourselves

to pass into tedious and uninviting detail, glance rapidly through the galaxy of names which have by so common use become familiar to us.

ADAM

Adam has to some men become a myth, a thing of the brain originally, and a thing of the brain still. To others he is a type, a symbol, typifying a principle, a spiritual entity. To others again, the man, Adam, was and is the sole delinquent responsible for the woes of man through his transgression. To us, however, Adam was a reality, an entity, a being like ourselves; save only, that being created in the image of God he was in physical development the best type of what man should be. He became, like us, subject to a condition of sin and death. To him there came the offer of life, and he was thankful for the terms. He was tempted as a man, fell as a man, and was saved as a man. We must judge him from the standpoint of his own age, as to the crime of his transgression; and if he must answer according to the "eternal judgment" of God, there are no grounds for our animadversions upon the turpitude of his transgression. And although we must, by reason of our being in the line of the perpetuation of his species, partake of his condition after his transgression, we do not, nor can we answer for any part of his moral sin. Adam lived and died. It is to be our lot to live and to die. What Adam was to the generation immediately succeeding him, he ought to be to us; an exemplar rather than a hero looming up into unattainable proportions.

MOSES

Moses, the Israelitish lawgiver, in his day accomplished much towards humanizing succeeding generations, having been made the instrument of laying a foundation for the enactment of nearly every law affecting human rights now known among men; yet Moses was a man similar in passions and human frailties to the men of our own age. And, if we judge from some things occurring in the sacred history of his connection with many noted events, there were many of his own compeers who did not stand in awe of him. We regard Moses both in the office of lawgiver and as a man; nor are we willing that the glory with which he was permitted to rule over Israel shall so dazzle us that we always see him through its shining mystery. We find him a man of God; erring at times, steadfast at others; but finally dying within sight of the "promised land" which his posterity must at the last inherit. If so, we can greet Moses as a man; patiently waiting, always pressing forward, never doubting the end, but ever ready to strike with the opportunity; a man pursuing the policy with which he begun, through the storms of outside pressure; unyielding to the importunity of the dissatisfied ones of the host he led and governed, and though painfully alive to every breath of censure, daring it all when needful. A man who knew the seductive influence of place and power, yet knew just as well what the end of pride, of haughtiness, and oppression must inevitably be. With these contradictions in himself, Moses did well, and

as a man—a noble man—he achieved a crown we cannot envy, but may emulate.

THE APOSTLES

The apostles, James, John, and Paul, taking them as representatives, were men, chosen men it is true, but evidently chosen for their known qualifications as ministers of the gospel of grace, as it should be in the warfare of its propagation and its triumphing. Not the least valuable quality in the character of these men, was there, to us, almost incomprehensible endurance of mental conflict which must have been theirs to pass through.

This conflict must have been at times terrible, yet these men bore it to the end; and the unconquerable tenacity with which they held fast the faith was sublime at the time, and is worthy our best commendation now. They were tried as men; as men they fought and conquered. We regard them as men only, having no wish to lessen the honors due them for their labor and their faithful integrity; and having still less desire to endow them with extraordinary powers to which they never aspired while living, and with which they have become invested by lapse of time only. As men at work for the kingdom of God, by choice of that Almighty Ruler; and by reason of their deliberate convictions enduring all things, death not excepted, for the hope set before them, we can understand them and their lives. Their agency was not destroyed; and, although living in the light of the revealed word, there was a liability to err, to listen to the promptings of self, and mistake them for the voice of the Spirit; to be tried by the temptations of infallibility as the recipients of the favor of God, and repositories of a knowledge of the policy of the Redeemer concerning the world. All these things these men had to encounter, and to come off triumphantly was a triumph indeed.

Our relations with them are, or should be, as though they all had lived but yesterday, and are now waiting till to-morrow to receive, with us, a crown of rejoicing.

JOSEPH SMITH AND ASSOCIATES

A more difficult task than that of placing a proper estimate upon the character of the men with whom the work of the last days begun, can scarcely be undertaken. This task we shall essay only in the light of a general consideration of them, and the measures carried out by them, or their attempted realization of them. Joseph Smith, Hyrum Smith, Oliver Cowdery, Sidney Rigdon, and a host of others, have been variously regarded; nor has the elapsing of time yet cooled the ardor and fervor of the friends of the work and these men for the work's sake; nor removed the hatred and rancor of their enemies, enemies of the work for their sake.

There are many living who knew Joseph and Hyrum Smith, some intimately, some well, and some from only a casual acquaintance. Many have formed opinions concerning them from the representations of

others, some friends, some foes of the work; and from their opinions are ready to condemn or to laud. We wish to look at them with as much freedom from bias of judgment as is practicable under the circumstances, and do them justice without compromising our own action in the work. We use the names of Joseph and Hyrum as they were representative men, and perhaps as widely influential for good and evil as any connected with the work.

The contradictions which their public life gave rise to are all fresh within the memory of man; their virtues being not yet overestimated by a halo of time's mists, nor their vices toned down in the forgetfulness of years—they stand almost as the living to be judged by their collaborators. It is this that makes the task difficult. On the one hand, their friends are to be consulted if one is inclined to censure the acts of these men; and on the other, their enemies will object to too much praise.

Joseph Smith was a man of like passions to those which moved Adam to his fall; like those which disturbed the equanimity of Moses at Meribah, and when he slew the Egyptian; like Peter when he wavered, and like all of them in being subject to death. In all these things his brother Hyrum was like him. He was moreover like Adam in desiring salvation after sinning; and like Moses he became leader of the people favored by God. Like James, and John, and Paul, Joseph and Hyrum Smith labored for the good of man, and were willing to make and did make some sacrifices for that good. They steadfastly endured in the faith, and both died, slain by the hands of an irresponsible mob.

As much as any other man can do, do we revere the memory of these men. Their self-sacrificing spirit we admire, and would emulate; their devotion was heroic, and worthy of praise; their steadfastness to the purpose for which they devoted their lives has seldom been excelled, and should now shame all waverers. We are not content, however, to be admirers of the steadfastness and devotedness of these men, and to shut our eyes to their faults, and their vices, if evidence shows they had vices.

We do not feel it incumbent upon us to defend the evil deeds of either remote or near predecessors; nor do we recognize it as an obligation upon us to receive all the acts of those predecessors, because we believe them to have been good and true men; or because we are assured that they received and enjoyed the favor of communion with heavenly powers. If they were infallible, then all their teachings were true, and all their acts were correct. But it is not claimed that they were infallible; on the contrary, the idea of infallibility in man is indignantly denounced. If those men, Adam, Moses, James, John, and Paul were fallible and might err, so might Joseph and Hyrum Smith err, they being fallible. We believe them to have been fallible, and liable to err; and we are inclined to believe that they did err.

Our relation to these men as being their immediate successors demands of us, not a blind adherence to their views without regard to

the works they have left as expository of the hope and promises actuating them, but a full recognition of all their good thoughts, words, and acts, as incentives to the performance of good by us; and an acknowledgment of their errors, with the view to shun them, if the circumstances and conditions of our lives present them to us for action. We are not concluded by their evil deeds to our exclusion from salvation, and consequent condemnation; nor are we to be saved upon their meritorious acts. We are only affected by either, as they may influence our lives for good or for evil. As their compeers we must weigh them and their measures together, or in comparison; whatever of either may be in harmony with the other may be received as the real standard of estimation, and that which is inharmonious in either with the other may be discarded, and if erroneous by other tests, we are not bound by it.

Adam is not to be judged by his fall alone, but by all the circumstances connected with his fall and his life before and after it.

Moses is not to be judged by the murder of the Egyptian and by his rebellion at Meribah alone; but by all the circumstances surrounding him, and the entire conditions of his life.

The measures which were introduced by Moses, or through his instrumentality, were for the good of all men, but more especially for the good of those people for whom he thought and toiled. Those measures have become the common foundation upon which the whole fabric of the laws governing the rights of man is based, and must have originated from principles of right action existing in Adam's time, and from that time receiving the sanction of every generation to Moses; but by him reduced to a written code. If he by his life contravened any of the provisions of that written code, he must be condemned by it; but in whatever way he honored that code, then by it and his life he bears record of the good to us.

Adam's hope is for life eternal, Moses' that of entering into the promised land to abide forever. Adam enforced the principle of his hope by obedience; Moses by the precept and the example of his life sought for the fruition of his hope. Their measures and their lives are harmonious to a very consistent whole, marred only by the instances recorded by which their fallibility is attested.

The hope of James, John, and Paul were in their ultimate not dissimilar to that of Adam and Moses conjoined. They hoped for life eternal, and a perpetuated life in the land which God should purify, and sanctify, and glorify for their eternal home. They were fired by this hope, because that the Messiah had come to teach it, and exemplify the means by which they might attain unto the things hoped for. The measures which were introduced by Jesus were accepted by these men, and their lives were conformed to those measures. If they, subsequently to their acceptance of those measures, failed to teach, enforce, and exemplify them, then are they to be condemned by them; but if in their teaching and their example there was a conformity with those measures, they thereby exhibited the harmony of both, and their hope is

made plain to us. Where they fell short of attaining unto the standard, it but shows their fallibility, and should neither detract from their goodness, nor from the certainty and truthfulness of their hope, nor the divinity of the measures by which they expected to attain unto it.

The measures introduced by Joseph Smith became the measures of Hyrum Smith and others by reason of their voluntary acceptance and adoption; and these measures were so accepted and adopted because that the promise which was made by Christ to James, John, and Paul was reinstated and made available to them, as though they were compeers in point of time, as in point of hope. So far as the measures instituted by Joseph Smith and others were conducive to the end assigned, they would bear a similarity in form and character to those which Christ first, and James, John, and Paul subsequently taught. If the latter taught truthfully, and these measures were, or would be, productive of eternal life to the recipients, then dissimilar measures would not be productive of good to man.

The measures introduced by Christ were as we have already considered under the head of the gospel, to become universal in their spread, operation, and effect; hence the entire reasonableness of the declaration, "But seek ye first to build up the kingdom of God and to establish his righteousness; and all these things shall be added unto you."

Our relation to these men and the measures instituted by or through them, is to be regarded in the light of our hope in those measures; and as that hope is enhanced in value or made more certain by each respective measure, so does such measure demand our sanction and support. Whatever individual measure is, in its tendency, calculated to lessen that hope in value, or certainty of realization, we must either reject as erroneous, or remain silent upon, if we do not care to pass judgment upon it.

Whatever act or measure of these men, of the remote or immediate past, may be advocated or defended upon open, manly, upright grounds, we feel at liberty to defend and advocate; but neither in the columns of the *Herald*, as editor or a contributor; nor publicly or privately, as an elder, teacher, or lay member of the church, have we, or shall we advocate or defend any theory, single act or continued practice, public or private teaching, of any one of them which cannot so be defended and advocated.

The careful treatises and decisions of James; the fervid, loving epistles of John; the weighty and argumentative letters of Paul, are so many guides to the measures of those men; and are indicative of the grounds upon which they rested their hopes.

The Bible, New Testament (King James' or common version); the Book of Mormon; the Book of Doctrine and Covenants, and the Holy Scriptures (New Translation), naming them in the order of their acceptance by the church, form the comprehensive field of research from which we gather what were the measures of Joseph and Hyrum Smith, with the others who were the pioneers in the work of the last days.

We are authorized to believe that in these books are set forth the hope of those men, the promise by which the hope is offered, and the measures by which it is guaranteed and attained unto.

These books are then so authenticated that they are to us the statutory enactments by which the masses of the church may claim their liberties, the propagation of the gospel be prosecuted, and the gathering indicated be effected. All men who have accepted the work and the works of these men consonant with the general character of their religious government, must be tried in their lives and public teaching, by the rules of their accepted laws. Where these condemn, the acts condemned must be censured or ignored. Hence, where Joseph and Hyrum Smith, either as teachers of the great principles of life, or as exemplars of those principles, fell into an erroneous conception of them, and practiced accordingly, or willfully transgressed them, their successors are warned not to transgress in like manner, or fall into like errors.

We may safely write then that the most prominent measures of the past, so far as Joseph Smith, Hyrum Smith, and others, early adherents to the work are concerned, were, "The propagation of the gospel, and the gathering." Within the scope of these two measures there may be found a train of others, each one intended to be more or less conducive to the accomplishment of one or the other of them. Among them we notice; the establishment of an efficient corps of gospel ministers; holding local and general conferences; organizing branches; ordaining men to the offices of apostle, high priest, seventy, elder, bishop, priest, teacher, and deacon; the appointing and sustaining a presiding officer with proper assistants over the whole church, and localizing a center of a religious government; and the realization of sufficient temporal measures to carry on the affairs of such government; the building of a temple at Kirtland, Ohio; one at Independence, Missouri; one at Nauvoo; the establishment of a bank of issue and deposit, at Kirtland; the organization and operation of joint stock companies in Ohio, Missouri, Illinois, and Iowa; the building of cities, mills, workshops, and manufactories; the settlement of new lands, and opening branches of industry thereon; the setting up and running of printing presses, and the issuing of newspapers, periodicals, and books; the fostering of political influence by municipal charter, as in the city of Nauvoo, and the offering of the names of prominent men in the church for political preference; the cultivation of the spirit of war by creating military organizations other than those provided by the State, and by the display of warlike dress, equipments, armament, and parade; and the introduction of secret orders.

In writing of the foregoing measures, we expect to write of them as they now appear to us, and to state our convictions as to their real tendency to bring about the results intended, not as to the intention itself; for we are willing to concede at the outset that the intention

may have been good, though the measure introduced may have been an error, and resulted in wrong.

The establishing or bringing into working order, in an organized effort to promulge the gospel, the different officers authorized in the church, has always seemed desirable, and was only partially realized in the days of Joseph and Hyrum Smith. What the hindering causes were, is only left for our conjecture. Suffice it to say, that although a constant effort seems to have been put forth, up to the time of the death of these men, to secure such a knowledge of the working details of organized effort as would render the labor systematic and concentrated, the records found in the published works of the church warrant the conclusion that but very few were in possession of the knowledge of those details in sufficient degree to prevent or expose imposition if attempted.

If we may judge from the present disposition manifested in opposition to proposed schemes for the further development and organization of the preaching element of the church, one difficulty to the proposed establishment was, the existence of a preponderating disposition to wait to be told what to do, rather than to do what was clearly pointed out as a present and necessary duty. This we recognize and deprecate, and wish to call attention to for the purpose of asking whether it ought not to be exorcised and eradicated.

We believe the measure to have been a correct one in its conception, and within certain limits to have been correctly carried out. Wherein we think some of its legitimate provisions have been denied and rendered inoperative, we shall notice under another head.

CONFERENCES

The holding of local and general conferences we believe to have been, and still to be, one of the surest, safest, and best means that could have been or that can be used to the accomplishment of a proper assimilation of thought and spirit among brethren, and the right understanding of doctrine among the teachers and those taught. These local and general conferences we believe to be authorized by the general laws of the church under which the promulgation of the gospel was to be carried on; and they are not therefore the creatures of local organizations called churches or branches. They are natural and necessary assemblings of the church officers for the transaction of necessary business connected with the carrying out the great program of salvation, and for the free interchange of thought, expression of opinion, and the preaching of the word. We trust that such assemblings will be more largely attended than heretofore.

The range of business which may be done at these conferences is very wide, and comprises all "things necessary to be done"; the necessity for the doing of any particular business being the law governing the case, "according to the Bible, Book of Mormon, and the Doctrine and Covenants."

The organization of numbers of believers into churches, or branches,

is a politic necessity; and hence a measure which was introduced at a very early date of the church existence. It was essential then; it is so now. There is ample provision for requisite organization in the Book of Covenants, and the usages of the church, as found in the instructions given from time to time.

OFFICERS

The ordination of men to the various offices to be found in the church began at the inception of the church, and can no more properly be dispensed with than can the preaching of the word; indeed it is made the means to the end, that the word may be preached to the entire world. These officers form the army of workers in the affairs of the church, both spiritual and temporal; it being intended by the law that they shall work harmoniously together; and further providing for all the peculiar conditions which may be involved in preaching the word.

The appointing of a presiding officer with suitable assistants is but a step on in the organization of powers for the common end; and instead of this one arrogating to himself the aims, object, titles, and powers of an autocrat, he is but an arm of the public service, and must labor in accordance with the law governing the whole. Should he cease to be governed by that law, he ceases to be a "servant of all." The localizing a center of religious government was a measure introduced with a view of facilitating the carrying on of the work in its entirety; not for the purpose of centralizing power. Those who now fear the concentration of power would do well to make a more thorough examination of the objects of church association, and study to a better conclusion the theory of the gospel as applied to human associations. There can be no possible better guarantees given to a people for the maintenance of their liberty than those assured to the people of the church in their organic church law; and it is only necessary that it be known that anyone intrusted with the liberties of the people is proving recreant to his trust to apply the remedy. Concentration is only to be feared when the power of applying the remedy is denied, or the law by which it is guaranteed is ignored. So far as the Reorganization is concerned, this power is not denied nor the law ignored.

TEMPORALITIES

The realization of sufficient temporal means to carry on the affairs of the church government has been the occasion of much thought, teaching, labor, discussion, debate, animadversion, and finally of abuse. The list of officers comprises those to whom belongs the duty of engaging in and looking after the temporal matters of the church, and the manners and methods by which the incumbents of those offices have successively tried to carry out the measures proposed from time to time, have been various, and according to their variety has been their success or their failure. The true policy—one that satisfies everybody and gives offense to none; that produces a sufficiency to an abundance for every real need; that fills the coffers of the church, but takes nothing

from those of individual members—has not yet been discovered. All say that they feel that it ought to be done, that there is a great need of such means, and that it should be supplied; but none, or a very few, suppose that themselves are under any obligation to aid that supply; and hence there is still a lack. But a portion of the measures used will be cited hereafter; suffice it now to write that so far the most of the measures just noticed were and are for the carrying on of a spiritual movement for religious purposes.

TEMPLES

As an adjunct to, and necessary consequence of, the gathering, the building of a temple has been attempted as a measure calculated to intensify the worship of the people; to foster their spirit of devotion, and to develop their love of God, their industry, patience, faithfulness, and their ability. One was begun and completed at Kirtland, Ohio; but was abandoned, we suppose, for sufficient reasons. What the causes were that superinduced the abandonment of Kirtland and the stake there, it is not now our purpose to allege. It is sufficient for the present object to know that the abandonment was effected. A corner stone was laid in Jackson County, Missouri; but no building was erected. A site for a city was chosen; various public edifices were projected; some were erected; others left to the future. The genius of disruption again wrought a dispersion, and the site and temple there were abandoned. The causes conspiring to effect this second abandonment of a measure to be so replete with good to the people, may be more easily traced than those of the first, but we let them pass without further consideration, as foreign to our object in this article.

The temple at Nauvoo was by far the most important of any in its conception and progress, and the interest clustering round the history of its building, although the one at Jackson County was supposed to be the one most likely to be accepted when completed. This temple at Nauvoo was begun under circumstances of adversity; its erection was continued during the period of the greatest activity in the promulgation of the gospel abroad, and the gathering to the west, as the States of Illinois, Missouri, and Iowa were then designated. It was during the building of this edifice that Nauvoo became, by charter, the "City of the Saints"; it was also during this period that other public measures were adopted, and culminated, as we shall trace further on in our article.

It has been stated by those whose *duty* it was to *know*, that the Temple at Nauvoo was finished, "completed as Joseph designed." This *statement is not true*. In no sense can it be said truthfully, that any part of the Temple at Nauvoo was completed, with the possible exception of the main assembly room into which the front doors opened. The basement, in which was the font, was incomplete; the stairway to the left of the front was not relieved of the rough boards laid on the risings, on which the workmen went up and down; the upper assembly room

was not accessible, the floor not being laid, neither the doors hung nor the walls plastered. Besides this, the inside ornamentation was by no means finished even in those parts called completed. There are plenty of persons now living who were frequent visitors to the Temple after the people who built it left Nauvoo, who will testify that the building was not completed; among them, David LeBaron, who had charge of it for some time; Major L. C. Bidamon, for years proprietor of the Mansion House; Doctor Weld, of Nauvoo; Amos Davis, living near the Big Mound, on the Nauvoo and La Harpe road; George Edmunds, of Sonora, and the writer, with a host of others.

It is further rumored that after the death of Joseph Smith the plans and specifications were altered; and that such parts as were nearly completed were not so completed in accordance with the original design. Of this we cannot testify, never having seen the original drawings nor read the specifications. If the statements of various persons are to be relied on, there can be but little doubt that in one respect there was a *completion*; and that respect is the *deseccration* and *defilement* of the Temple, by the holding of such revels and orgies therein as were not even thought of by the "money changers," who made the house of God at Jerusalem a "den of thieves," and against whom the righteous indignation of Jesus was so signally directed.

That there was cause for the abandonment of even this magnificent structure who can doubt? It was abandoned; and in little over four years after the death of Joseph and Hyrum Smith, malice, envy, and hatred set fire to it, and it was burned. We think that the inscription stated that it was begun in 1841. If so, it was but a little over the supposed allotted seven years given for its completion that it fell, being burned about October 8, 1848. The corner stone was laid April 6, 1841, and the burning occurred October 8, 1848. The Saints, however, left Nauvoo in 1846, no work probably being done upon the Temple after the spring or summer of that year.

The only object we have in writing so explicitly in regard to the Temple at Nauvoo, is, that those who have been made to believe that it was completed may be undeceived; and that those who have so industriously circulated the statement that it was completed may be shamed.

A temple, or its equivalent or representative, has had an existence in the general economy of nearly every important faction of the church since the abandonment of Nauvoo. The Saints under the lead of James J. Strang had a "Tower of Strength"; Baneemy had "The Secret Chamber"; Gladden Bishop a "Rock of Refuge"; Alpheus Cutler raised "An Ensign of Peace" and built a "Council House"; and there is a "Tabernacle" at Salt Lake City, and a temple in course of erection. It is then a measure considered as a feature necessary to the cause.

SCHOOLS

The establishment of schools we are most decidedly in favor of. What may have been the character of the school at Kirtland, so far as

its personal conduct was concerned, we are not aware; but suppose it to have been for the purpose of receiving and imparting necessary instruction to those wishing to avail themselves of its advantages. Such was evidently the intention of the establishment of the school or schools at Nauvoo; and the only bad feature that we now remember in connection with any of the literary institutions at Nauvoo, is that the library belonging to the "Lyceum Association" was grossly robbed of its books, at or about the time of the breaking up there. If a people would be free, they must be intelligent, and intelligence other than the light of the Spirit must be cultivated, and cultivation must be had in the schools; and these schools to be effective for the people, must be of and by the people.

KIRTLAND BANK AND STOCK COMPANIES

The Kirtland bank was a failure. Whatever may have been the intention, so far as honesty of motive may be implied, we have not a word to write; but we may be pardoned if we do assume that the supposed effect was to be the easing up of monetary stringency, by the issue and circulation of an equivalent to the *hard facts* of currency, gold and silver coin. That the bank as a scheme failed, may be more attributable to a failure to comprehend and carry out its business details, than to absolute dishonesty in its projectors. It was an unfortunate measure, and entailed a portion of shame and disgrace upon all involved in it, either by direct or indirect implication. We cannot defend it, as we believe it to have been an error—a grave error. Whether some of the parties engaged in it were overpersuaded, or voluntarily lent the aid and sanction of their names to it, we do not know; but we are satisfied that it was a prostitution of spiritual character, prestige, and forecast to improper uses in vain hope that the end would justify the means; its failure might have been easily predicted and was inevitable. We have stated all that we need to state when we write it as our conviction that it was an error.

The organization and operation of joint stock companies was a favorite measure of the immediate past. We cannot write the history of them all, nor do we care to write the history of any; it is enough that they one by one perished, dwindled away by improvidence, waste, and consumption. The usual features of them one and all may be confidently told. They were almost invariably an attempt to make any given number of poor men rich, by the aggregation of their poverty; as suppose, one thousand men propose a stock company, and subscribe ten dollars each to the capital stock, there is the aggregate of the nice little sum of ten thousand dollars. This seems large, and it would be for one man; but when we reflect that there are one thousand persons holding interests, we can easily perceive that they are not individually richer, as they own but ten dollars each. Now, if five hundred stockholders draw out for daily consumption twenty dollars each, the whole sum is exhausted, and five hundred stockholders are defrauded out of their whole stock; if two hundred and fifty draw out forty dollars

each, the stock is exhausted, and seven hundred and fifty stockholders are left minus their stock—the fact is, we believe that nine out of every ten joint stock companies, organized among the Saints, died of “home consumption.” Instead of being stockholders, the members of them became stock consumers; and those organizations instead of being “fat and well favored,” were “lean and ill favored.” The very means which should have made the people rich, an aggregation of labor and capital, was made a means of robbery and extortion, until to call an association a “joint stock” was to condemn it. This should not have been the case. We do not defend the men who were the founders of those schemes, we do not condemn them personally, for we do not know them, at least not many of them, but the principle of the association of labor and capital is a measure of policy and sound wisdom, we believe. Many instances may be cited of what may be done by unity of labor; the most striking one occurring to our memory of late occurrence is that of a beautiful stone church, standing not far from the south end of Grand Avenue, Saint Louis, Missouri, built by an order of Catholic priests; and when it is stated that these men, although few in number, are prohibited from asking alms, and have done *all* the work on their building, quarrying, cutting, and laying the stone, together with doing the whole of the wood work, it will be conceded that a unity of purpose with energy of action will usually accomplish the most unlikely of human designs, and render those of great feasibility a thing of a day.

We are of the opinion that many of the past associations have been destroyed through the lack of a proper understanding and appreciation of their working details. If so, then is the lesson necessary to be learned pointed out.

CITIES

The building of cities; a favorite theory, the measure of every age. How anxiously has the saint longed for the power to build up, and how constantly have his feet been turned from the ways of the great city of the greater King. Who shall tell how the subtle influence, the hope of one day entering into the gates and walking the streets of a city of God, a Salem, a city of Peace, has cheered the stricken heart and elated the soul of the laborer in Zion at his daily toil; the hardy artisan as he sang to the stroke of his sounding hammer; the scholar as he strove to “show himself a workman that needeth not to be ashamed”; the wise man as he sat beneath the skies of a distant clime, and sighed for the day when the “tribes” might return?

Where are the cities of the saint! Kirtland lies upon the hills, a “deserted village”; “Far West,” “Adam-ondi-ahman,” and the City of Cities, lie wasted and dead; “Nauvoo,” on fairer site than which the sun does not shine, is a city of less than one tenth of her former inhabitants. Her hills are covered with the vine, and her valleys bear the peach and the plum; while the beer-drinking, wine-growing Teuton has built his “wine vaults,” and garnished his “wine gardens” with the

stones quarried by the saints of God, and by their patient hands laid in the walls of "the temple that crowned the hill."

A sad comment upon the unfaithfulness of man is found in the fact that of all the host that once held sacred worship within the "City of the Saints," few have an inheritance there. Of those few, the family of "Joseph the Martyr" form a part, and these are sedulously striving to sow the "word"; and some of them are combatting, step by step, for the ground lost in the battle where their father and uncle went down, and endeavoring to build upon the ruins of a past spiritual hierarchy the pure theocracy of a "Risen Redeemer." Where! oh, where are the cities of the Saints!

Mills, workshops, manufactories, are but concomitant accessories to cities and villages, and must follow in their train. The opening of new lands is necessary to proper outgrowth, and the extension of the borders of Zion; who shall say the measure is not a wise one? We believe in it, and it is one of those of the past that commends itself to us.

THE PRESS

The setting up and running of printing presses, and the issuing of newspapers, periodicals, and books—what can we write in reference to these measures, which really form but one, for the setting up of printing presses comprises all the rest; newspapers, periodicals, and books being children of the brain and the press.

The church deemed it advisable at a very early day to purchase a press; and it was made a powerful auxiliary to the preaching of the word. It was insisted upon that there should be freedom of the press. Persecution arose, the causes of which we do not care to inquire as we have before stated, and people and press were successively driven from Kirtland and from Missouri. At Nauvoo the aid of the press was again invoked; the *Times and Seasons*, *Nauvoo Neighbor*, and *Gospel Reflector* succeeded the *Evening and Morning Star*, the *Messenger and Advocate*, and the *Elders' Journal*. The *Millennial Star* was begun in England, and still continues, we believe. This bringing into the service of the church, the labor and the results of the "types" and "printer's ink," was a correct and judicious measure; and while legitimately employed, these agents were powerful for good. There came a time when these agents were not used for the promulgation of the "gospel of peace"; but for the purpose of a wordy defense against attack from offensive neighbors near and remote, and some issues of the church organ are sadly spoiled by the bandying of unclean and vituperative epithets, from the pens of men whom we now think might have spent their time and talent in a better labor, one of love. The measure of employing the press we indorse; but some of the uses to which the church press was put we cannot do otherwise than deprecate, we cannot indorse, much less defend them.

"NAUVOO EXPOSITOR"

There is a page written in the history of the church that we have

always regarded as a sad one; and as the circumstances of its occurring have a sort of connection with the subject now being considered, we write of it here. The grounds upon which it was deemed advisable to employ the press as an agent in the dissemination of the tenets of the church were, the rapidity with which copies of important and useful information could be created; the facility of retaining the landmarks of doctrine and teaching, and the freedom guaranteed to the press by the law of the land, and the peculiar political organization of our country.

At what time the church turned its face upon these considerations, more particularly the last one, we are not advised; but of the fact there seems to be clear evidence, that not content with the exhibition of lawless and legal violence illegally used, which had sent the presses from Ohio and Missouri, the church did give a practical denial to the doctrine of the freedom of the press by the destruction of the office of the *Nauvoo Expositor*, a newspaper published and to be issued ostensibly for the exposure of iniquity in the church.

We wish to be properly understood upon this matter, and for this reason, that it has been charged upon the writer of this article that he was "hand in glove" with the murderers of Joseph and Hyrum Smith; and one of the chief reasons why this statement of complicity with murderers has been made, is the fact that he has declared it to be his opinion that the destruction of the presses and types of the *Expositor* was an "unwise, impolitic, and illegal measure." We have no reason to love those who took the lives of men held to answer to the bar of justice whom the law would have released; nor do we see how that the expression of an honestly held opinion, formed after years of trial, forced upon us as consequences partially due to that act, can rightfully subject us to so grave a charge. We have met none of the men engaged in the publication of that paper, with the exception of Mr. Wilson Law, and we have only rumor to assert for our supposition of his connection with it; and Mr. Law we met but for a moment in an eating house in Nauvoo, and had no conversation with him in reference to that affair. Whether the opinion that the destruction of that press and its fixtures was an "unwise, impolitic, and illegal measure," subjects us to so unkind a judgment or otherwise, such is our conviction. We believe it to have been an error and a signal infraction of the "liberty of the press."

That political influence was fostered by municipal charter, the history of the procuring of the charter of the city of Nauvoo, and its extraordinary provisions, no legal mind can doubt. Where the idea of incorporation first originated, we are not prepared to say; but one of the prime movers in it, and the delegate to Springfield to urge the passage of the incorporating bill appointed by the conference, was John C. Bennett. We believe that the incorporation of the city of Nauvoo as a municipal city, with its extraordinary privileges, including its municipal court, was an error fraught with dangerous consequences, one of which we believe to have been the passage of a resolution declar-

ing the *Expositor* office a "nuisance," and ordering it "abated." That the municipal court of the city may have done a good deed when it took cognizance of the arrest of Joseph Smith by H. T. Wilson, and insured him a trial, we admit; but the possession of the power by which such a thing could be done was a dangerous possession; and though right uses of such a power might always be made, it was possible, as we have seen, for one branch of that municipal government to err.

We implicate no one else in this statement of our belief respecting these measures being errors. We write only our own sentiments, and we have a purpose in so doing.

POLITICS

As a natural result of the adoption of the city charter, a mayor of the city was elected. This was a necessary feature of a city government; but it was not essential that high spiritual authorities should be made chief municipal officers, to the loss of spiritual prestige and power. We have been told, and we believe it to be partly true, that after a certain time, political partisanship ran to so sad an extreme, that one of the chief officers of the city was hemmed in by a cordon of office-seekers, and political spoilation appropriators, to the exclusion of good and true men who loved the cause of Zion, and were alarmed at the drifting tide of events. So officious and so zealous were these political hucksters, that it soon became a matter of difficulty for an honest, outspoken man to get the ear of the highest spiritual authority in the church, so closely were such men watched and their efforts forestalled. Such is the legitimate result in every society of modern times, when politics become a trade, and when political wire-workers obtain preferment in the church in the place of honest, religious-minded men; and we may well be pardoned if we see some traces of such state of affairs in the later years of Joseph and Hyrum Smith.

It would have been difficult, when once the restraining influence of a spiritual life had relaxed, to take up the broken threads and knit them into so perfect and so strong a cord as it should have been originally; and for this reason, if for no other, the men upon whom the burden of the great spiritual work of the last days rested, should have held themselves aloof from active participation in political strife. It was not a crime to aspire to high political station in itself; but the influences by which preferment is obtained, and which too frequently accompany it, give rise to undue ambition, and are too easily prostituted from right uses to base and ignoble ends. We believe that when men lost sight of the dignity of the title of "elder in the Church of Christ," it was an error, and when this was followed by a love for political power to the lessening of the love for spiritual advancement, it was a graver error still.

WAR

We class the cultivation of the spirit of war with the error spoken of above, but do not regard it as one of such dangerous character, from

the fact that a real necessity for bloodshed might never have arisen after the year 1840, if right counsel had prevailed. We do not say that there was any real necessity for the shedding of blood prior to the year 1840; but from the tenor of commandments given during and subsequently to the exodus from Missouri, we are persuaded that none would have arisen after that year.

The raising of a standard of peace was one of the duties devolving upon the Saints. Military organizations among them should have been the result of *state law direct*, not the result of domestic primary action. The military organizations of the State were sufficient for the practical purposes of defense against invasion from without; but would have been powerless against dissension from within.

There were three evils connected with the existence of military organizations among the Saints. One of these evils was the appearance of hostility which it gave to the Saints, as a religious body, crying peace unto all people. Another was, that there was an unnecessary expenditure of time and money in keeping up drill, parade, dress, equipage, and arms. But the worst evil of the three, as it appears to us, looking at it from our chosen standpoint, was the dependence upon the arm of flesh in warlike demonstration, rather than in God and the practice of holiness; and we may add another, closely connected with the last, military titles and appellations usurped the place of the plainer callings, and the higher dignities of "elders in Israel," "ministers of the gospel." Some of the publications of the church show an unmistakable tendency to foster the love of distinctive titles, and "Captain," "Colonel," and "General," are prefixes; where to our democratic taste, "Mr." and "Elder," would have looked far better, and would have served more palpably to enhance the value of church distinctive titles.

We blame no one for this—we cannot say where it first begun, nor that any absolute wickedness was wrought; but we regard it as an error.

SECRET ORDERS

We have noted heretofore the introduction of secret orders as a measure which obtained in the church. We have introduced it not for the purpose of finding fault with those brethren who belong to them now, nor for the purpose of railing against them all, or any one of them. Let this be borne in mind, and the brethren will be relieved of any necessity for writing in reply to us, or in defense of what is not attacked. All we wish to write about them is this. We know of nothing in the gospel making them necessary; nor do we know of any authorized by the church. There is nothing enjoined in any of them that is noble, kind, and good, that is not enjoined in the gospel covenant. As a writer on the subject, who is by the way a member of one of them, tritely remarks, "They began in time, and will end in time, while the gospel began in eternity and will end in eternity."

We have now taken up one by one the principal measures of the men of the immediate past, and propose to view them with regard to our relation to them.

That some if not all of these measures which we have been considering are as much an essential part of the policy of the Reorganization as they were a part of the policy of the men of the past, is not a question for controversy—hence our relation to them is one of careful measurement and adjustment. Whatever is conducive to our advancement as a people, as a church, as individuals, will demand and should have, our earnest, cordial indorsement, and our active and energetic support.

THE DIFFERENT FACTIONS

Disguise it as we may to ourselves, the many organizations that have succeeded what is sometimes called "the old church," may be regarded as factions; nor do we intend any disrespect to persons now living, either in or out of the Reorganization, in using this term; and with the dead we have no quarrel. Hence, when this article is read by anyone who takes issue with us, we wish them to understand that we have never had, nor can we now have, any but the kindest feelings towards the seekers after truth, no matter what may be their denominational name.

Since the death of Joseph and Hyrum Smith there have sprung into existence the following parties, associations, nearly all claiming some kind of authority or sanction from the "old church." An organization under Sidney Rigdon, in Pennsylvania, and one in Iowa; one under Lyman Wight, in Texas; one under William Smith, in Kentucky, and one in Illinois; one under James J. Strang, in Wisconsin and Michigan; one under Alpheus Cutler, in Iowa; one under William Bickerton, in Pennsylvania; one under Z. Brooks, in Illinois and Ohio; one under Joseph Morris, in Utah; one under Granville Hedrick, in Illinois and Missouri; and the Reorganization. There has been a number of lesser note than any of these, that we do not notice.

The organization existing in Utah under Brigham Young, although considered by us as coming into existence subsequently to the death of Joseph and Hyrum Smith, we did not name for the following reasons: Of all these organizations there are now left but three of any considerable importance; these are, the church in Utah under Brigham Young; the organization under Granville Hedrick, and the Reorganization. There is, it is true, a few with William Bickerton; a few with Stephen Post, as Sidney Rigdon's representative, at Attica, Iowa; a few of Father Cutler's adherents in Minnesota; and a few yet holding to the claims of James J. Strang, and a few to Joseph Morris's successors.

Each one of all these organizations advances reasons why theirs should be considered the true branch of the church; and we have not a doubt as to the honesty of many of the men engaged in so stating their reasons. If we doubt the honesty of any of them, we do so only because as individuals they have failed to sustain such character.

That measures of public polity were introduced by some of these organizations that we consider to have been erroneous, and some wicked, we believe; but that there were many who innocently received and be-

lieved those measures to be right ones, we also believe; and we are willing to believe further, that many who still hold to some of those measures are doing so conscientiously. This is not an admission that the measures referred to are righteous.

OUR RELATION TO THESE FACTIONS

We are striving to secure a unity of belief among the one-time Latter Day Saints, our only intention towards them being for their good. To make this intention apparent to them is our duty; and to present the good in such form that they are attracted to it rather than repulsed from it, is also our duty. Our relation to them then is one of friendship to the men composing them; though there may and ought to be no compromise upon our part with those measures of either or all of them that we believe to be erroneous or wicked.

The men composing these various organizations have been at one time, if they are not now, lovers of the principles of the gospel as taught by Christ; they were honest in the convictions which resulted in their obeying it, and they have taught the necessity of obedience to it as strenuously as do we. We in this respect stand upon common ground, and so far should meet as brothers. If they advocate and practice what is to our understanding wrong, we to them occupy a similar position, because we teach and practice what is to their understanding erroneous. With the three or four of them that are left we are now at variance on points of doctrine; but that variance is rather upon matters of comparatively later origin, and does not involve what all agree in calling the fundamental principles of the gospel of Christ, however that gospel may to us be affected by the teaching of those things to which we do not agree.

At present but one of these organizations, the one in Utah, outnumbers the Reorganization; and from all the indications seen now, the latter is rapidly increasing, while the former is losing, or at best but remaining the same. As a natural result, judging from past history, the increase of numbers, and the growing importance which the increase of numbers gives, there will be a strong tendency to become conservative; and arrogant conservatism is but another name for intolerance. Our labor should be to secure our relations with these factions from assuming the intolerant form.

OTHER CHURCHES

Our relation to the different churches throughout the land is of a somewhat similar character, with the exception that they have not, as we understand it, received the gospel. They do, however, exercise a faith in God and in Christ, and are honest in their convictions; that is to say we believe the great mass of them to be. If the spirit of love to those who have known the truth binds us to a forbearance and kindness towards them, does not the same spirit of love bind us to a more comprehensive forbearance and kindness towards those whom we think have not so known the truth? We think so; and therefore we feel as-

sured that harshness and severity exercised towards them will inevitably return upon the head of him exhibiting them.

To the world at large, our relation should be that of teachers, exemplars; holding the truth in righteousness, and practicing virtue for the love of the commandment to be virtuous, and for the peace that virtue brings. Anything less than this is a violation of our relations with the world, the different churches, the factions of the church, and the men of the past.

THE REORGANIZATION

We examine this casually in the following order as a proper closing to our lengthened article:

The men of the present; the measures of the present; our policy, present duty, and the hoped-for end.

The men of the present are, a great many of them, men who were pioneers in the work in the early days of its commencement; some are the children of those who have fought the good fight of faith, and have lain down to rest from their warfare, while some are those who have believed our report, and have become identified with the work during the days of the Reorganization. These men have, many of them, grievously suffered for the sake of the cause of the Master, and are not yet done with their willingness to sacrifice for the same cause; and all are men who desire the advancement of the cause in truth and righteousness. Their purpose is not to suffer defeat if they can prevent it by honorable means. They regard the men of the past as brothers, and feel that they have the right to examine the records left for their use and direction, and exercise their own right of decision upon them. To inquire into the measures of their predecessors, and to decide for the interests of the church, according to the light afforded by the history of the past, the light of the present, and their prescience of the future, these men of the present believe to be their duty.

They are, as a class, fearless and free in their discussion of every question with which they have to deal; and there are men of marked piety and ability among the number, able and willing to defend the principles of the faith and doctrines of the church as left us by the first elders, and as found in the books, but unwilling to defend any in wrongdoing—for this reason they do not propose to defend what they feel assured was wrong in the past. They are willing to stand for the right, but will not exonerate the evil doer; he must abide the consequences of his evil doing, let him be whom he may. They are earnest, and mean to redeem the character of the church from opprobrium, so far as their lives and influence can do so. We do not deem it necessary to name any of them, as their names appear from time to time in the published proceedings of the church.

That all the men of the Reorganization are not of the character above described is but natural. Coming out of all the factions, and being gathered up from the various cities, towns, and hamlets, where they had waited the passing away of the "cloudy and dark day," it is

but reasonable to suppose that there should be men of every possible shade of religious belief that could have obtained during those disastrous years in which righteousness seemed to have been forgotten among the children of Zion. These men, uniting with a common object in view, needed intercourse, long and trying intercourse with each other, in order that an assimilation should be possible. Bravely has this work of assimilation gone on, and well and bravely have the men of the present borne the test required. Some, it is true, have failed to bear, and have departed from us. What their reasons were, how much they saw, and heard, and felt, and withstood, we cannot say; nor would we add a single pang to pain of mind, if existing with any of them, or aid by a stroke the departing course of those who cannot walk with these men of the present in the Reorganization.

THE MEASURES OF THE PRESENT

This is one of the most vital questions to be considered; and might give rise to more controversy under ordinary circumstances than we would be willing to originate; but as we have heretofore written, we have proposed to make this outlook as comprehensive as we have the ability to do, and the consequences must care for themselves.

We may not in the following enumeration please some, who believe that any theory of an elder of the church is a measure, and belongs to the policy of the church; but we shall give such as we feel assured are the measures to which our indorsement and our support are pledged.

The establishment of an efficient corps of gospel ministers; the holding of local and general conferences; the organization of branches; ordaining men to the offices of apostle, high priest, seventy, elder, bishop, priest, teacher, and deacon; the appointing and sustaining a presiding officer of the church, and localizing a center of a religious government; and the realization of sufficient temporal means to carry on the affairs of such government. The foregoing measures we regard as directly appertaining to our spiritual affairs; or to be better understood, they are the direct measures necessary to the successful administration in spiritual things for man's redemption and salvation.

As auxiliary and effective measures necessary for the well-being and happiness of the people of the church, as individuals and as a body, we regard the following: the gathering, as a result of the preaching of the word; the building of a temple, as a necessity growing out of a gathering; the establishment of schools, those schools to be of various kinds, but all for the diffusion of knowledge among the people of God; the building of cities, to be stakes; the building and operation of mills, workshops, and manufactories; the settlement of new lands, and the opening of various branches of industry thereon; the setting up and operating of printing presses, and the publishing and issuing of newspapers, periodicals, and books. As a means to the successful carrying out of the last-named measures, we believe a necessary and additional one to be the creation of incorporated companies, having *legal existence* according to the *laws* of the *States* where it may be designed to carry

out such measures, with legal safeguards against the management of such incorporations by irresponsible or evil designing men.

We have already written something in behalf of each of the foregoing measures under their different heads; but we may be pardoned for hastily reviewing and adding here and there a word, by way of further explanation.

When it became necessary in the past to raise money for church purposes, a commandment was given, showing the way; this way in its right meaning must become sooner or later a measure of the church polity for that purpose. Its abuses in the past will not excuse us, nor will our disposition to do, if we leave undone those things we know how to do, avail us. Hence the errors committed in ordaining more than seven quorums of the seventy, and the giving spiritual power to bishops, by reason of the care of temporal things, must be avoided by us, or we will cumber the wheels as heretofore.

WHAT IS THE POLICY OF THE REORGANIZATION?

The course pursued by the elders of the church in the Reorganization has been the subject of many a stormy debate, in the States and Territories of the United States, and in Europe; and it has been usual for their opposers to ignore, firstly, the foundation upon which the elders built; and secondly, the arguments advanced by them. This was done upon the assumed grounds that the Reorganization had no policy; that it was but an inchoate gathering together of odds and ends of doctrine, and of men who had been cast off from the true church, and who were so contentious, dissatisfied, and rebellious, that they could not stay in other organizations, and hence would soon fall by the ears and destroy their organization and themselves.

The lapse of time, and the persistency with which the elders of the Reorganization have presented its claims upon the consideration of the Saints of every name, have demonstrated that there was a policy; and that however mad the adherents of that policy were, "there was method in their madness."

That policy, as it has so far been developed, may be stated in a very few propositions, viz:

To insist that the laws to govern the church are found in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants; that whatever is contained in those books as doctrine for the salvation of man, *is* the doctrine of the church; that whatever is taught to the church as doctrine, not in accordance with, or denies, contradicts, is in opposition to or contravenes the teaching found in those books is *not* the doctrine of the church; that all men, Latter Day Saints included, are amenable to God for their acts here, and always; that the Scriptures are to *all* men for guidance, and that Latter Day Saints are not privileged to disregard that guidance, and that the Book of Mormon and Doctrine and Covenants are scripture to Latter Day Saints. Arising out of the foregoing propositions it has been, and is the policy of

the Reorganization to hold positive and continued antagonism to certain doctrines sought to be engrafted upon the faith of the church, as that faith was delivered to the church by Joseph and Hyrum Smith and their immediate colaborers; among which are to be found, "polygamy" or a "plurality of wives"; the doctrine of "sealing," as applied to the marriage covenant; the train of evil teachings and consequent evils resulting from the teaching, practicing, and defending those doctrines; the abuse of the law of tithing; and the doctrine of "consecration" as interpreted to institute, carry on, and defend *theft*.

It has been furthermore the policy of the church to recognize but one true church, the one existing in an organized condition until June 27, 1844, from that time in an unorganized condition until the Reorganization began, which is but a regathering and reorganizing of the members of the one true church. This has led to the ignoring the specific administrations performed by the various factions above referred to. All legal baptisms are of necessity held to be valid by the elders of the Reorganization; but baptisms to be accepted, must be shown by proper proofs to be legal.

It has been also the policy of these "men of the present" to "preach the gospel"; and to insist that the practice of the principles of "virtue," "honesty," "uprightness," and "faithful" "fair-dealing" between man and man should be the rule in the church; and that tyranny, oppression, and vice are not to be tolerated.

OUR PRESENT DUTY

From a consideration of what is presented in the foregoing pages of this article, our duty is very plain. It is not to sit idly down in the hope that righteousness will spring from the soil to our salvation, nor to the encouragement of a morbid sentimentality under the guise of ascetic religion; nor to a wild and careless enthusiasm that will continue to overlook the practical parts of our faith. No; neither of these lines of policy will do, and hence neither is our duty. We must look all the difficulties surrounding us, and the conditions of our lives, directly in the face, take them all into the account, and with a steadfast purpose fixed upon the object or objects to be obtained, pursue individually and collectively that line of conduct which will best secure those objects.

We must therefore buy lands, and improve them; plant orchards and vineyards, and eat the fruit of them; build houses and inhabit them; make homes and enjoy them; build cities, villages, and hamlets, and people them; build workshops, manufactories, mills, tanneries, foundries, and all other accessories to useful labor, and run them; establish schools, colleges, business houses, and make use of them; erect meeting-houses, places of worship—temples—and worship in them.

In doing all this the true and abiding principles of justice and honesty, fair and honorable dealing only will avail us. Duplicity, deceit, and double dealing must ultimately stand face to face with justice, the eternal justice of God. "For God shall bring every work into judgment,

with *every secret* thing, whether it be good, or whether it be evil.”

We must be true men, true in all the walks of life, making better citizens, better sons, better husbands, better fathers, better daughters, better wives, better mothers, better men, better women, better Saints.

We must build our houses solidly, to stand for more than a day; we must build our fences, to secure good neighbors; we must strive for the best roads, best bridges, best wells and springs, best towns, best everything of public utility and benefit; doing all our work with a view to its stability.

Our spiritual labor must be of like permanent character. We must preach the principles of life and enforce them by our example. We must carry the news to the ends of the earth, and we must be glad in it ourselves. We must be faithful, sober, upright, and intelligent, and so shall we gain the desired end—happiness here, eternal life hereafter.—*The Saints' Herald*, vol. 18, pp. 688-692, 718-723, 740-744; vol. 19, pp. 17-21, 48-54, 81-86.

In the *Herald* for April 1, 1872, there appears a communication by President Joseph Smith on “Affairs in Utah.” The following extract is of interest because it forecasts the basis upon which Utah was admitted as a State about twenty years later, and also declared the position the Reorganization would take in that event:

An attempt is being made to secure the admission of Utah as a State. The abandonment of polygamy, by constitutional enactment, is to be made a condition precedent to such admission; and if admission is granted, it should be upon no other terms. However, should Utah be admitted upon such abandonment of polygamy, we think it to be an act of justice due to our religious contemporaries who may believe in polygamy, to certify to them that we shall regard such abandonment of that dogma as a tantamount declaration to us and to the world that the claim which they have made for its divine origin is a false claim; and that with the men who so abandon it the fact of its origination really lies.

We might have waited till such abandonment and admission are really consummated before taking any position upon them; but we prefer to be charged with striking at shadows in case that the abandonment and consequent admission do not take place, than to be subsequently charged with taking advantage of what might be said to have been forced upon polygamists. We regard the situation in Utah as fraught with very grave issues; not only to “Mormons” and “Gentiles” there, but to the people of the United States generally, and to us of the Reorganization especially.—*Church History*, vol. 3, pp. 691, 692.

On account of the position taken by some factions on the

question of marriage, President Joseph Smith in the *HERALD* for August 15, 1872, presented the following editorial:

THE MARRIAGE BOND

There are occasionally questions coming to the office respecting the relationship and church standing of persons who have been married, but who have been separated from their companions. It would seem that either the law is not sufficiently explicit, or there is a fear to act as the law directs. We will quote one of these questions, and then the law, then give our understanding of both law and question.

Question. If a man or woman, being married, puts away his or her companion, husband or wife, as the case may be, and marry again, is it adultery? If so, should such persons retain fellowship in the church?

Answer. Under ordinary circumstances we would not reply to this question in the form in which it is stated; and we now strongly suspect that the question is asked with a view to local application.

The various complications arising out of Utah marriages, and their consequent difficulty of solution recurring at every new case, renders frequent allusion to the subject necessary, and sometimes profitable.

Quotations. "For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh."—Matthew 19: 5.

"Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whosoever marrieth her that is put away, doth commit adultery."—Matthew 19: 9.

"Whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you."—Doctrine and Covenants 42: 20.

The sum of these quotations is this: Men and women of competent age may marry, and that marriage is a covenant between two only, and they twain thereby become one flesh. The term *flesh* limits the continuance of the contract to the time of severance by the death of one or both of the contracting parties. The result of the keeping this covenant inviolate is that neither can be absolved except by a transgression amounting to a crime. This crime when committed breaks the bond of the covenant; which bond is the purity of faith, one with the other. When this bond is broken the one who is criminal may be put away lawfully, and the one putting the other away is at liberty to marry again, thereby securing another companion in the place of the one put away.

We presume that if any wished to marry a person convicted of adultery, or fornication, they might do so after he or she was put away.

From the passages quoted it is to us very clear that there was no justifiable cause for the dissolution of the marriage contract in the days of the Savior; but if either party to it became a transgressor, it was then a broken bond; and the one aggrieved was justified in severing the connection:

We know of no change having been made in the law of God touching the case. The lawmaking bodies of different governments, founding their action upon the Mosaic code, have modified the stern decree of the Savior's rule, until there are many causes, which, if existent, and proven, may give married persons freedom from their contract.

The great question with the church ought to be, Shall we recognize the *divorces* granted by the courts of the *land* under its laws; or shall we insist upon the strictest interpretation of the Savior's words, and permit no persons to unite with the church who have put away their companions, unless that putting away was for the cause given, that of fornication and adultery?

It is our opinion that the church should take this ground; that there is but one cause justifying putting away and divorcement, that cause being the one spoken of by the Savior. Further, that any person being guilty of the crime which is a cause for divorce should *not* retain fellowship in the church after the first known offense, unless he or she repent and confess; nor at all after the second known offense. We use the words, "known offense," because crime and the one committing it must be known to us before we can punish the guilty.

We have reason to believe that there are many hasty marriages; and that these hasty marriages lead to evil results. The Saints should teach and enforce every remedy preventive of crime; and a more considerate, deliberate contracting between men and women, by which they assume so grave relations as those of husband and wife are, would prevent a multitude of evils.

The world groans under a loose morality fearful to contemplate; and the course of many talented men and women, in teaching and in practicing the absolution of the marriage covenant for trivial causes, is making the world worse; and indeed, it may be said, with some show of truth, that there will come a time, should the teaching of such philosophers become the rule, that virtue and vice, morality and immorality existed but in name; for that which is now vicious and immoral will by teaching and custom have become the rule.

The church should be the lever of reform in this matter; and while we preach a purer faith, we should also preach a purer practice; while we teach freedom from spiritual bondage to the world, we must insist upon the sanctity and holiness of the marriage bond; for unless holiness shall begin in the domestic relations, it will never be found in the church nor in the state.

To answer the question direct, "whosoever" putteth away his or her companion, except for the cause specified by the Savior, and marries another, "committeth adultery." Whoever committeth adultery and will not repent and forsake should not have fellowship in the church.

Upon the incorporation of the church in the fall of 1872 President Smith commented as follows:

The affidavit of the appointment of trustees, and the Articles of Incorporation, as adopted by the Semiannual Conference of the church, at Council Bluffs, Iowa, September, 1872; and as also adopted by the church at Plano, October 21, 1872, were filed in the office of the recorder of deeds, in Kendall County, Illinois, on the 5th day of February, 1873, and the church is now an incorporated body. The several branches of the church are by the terms of the constitution, parts of the general body corporate; a record of their organization on file in the office at Plano, or in the hands of the Church Recorder, is evidence of their connection with such corporation.

The property of the church held by the several respective branches becomes the property of the body corporate, and the title should be made to the Bishop in trust for the church. While the Bishop remains a faithful man to his office, he remains the trustee; but when he becomes unworthy of trust, the church should impeach him and appoint another.

We must learn that our duty to the well-being of the whole body demands of us a hearty, unreserved approval and sustaining of each other; but that sustaining must only be in good and correct acts; if our public servants prove to be weak, inefficient, or unworthy, we should suffer no false delicacy to prevent us from abasing them if guilty of wrong, or of choosing more earnest, stronger, and more efficient men to occupy their places. Right-minded, unselfish, true men will not object nor be offended if others are thought to be more efficient; those who love self more than the good of all, or who love office for office name, will as a usual thing be partially unfit for great trusts, and will be wounded if others are preferred to themselves for those trusts.

Now that the church is in a condition to begin to carry on its temporal affairs with *legal* safety to the people's moneys, we hope that those who are able and have the disposition to help the storehouse and treasure chest, will do so.

The history of the early Christians, as handed down to us by well-accredited tradition, shows that hundreds gave their earthly substance that the work of the church might be carried on, and those really needing aid could know where to apply, with reasonable certainty of receiving it. Men of other faiths are giving their labor, their time, and their means in liberal supply, that the work of those faiths may not be crippled for want of the sinews of war.

The Saints have long wanted (so they have said) to become one; and roods of paper have been written over; and thousands of cubic feet of breath have been expended to lay before the Saints the beauties, and glories, and grandeur of this condition of oneness when it should be arrived at; but the number who have really schooled themselves into the condition of *temper* to become one is impracticably small. The usual

understanding with the majority of those loudest in their professed desire to become one is, that others shall become one with them, not that they shall become one with others. Thus their whole theory is a failure because of a lack of practicability.

The church is now *legally* one, every branch of it has a legal unity with every other branch; and that legal unity is, as we understand it, in accordance with the spiritual law given to the church for its guidance, found in the Book of Covenants. It now remains for us to avail ourselves of that legal oneness to the enhancement of our spiritual unity and the advancement of our spiritual interests.

Those who now feel like it can make a consecration "with a bond and deed that cannot be broken." The church itself in its corporate existence can receive gifts, donations, consecrations, legacies, and bequests for the specific uses of such purposes as such things may be devised for; and when properties are so devised and so used it is an irrevocable deed—it cannot be broken.

We often hear of "one mighty and strong," who shall do wondrous things—as a man—no one believes that he is, or is to be other than a man. In what is his strength to be? His own person or the prestige of his name?

Is he to do a work so wondrous that it is to be outside of and independent from the one great work of God, and still to be held accountable by and to that work? Is it to be a strength inherent in himself, or the reflected strength of another? Is there anything stronger than *truth*, the truth; God's word, the word; the word which giveth life? He then that abideth in the word, the truth, is strong—"mighty and strong."

In unity of the truth there is strength. This unity of truth is only to be found developed and developing where men say, "I am *desirous* and *willing*," and are performing. "He who saith he loveth my work and my cause, and who doeth nothing to establish my cause and do my work, shall not have peace in eternal life," saith the Spirit.

There are many truths which go to make up the unity of the truth; and some of them are very strong, but are not strange truths; the corner stone of a building is neither the threshold, lintel, nor keystone of its arched doorway; nor the pediment, nor capital of its principal pillars; but all may be of one kind of material, hewn from the same quarry. So it is with those who may erect the building. He who quarries the marble slab is not he who carves the elaborate arch; nor is he who lays the stone in its cemented bed the one who paints the exquisite designs on the frescoed walls and ceiling, yet these may all be members of one family, bearing one name, or be those bound together for the accomplishment of one common object.

So in the church there will be diversities of labor, and in that diversity of labor there is now supposed to be an unaccountable and reprehensible inequality, that must be abolished—if needs be—by power. There is no power that will ever do this but the power of truth, the

unity of the truth; unless—and the alternative is fearful to contemplate—there be a complete destruction of all and singular the properties of the Saints. But the work which is to be done cannot be done if the alternate occurs; hence we must conclude that the lines of inequality must be voluntarily thrown down by those having the privilege abasing themselves, thus assisting others to be elevated.

We shall be glad to take by the hand in fraternal regard the men who will now begin to work practically for Zion's good; helping each other, thus by concentration and unity, forming a band mighty and strong. So shall we be spiritually one as we are now legally one.—*The Saints' Herald*, vol. 20, pp. 144-146; *Church History*, vol. 3, pp. 714-718.

THE FINAL FRIEND

I asked at dawn the eager wind
 From ice-clad mountains drawn;
 I faced it with a battling mind,
 And never felt its edge unkind,
 So joyous was the dawn.

I asked at noon the burning sun,
 And claimed it as a boon;
 No day for me too soon begun,
 No race I was not glad to run,
 So strong was I at noon.

I asked at eve a single Friend
 Who taught me not to grieve
 For errors which I could not mend,
 And prizes lost at life's gray end,
 So tired was I at eve.

And as he spoke, within my heart
 New life began to stir.
 How sweet when fails Ambition's chart,
 To find, as Pride and Hope depart,
 Courage, the Comforter.

—William J. Dawson.

EARLY DAYS ON GRAND RIVER, AND THE MORMON WAR

(The following is the second installment of an article from the pen of Rollin J. Britton of Kansas City, and is published in the April number of the *Missouri Historical Review*. It is reproduced here by permission of the author and editor. Unfortunately the *Missouri Historical Review* did not reach us until we had turned in the copy for this issue, hence we are crowded for space, and five pages of this installment will have to be postponed until the publication of the third installment.—EDITORS.)

EXPELLED FROM CARROLL COUNTY

The lull of hostilities in Daviess County was followed by an outbreak in Carroll County at De Witt, from whence the following petition issued:

DEWITT, CARROLL COUNTY, STATE OF MISSOURI, September 22, 1838.

To His Excellency, Lilburn W. Boggs, Governor of the State of Missouri: Your petitioners, citizens of the County of Carroll, do hereby petition your Excellency, praying for relief: That whereas, your petitioners have on the 20th instant been sorely aggrieved by being beset by a lawless mob, [of] certain inhabitants of this and other counties, to the injury of the good citizens of this and adjacent places; that on the aforesaid day came from one hundred to one hundred and fifty armed men, and threatened with force and violence to drive certain peaceable citizens from their homes, in defiance of all law, and threatened then to drive said citizens out of the county, but on deliberation concluded to give them, said citizens, till the first of October next to leave said county; and threatened, if not gone by that time, to exterminate them, without regard to age or sex, and destroy their chattels by throwing them in the river.

We therefore pray you to take such steps as shall put a stop to all lawless proceeding; and we your petitioners will ever pray, etc.

This petition was signed by Benjamin Kendrick and forty-nine others, one of whom signed his name "D. Thomas," and then after his name wrote the words, (no Mormon).

On October 2, General Parks sent the following letter to General Atchison:

Dear Sir: I received this morning an affidavit from Carroll County. The following is a copy:

"Henry Root, on his oath, states, that on the night of the first of October there was collected in the vicinity of DeWitt an armed force, consisting of from thirty to fifty persons, and on the morning of the second of October came into the town of DeWitt and fired on the civil

inhabitants of that place. Thirteen of said individuals were seen by me in that place, and I believe there is actually an insurrection in that place.

“HENRY ROOT.

“Subscribed and sworn to this 3d of October, 1838.

“WILLIAM B. MORTON, J. P.”

In consequence of which information, and belief of an attack being made on said place, I have ordered out the two companies raised by your order, to be held in readiness under the commands of Captains Bogart and Houston, to march for De Witt, in Carroll County, by eight o'clock to-morrow morning, armed and equipped as the law directs, with six days' provisions and fifty rounds of powder and ball. I will proceed with these troops in person, leaving Colonel Thompson in command on Grand River. As soon as I reach De Witt I will advise you of the state of affairs more fully. I will use all due precaution in the affair, and deeply regret the necessity of the recourse.

H. G. PARKS,

Brigadier General, 2d Brigade, 3d Division.

General Lucas wrote a letter to Governor Boggs at this time, as follows:

BOONVILLE, MISSOURI, October 4, 1838.

Dear Sir: As we passed down the Missouri River on Monday last, we saw a large force of Mormons at De Witt, in Carroll County, under arms. Their commander, Colonel Hinkle, formerly of Caldwell County, informed me that there were two hundred, and that they were hourly expecting an attack from the citizens of Carroll County, who he said were then encamped only six miles from there, waiting for a reinforcement from Saline County. Hinkle said they had determined to fight. News had just been received at the place, through Doctor Scott, of Fayette, that a fight took place on yesterday, and that several persons were killed. Doctor Scott informed me that he got his information from a gentleman of respectability, who had heard the firing of their guns as he passed down. If a fight has actually taken place, of which I have no doubt, it will create excitement in the whole of upper Missouri, and those base and degraded beings will be exterminated from the face of the earth. If one of the citizens of Carroll should be killed, before five days I believe that there will be from four to five thousand volunteers in the field against the Mormons, and nothing but their blood will satisfy them. It is an unpleasant state of affairs. The remedy I do not pretend to suggest to your Excellency. My troops of the fourth division were only dismissed, subject to further orders, and can be called into the field at an hour's warning.

SAMUEL D. LUCAS.

General Parks arrived at De Witt on the 6th of October and immediately sent the following letter to General Atchison:

Sir: Immediately after my express to you by Mr. Warder was sent, I proceeded to this place, which I reached yesterday, with two

companies of mounted men from Ray. I ordered Colonel Jones to call out three companies from this county to hold themselves in readiness to join me at Carrollton on the 5th instant, which order has not been carried into effect. None of Carroll regiment is with me.

On arriving in the vicinity of De Witt I found a body of armed men under command of Doctor Austin, encamped near De Witt, besieging that place, to the number of two or three hundred, with a piece of artillery ready to attack the town of De Witt. On the other side Hinkle has in that place three or four hundred Mormons to defend it, and says he will die before he is driven from thence.

On the 4th instant they had a skirmish—fifteen or thirty guns fired on both sides, one man from Saline wounded in the hip.

The Mormons are at this time too strong, and no attack is expected before Wednesday or Thursday next, at which time Doctor Austin hopes his forces will amount to five hundred men, when he will make a second attempt on the town of De Witt, with small arms and cannon. In this posture of affairs I can do nothing but negotiate between the parties until further aid is sent me.

I received your friendly letter on the 5th instant, by Mr. Warder, authorizing me to call on General Doniphan, which call I have made on him for five companies from Platte, Clay, and Clinton, with two companies I ordered from Livingston, of which I doubt whether these last will come; if they do, I think I will have a force sufficient to manage these belligerents. Should these troops arrive here in time, I hope to be able to prevent bloodshed. Nothing seems so much in demand here (to hear the Carroll County men talk) as Mormon scalps; as yet they are scarce: I believe Hinkle with the present force and position will beat Austin with five hundred of his troops. The Mormons say they will die before they will be driven out, etc. As yet they have acted on the defensive as far as I can learn. It is my settled opinion the Mormons will have no rest until they leave; whether they will or not, time only can tell.

H. G. PARKS.

The besieging force was augmented by the arrival of bodies of armed men from Ray, Saline, Howard, Livingston, Clinton, Clay, and Platte Counties, and Congrieve Jackson from Howard County was chosen by them as commander in chief.

The Saints were forbidden to leave De Witt under pain of death and were shot at whenever they were seen.

The supply of food in De Witt was soon exhausted and in the meantime Henry Root and David Thomas worked out a settlement. Thomas advised the Mormons that they would

be permitted to leave the town and not be hurt and that their property would be appraised and paid for.

Joseph Smith, jr., had arrived in De Witt prior to this, and he with the resident Mormons conceded this was the best settlement that could be made. Appraisers came in and appraised the real estate, but it is not probable that anything was ever paid to the Mormons for any of their property. The most of the personal property of the Mormons, including much of their live stock, had already been taken possession of by the Missourians and they never returned any of it.

About seventy wagons were gathered together, and loaded with such remnants of their property as could be found, and the Mormons then started from De Witt on the afternoon of Thursday, October 11, 1838, bound for Caldwell County. They traveled about twelve miles that day and encamped in a grove of timber near the road. That night a woman, weakened by childbirth and exposure, died in their camp and was buried in the grove without a coffin. Far West was reached the next day.

At Far West on the morning of October 15, the Mormons assembled on the public square and formed a company of about one hundred men. This company was placed under the command of Lieutenant Colonel Hinkle, a Mormon, who held a commission in the Missouri State Militia, and who acted, we are told, under the order of General Doniphan.

MORMON TROUBLES IN DAVIESS COUNTY

This company started at once for the protection of Adam-ondi-Ahman, and Joseph Smith, jr., went along, and he states that many depredations, such as driving off horses, sheep, cattle, and hogs belonging to his brethren, took place at this time.

Major Joseph H. McGee tells us in his memoirs, that on the morning of October 18, 1838, one hundred and fifty Mormons came to Gallatin and finding but seventeen men in the place they

ran them out and took possession of the town. They removed the goods out of Stolling's Storehouse and burned the house. They then took the goods to Di-Ammon. They burned my tailor shop after taking all there was in it, leaving me only the suit of clothes I had on my back. They took me prisoner and after keeping me about two hours they turned me loose and told me to "get." My father was living about three miles south of where Winston now is and the road we traveled then made it about fifteen miles from Gallatin. The snow on the ground was about six inches deep. When they turned me loose and told me to go, I made tracks for home, reaching there late in the evening. Not knowing at what time we would be visited by the Mormons, father boxed all our feather beds and tableware and hid them out in the woods. There they remained until the war was over. We could stand in our dooryard and see houses burning every night for over two weeks. The Mormons completely gutted Daviess County. There was scarcely a Missourian's house left standing in the county. Nearly every one was burned. Their flight from the county had been so precipitate that they left all they had behind, taking only their families and teams. The Mormons secured all their property and took it to De-Ammon and there placed it in what was termed the Lord's Storehouse, to be issued out to Saints as they might need.

It was during this period of trouble that General Parks arrived in Daviess County and went at once to the house of Lyman Wight in Adam-ondi-Ahman, arriving there on the 18th. On this date, Joseph Smith, jr., tells us intelligence was brought in that the mob (he always designated the opposition as "the mob") were burning houses, and that the women and children were fleeing to town for safety, among these being Agnes M. Smith, wife of Don Carlos Smith (a brother of Joseph's), who was absent on a mission in Tennessee, her house having been plundered and burned by the mob, she having traveled three miles, carrying her two helpless babes, and having had to wade Grand River.

Continuing in the language of Joseph Smith, jr.,

Colonel Wight, who held a commission in the 59th Regiment under his (General Parks') command, asked what was to be done. He told him that he must immediately call out his men and go and put them down. Accordingly a force was immediately raised for the purpose of quelling the mob, and in a short time were on their march with a determination to drive the mob, or die in the attempt; as they could bear such treatment no longer.

The mob, having learned the order of General Parks, and likewise being aware of the determination of the oppressed, broke up their encampment and fled. The mob seeing that they could not succeed by force, now resorted to stratagem; and after removing their property out of their houses, which were nothing but log cabins, they fired them, and then reported to the authorities of the State, that the "Mormons" were burning and destroying all before them. . . .

[On Wednesday, October 24, 1838,] Captain Bogart with some thirty or forty men called on Brother Thoret Parsons, where he was living at the head of the east branch of Log Creek, and warned him to be gone before next day at ten in the morning, declaring also that he would give Far West thunder and lightning before next day at noon, if he had good luck in meeting Neil Gillum, who would camp about six miles west of Far West that night, and that he should camp on Crooked Creek, and departed towards Crooked Creek.

Brother Parsons dispatched a messenger with this news to Far West, and followed after Bogart to watch his movements. Brother Joseph Holbrook and — Judith, who went out this morning to watch the movements of the enemy, saw eight armed mobbers call at the houses of Brother Pinkham, where they took three prisoners (Nathan Pinkham, Brother William Seely and Addison Green), and four horses, arms, etc., and departed, threatening Father Pinkham, if he did not leave the State immediately, they "would have his d—d old scalp"; and having learned of Bogart's movements, returned to Far West near midnight, and reported their proceedings, and those of the mob.

On hearing the report, Judge Higbee, the first judge of the county, ordered Lieutenant Colonel Hinkle, the highest officer in command in Far West, to send out a company to disperse the mob and retake their prisoners, whom, it was reported, they intended to murder that night. The trumpet sounded, and the brethren were assembled on the public square about midnight, when the facts were stated, and about seventy-five volunteered to obey the Judge's order, under command of David W. Patten, who immediately commenced their march on horseback, hoping to surprise and scatter the camp, retake the prisoners, and prevent the attack threatened upon Far West, without the loss of blood.

Thursday, 25th, fifteen of the company were detached from the main body, while sixty continued their march till they arrived near the ford of Crooked River (or Creek), where they dismounted, tied their horses, and leaving four or five men to guard them, proceeded towards the ford, not knowing the location of the encampment. It was just at the dawning of light in the east, when they were marching quietly along the road, and near the top of the hill which descends to the river, when the report of a gun was heard, and young O'Banion reeled out of the ranks and fell mortally wounded. Thus the work of death commenced, when Captain Patten ordered a charge and rushed down the hill on a fast trot, and, when within about fifty yards of the camp, formed a line. The mob formed a line under the bank of the river, below their

tents. It was yet so dark that little could be seen by looking at the west, while the mob, looking towards the dawning light, could see Patten and his men, when they fired a broadside, and three or four of the brethren fell. Captain Patten ordered the fire returned, which was instantly obeyed, to great disadvantage in the darkness which yet continued. The fire was repeated by the mob, and returned by Captain Patten's company, and gave the watchword "God and Liberty," when Captain Patten ordered a charge, which was instantly obeyed. The parties immediately came in contact, with their swords, and the mob were soon put to flight, crossing the river at the ford and such places as they could get a chance. In the pursuit, one of the mob fled behind a tree, wheeled, and shot Captain Patten, who instantly fell mortally wounded, having received a large ball in his bowels.

The ground was soon cleared, and the brethren gathered up a wagon or two, and making beds therein of tents, etc., took their wounded and retreated towards Far West. Three brethren were wounded in the bowels, one in the neck, one in the shoulder, one through the hips, and one through both thighs, one in the arms, all by musket shot. One had his arm broken, by a sword. Brother Gideon Carter was shot in the head, and left dead on the ground, so defaced that the brethren did not know him. Bogart reported that he had lost one man. The three prisoners were released, and returned with the brethren to Far West. Captain Patten was carried some of the way in a litter, but it caused so much distress he begged to be left, and was carried into Brother Winchester's, three miles from the city, where he died that night. O'Banion died soon after, and Brother Carter's body was also brought from Crooked River, when it was discovered who he was.

I went with my brother Hyrum and Amasa Lyman to meet the brethren on their return, near Log Creek, where I saw Captain Patten in a most distressing condition. His wound was incurable.

Brother David W. Patten was a very worthy man, beloved by all good men who knew him. He was one of the twelve apostles, and died as he lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was—"Whatever you do else, oh, do not deny the faith!"

How different his fate from that of the apostate, Thomas B. Marsh, who this day vented all the lying spleen and malice of his heart towards the work of God, in a letter to Brother and Sister Abbot, to which was annexed an addenda by Orson Hyde.—*Millennial Star*, vol. 16, pp. 395, 405, 408.

On October 26, 1838, the following order was issued by Governor Boggs:

FRIDAY, HEADQUARTERS OF THE MILITIA,
CITY OF JEFFERSON, October 26, 1838.

GENERAL JOHN B. CLARK,

FIRST DIVISION, MISSOURI MILITIA.

Sir: Application has been made to the commander in chief, by the citizens of Daviess County, in this State, for protection, and to be restored to their homes and property, with intelligence that the Mormons, with an armed force, have expelled the inhabitants of that county from their homes, have pillaged and burnt their dwellings, driven off their stock, and were destroying their crops; that they (the Mormons) have burnt to ashes the towns of Gallatin and Millport in said county; the former being the county seat of said county, and including the clerk's office and all the public records of the county, and that there is not now a civil officer within said county. The commander in chief therefore orders, that there be raised, from the 1st, 4th, 5th, 6th, and 12th divisions of the militia of this State, four hundred men each, to be mounted and armed as infantry or rifleman, each man to furnish himself with at least fifty rounds of ammunition, and at least fifteen days' provisions. The troops from the 1st, 5th, 6th, and 12th will rendezvous at Fayette, in Howard County, on Saturday, the 3d day of next month (November), at which point they will receive further instructions as to their line of march. You will therefore cause to be raised the quota of men required of your division (four hundred men) without delay, either by volunteer or drafts, and rendezvous at Fayette, in Howard County, on Saturday, the 3d day of next month (November), and there join the troops from the 5th, 6th, and 12th divisions. The troops from the 4th division will join you at Richmond, in Ray County. You will cause the troops raised in your division, to be formed into companies, according to law, and placed under officers already in commission. If volunteer companies are raised they shall elect their own officers. The preference should always be given to volunteer companies already organized and commissioned. You will also detail the necessary field and staff officers. For the convenience of transporting the camp equipage, provisions and hospital stores for the troops under your command, you are authorized to employ two or three baggage wagons.

By order of the commander in chief,

B. M. LISLE, *Adjutant General.*

—*Millennial Star*, vol. 16, p. 445.

THE EXTERMINATING ORDER

On the following day the famous "exterminating order" was issued, which is 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 proceeding, 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,

To General Clark.

Governor and Commander in Chief.

—*Millennial Star*, vol. 16, p. 446.

The author of the history of Caldwell and Livingston Counties, Missouri, (1886, page 133), writes:

General Doniphan states to the writer hereof that he also received an order and a letter from Governor Boggs. The order, General Doniphan says, commanded him to obey the orders of General John B. Clark, when he should arrive and assume command, as he had been ordered to do, and the letter was very denunciatory of the Mormons, and declared among other things, that they must all be driven from the State or exterminated.

It is asserted that General Atchison's orders or directions from the governor were to the same purport as Doniphan's letter from the governor, and that thereupon General Atchison withdrew from the military force, declaring that he would be no party to the enforcement of such inhuman commands. On the other hand, it is asserted that the governor's orders to Atchison relieved him from command, directing him to turn over his command to General Lucas.

At any rate, General Atchison left the militia at Log Creek on receipt of the governor's orders and returned to his house at Liberty, and General Lucas was left in sole command.

FOUNDING OF THE DANITES

The History of the Church declares that it was at this

time that the organization known as the *Danites* was formed by one Doctor Sampson Avard, who formed his adherents into a secret organization composed of companies of tens and fifteens, appointing a captain over each company. To the captain, Avard is quoted as saying:

"My brethren, as you have been chosen to be our leading men, our captains to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here to-day to teach you, and instruct you, in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privileges to take your respective companies and go out on a scout on the borders of the settlements, and take to yourselves spoils of the goods of the ungodly Gentiles? for it is written, the riches of the Gentiles shall be consecrated to my people, the house of Israel; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands, until it shall fill the whole earth. For this is the very way that God destines to build up his kingdom in the last days. If any of us should be recognized, who can harm us? for we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. [The captains were confounded at this, but Avard continued.] Why do you startle at this, brethren? As the Lord liveth, I would swear a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian; and in this way we will consecrate much unto the Lord, and build up his kingdom; and who can stand against us? And if any of us transgress, we will deal with him amongst ourselves. And if any one of the Danite Society reveals any of these things, I will put him where the dogs *cannot bite him*."

At this lecture all of the officers revolted, and said it would not do, they should not go into any such measures, and it would not do to name any such things; "such proceedings would be in open violation to the laws of our country, and would be robbing our fellow citizens of their rights, and are not according to the language and doctrine of Christ, or the Church of Latter Day Saints."

This modern Sampson replied, and said there were no laws that were executed in justice, and he cared not for them, this being a different dispensation, a dispensation of the fullness of times; "in this dispensation I learn from the Scriptures that the kingdom of God was to put down all other kingdoms, and he himself was to reign, and his laws alone were the only laws that would exist."

Avard's teachings were still manfully rejected by all. Avard then said that they had better drop the subject; although he had received his authority from Sidney Rigdon the evening before. . . . When a

knowledge of Avard's rascality came to the presidency of the church, he was cut off from the church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations, but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

THE HAUN'S MILL MASSACRE

... The mob began to encamp at Richmond on the 26th, and by this time amounted to about two thousand five hundred, all ready to fulfill the exterminating order, and join the standard of the governor. They took up a line of march for Far West, traveling but part way, where they encamped for the night.

Tuesday, 30th, their advance guard were patrolling the country and taking many prisoners, among whom were Brother Winchester, and Brother Carey, whose skull they laid open by a blow from a rifle barrel. In this mangled condition, the mob laid him in their wagon and went on their way, denying him every comfort, and there he remained that afternoon and night.

General Clark was in camp at Chariton under a forced march to Richmond, with about a thousand men, and the governor's *exterminating* order.—*Millennial Star*, vol. 16, pp. 458, 560, 507.

Just at this time occurred the worst battle of the war. It has always been denominated Haun's Mill Massacre.

Perhaps the best account of this massacre ever written came from the pen of Major Reburn S. Holcombe, one of the most prolific of Missouri historical writers, and the author of the best of Missouri county histories. He moved to Saint Paul prior to 1890, where he died in November, 1916. He wrote over the name of Burr Joyce, and his account of the massacre appeared in the *Saint Louis Globe-Democrat* for October 6, 1887, and is as follows:

BRECKENRIDGE, MISSOURI, September 27, 1887.

In the afternoon of Tuesday, October 30, 1838, during the Mormon War in Missouri, there occurred in Caldwell County a dreadful incident, generally termed "The Haun's Mill Massacre." From official documents and other records, from affidavits of witnesses, and from statements made by actual participants, I have prepared the following account. If any newspaper publication of the affair has ever before been made, I am not aware of the fact. The Mormons made their first settlement in Missouri, in Jackson County, in the year 1832, under the leadership of their prophet, Joseph Smith. I have not the space here to describe their experiences in that county, their expulsion therefrom, their sojourn in Clay and Ray, their "treaty" by which they were given Cald-

well County as a sort of reservation, their founding of the city of Far West, nor can I narrate the circumstances leading to the Mormon War (so-called), and finally the banishment of these unhappy people from the State. All these incidents may form the subject of a future paper. I may state, however, that the massacre was perpetrated on the very day that the militia, under Generals Lucas and Doniphan, arrived at Far West, with orders from Governor Boggs to expel the Mormons from the State or exterminate them.

At Jacob Haun's mill, on Shoal Creek, in the eastern part of Caldwell County, about eight miles south of Breckenridge, there had collected about twenty Mormon families. Haun himself was a Mormon and had come to the site from Wisconsin a few years before. He had a very good mill, and clustered around it were a blacksmith shop and half a dozen small houses.

The alarm that the troops were moving against them had driven nearly all the Mormon families in the county to Far West for safety. A dozen or more living in the vicinity repaired to Haun's Mill, which was twenty miles to the eastward of Far West. As there were not enough houses to accommodate all of the fugitives, a number were living in tents and temporary shelters. A few families, perhaps four, had come in on the evening of the 29th, from Ohio, and were occupying their emigrant wagons. Not one member of the little community had ever been in arms against the "Gentiles," or taken any part whatever in the preceding disturbances. Word that the militia of the State had been ordered to expel them from the country had reached the Mormons of the Haun's Mill settlement, and following this intelligence came a report that a considerable number of men in Livingston County, together with some from Daviess, had organized in the forks of Grand River, near Spring Hill, in Livingston, and were preparing to attack them. Whereupon, a company of about twenty-five men and boys, indifferently armed with shot guns and squirrel rifles, were organized at the mill, and David Evans was chosen captain.

It was resolved to defend the place against the threatened assault. Some of the older men urged that no resistance should be made, but that all should retreat to Far West. The day after the skirmish on Crooked River (October 25), Haun himself went to Far West to take counsel of Joe Smith. "Move here, by all means, if you wish to save your lives," said the prophet. Haun replied that if the settlers should abandon their homes, the Gentiles would burn their houses and other buildings and destroy all of the property left behind. "Better lose your property than your lives," rejoined Smith. Haun represented that he and his neighbors were willing to defend themselves against what he called the mob, and Smith finally gave them permission to remain. Others at the mill opposed a retreat, and when an old man named Myers reminded them how few they were and how many the Gentiles numbered, they declared that the Almighty would send his angels to their help when the day of battle should come. Some of the women, too,

urged the men to stand firm and offered to mold bullets and prepare patching for the rifles if necessary. North of the mill was a body of timber half a mile in width, skirting Shoal Creek; beyond was a stretch of prairie. For a day or two Captain Evans kept a picket post in the northern border of the timber, but on the 28th he entered into a sort of truce with Captain Nehemiah Comstock, commanding a company of Livingston "Gentiles" from the settlements near Mooresville and Utica, and the post was withdrawn. By the terms of this truce which was effected by a messenger who rode between Evans and Comstock, the Gentiles were to let the Mormons alone as long as the latter were peaceable, and vice versa. Each party, too, were to disband its military organization. But on the morning of the 29th the Mormons learned that a company of Livingston militia, a few miles to the eastward, were menacing them, and so they maintained their organization and that night set watches. The latter company was commanded by Captain William Mann, and for some days had been operating at and in the vicinity of Whitney's mill, on the lower Shoal Creek (where the village of Dawn now stands), stopping Mormon emigrants on their way from the east to Caldwell County, turning them back in some instances, taking their arms from them in others, etc.

On the 29th, at Woolsey's, northeast of Breckenridge, an agreement was reached by the Gentiles for an attack upon Haun's Mill. Three companies numbering in the aggregate about two hundred men were organized. They were commanded by Captain Nehemiah Comstock, William O. Jennings, and William Gee. The command of the battalion was given to Colonel Thomas Jennings, an old militia officer, then living in the Forks; nearly all of the men were citizens of Livingston County. Perhaps twenty were from Daviess from whence they had been driven by the Mormons, and vowed the direst vengeance on the entire sect. It did not matter whether or not the Mormons at the mill had taken any part in the disturbances which had occurred; it was enough they were Mormons. The Livingston men became thoroughly imbued with the same spirit, and all were eager for the raid.

The Livingston men had no wrongs to complain of themselves, for the Mormons had never invaded their county, or injured them in any way; but they seemed to feel an extraordinary sympathy for the outrages suffered by their neighbors.

Setting out from Woolsey's on the afternoon of the 30th, Colonel Jennings marched swiftly out of the timber northwest of the present village of Mooresville, and out on the prairie stretching down southwards towards the doomed hamlet at Haun's Mill. The word was passed along the column, "Shoot at everything wearing breeches, and shoot to kill."

All the Gentiles were mounted, and they had with them a wagon and two Mormon prisoners. Within two miles of the mill the wagon and prisoners were left in charge of a squad, and the remainder of the force pressed rapidly on. Entering the timber north of the mill, Col-

onel Jennings forced through it, unobserved, right up to the borders of the settlement and speedily formed his line for the attack. Captain W. O. Jennings's company had the center, Captain Comstock's the left, and Captain Gee's the right. The Mormon leader had somehow become apprehensive of trouble. He communicated his fears to some of the men, and was about sending out scouts and pickets. It had been previously agreed that in case of attack the men should repair to the blacksmith shop and occupy it as a fort or blockhouse. This structure was built of logs, with wide cracks between them; was about eighteen feet square, and had a large wide door. The greater portion of the Mormons were, however, unsuspecting of any imminent peril. Children were playing on the banks of the creek, women were engaged in their ordinary domestic duties, the newly arrived immigrants were resting under the trees, which were clad in the scarlet crimson and golden leaves of autumn. The scene was peaceful and Acadian. It was now about four o'clock in the afternoon, and the sun hung low and red in a beautiful Indian summer sky.

Suddenly, from out the timber north and west of the mill, the Gentiles burst upon the hamlet. The air was filled with shouts and shots, and the fight was on. It cannot be fairly called a fight. Taken wholly by surprise, the Mormons were thrown into extreme confusion. The women and children cried and screamed in excitement and terror, and the greater number, directed by some of the men, ran across the milldam to the south bank of the creek and sought shelter in the woods.

Perhaps twenty men, Captain Evans among them, ran with their guns to the blacksmith shop and began to return the fire. Some were shot down in their attempts to reach the shop.

The fire of the Mormons was wild and ineffective; that of the militia was accurate and deadly. The cracks between the logs of the shop were so large that it was easy to shoot through them, and so thickly were the Mormons huddled together on the inside that nearly every bullet which entered the shop killed or wounded a man. Firing was kept up all the while on the fleeing fugitives, and many were shot down as they ran.

Realizing very soon that he was placed at a decided disadvantage, Captain Evans gave orders to retreat, directing every man to take care of himself. The door of the shop was thrown open and all of the able-bodied survivors ran out, endeavoring to reach the woods. Some were shot before reaching shelter. Captain Evans was much excited and ran all the way to Mud Creek, seven miles south, with his gun loaded, not having discharged it during the fight. The Gentiles advanced, and began to use their rough, homemade swords, or cornknives, with which some of them were armed. The fugitives were fired on until they were out of range, but not pursued, as the few who escaped scattered in almost every direction.

Coming upon the field after it had been abandoned, the Gentiles perpetrated some terrible deeds. At least three of the wounded were hacked to death with the corn knives or finished with a rifle bullet.

William Reynolds, a Livingston County man, entered the blacksmith shop and found a little boy, only ten years of age, named Sardius Smith, hiding under the bellows. Without even demanding his surrender the cruel wretch drew up his rifle and shot the little fellow as he lay cowering and trembling. Reynolds afterward boasted of his exploit to persons yet living. He described with fiendish glee how the poor child kicked and squealed in his dying agonies, and justified his inhuman act by the old Indian aphorism, "Nits will make lice."

Charley Merrick, another little boy only nine years old, had hid under the bellows. He ran out but did not get very far until he received a load of buckshot and a rifle ball, in all, three wounds. He did not die, however, for nearly five weeks. Esquire Thomas McBride was seventy-eight years of age and had been a soldier under Gates and Washington in the Revolution. He had started for the blacksmith shop, but was shot down on the way, and lay wounded and helpless, but still alive. A Daviess County man named Rogers, who kept a ferry across Grand River, near Gallatin, came upon him and demanded his gun. "Take it," said McBride. Rogers picked up the weapon and finding that it was loaded deliberately discharged it into the old veteran's breast. He then cut and hacked the body with his corn knife until it was frightfully gashed and mangled.

After the Mormons had all been either killed, wounded, or driven away, the Gentiles began to loot the place. Considerable property was taken, much of the spoil consisting of household articles and personal effects. At least three wagons and perhaps ten horses were taken. Two emigrant wagons were driven off with all their contents. The Mormons claim that there was a general pillage, and that even the bodies of the slain were robbed. The Gentiles deny this and say that the wagons were needed to haul off their three wounded men, and the bedding was taken to make them comfortable, while the articles taken did not amount to much. Two of the survivors have stated to me that the place was pretty well cleaned out.

Colonel Jennings did not remain at the mill more than two hours. Twilight approaching, he set out on his return to his former encampment. He feared a rally and return of the Mormons with a large reinforcement, and doubtless he desired to reflect leisurely on his course of future operations. Reaching Woolsey's, he halted his battalion and prepared to pass the night. But a few hours later he imagined he heard cannon and a great tumult in the direction of Haun's Mill, betokening, as he thought, the advance of a large Mormon force upon him. Rousing his men from their sweet dreams of the victory, he broke camp, moved rapidly eastward, and never halted until he had put the west fork of Grand River between him and his annoying pursuers. He and his men had won glory enough for one day, and how! They had not lost a man killed and only three wounded. John Renfrow had his thumb shot off, Allen England was shot in the thigh, and — Hart in the arm. The Mormons killed and mortally wounded number seventeen.

Here are the names:

Thomas McBride	Simon Cox
Levi N. Merrick	Hiram Abbott
Elias Benner	John York
Josiah Fuller	John Lee
Benjamin Lewis	John Byers
Alexander Campbell	Warren Smith
George S. Richards	Charles Merrick, aged 9.
William Napier	Sardius Smith, aged 10.
Augustine Harmer	

The severely wounded numbered eleven men, one boy (Alma Smith, aged 7), and one woman, a Miss Mary Stedwell. The latter was shot through the hand and arm as she was running to the woods. *Dies irae!* Bloody work and woeful. What a scene did Colonel Jennings and his men turn their backs upon as they rode away in the gloaming from the little valley once all green and peaceful! The wounded men had been given no attention and the bodies of the slain had been left to fester and putrify in the Indian summer temperature, warm and mellowing. A large red moon arose, and a fog came up from the streams and lay like a face cloth upon the pallid countenances of the dead.

Timidly and warily came forth the widows and orphans from their hiding places, and as they recognized one a husband and one a father, another a son, and another a brother among the slain, the wailings of grief and terror were most pitiful. All that night were they alone with their dead and wounded. There were no physicians, but if there had been, many of the wounded were past all surgery. Dreadful sights in the moonlight, and dreadful sounds on the night winds. In the hamlet the groans of the wounded, the moans and sobs of the grief stricken, the bellowing of cattle, and the howling of dogs, and from the black woods the dismal hooting of owls.

By and by, when the wounded had been made as comfortable as possible, the few men who had returned gathered the women and children together, and all sought consolation in prayer. Then they sang from the Mormon hymn book a selection entitled "Moroni's Lamentation," a dirge-like composition lacking in poesy and deficient in rhythm, but giving something of comfort, let us hope, to the choristers. And so in prayer and song and ministrations the remainder of the night was passed.

The next morning the corpses had changed, and were changing fast. They must be buried. There were not enough men left to make coffins or even dig graves. It could not be determined when relief would come or when the Gentiles would return. There was a large unfinished well near the mill, which it was decided should be used as a common sepulcher. Four men, one of whom was Joseph W. Young, a brother of Brigham Young, gathered up the bodies, the women assisting, and bore them, one at a time, on a large plank to the well, and slid them in.

Some hay was strewn upon the ghastly pile and then a thin layer of dirt thrown upon the hay.

The next day Captain Comstock's company returned to the mill, as they said, to bury the dead. Finding that duty had been attended to, they expressed considerable satisfaction at having been relieved of the job, and, after notifying the people that they must leave the State or they would all be killed, they rode away. The pit was subsequently filled by Mr. C. R. Ross, now a resident of Black Oak, Caldwell County.

A day or two after the massacre, Colonel Jennings started with his battalion to join the State forces at Far West. He had not proceeded far when he met a messenger who informed him that the Mormons at Far West had surrendered, and gave him an order to move to Daviess County and join the forces under General Robert Wilson, then operating against the Mormons at Adam-ondi-Ahman. The battalion was present at the surrender at Diamon, as it is generally called, and a day or two thereafter Captain Comstock's company was ordered to Haun's Mill, where it remained in camp for some weeks. Herewith I give an extract from an affidavit made by Mrs. Amanda Smith, whose husband and little son were killed in the massacre, and who resided at the mill during the stay of Comstock's company:

"The next day the mob came back. They told us we must leave the State forthwith or be killed. It was bad weather, and they had taken our teams and clothes; our men were all dead or wounded. I told them they might kill me and my children and welcome. They said to us, from time to time, if we did not leave the State they would come and kill us. We could not leave then. We had little prayer meetings; they said if we did not stop them they would kill every man, woman, and child. We had spelling schools for our little children; they pretended they were 'Mormon meetings' and said if we did not stop them they would kill every man, woman, and child. . . . I started the first of February, very cold weather, for Illinois, with five small children and no money. It was mob all the way. I drove the team, and we slept out-of-doors. We suffered greatly from hunger, cold, and fatigue; and for what? For our religion. In this boasted land of liberty. 'Deny your faith or die' was the cry."

While in camp at the mill, according to statements to me of two of its members, Comstock's company lived off the country, as did the State troops at Far West. The Mormon cattle and hogs had been turned into the fields and were fine and fat. The mill furnished flour and meal, and other articles of provision were to be had for the taking. The Mormon men were either prisoners or had been driven from the country. By the first of April following all had left the State. Many of them had been killed, their houses burned, their property taken, their fields laid waste, and the result was called peace.

BURR JOYCE.

LOCAL HISTORIANS

DECATUR DISTRICT, BY DUNCAN CAMPBELL

(Continued from page 248.)

1902

The several missionaries laboring in the stake during the quarter were Joseph C. Clapp and Joshua D. Stead of the seventy; Francis M. Weld, Robert M. Elvin, Martin M. Turpen, John R. Evans, and Duncan Campbell, of the high priests. Of these Robert M. Elvin and Martin M. Turpen were appointees of the Nauvoo District, but did some labor while visiting at home.

The Lamoni Stake high council held meetings, January 28, February 21 and 25; the regular meeting for the last Tuesday in March was postponed to April 1 to suit the convenience of those from a distance expecting to attend the General Conference. Several recommendations from the Lamoni Branch for ordination to office were approved, and also the nomination of Frederick B. Blair by the stake presidency as second counselor to the president of the stake. This last nomination was confirmed by the stake conference, February 22, and Brother Blair was ordained to that office at the afternoon prayer meeting of the Lamoni Branch, Sunday, March 23, under the hands of Richard C. Evans and Gomer T. Griffiths, of the Quorum of the Twelve.

A joint convention of the Sunday school and Religio associations of the stake, was held at Lamoni, February 20 and 21. There was not much business done outside the usual order of the February meetings when the delegates to the General Conventions and the officers of the stake associations are chosen. The Religio chose William J. Mather for its president for the coming year. Alice Thorburn succeeded Frank E. Cochran as superintendent of the stake Sunday school association, and Jacob P. Anderson was sustained as secretary.

The third conference of the stake was held at Lamoni, February 22, 23, John Smith and Jeremiah A. Gunsolley, stake presidency, in charge; Claude I. Carpenter, secretary pro tem; David A. Anderson, assistant. There were thirty reports of the ministry, reports from the thirteen branches of the stake, and from the Religio and Sunday school associations of the stake, also from the stake bishopric and auditing committee. The recommendation from the stake council that Frederick B. Blair be second counselor to the stake president to fill the vacancy caused by the death of David W. Wight was adopted. David Keown was ordained an elder. Benjamin M. Anderson, Isaac A. Monroe, Charles Harp, and Joseph G. Smith recommended by the Lamoni Branch for the office of priest, were approved and all ordained except Benjamin M. Anderson who was absent; he was ordained the following April during the General Conference. Ninety delegates to the General Conference were chosen.

Heman C. Smith, of the Twelve, delivered a series of historical discourses at Lamoni during the winter. According to appointment the Twelve met at Lamoni, March 20, to engage in the duties of their calling preliminary to the convening of General Conference at that place, April 6.

The following members of the stake have passed away by death during the quarter: Laura Ellen Moore, at Moore, Mercer County, Missouri, January 2, aged 26 years and 5 months; Cora L. Clum, at Lamoni, January 6, aged 48 years, 2 months, and 1 day; Elder Joseph Morrill, at the Saints' Home, Lamoni, January 10, aged 77 years, 11 months, and 4 days; Eliza E. Wiley, near Lamoni, February 3, aged 73 years, 4 months, and 2 days; Sylvanus Willey, near Jamison, Iowa, February 5, aged 24 years, 6 months, and 27 days; Rhoda A. Shoemaker, at Lamoni, February 7, aged 77 years, 1 month, and 25 days; Joseph A. Anderson, priest and president of the Wirt Branch, March 18, aged 31 years, 8 months, 25 days.

The meeting of the stake high council, for the last Tuesday of March which was postponed to April 1, was again postponed to April 2, on account of other meetings. Meetings were also held April 11, 22, 29. Three vacancies occurred in the council; one by the ordination of Frederick B. Blair as second counselor to the president of the stake, one by the calling of Frederick A. Smith to the Quorum of Twelve, one by the resignation of Charles H. Lake because of moving to Boston. The stake presidency nominated Elbert A. Smith, George W. Blair, and Eli A. Stedman to fill these vacancies, and the selections were indorsed by the council. During the last year, in accordance with a rule adopted by the council, meetings were held on the last Tuesday of every month, but owing to the fact that several of the members were appointed by General Conference to distant mission fields, making frequent meetings impracticable, the meeting of April 29 adjourned to meet at the call of the stake presidency. In response to a request of the council John Smith and Jeremiah A. Gunsolley, of the stake presidency, were released from their duties in the Herald Office, and by General Conference appointed to mission work in the stake. Frederick B. Blair, of the stake presidency, became business manager of the Herald Office upon the release of John Smith from that position. Brother Blair had received appointment by the General Conference to labor in the stake.

Zion's Religio-Literary Society met in General Convention at Lamoni, April 3, and held four sessions, the last one on the early morning of April 4. The General Convention of the Sunday school association met at the same place, April 4, and held six sessions. The Decatur District association was granted permission to change its name to "The Sunday School Association of the Lamoni Stake."

The General Conference of the church convened at Lamoni, Sunday, April 6, and adjourned Monday, April 21. Joseph R.

Lambert, of the Twelve, was, by revelation, called to the office of evangelical minister; he was so ordained Sunday, April 20, and received appointment to Lamoni Stake. Frederick A. Smith, of the stake high council, was by revelation and ordination placed in the Quorum of Twelve. He was given charge of the mission embracing Iowa, Minnesota, etc. Joseph C. Clapp, of the seventy, John Smith, Jeremiah A. Gunsolley, Frederick B. Blair, Francis M. Weld, John R. Evans, and Duncan Campbell, of the high priests, with Elbert A. Smith, of the elders, were given mission appointments in the stake. John Smith was put in charge. Frederick M. Smith, of the stake bishopric, was by ordination made a member of the First Presidency, in pursuance of the indication given in the vision.

On Sunday, May 11, the Saints at Pleasanton dedicated their house of worship. Bishop Edmund L. Kelley preached the sermon, Apostle John W. Wight offered the prayer, and John Smith, president of the stake, was in charge of the service. The Lamoni choir, thirty-five strong, furnished the music. The services were a complete success.

Elders Haldeman and Frisbey, of the Hedrickites, visited Lamoni and occupied the stand at the Brick Church five successive evenings, commencing Saturday, May 17, setting forth the position held by that body in church matters. Heman C. Smith followed in review May 22, 23. The Hedrickite brethren listened to him the first night, but left for Independence the next day, not waiting to hear the rest of the review.

There were commencement exercises at Graceland College, May 31 to June 6. There was a lecture by Professor J. F. Brown, of Iowa State University, on Saturday night, May 31, on the subject, "Does an education pay?" The baccalaureate address was delivered by Frederick M. Smith, the address to the graduates was by Bishop Kelley, and twenty-three diplomas were presented by Daniel Anderson, chairman of the Board of Trustees.

The Saints at Cleveland, Iowa, dedicated their church house, Sunday, June 15. President Joseph Smith delivered the sermon and Elder Joseph C. Clapp offered the prayer. The music was led by the local chorister and organist, the Morgan brothers.

A joint Religio and Sunday school convention was held at Lucas, Friday, June 20. The officers of the respective societies were in charge. It was not a business convention, but met for the purpose of carrying out the following program:

Friday, 9 a. m., joint prayer meeting. At 10 a. m., Religio session. Round table discussion; all present invited to take part. 1. Shall we discontinue the Religio monthly prayer meetings? Led by Claude I. Carpenter. 2. Best methods of presenting the lesson. Led by Anna Salyards. 3. Could we profitably dispense with the literary part of the program? Led by Jacob P. Anderson. At 11 a. m., Sunday school session. 1. What is the best way to maintain order and discipline in the class? 2. How can the teachers secure the attention of restless boys and girls? 3. Is it ever permissible to scold or threaten? 4. How can the teacher secure home study on the part of the scholars? At 2 p. m., Religio session. 1. Object and benefits to be derived from holding conventions; Mrs. Kate E. Smith. 2. To secure success what necessary qualifications should officers and committees possess? David L. Morgan. Question box and general discussion. Friday, 7.30 p. m., Sunday school session. Subject: "Parents and the Sunday school." 1. Can the Sunday school be the success it should be without the assistance and cooperation of the parents? Margaret Campbell. 2. In how many ways may this assistance be rendered? (Answers on blackboard). 3. (a) Should parents be ready and willing at all times to answer as best they can the questions of their children in regard to spiritual matters? (b) What is likely to be the effect on the child of indifference in these things on the part of the parents? John

Smith. 4. Are we willing as parents to let the Sunday school work, either locally or throughout the stake, suffer for lack of appreciation and help on our part? David Daniels. 5. Home class work for the Sunday school. Jeremiah A. Gunsolley.

The foregoing program was carried out in full except the part assigned to Sister Salyards, and as she was not present that part was omitted. There was good interest manifest at all the sessions, and the spirit of light, peace, and comfort was present in a goodly degree. There was a prayer meeting appointed for 8.30 Saturday morning for the purpose of offering thanks for the rich abundance of the Spirit enjoyed during the convention, and also to invoke the blessing of the Lord upon the conference about to assemble. Following are the officers of the Sunday school and Religio associations of the stake:

Sunday school: Allie Thorburn, superintendent; David Daniels, assistant; Jacob P. Anderson, secretary; John Lovell, treasurer; Callie B. Stebbins, librarian. Religio officers: William J. Mather, president; Jacob P. Anderson, vice president; Allie Thorburn, secretary; A. Simpson, treasurer; Claude I. Carpenter, home class superintendent.

The prayer meeting of Saturday morning was a good preparation for the conference about to assemble.

The fourth conference of Lamoni Stake convened at Lucas, Iowa, Saturday, June 21, and continued over Sunday. John Smith, president of the stake, assisted by his counselors, Jeremiah A. Gunsolley and Frederick B. Blair, was in the chair, and Benjamin M. Anderson and Claude I. Carpenter were secretaries. Each of the thirteen branches of the stake reported, and a large number of the ministry were heard from. The membership of the stake is 2,367.

The nominations of Elbert A. Smith, George W. Blair, and Eli Stedman to fill the vacancies in the high council were

approved. Elbert A. Smith, the only one of the nominees present, was ordained high priest and high counselor of the stake on the following day, Sunday, June 22, at the afternoon prayer service. The stake officers were instructed to provide for the ordination of the others.

William Anderson, stake bishop, nominated Richard J. Lambert, a member of the stake counselor, for his second counselor to fill the vacancy caused by the ordination of Frederick M. Smith to the First Presidency. Action of the conference on the nomination was deferred until next conference as many were not prepared to vote, not being clear in mind as to the propriety of removing the brother from the high council of which he was secretary.

MISSIONARY NOTES

It has been already noted that Joseph C. Clapp assisted at the dedication of the Cleveland church. By special request he continued holding meetings there for two weeks. For one of his years and condition of health Brother Clapp does valiant service. Since his release from the Herald Office, President John Smith has been engaged at Lamoni, Pleasanton, Ellston, Lucas, Norwood, and other places. Jeremiah A. Gunsolley has been busy at Lamoni, Lone Rock, and Lucas. He attended the International Sunday school Convention at Denver, Colorado, in June. Francis M. Weld has been occupied at Lamoni, Greenville, Lucas, and other places, besides giving attention to his duties in the stake bishopric. John R. Evans has been active at Centerville, Hiteman, Norwood, Cleveland, and Lucas. He has the oversight of the work in the northern part of the stake. Duncan Campbell has been engaged at Pleasanton, Spring Valley, Lucas, Cleveland, and elsewhere. Historical and local work occupies much of his time. Elbert A. Smith has labored at several points in Union County, and at Spring Valley, Moore, Pleasanton, in Decatur County, and

Lucas in Lucas County. H. T. Thurman was appointed by conference to Pottawattamie County, but by arrangement with the authorities has labored at several places in Union and Clarke Counties. Joseph R. Lambert of the evangelical ministry has been doing able and useful preaching at Pleasanton, Lucas, Cleveland, and probably other places of which the historian has not learned. Various brethren have also contributed to the work accomplished.

DEATHS

During the last three months the loss by death has been small. So far as known but three members of the stake have passed away since the quarter began.

Andrew J. Carr, of the Allendale Branch, died April 8, aged 77 years, 11 months, and 6 days.

Elder I. N. Delong, of the Cleveland Branch, died June 21, aged 59 years, 1 month, and 20 days.

Sister Annie Matthews, of the Lucas Branch, died at Chariton, Iowa, June 25, aged 37 years.

The following table gives a view of the branches of the stake, with the president, secretary, and number of members of each:

<i>Branch</i>	<i>President</i>	<i>Secretary</i>	<i>Members</i>
Allendale,	Charles H. Jones,	E. W. Whorlow,	86
Centerville,	David Archibald,	George T. Angell,	50
Cleveland,	John Jervis,	Edward J. Giles,	98
Davis City,	James McDiffit,	Mary L. Ewing,	102
Evergreen,	David D. Young,	Heber C. Snively,	97
Greenville,	Joseph Bogue,	Alfred Lovell,	50
Hiteman,	Morgan D. Lewis,	Ella White,	39
Lamoni,	John Smith,	Annie E. Allen,	1,340
Leon,	Ed McHarness,	Ed McHarness,	40
Lone Rock,	Price McPeak,	Ebenezer Nixon,	108
Lucas,	John R. Evans,	James W. Talbot,	189
Pleasanton,	Duncan Campbell,	Theophilus W. Parker,	108
Wirt,	John Anderson,	Cyrus B. Rush,	39
Showing a total membership in the branches of			2,346
To this being added the number not in branches			21
Will give a grand total of			2,367

STAKE BISHOPRIC

In the early part of July the stake bishopric sent out a considerable number of blanks, accompanied by a letter of which the following is a copy:

LAMONI, IOWA, July —, 1902.

Dear Brother: Inclosed find blank handed us by Bishop Edmund L. Kelley to have members of Lamoni Stake fill out and sign. Please return the same to us at an early date, and if you do not care to fill out please give us your reason and oblige.

Your colaborer,

WILLIAM ANDERSON,

For the Stake Bishopric.

The blank referred to was the inventory form used at that time, and accompanying there was the following explanation:

“For the purpose of aiding in fulfilling the law relating to the duties of Saints in temporal matters in the church, the following plan of inventory is furnished the Saints with the hope that each member may give it attention at once, and aid the bishopric in making a true and equitable adjustment between him, or herself, and the church, and also arrange a system which will give uniformity in work among church members generally. These inventories are for use by the bishops only in their work.

Under the heading of “Resources” place the valuation of your real estate, and personal property of whatever kind, as bonds, mortgages, notes, live stock, implements, cash, etc. Place each kind of property on separate line. Under the head of “Liabilities” place the amount of indebtedness and whether bearing interest and when due and payable. The information will be treated as strictly confidential.

These blanks were sent only to the leading ministers of the stake, and the replies received indicated that as a rule those to whom they were sent were not prepared to take up the matter in the form suggested, at least at the present time.

Brethren Anderson and Weld have visited the majority of the branches in the interest of their department of church work. Some effort has been made to ascertain whether the Saints of the stake were prepared to undertake the establishment of a storehouse as provided in the law. It is evident that the proper point in that regard has not been reached as yet.

THE HIGH COUNCIL

At the afternoon prayer meeting of the Lamoni Branch, Sunday, July 20, George W. Blair was ordained high priest and high councilor by William Anderson and John Smith. The ordination had been previously authorized by the high council and the stake conference.

The council held meetings August 28, 29, September 4, 5, in which the stake bishopric was represented, and the proposition to establish a storehouse in the stake was considered, but without definite results. The meetings as usual were held in the Mite Society building, Lamoni. At the meeting of August 28, Eli A. Stedman was ordained high priest and high counselor by Richard S. Salyards and Jeremiah A. Gunsolley, pursuant to instructions given the presidency of the stake at the June conference. Brother Stedman had been a member of the Second Quorum of Seventy. At the meeting of September 5, the council ratified the nomination by William Anderson, stake bishop, of Richard J. Lambert, one of their number and secretary of the council, to be his second counselor to fill the vacancy caused by the ordination of Frederick M. Smith to the First Presidency of the church.

STAKE PATRIARCH

Elder Joseph R. Lambert, patriarch of the stake, wrote from Independence, Missouri, under date of October 6, as follows:

Brother Duncan Campbell: I herewith submit to you a ministerial report of work done since the General Conference. Came near forgetting my promise.

Of the 27 sermons, 4 were preached at Stewartsville reunion, 3 at Independence, Missouri, the other 20 at Lamoni, Davis City, Pleasanton, Evergreen, Greenville, Lucas, and Cleveland, in the Lamoni Stake. Of the 31 patriarchal blessings given, 28 were at Stewartsville reunion, 3 at Independence, Missouri.

Here is the imperfect report: Whole number of meetings attended, 111; sermons preached, 27; administration to sick, 13; children blessed, 2; official visits, 12; counsel given when asked for, 10; patriarchal blessings, 31.

Expect to return home on the eighteenth instant. Am finding satisfaction and peace in all my work, but I need more strength and help from God.

In bonds,

JOSEPH R. LAMBERT.

THE MISSIONARIES

The missionaries have been attending to the duties of their various assignments with commendable diligence. Jeremiah A. Gunsolley has done service in the interest of the Sunday school and the Religio at reunions at Roscoe, Missouri; Angola, Kansas; and Dow City, Iowa. In July there were steps taken to transfer Elbert A. Smith from Lamoni Stake to Saint Joseph, Missouri, but before entering the new field he was appointed assistant editor of *Autumn Leaves* and *Zion's Hope*, which position he now occupies. John R. Evans, in charge of the work round about Lucas, has been very sick of late. He was sorely afflicted by the loss of a son some weeks ago.

BRANCHES

At Lamoni there has been a net gain of 12 members, making the total now 1,357. There have been 4 marriages, 2 ordinations, and 2 deaths.

From Davis City a good many of the Saints are going to other places to better themselves financially. A young man baptized recently at New Buda desires to be enrolled as a member of the branch.

At Cleveland there has been a loss of two in the membership, but the work is reported in good condition. The branch has established a missionary fund to assist the local ministry in moving out and around in adjoining neighborhoods for preaching. The Saints have been assisting in temperance work in the village and putting some new furniture in their chapel.

At Centerville there have been five baptisms, all children of the Saints. John Smith, Frank Weld, and Joseph Clapp have labored there.

At Lucas there have been four baptisms and one death. David E. Daniels is superintendent of the Sunday school and president of the Religio. Mary C. Turner is secretary of the Sunday school and Josie Blakemore of the Religio.

At Allendale there have been three additions by letter and one marriage. Charles H. Jones and Jeremiah A. Gunsolley have labored there. The latter gave them a talk on the Religio.

At Hiteman there have been services by the following visiting brethren: John Hooper, William Williams, and Joseph Williams. There have been three additions by letter and one marriage. Their presiding elder, Morgan A. Smith, and Elder Roberts of Independence, have preached there.

The correspondents at Greenville, Evergreen, and Ellston have not been heard from. Since last report George Harger has been chosen clerk of the Lone Rock Branch. In July, Sister Allie Thorburn, superintendent of the stake Sunday school association, organized a Sunday school at Pawnee, Missouri, making now two Sunday schools within the limits of the Lone Rock Branch. Brother Frank Hitchcock is superintendent and Sister Lucretia Hitchcock secretary of the new school. Of the other school Sister Ada Jones is superintendent and Clarence E. Bootman secretary. It was feared by some that the new school would work an injury to the other one.

RELIGIO

At the regular semiannual election of the Lamoni local, held Friday evening, July 11, William J. Mather was reelected president; Joseph G. Smith succeeded Claude I. Carpenter as vice president; Jessie Cavé succeeded Stella Pruden as secretary; Kate Smith was reelected treasurer; May White chorister; Clara Bell organist; Earl Bandy librarian; Claude I. Carpenter succeeded Jessie Cavé as correspondent.

The election of the Lucas local resulted in the choice of

David E. Daniels for president, Rees Price vice president, Josie Blakemore secretary, William Wilson treasurer.

The Cleveland local is reported in good condition, but the result of the July election is not given.

No report from the Pawnee local.

DEATHS

Sister Annie Matthews, whose death was mentioned in the last report was member of the Cleveland Branch, instead of the Lucas Branch, as there reported.

THE HIGH COUNCIL

The high council did not meet during the quarter. According to previous recommendation, one of their number, Richard J. Lambert, was ordained second counselor of the stake bishop, at Lamoni, Sunday, October 19.

STAKE BISHOPRIC

On October 11 the stake conference confirmed the nomination of Richard J. Lambert as second counselor to the bishop of the stake, and he was ordained as stated above.

STAKE PATRIARCH

Patriarch Joseph R. Lambert submits the following statement:

In accepting and trying to discharge the duties which belong to this office and calling, I have found *light and peace*. In my opinion there is much important work to be done along this line, and the stakes and large branches especially need it. I never had stronger evidence of the divinity of any office and calling than I have had since accepting the office of patriarch. When understood, it will be seen that the work belonging and assigned to this office, is a wise and gracious provision of our heavenly Father for the benefit of his children.

My health has been very poor since the early part of November, hence I have done but little. Worked over two weeks with the committee on revision of church history; preached three times (once at Independence); gave 18 blessings, only three of which were given here, the others at Independence; administered to the sick 12; gave counsel 2; visited 5; whole number of meetings attended 45.

The three blessings given in Lamoni were Brother Henry C. Smith and wife, and Sister Bosworth, his sister. We had a good spiritual

time and it seems to do them all much good. I hope after we have met at the conference there will be a better understanding.

SUNDAY SCHOOL AND RELIGIO CONVENTION

The Religio and Sunday school convention was held at Pleasanton, Iowa, October 9, 10, with the following program in view:

Thursday, October 9, 7.30 p. m.—Entertainment by Pleasanton local workers.

Friday, October 10, 10.10 a. m.—Joint prayer meeting.

Friday, October 10, 11.00 a. m.—“How can more interest be aroused in the Sunday school and Religio society?” Led by Claude I. Carpenter.

Friday, October 10, 2.00 p. m.—Question box.

Friday, October 10, 3.00 p. m.—Basis of representation: 1. Mass or delegate system—which? 2. Duties of those present. Led by Duncan Campbell.

Friday, October 10, 3.30 p. m.—Home department. Led by Jeremiah A. Gunsolley.

Friday, October 10, 4.00 p. m.—Business.

Sister Allie Thorburn, because of her departure for Scotland to join her husband in the missionary field, has resigned as superintendent of the Sunday school Association and as secretary of the Religio Association. These resignations will be acted on at the convention.

Friday, October 10, 7.30 p. m.—Model Religio. William J. Mather in charge.

Collection to meet officers' expenses. ALLIE THORBURN,
Sunday School Superintendent, Lamoni Stake.

WILLIAM J. MATHER.

Religio President, Lamoni Stake.

Friends from Lamoni and Lucas rendered valuable assistance at the entertainment Thursday evening. At the business meeting, Friday afternoon, Jeremiah A. Gunsolley was chosen superintendent of the stake Sunday school association in place of Allie Thorburn, resigned. Jessie Campbell was chosen secretary of the Sunday school association in place of Jacob P. Anderson, resigned. Bert Barrett was chosen secretary of Religio Association in place of Allie Thorburn, resigned. The model Religio, Friday evening, was conducted by Jeremiah A. Gunsolley, instead of William J. Mather, who was obliged to go home.

CONFERENCE

The fall conference of the stake was held at Pleasanton, Iowa, October 11, 12, John Smith and Jeremiah A. Gunsolley, of the stake presidency, in charge. In the absence of the stake secretary, Benjamin M. Anderson, Richard S. Salyards and Frank E. Cochran did the clerical work of the conference. Eleven of the thirteen branches of the stake reported, Leon and Lone Rock failing to report.

The membership of the branches reporting was as follows:

Centerville, 55; Allendale, 91; Cleveland, 95; Lucas, 192; Davis City, 103; Wirt, 36; Hiteman, 42; Pleasanton, 109; Greenville, 51; Evergreen, 106; Lamoni, 1,357.

The ministry reporting were: John Smith, Jeremiah A. Gunsolley, Martin M. Turpen, John R. Evans, Henry A. Stebbins, Duncan Campbell, Richard S. Salyards, Francis M. Weld, Robert M. Elvin, Columbus Scott, Joseph C. Clapp, William Anderson, David J. Krahl, Joseph Bogue, Price McPeak, H. J. Thurman, William E. Williams, Albert B. Young, Jacob P. Anderson, Frank E. Cochran, David Keown, and David D. Young.

There was a short report from the stake historian reporting progress. The following ordinations were ordered: Charles W. Lent to be teacher by recommendation of the Wirt Branch. Richard J. Lambert to be second counselor to the stake bishop by nomination of the latter and concurrence of the stake council. A long-pending difficulty with Elder John D. Bennett resulted in his expulsion from the church. A question in regard to the western boundary of the stake was referred to the stake presidency.

THE MISSIONARY WORK

Of the missionary force, Joseph C. Clapp, of the seventy, moved to Independence during the quarter. This removal

makes the third of these receiving appointment from the General Conference to the stake to be removed from its working force during the year. The present status of the work and the condition of the branches has required the major part of the missionary service to be rendered to them for a year or two, and that condition of affairs seems to become more pronounced as the months go by.

BRANCHES

The Greenville Branch and Sunday school have been moving steadily along without any change to report.

The Hiteman Branch has had preaching by William Williams, Joseph Williams, John Griffiths, John Watkins, John Smith preached four times, John R. Evans preached twice, John Miller, Charles Willey preached three times.

The Leon Branch has held no meetings for a long time. Edward McHarness and family went to the church three or four times to find no others there and then gave it up. It is thought to send some one from Lamoni to labor from house to house.

The Saints at Wirt made an effort to buy a church building from the Presbyterians, but were outbidden by other parties. They are now thinking of building a house to hold meetings in. At present meetings are held in a new schoolhouse at Pumptown; preaching every two weeks, prayer meeting and Sunday school every Sunday. Charles Lent was chosen teacher November 10.

The Allendale Saints had a series of meetings by Henry A. Stebbins and Jeremiah A. Gunsolley in October, also preaching by Charles H. Jones. On October 8 a Religio was organized by Jeremiah A. Gunsolley, consisting of nine members; Sister Round president and Albert Whorlow vice president; E. W. Whorlow secretary and Sister Robedeau treasurer. It has since broken up. The Sunday school continues with the old officers excepting a new librarian, Ruth Carr.

(To be continued.)

CURRENT EVENTS

BY E. REBECCA WELD

February 15, 1919. The Eastern Iowa District conference convened at Waterloo, district president, William Sparling, in charge.

February 15, 1919. Official statistics published at Washington show that the battle death rate in the American expeditionary forces was 57 per thousand per year, compared with 33 in the Civil War; the disease death rate was 17 per thousand, compared with 65 in the Civil War.

February 16, 1919. A renewal of the armistice is signed at Treves, the German commission accepting revised conditions under protest.

February 18, 1919. The House passes the Army Appropriation Bill (\$1,170,000), limiting enlistment to one year, eliminating the committee's proposal of a temporary army of 500,000 and providing for one of 175,000.

February 22, 1919. The New York and Philadelphia District conference convened at Brooklyn, New York, with Ephraim Squire, Arthur B. Phillips, and Calvin Rich, in charge.

February 25, 1919. The President signs the Revenue Bill; many increased taxes going into effect immediately.

February 26, 1919. President Wilson speaks in defense of the League of Nations before members of the Senate and House Foreign Affairs Committees at an after-dinner conference in the White House. Under the league as now drafted, he says in response to questions, the Monroe Doctrine is safe, the United States has the right to decline to be the mandatory of any nation, and there will be no compulsion on us to send troops abroad to enforce the orders of the league.

February 26, 1919. Senator Cummins, of Iowa, attacking Article 10, of the league, as "almost the wickedest proposal suggested for the commendation of mankind," starts a cam-

paing in favor of a League of Nations in some particulars opposed to the draft adopted at Paris.

February 26, 1919. One of the most important debates in the history of the Spokane District occurred at Culdesac, Idaho, between Elder W. L. Straub, of the Church of Christ, and Elder Jott A. Bronson, of the Reorganized Church of Jesus Christ of Latter Day Saints.

February 27, 1919. Frederick H. Gillett, of Massachusetts, is nominated Speaker of the next House on the first ballot by the Republican caucus.

February 27, 1919. A. Mitchell Palmer is named as Attorney General by President Wilson to succeed Thomas W. Gregory, who resigned on March 4.

February 27, 1919. The Senate adopts the Administration's wheat-guarantee bill.

March 2, 1919. President Wilson informs a delegation from the American Jewish Congress that he is persuaded that the allied nations are ready to permit the foundations of a Jewish commonwealth to be laid in Palestine.

March 4, 1919. In the Senate, a filibuster defeats appropriations for financing railroads and constructing ships; the annual appropriation bills for the army and navy also fail of passage.

March 4, 1919. The Sixty-fifth Congress comes to an end, with many important legislative measures remaining without final vote.

March 5, 1919. The British Government has decided to release all Irish political prisoners and in order to prevent public demonstrations the prisoners will be returned to Ireland in small parties.

March 8, 1919. The American War Department states that 1,390,000 American troops came into action against the enemy, out of 2,000,000 sent overseas.

March 9, 1919. A revised estimate of French war losses

places the total dead at 1,600,000, of whom 300,000 were colonials.

March 12, 1919. Korean nationalists issue a declaration of independence and voice their readiness to "fight to the last drop of blood."

March 13, 1919. The French have no further doubt that the Channel tunnel between England and France will be finished in five or six years, says a report from Paris. The cost is estimated at \$1,000,000,000.

March 18, 1919. The Peace Conference committees decided that navigation of the Rhine shall be controlled by an international commission, and that Heligoland fortifications shall be dismantled.

March 18, 1919. If President Wilson does not negotiate a peace treaty satisfactory to the Senate, says Senator Lenroot in an address in Washington, Congress may pass a joint resolution summarily ending the war with Germany without a treaty, leaving American participation in the League of Nations to future determination.

March 19, 1919. The establishment of wireless telephony between Ireland and Canada is announced by the Marconi Company at London.

March 19, 1919. Eight German steamers of the Hamburg-American line, according to advices from Berlin, have sailed from Hamburg in the current week for foodstuffs.

March 20, 1919. Marriage and divorce statistics are made public at Washington for the year 1916, showing 10.5 marriages per thousand of population, and 1.1 divorces.

March 21, 1919. The Italian delegation to the Peace Conference unanimously decides to withdraw unless Fiume is assigned to Italy contemporaneously with the conclusion of peace.

March 21, 1919. The State Department has telegraphed the California-Mexico Land Company, of Los Angeles, that

the consummation of a sale of 800,000 acres of land in Lower California to the Japanese Government will not be tolerated by this Government.

March 29, 1919. The Postmaster General announces a 20 per cent increase in domestic telegraph rates.

March 29, 1919. Patriarch William Lewis of the Reorganized Church of Jesus Christ of Latter Day Saints died at the home of his daughter, Mrs. D. C. Kinnaman, Saint Joseph, Missouri, after an illness of three months.

March 31, 1919. French demobilization, it is estimated, has released 2,000,000 men to civilian life, with a somewhat larger number remaining under arms.

April 8, 1919. Forecasts by the Department of Agriculture indicate that the Nation's winter wheat crop will total 837,000,000 bushels, the largest ever grown.

April 10, 1919. The League of Nations Commission, after a plea by President Wilson, adopts a section stipulating that the covenant shall not affect existing understandings, like the Monroe Doctrine, for securing a maintenance of peace.

April 10, 1919. The Director General of Railroads grants to train crews an increase in wages estimated at \$65,000,000, making the third increase by Government direction within three years.

April 11, 1919. The League of Nations Commission completes consideration of the covenant of the League of Nations; it is reported that Geneva, Switzerland, has been chosen as the capital of the league.

April 12, 1919. The Chief of Staff of the Army announces that 686,000 troops have sailed from overseas in the five months since the armistice, and that a total of 1,700,000 officers and men have been discharged from the army; 1,980,000 remain in the service.

April 12, 1919. A medal to be issued to every soldier who participated in the great war has been decided upon, a report

from Washington says. It will be known as the Victory Medal, and on one side will bear a Winged Victory and on the other the words: "The Great War for Civilization," and the arms of the allies.

April 13, 1919. The total value of supplies distributed in Europe during the month of March was \$95,000,000, according to a statement issued by Herbert Hoover in Paris. All but \$2,500,000 was furnished on the basis of deferred payment.

April 14, 1919. It is reported that the amount of indemnity to be assessed against Germany for violations of international law has been fixed at one hundred billion gold marks (\$23,800,000,000); 26,000,000,000 marks are to be paid within two years; 40,000,000,000 during the subsequent thirty years, and an additional 40,000,000,000 at a time to be fixed by a joint commission.

April 16, 1919. The Peace Treaty will contain 150,000 words and will be drafted in English, French, German, and Italian, according to Paris. Besides the League of Nations covenant, it will include the International Opium Convention of 1912.

April 17, 1919. Twenty-three American freight cars loaded with bacon, flour, evaporated milk, and rice, arrive at Coblenz to be distributed among the Germans, according to advices from that city. The food has been obtained by the Germans from the United States Army supplies in France.

April 17, 1919. Elder Heman C. Smith, general Church Historian of the Reorganized Church of Jesus Christ of Latter Day Saints, died at the Independence Sanitarium, Independence, Missouri, after a short illness of but a few weeks.

April 18, 1919. Major T. C. Macauley arrives in Fort Worth after an air trip of 5,500 miles in forty-four flying hours, a record.

April 18, 1919. A steady increase in the price of foods

is shown in data gathered by the Department of Labor, says a Washington report. The retail price of twenty-two articles of food in March increased a total of 2 per cent over the prevailing prices in February.

April 24, 1919. In reply to President Wilson, Vittorio Orlando, the Italian Premier, issues a statement, saying he is compelled to withdraw from the Peace Conference owing to Wilson's opposition to the Italian claims, which opposition he says is contrary to the fourteen points.

April 24, 1919. A. Mitchell Palmer, United States Attorney General, announces in an interview in Philadelphia that action will be taken by the Department of Justice against all brewers who manufacture beer after May 1, and all who sell it after July 1, regardless of whether it contains only 2.75 per cent of alcohol or not.

April 26, 1919. A world record for seaplanes was established at Hampton Roads when a machine flew 1,250 miles in twenty hours and ten minutes without a stop.

April 27, 1919. A revised text of the League of Nations covenant is made public from Washington. The changes that have been made are said to meet most of the objections in the United States to the first draft.

April 28, 1919. The Council of Four has provided in the Peace Treaty for the prosecution of former Emperor William, says a Paris report. He will be brought before a court of five judges, composed of representatives of the United States, Great Britain, France, Italy, and Japan.

April 29, 1919. Among the principles relating to labor inserted in the Peace Treaty, and adopted by the Peace Conference, are included provisions for a standard eight-hour day, a weekly day of rest, the abolition of child labor, equality of pay for men and women, and workmen's "rights of association for all lawful purposes," according to a Washington dispatch.

April 29, 1919. By direction of President Wilson, Postmaster General Burleson announces that control and operation of all the American cable systems taken over by the Government last November will revert to their private owners at midnight on May 2, according to a Washington dispatch.

May 11, 1919. On Sunday morning at 11 o'clock occurred the dedication of the church at Malvern Hill; James F. Curtis in charge, assisted by Bishop Benjamin R. McGuire who offered prayer; dedicatory sermon by President Elbert A. Smith.

CONFERENCES

January 18, 1919. London, England, District conference met with the Saints at 58 Ickburgh Road, Upper Clapton, London, with Bishop Roderick May presiding.

February 1, 1919. The Southern Nebraska District conference convened at Lincoln, Nebraska, with district presidency in the chair. Heman C. Smith was appointed to preside over the conference.

February 15, 1919. The Eastern Oklahoma District conference convened at Haileyville, with district officers in charge.

February 15, 1919. The Central Oklahoma District conference convened at Oklahoma City, with Edward Rannie in charge.

February 15, 1919. The winter conference of the North Dakota District convened at Fargo, with Jerome E. Wildermuth and L. Whiting presiding.

February 15, 1919. The Clinton District conference convened at Fort Scott, Kansas, with District President H. E. Moler in charge.

February 15, 1919. The Gallands Grove District conference met at Deloit, Iowa; district president, J. L. Butterworth, in charge.

February 15, 1919. The Minnesota District conference convened at Minneapolis, Minnesota, with E. H. Bennett in charge.

February 15, 1919. Southeastern Illinois District conference occurred at Springerton, with President F. M. Davis in charge.

February 22, 1919. The Eastern Colorado District conference convened at the First Denver Church, with J. R. Sutton in charge, assisted by Brethren Frederick A. Smith and A. E. Tabor.

February 22, 1919. The Southern Missouri District conference convened with the Springfield Branch, Springfield, Missouri. District officers in charge.

February 22, 1919. Northern California District conference convened in the Saints' chapel at San Francisco, with a good attendance.

February 22, 1919. The Mobile District conference convened at Mobile, Alabama, with T. J. Booker and A. G. Miller presiding.

February 22, 1919. The Kansas City Stake conference convened at Kansas City, Missouri, with President Joseph A. Tanner presiding.

February 22, 1919. Seattle and British Columbia District conference convened at Centralia, Washington, with district officers presiding.

March 1, 1919. The Pittsburgh District conference convened at Fayette City, with district president, A. E. Stone, in charge.

March 1, 1919. The Southern Ohio District conference convened at Columbus, Ohio, First Church, Gomer T. Griffiths presiding, assisted by Francis J. Ebeling.

March 7, 1919. The Northeastern Kansas District conference convened at Atchison, Kansas, with District President Francis G. Hedrick and James F. Curtis in charge.

March 8, 1919. The Wheeling, West Virginia, District conference convened at Wellsburg, West Virginia; Okey J.

Tary in charge, associated with James McConnaughy and William Richards.

March 8, 1919. The Southern Indiana District conference convened at Louisville, Kentucky, with James E. Warne and Charles A. Nolan presiding.

March 8, 1919. The Fremont District conference met at the Saints' church near Thurman, Iowa, Thomas A. Hougas presiding.

March 8, 1919. The Independence Stake conference met at the Stone Church at Independence, Missouri.

April 6, 1919. The sixty-seventh General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints met at Lamoni, Iowa, with President Frederick M. Smith in charge.

May 5, 1919. The several branches of the Independence Stake met in conference Sunday and Monday; the first time under the new management or new rule of consolidation adopted for Independence Stake by the recent General Conference.

EDITORS OF JOURNAL OF HISTORY

Since the foundation of the JOURNAL OF HISTORY, Heman Conoman Smith has been the editor. During the early years he was associated with Frederick M. Smith and D. F. Lambert, but for the past eight years he has been the sole editor. This leaves a serious vacancy.

The historical department will doubtless be soon reorganized, and when it is new editors appointed. In the interim, which will doubtless be short and probably confined to the present issue, the manager of the Board of Publication has requested that we attend to the necessary editorial work.

SAMUEL A. BURGESS.

EDWARD D. MOORE.

NECROLOGY

BY H. O. SMITH

HENRY KEMP was born September 27, 1830, at Ashton, Wiltshire, England, and first accepted the gospel after the death of Joseph Smith, and prior to the organization of the scattered elements of the church which took place in 1852. He was ordained under the administration of these elders to the office of priest, and then to the office of elder. His first baptism took place in 1849, and the following year he was ordained and began his active work as a minister, traveling throughout that country preaching and administering the ordinances of the gospel.

In 1855 he migrated to Utah, traveling across the plains with the famous "Hand cart" company, suffering all the pangs of hunger, cold, and fatigue that were incident to that trip. He says: "Beyond the powers of tongue or pen to describe. Hundreds died of cold or starvation."

The spring following his arrival in Utah he was married to Sarah Brown, a widow with one child. Three children who grew to manhood and womanhood came to them, all born in Utah.

Soon after arriving in Utah Brother Kemp became heart-sick over the abominations that were practiced under the guise of religion, and hence was ready to welcome the representatives of the Reorganization when they came, and he says: "Hearing the gospel preached in its purity in the beginning was nothing to be compared to hearing that God had remembered his poor, deluded, but honest ones in the far-off land." He had never passed through the endowments that were administered to the people in that land, neither had he entered into the entanglements of polygamy. He was baptized into the Reorganization November 13, 1865, and ordained to the office of elder the twentieth of the same month; being bap-

tized by George Kemp, and ordained by R. H. Atwood, D. Harrington, and C. McIntosh.

Brother Kemp came back from Utah in the spring of 1866, and first settled in Council Bluffs, presiding over the branch there for a time, and later moved to Nebraska City, Nebraska, where he presided at different times, laboring in that vicinity locally. April 10, 1886, he was ordained to the office of seventy under the hands of E. C. Briggs, J. W. Gillen, and C. Scott. He labored faithfully in this office until April 19, 1900, when he was ordained to the office of high priest by W. H. Kelley and R. May. He honored this office by his administrations, and September 1, 1901, he was set apart to the office of evangelist, under the hands of J. W. Wight and J. F. Mintun. He passed from earth life June 28, 1918.

For over twenty years Brother Kemp labored in one field, viz., Fremont District, Iowa, endearing himself to all, and his name is a household word in that region. His brief diary lies before us as we write, and one can trace the approach of age in the writing from year to year. The last entry is in a trembling hand and dated September 6, 1909, in which he says: "I am seventy-nine years old the twenty-seventh of this month." He lived nearly nine years after, but unable to do what he would like to have done. He died at the Independence Sanitarium.

WILLIAM LEWIS was born in Dowlais, Wales, November 23, 1847. When he was nine years old he emigrated to America, and settled at Scranton, Pennsylvania, with his parents. He was baptized by William D. Williams, February 25, 1866, and was ordained to the office of elder July 29 of the same year. He was married to Mary Jones, who survives him, March 16, 1868. After serving for years as an elder, he was ordained to the office of high priest, May 7, 1894, under the hands of W. W. Blair. While holding these offices he labored

faithfully in a local way during six years' residence in Nebraska, and for several years in the vicinity of Saint Joseph, Missouri. During this time he was president of the Far West District, and served at times as president of the First Saint Joseph Branch. He then took the field of active work, making two missionary trips to Wales, one in 1901 and one in 1908, accompanied by his wife and youngest daughter, Ruth. He was ordained to the office of evangelist, April 17, 1910, under the hands of F. A. Smith and G. T. Griffiths. In addition to his labors in Wales he preached the gospel and administered in its ordinances in Saskatchewan, Alberta, and Manitoba, Canada; and in New York, Pennsylvania, West Virginia, Ohio, Illinois, Kansas, Iowa, and Missouri. His wife, three daughters, and four sons survive him. He died March 29, 1919, at the home of his daughter, Sister D. C. Kinneman, Saint Joseph, Missouri.

His labors were effectual for good. He was loved by all who knew him, and his reputation for honesty and integrity was known by all with whom he came in contact.

BY THE EDITORS

CLARA LOUISE KELLOGG ELLIS was born April 28, 1891, near Coldwater, Michigan. She was baptized by Elder Isaac M. Smith in her youth. She was married to Elder Clyde F. Ellis on July 22, 1914, and left the following August with her companion for work in the South Sea Islands as their missionaries.

Thy arrived at Papeete, September 1, and she entered at once into the study of the Tahitian language.

For over four years she devoted her time and talents to the teaching of the native women and children, including a large class of girls to whom she was teaching instrumental music. She in this way organized an orchestra for the church services.

Under her direction the first Woman's Auxiliary was organized in that mission.

She also edited a department in the mission paper *Te Oremetua*.

Her death followed complications from an attack of influenza and occurred December 3, 1918. She is survived by her husband who still continues in mission work in the islands, and by her parents and one sister.

REES JENKINS was born August 10, 1869, in Celcenew, Cardigan County, Wales, and was baptized in December, 1879, at Rhondda, Glamorgan County, Wales, by David Griffiths, and confirmed by John Jenkins. He was ordained a priest June 13, 1886, at Merthyr, Glamorgan County, Wales, by John Lewis and T. E. Jenkins; and an elder on December 8, 1889, at Aberaman, Glamorgan, Wales, by John Lewis and others.

He therefore engaged in ministerial work first in Wales, but while yet a young man came to America where he labored at Steubenville, Ohio, for several years as a local elder, and later labored in the same field as a missionary.

The Eighth Quorum of Elders was organized at the conference of 1906, and he became a member shortly afterwards. At the conference of 1908 he was called and ordained a seventy. In 1907 he labored in Ohio, but the following year he was appointed to the British Isles where he labored in Wales and part of England. He was assisted in this work by his wife, who also accompanied him in 1911 to Palestine, in which field he continued till the day of his death.

At the opening of the war, he and his wife elected to remain in what they believed to be their mission, and through many privations he continued his work in that land. When the Turkish troops withdrew from Jerusalem, late in 1917, they took him as a prisoner to Damascus, where he died during the past year, a martyr to the cause of the Master.

LOCAL HISTORIANS

(Continued from second page of cover.)

North Dakota	
Northern California	George S. Lincoln, 720 Second Avenue, San Francisco, California.
Northeastern Illinois	
Northeastern Kansas	Frank G. Hedrick, Fanning, Kansas.
Northeastern Texas and Chóctaw	
Northeastern Missouri	W. C. Chapman, Higbee, Missouri.
Northern Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Northern Nebraska	
Northern Wisconsin	Julia N. Dutton, Milton Junction, Wisconsin.
Northwestern Kansas	
Nova Scotia	Lois Graham Johnson, Williamsdale, Nova Scotia.
Ohio	Aaron B. Kirkendall, McArthur, Ohio.
Pittsburgh	
Portland, Oregon	Mrs. Mary H. Shippy, 94 East Eighty-fourth Street, North Portland, Oregon.
Pottawattamie	J. Charles Jensen, 102 Broadway, Council Bluffs, Iowa.
Saint Louis	George M. Vandel, East Saint Louis, Illinois.
Saskatchewan	
Scandinavia and Germany	Peter Muceus, Lamoni, Iowa.
Seattle	Heman H. Smith, 4323 First Avenue, Seattle, Washington.
Southeastern Illinois	Samuel A. Burgess, Lamoni, Iowa.
Southern California and Ari- zona	Sylvester H. Garner, Sunland, California.
Southern Indiana	
Southern Michigan and Northern Indiana	
Southern Missouri	James C. Chrestensen, 910 West Nineteenth Street, Joplin, Missouri.
Southern Nebraska	Charles H. Porter, Wilber, Nebraska.
Southern Wisconsin	Julia N. Dutton, Milton Junction, Wisconsin.
Southwestern Texas	Elma Neal, 120 Pleasant Road, San Antonio, Texas.
Spokane	
Spring River	Mollie Davies, 115 West Jefferson Avenue, Pittsburg, Kansas.
Texas Central	
Toronto	
Utah	Pauline M. Dykes, 1326 Second East Street, Salt Lake City, Utah.
Western Maine	
Western Michigan	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.
Western Nebraska and the Black Hills	
Western Oklahoma	Hubert Case, Lamoni, Iowa.
West Virginia	
Wheeling District	Okey J. Tary, Wheeling, West Virginia.
Winnipeg	

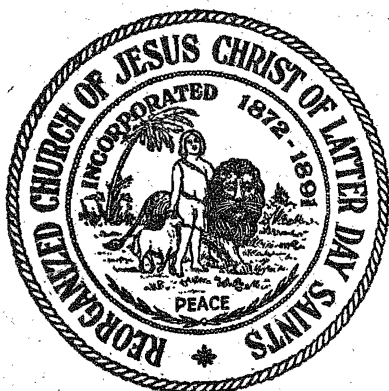
HEMAN C. SMITH, *Historian.*

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LOCAL HISTORIANS

These historians are authorized to act as agents for the JOURNAL OF HISTORY.

<i>Name of District</i>	<i>Name of Historian and Address</i>
Alabama	E. C. Shelley, McKenzie, Ala., R. 2.
Alberta, Canada	
Australia	Walter J. Haworth, 65 Nelson Street, Razzelle, Sydney, New South Wales.
British Isles	William R. Armstrong, 12 Daisy Avenue, Plymouth Road, Manchester, England.
California, Northern	George S. Lincoln, 720 2d Avenue, San Francisco, California
California, Southern	Sylvester H. Garner, Box 662, R. 11, Los Angeles, California.
Chatham, Ontario	Anthony R. Hewitt, 41 Lowe Street, Chatham, Ontario.
Clinton	Lucy Silvers, Nevada, Missouri.
Colorado, Eastern	Edmond J. Williams, 1210 South High Street, Denver, Colorado.
Colorado, Western	Edmond J. Williams, 1210 South High Street, Denver, Colorado.
Des Moines	Henry H. Hand, Perry, Iowa.
Far West	Minnie E. Scott Dobson, 307 North 16th Street, Saint Joseph, Missouri.
Florida	W. A. West, Catawba, Florida
Fremont	Charles W. Forney, Thurman, Iowa.
Gallands Grove	F. R. Schaefer, Denison, Iowa.
Hawaii	Gilbert J. Waller, 311 California Street, San Francisco, California.
Holden Stake	William S. Macrae, Knobnoster, Missouri.
Idaho	S. D. Condit, Bliss, Idaho.
Illinois, Central	Francis M. Cooper, Plano, Illinois.
Illinois, Northeastern	Francis M. Cooper, Plano, Illinois.
Illinois, Southeastern	E. W. Sutton, Tunnel Hill, Illinois.
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(Continued on third page of cover.)

JOURNAL OF HISTORY

OCTOBER, 1919

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

EDITORS

Walter W. Smith,
Heman Hale Smith.

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LAMONI, IOWA

HISTORY

BY WALTER W. SMITH, GENERAL HISTORIAN

History is usually considered the record or narrative of past events. But history is really very much more than the record of events as they may have occurred. History in the broad sense of the term must record the stream of human experience in its upward progress or in its retrogression and debasement. As such, history has a much broader field than mere narrative. Human history must take into account, not only the events as they transpire, but the factors in human experience; the causes which lead to certain transactions, and the results that follow given events, as related to the stream of human experience. Man is not simply so much matter that is moved at a given time, or is the cause for the moving of something else; he is more than material that occupies a given space, or moves in a certain direction, or possesses certain properties or characteristics, at a given time. Man is a rational, self-conscious being, capable of self-determination and action within the limits of his experience, and as such all his acts are the result of conscious effort to adjust himself to the environment in which he lives. History, in order to truly record man's action, must take into account, these factors, and preserve for the future, and seek to recover from the past, not only the narrative of events as they transpire, but the contributing causes that led to the existence of the facts recorded, the human feeling or thought that led to the acts or deeds of men.

The history of any age, epoch or time, describes and recounts the events and records the movement of the stream of human experience, in that period of time. This, however, is quite inadequate if it gives no setting for the events narrated nor describes the

result of the event upon the future experiences of humanity. In the very nature of human experience, history must record a stream or chain of events or experiences. No human action can be separated from all others. Every conscious act of man is a part of a series of experiences that went before, some immediately connected with the event, and some very remotely. Every event is the direct cause for some human experience, or a part of the contributing cause for such event. History is not, therefore, a chronicle of events, or a catalogue of dates and happenings among men; but the description of the flow of a stream, an ever-changing, and directly connected and continuous forward or retrograde movement. The continuity of history is apparent to every careful observer. When one tries to account for the presence of the customs and forms that are observed in a given locality, he is reminded of the unity of human experience. In political life this is very apparent. The sheriff of any county of any State in the United States is a part of the experience of that particular county, but why sheriff at all? The origin, not only of the name of this officer, but of many of his duties, lies in the dim misty past experience of the Angle-Saxon race in England. There he was the "shire-reeve." In art, one of the most common decorations for a border is the design known as the "walls of Troy." American artists have borrowed this from the English, who in turn borrowed it from Continental Europe, where it was introduced by the Roman artists, copying from the Greeks. The Greek artists had borrowed it from Troy, in Asia Minor. Perhaps the Trojan artists had borrowed it from some people of greater antiquity.

The social sciences depend largely upon history. It lies at the foundation of all consideration of human relationships, political, economic, social, and religious. Every consideration of the present state of society must draw from history

the data relating to the basis of the social structure. It is history that reveals the material, the impulses and powers of society, which are not easily discernible in our present highly developed civilization. History is, primarily of three kinds; original history, reflective history; and philosophical history. In the first instance history is rather simple, recording the acts, deeds, and events in the lives of men and in the development of nations and peoples. Reflective history goes a step farther and records the feelings that arise in the consideration of these events and something of the relations that exist between them. Philosophical history occupies the full field of history, and takes into consideration the causes and results as well as the events themselves, and interprets in terms of our own experience and times the meaning of the past experiences of the race.

Church history does not differ materially in its arrangement from other history; the difference being merely that it records and discusses those events and acts of men that come within the field of church development and experience. In the list of original church history belongs that mass of material composed of letters, journals, and contemporary records, that transfers from the world of experience the external phenomena to the realm of representative intellect. These simply preserve in fixed forms a cross section of the stream of human experience and furnish the material for later and more analytic consideration. These are very important, without them there would be no material for either the reflective or the philosophic historian. This material consists of original speeches, preserved for later reflection and consideration; of descriptions of things, people and conditions, of a given age or time; and of the annals and chronological data and journals of men who take part in the experiences and development of the church or any part of it. Of such original sources are the letters of church workers, published and unpublished—among

these are the now famous Letters of Oliver Cowdery; the Journals of Lyman Wight, Heber Kimball, and others; Lucy Smith's biographical sketches of Joseph Smith the Prophet; John Corrill's History of the Rise of the Church of Christ, John Whitmer's History of the Church of Christ; and Parley P. Pratt's Persecutions of the Church of Jesus Christ of Latter Day Saints. Reflective history is not confined to the mere recording of events, or the description of men and times; but develops the record a step farther, and tries to gain a more extended view of the times and experiences recorded. The historian in this field feels himself free to comment upon either the cause that contributed to or the results that accrued from an event or experience. Many details are either overlooked or deliberately omitted by the reflective historian, in order that a longer period of time may be covered, so as to relate the events that transpire and show the bearing that one has upon the other. Judgment is often rendered as to the probable or likely results of what did happen, or what might have been the result if a given event had not taken place. In this field of history we find many of the biographies and mature histories, such as the cyclopediac History of the Church by Heman C. Smith and Joseph Smith; History of Joseph Smith by Joseph Smith Jr.; the Young People's History by Vida E. Smith, Tullidge's Life of Joseph Smith and many articles contributed for the church publications. The truly philosophical historian is yet to be developed. Many aspire to this high station and all wait impatiently for the philosophical history of the latter-day work.

Thought, judgment, and reason are the crowning powers of human intellect. They are the highest expressions of intelligence and the element in which the glory of God is expressed. In the truly philosophical history it is the thought of the participants in any historical event that is of more worth than the physical experience involved. Here the human

reason for the conscious effort put forth by the men of a given time is far more important than the dates or details of the effort. The thought of the men engaged in the enterprise is revealed by the things they used and the manner in which they used them; hence original sources ought to be as pure and free from gloss as possible. The philosophical historian is primarily concerned with the progress and development of ideals among men rather than the physical material experiences.

THE JOURNAL OF HISTORY, as a contemporary production, must, in the nature of the case, devote a portion of its space to original sources, bringing to the light of its readers the record of past and present events, and preserving with care the minutest detail of the experiences of men. A considerable portion of its space must be given to reflective history. The events belonging to a given movement or epoch must be related in a connected whole. The rise of the church, its development or unfolding, its rejection and the dark and cloudy day that followed, the reorganization of the church,—each of these is an episode, in the history of the latter-day work, that must be considered in its entirety in order to have a proper meaning, reflecting that period of human experience. This reflective history must have its place. As the history of the church in its development approaches and enters into the philosophical experience the JOURNAL will give space to this wonderful phase of history.

By appointment of the joint council, I assume the work of church historian. In doing so I recognize the rich field open to this department of church work. I also recognize my limitations, and feel that if, in the providences of God, I am not wonderfully blessed, the task must be but poorly accomplished. I have faith in God who, through the marvelous experiences of the great latter-day work has revealed himself, and supplied strength to the willing worker. I believe he will

direct and care for this department of church activity, appointed by his own word of revelation. It is my desire to make the department measure up to its full capacity, in bringing honor to God and comfort and blessings to the Saints. I remember with reverent respect the work of Brother Heman C. Smith, who so long and faithfully filled this responsible office in the church. I am greatly pleased by the choice of Brother Heman Hale Smith as my associate in office, and feel sure that it will ever be a pleasure to work with him. It is our desire that we should be of the largest possible service to the church. In order to do this we solicit your interest in this phase of church activity. Let us preserve every vestige of original historical material of whatever nature it may be, either past or present. Let us hear from the reflective historians, who see in the association of a series of events a whole which has definite meaning to the restored gospel. From the philosophical historians let us have a digest of the motives and purposes that have driven the Saints upward in their splendid progress, or have been the stumbling block and rock of offense upon which some have fallen. Trusting that the office of historian, and the JOURNAL OF HISTORY may be a source of happiness, strength and benefit to the Church of Jesus Christ, I am,

Your servant for Christ's sake,

WALTER W. SMITH,

General Church Historian.

THE PURPOSE OF HISTORY

BY HEMAN HALE SMITH, ASSISTANT HISTORIAN

The first number of the JOURNAL OF HISTORY appeared in January, 1908 under the direction of General Church Historian Heman C. Smith, Frederick M. Smith of the First Presidency, and Daniel F. Lambert, assistant historian, as its editors. These names continue as editors of the JOURNAL until the third number of volume 4, which was published in July 1911; since which time Heman C. Smith as Church Historian, was the sole editor serving until his death last April.

Some ideals of history writing were well given in the first number of the JOURNAL in the opening messages of the three editors, each in his own characteristic manner of expression. The splendid spirit of these I wish to republish as the beginning of my own opening message in this department. Let me quote first the words of Heman C. Smith as quoted in volume 1, pages 3 and 4:

“We feel keenly the responsibility and honor placed upon us by the relation we bear to the body with whom we are associated. A body can not bestow a greater honor upon man than to trust him to write its history. In doing so it places in his hands a power for good or evil that is great and far-reaching, the influence of which will live and affect generations yet unborn.

“With this thought we have labored in the past years, firmly relying upon the Giver of all good to lead us in this, as in all other work, that we may make a record that is true and worthy the people who have conferred this honor and responsibility upon us, and from time to time sustained us by their votes.

“We enter upon this extension of our privilege and duty with feelings of dependence upon the divine power to sustain

us and make our work a success. When we consider how indulgent the people most concerned have been with us in our work in the past we hope still to claim their charity and share in their mercy, exercised with reference to the mistakes that we may make in the future.

“We do not thus expect to forestall criticism, for criticism justly administered in kindly spirit is one of the greatest aids to success that a friendly hand can offer, and we therefore invite it, with the hope that we may always be in a spirit to receive it with profit, and thus make us more acceptable servants to God, and his covenant people, as well as a blessing to those who sit in the shadow of darkness.

“It is not the province of a historian always to record pleasant things. The faithful historian must record the events as they have happened, though he may sometimes devoutly wish that the event he is called upon to chronicle had never happened. But if he withhold it he deprives his reader, and those who have trusted him to do his work, of one of the means of development, and one of the defenses against error, and thus proves false to his trust.”

And again, pages 7 and 8:

“History is immutable; it is impossible to change it. An act does not become history until that act is performed, and when once performed it always remains a fact that the act was done. If a mistake is made, history must record it for the lesson it gives to others, lest they make the same mistake. You and I are making history; we are making history every day of our lives. It may not be written history, and yet it is written history; it is written upon our minds and upon our developments, as the acts of our lives to be read, so that when we shall stand before the bar of God to be judged it shall be written upon us to be added to the record of our development or retrogression. It is recorded there. God’s eye can read and his understanding can follow the mind of man in its de-

velopment, and He will know just what we have done and how we have done it from the effect that is written upon us, for a thing once done is done forever.

“If God has seemed to favor some individuals in his over-rulings, and we have noticed in history that some men and some nations have been the especial objects of God’s goodness, if these nations have seemed to be especially favored and cared for, their lines laid in pleasant places, it is not because God loved them better than others, but as in the days of Israel, God had a chosen people, not because He cared more for the salvation of Israel than He cared for other people, but He chose them as the recipients of His divine law that others might be blessed by His law as well as they. Any nation or any man who shall receive the blessings of light and superior wisdom from God, and then reserve the blessings accruing therefrom to themselves, and in their superior knowledge impart not the light they have received, nor the blessings God has bestowed upon them, if they let not their light shine forth, then woe be to that nation or that man, for as certain as God is good, he will not permit any person to receive of his bounty and refuse when he has opportunity to distribute that bounty, whether it be in light, liberty, education, or other things that this world can furnish. So bear in mind when you read in history of God’s favors bestowed upon any man, it has been for the purpose of blessing, through that man, other men as well. When he has bestowed favors upon any people, it has been for the purpose of disseminating to other people.”

From Daniel F. Lambert’s version of history let me quote as given on page 10, volume 1:

“History, reduced to its finality, is the providences of God displayed among men; and it serves as the foundation for the best of all logic, the logic of events.

“But the stream of historical fact, like all other things which have passed through the imperfect strata of human

conduct, is more or less impure. It is freighted with many things that are good, and with some things that are bad. The task of the historian, sometimes unpleasant, and generally difficult, is to present it as it is, that the lesson which it teaches may be fully, not merely partially, learned."

President Frederick M. Smith had the following to say at that time: (Pages 11, 12.)

"'History,' it has been said, 'is the laboratory of political economy;' and as such, becomes a valuable and necessary factor in the study and appreciation of social institutions and developments. In the laboratory of the original investigator there are, perhaps, more failures than successes; that is, more experiments that do not reach desirable results, than that do. But every failure has its lesson, and it is impressed upon the mind of the experimenter. But unless a record of all experiments of the laboratory is kept, none besides the experimenter derives benefit from the lesson in the failure. It would be interesting to know, say for instance in the quest for the secret of that alluring dream of the alchemist, the transmutation of metals, how many persons have gone over the same ground, only to reach the same results, failure. . . .

"It is the duty of the true historian to be fair and kind; but when the choice lies between the future good of mankind and the saving of individual embarrassment or open chagrin, duty makes the historian's choice clear; it is the greater good, not individual. Yet justice and equity must prevail in the historian's work. Perhaps in no occupation is greater breadth of character, more rigid adherence to justice and equity, and keener insight into the correlation of events necessary.

"Above all other men the historian should be above personal prejudice. He must be fair, charitable, far-seeing, and, to be the best, must have placed himself at such intellectual eminence that before him lies a grand panorama of the whole people whose history he is recording. But historians are hu-

man, equipped with human eyes, human ears, and human brains. Hence, their work will be human. They see with their own eyes, hear with their own ears, and comprehend only to the capacity of their own minds. Hence, their records, where opinions enter, reflect only their own views, and those views are colored by the environments and experiences through which the recorders have passed. But facts are facts, and, unbiasedly recorded, become the basis for future opinions and deductions by those who attempt to correlate all facts having similar bearing."

From the foregoing as well as from the accompanying article on history by the present church historian, Brother Walter W. Smith, it will be seen that the ideal of writing history has been that of keeping it unbiased, impartial, unprejudiced. History records for us the stream of life throughout all the changing centuries, but it does more than this for it is of us as well as behind us. It interprets that stream in the light of the revealments and progress of the day in which the historian lives.

The historian of England who wrote in 1800 wrote an entirely different history of his country, even of those events before that time than does the historian writing to-day; but the obligation of the historian of to-day is ever greater because he must not only interpret the past in the spirit of to-day, but keep sacred the records and memories preserved by the early historian.

History has been written from at least three view points: First, the accidental theory which states or implies that events have happened with only the relationship of one to the other that is apparent as one event follows another. The second theory of writing history is that one which explains every act as a special dispensation of providence, reading into the affairs of men a divine purpose and interposition with each event. The third theory is the one which has been emphasized

more and more lately by such writers of history as Cheyney, Turner, Hazen, Shapiro, West, and Channing. It is the theory of economic interpretation of history which finds the reasons in the lives of people living in groups for the events in which people acting as groups and nations have participated.

I hold that the history of this church should show a complete harmony with the second and third theories, that just as we believe God interposes in the affairs of men, so do we likewise believe that economic interests are the chief forces which move the masses of men. Just as we believe that God is bringing about a Zion of the true in heart, so do we likewise believe that God is to bring about an economic Zion which is to solve the industrial problem of the present. Therefore, I believe that the history of the church and of all religious movements today must more and more be written from the standpoint of the economic and industrial problems which face the members of the church.

Since the beginning of the nineteenth century history has unerringly moved toward three great ideals. One of these is the goal of industrial democracy and the emphasizing of the economic aspects of life. In the centuries past histories generally told us very little of the lives of the common people, but told us mostly of the actions of kings and warriors. The history of to-morrow should be written about the working-man more than about the royalty.

A second tendency of modern history has been that of the establishing of political democracy and the movement toward a democratic organization in state and church affairs. In religious history the power of the layman has constantly increased and the power of the autocratic bishop or priest decreased. In political history we observe today every nation on the face of the globe with some form of democratic control with the single exception of the little kingdom of Siam in Asia. One hundred and twenty years ago there were but

four nations in the whole world with any degree of constitutional government. Suffrage has so extended that in the space of one hundred and twenty years men vote almost everywhere without regard to property qualification, and women vote in eleven different nations, whereas in the year 1800 only the men with large property interests had the right to any vote at all.

A third tendency of modern history has been the growth of nationalism; the world-will that each race shall be a nation to express itself, and out of this spirit of nationalism is growing the twentieth century conception of international mindedness which looks to the establishing of justice and peace everywhere. This spirit speaks anew the old words: "Am I my brother's keeper?" and raises to that question no ifs in race or geography.

These three tendencies then I hold to be in harmony with the stream of past history; the economic aspect governing living conditions; the political aspect or goal of democracy, and the international aspect or desire for world peace and justice, and with each of these I believe the history of the church is consistent. It traces our attempts to build up an industrial Zion. It traces our belief and growth in democratic institutions both in state and church; our opposition to autocratic power believing as we do that the voice of the people will echo the voice of God. It traces our belief in a world union as the basis for preaching the gospel of Christ to all countries and the teaching of world brotherhood.

These are ideals to which I shall aspire in the small part I have to do in the completing of the past history of the church and the writing of the current history. But if the historian's office remains true to these principles it must chronicle faithfully even the temporary departures from them which might be made either by the church or a portion thereof. To refuse to do this would subject us to the criticism laid against Cath-

olic historians of coloring the facts to meet theories. This we refuse to do. I am keenly sensitive of keeping true to the traditions and work of the men that have gone before. It is my hope that we may build upon that work such a structure as those looking down upon us and guiding us will want us to build.

JANUARY ISSUE

The history of Lamoni Stake and of Pottawattamie District was crowded out of the October issue of the JOURNAL OF HISTORY, but will be continued again in the January issue.

In addition to this the following articles of the present issue will be continued: The Official Statements of President Joseph Smith; The Memoirs of John Shields; The Early Days on Grand River.

The January issue will also have a reprint of the plat of Nauvoo first printed in the JOURNAL OF HISTORY, volume 3, page 131; a personnel of leading quorums reprinted from volume 3, page 110; and brought down to date, and a bibliography of all biography so far printed in the JOURNAL OF HISTORY, as well as all local church history.

This number should be especially valuable to any one who wishes a reference or index to some of the material that has appeared during the previous years in the JOURNAL.

STATEMENTS OF JOSEPH SMITH.

COMPILED BY HEMAN HALE SMITH

The statements of President Joseph Smith contained in this issue were made between the years 1873 and 1890. The subjects of that time were of vast importance to the Saints; one, the relationship of this church to the trouble of the Mormon Church in Utah with the Government on the question of polygamy, the second, the question of gathering to Zion and of purchasing land by the Saints.

Upon the first of these questions President Smith's stand as will be seen in the following was clear and unvarying. Upon the resignation of Brigham Young from some office of trust in the Utah Church in 1873 he commented as follows: (*Saints' Herald*, volume 20; pages 264-265, in *Church History*, volume 4, pages 14, 15.)

We notice a new feature in the church government in Utah. President Brigham Young has resigned several important positions of trust and emolument, which he has hitherto held; among them, are the presidency of the Deseret National Bank, the presidency of Zion's Co-operative Mercantile Institution and the office of trustee-in-trust for the whole church.

George A. Smith, one of the twelve there, has been chosen, at President Young's suggestion, to be his successor as trustee, President Young, as stated by Mr. Cannon at the time of calling the vote, to retain a supervisory power. This successor is to have twelve assistants whose names are given. It was further ordered, by resolution, that George A. Smith, the incoming trustee, should give bonds to the amount of \$25,000; and each of the twelve assistants is to give bonds in \$10,000; thus securing from these thirteen men bonds for pecuniary good behavior to the tune of \$145,000, still further saddled with a supervisory power vesting in President Young, to assume the responsibilities and discharge the duties of an office, which said President Young has carried for years without having ever given a bond in pecuniary, or personal penalty for the faithful performance thereof.

We pity the character for honesty which this exacting of bonds from George A. Smith, as principal; and John Sharp, Joseph F. Smith, Thomas A. Taylor, and others as assistants gives to them as compared with President Young; for they are required to give bonds, while he would have been insulted if he had been requested so to do; the inference being, that he was sufficiently honest without bond, but that they

are not. Of course we can have no objection to their method of doing their own business, as it is "none of our business"; but that is the look it has to one reading the minutes of the session of conference at which such appointments were made.

Another feature of church government to which we were attracted by reading the minutes, as published in the *Deseret News*, was the selection by President Young of five additional counselors to himself, as President of the church.

By this selection he practically, and directly ignores the organic law of the church, and the long usage by which he has himself been governed hitherto. It is evident that President Young, by this act, quietly sets aside the long-established customs of the church; also some of the aged and trusted ministers to the people, and lays down the lines of a new and deep-rooted policy to perpetuate something, to the existence of which he sees danger.

Whatever the object may be, which President Young has in view in these new departures, so manifestly in violation of the rules of church government, as laid down in the Book of Doctrine and Covenants, it is to be earnestly hoped, that their force for injury to a long-suffering people may be broken by a refusal to be silent under so flagrant forgetfulness of the principles of true religion, and the revelations upon which the church was originally founded.—*The Saints' Herald*, vol. 20, pp. 264, 265.

While the Edmunds Bill on polygamy was pending, Joseph Smith attended and addressed a meeting in Farwell Hall in Chicago. The *Deseret News* for May 13, 1882, spoke of it as follows: (Quoted in Church History, volume 4, pages 384, 385.)

At one of the anti-"Mormon" meetings held in Chicago during the excitement that preceded the final passage of the Edmunds Bill, Joseph Smith, son of Joseph the Prophet, addressed the audience. We present herewith a report of his speech as it appeared in the *Chicago Tribune* of February 23, as we think that it should be placed on record, and that the Latter Day Saints should be made acquainted with the fact that the leader of the so-called "Reorganization" is allied with the enemies of his father, and of the church which was organized by that martyr for the truth, and that he is in league with those who counsel violence as the proper means of settling the "Mormon" question. He would have force applied where argument fails; and although possessed of positive information, proving beyond the possibility of a doubt that his lamented father introduced and practiced the system of plural marriage now held by the Church of Jesus Christ of Latter Day Saints, he still, in the spirit of a lawyer and against the spirit of a gospel teacher, technically disputes and virtually denies his father's connection with that principle and attempts to attribute its origin to Brigham Young.

The most atrocious thing in the speech is the vile and filthy falsehood about the contamination of women by "Mormon" bishops. It is a lie the blackness of which can not be painted. No one but a depraved and corrupt being whose conscience is seared as with an iron heated in the infernal pit, could utter such calumny. It is hard to believe that one who knows something of the sanctity which attaches to the relations of the sexes in this church, could descend so low in the scale of mendacity as to utter such a gross and uncalled for libel upon "Mormon" men and women.

Thus this man not only seeks to deceive the public upon an important point, and, as will be seen from his address, attempts to misinterpret the teachings of the Book of Mormon on this subject, but he descends to the level of the liar and defamer, and joins in an endeavor to bring trouble if not destruction upon the people who live but to carry out the revelations of God received through his father as the mouthpiece of heaven.

He was introduced as "Bishop Smith" by Honorable John Wentworth—a nice specimen of Chicago morality—as "a man who has suffered more in the cause to be discussed than any other man on the face of the earth." It would have greatly puzzled Wentworth or any other man to show wherein "Bishop Smith" had suffered anything whatever in that cause."

President Smith replied: (*Saints' Herald* for June 1, 1882, in *Church History*, volume 4, pages 385-388.)

Some of the statements made by the editor in the speech, complained of by the *News*, are not given in the *Tribune's* report as they were uttered. This is the case with the one referring to the "contamination of women by Mormon bishops." The statement as made by the editor was this: that while in Salt Lake City, in 1876, he became acquainted with an unmarried man, then thirty-nine years old, whose youth and early manhood had been spent in Utah. The editor asked him the question why he had not married, and he gave in reply substantially, that he did not know where to go in the Territory to get a wife; that it was not easy to find young marriageable women who were not already married into polygamous families, or were bespoken for some bishop. This man further stated that he was *not alone* in being unmarried for the same cause, the contamination of polygamy. We believe the statement made by him was true; but the *Tribune's* report gives the editor as the author of the saying. If the condition of things has amended since 1876, or if the circle in which the editor of the *News* moves is free from evidences for making such a statement, we are certainly glad of it. But how can he speak for other circles in which he does not move?

The legitimate result of the teaching of plural marriage is practically, in the language of the man of Proverbs, a little changed: "Get understanding, my son; but with all your getting, get wives, my son, get wives; for thus shall you be exalted in the kingdom." Exaltation

being made to depend upon the married state, it is to be expected that all faithful devotees should strive diligently to enter into that state. This would put the sexes at a disparity in numbers, and the more men there were plurally married the more men would be unmarried. It is a foregone conclusion, and the *News* cannot escape it, that the bishops would be the first to care for themselves. . . .

Joseph Smith, the editor of the *Saints' Herald*, did go to Chicago, at the invitation of a committee of citizens, of that city, of whom E. F. Cragin was secretary; and did in Farwell Hall, address an anti-Mormon meeting so-called. At the close of that address, the position assumed by the speaker is as clearly defined as words can make it, and is as follows:

"I am not in favor of persecution, but there is a great difference between persecution and honest demand for honest obedience to law, and it is that demand that all good people want to see made and enforced in polygamous Utah. Congress has the right to do this, and the people should insist on the exercise of that right."

It is not a new position; but is the same that we have constantly been presenting for over twenty years; and we are glad, very glad that at last it has dawned upon the *Deseret News*, editors and readers, that there is mischief for their pet doctrine in that position.

In plain language, the Utah Latter Day Saints, Brigham Young, John Taylor, George A. Smith, Heber C. Kimball, George Q. Cannon, and others at the lead, have made Joseph Smith, jr., (the founder under God, of the Church of Jesus Christ, these last days), to be the author of one of the most damnable doctrines and practices that has ever cursed its believers since the days of Nicholas; one distinctly and in terms denounced by the Book of Mormon, which contains the gospel of Christ, and forbidden in the church articles and covenants; and because they have done this, and sought to fasten it upon Joseph Smith's legitimate sons, as one of his measures, for the redemption of man, those sons taking the words acknowledge as the the gift of God to the church founded by the instrumentality of their father as the basis and groundwork of their faith, openly deny such alleged origin and authority for the abominable heresy, and with hundreds of others, believers in the original faith, and children of them who suffered for its establishment, challenge these men to answer for corrupting the church of God. And what is their defense. Why, "Joseph Smith, of Plano, is an anti-Mormon." That he is "allied with the enemies of his father;" and "in league with those who counsel violence." "He would have force applied where argument fails." This is the argumentative defense offered by the *News*. Is the *News* informed as to the time and place where argument between the Reorganization and the Utah Church, upon the doctrine of polygamy or plural marriage has failed? Will the editor please to state, if he knows, when and where the champions of the two organizations have held joint discussion upon the subject at issue, in which discussion argument failed? The fact is, the Utah elders, except here and there an

isolated case, have all declined, from Orson Pratt and John Taylor, clear down, to meet the leading elders sent to Utah to invite the attention of the people to the issue raised. These men who now raise the cry of "persecution, " "persecution," because we demand the just enforcement of law, in Utah as elsewhere in the United States, persist in saying that we seek to "bring trouble, if not destruction upon the people who live but to carry out the revelations of God received through" Joseph the martyr; when they have the printed refutation of such charge on record in the very speech, which to them has proven so offensive. If the "enforcement of law in Utah as elsewhere in the United States," is the persecution referred to, we must plead guilty; but in no other sense have the elders of the Reorganized Church sought to bring persecution or trouble upon Utah.

How happened it that it took Brigham Young eight years and two months to discover the alleged revelation? How happened it that it was not until August 29, 1852, that the alleged revelation or plural marriage, said to be from God to Joseph Smith, was presented to the church? How happened it that then it was not presented to the First Presidency; then to the Twelve; then to the Seventy, in solemn conclave assembled to consider it? How happened it, that when it was presented, it was at a special conference, held at an unusual time of the year; instead of at a general annual or semiannual session, on the legendary day of April 6, or October 6? How happened it that when presented, President B. Young accounts for its possession in such a dogmatic and suspicious way? How happened it that Elder Orson Pratt distinctly affirmed that he presented the doctrine for the first time? How happened it then, the people who were to be affected for good or evil by the change in the church policy, were not permitted to examine the document claimed to be a revelation from God to them, and declare for or against it, as they might have been moved to do? How happened it that John Taylor denied the existence and teaching of the doctrine in France in 1850, as stated by O. Pratt in his works? How happened it that in Denmark, Wales, Scotland, and in many parts of England the existence of the doctrine and its practice in Utah were denied? How happened it that President B. Young admitted to Schuyler Colfax in 1865 that polygamy was not introduced till after the removal to Utah? How happened it that Hiram B. Clawson, son-in-law to President B. Young, stated in Chicago in February, 1882, that it could not have been for polygamy that the Mormons were driven out of Illinois? For it "was not known among them then;" and in fact not "till some time after their arrival in Utah." All these questions and many more would need to be answered in an examination of the matter of plural marriage as having been properly a measure introduced by Joseph Smith.

The statement as given in the *Tribune's* report, and which the *News* denounces as an "atrocious lie," was not made as stated. The *Times* and *Herald*, each published a report, and neither of them got the remark in the form given by the *Tribune*. As given, it is a harsh re-

mark, of which we do not object to the *News* finding fault. The remarks as made by us were made up on the authority of a man whose name we can give, when necessary, and to whom we referred when making the statement in the speech quoted from.

Joseph Smith, as an invited speaker at the Farwell Hall meeting, February 22, 1882, was not responsible for the statements of Bishop Fallows, who succeeded him as a speaker; nor for the introductory remarks of Honorable John Wentworth, who introduced him to the audience. He was there to discuss his side of the question at issue before Congress and the American people. He was there to defend the memories of a father and his compeers in refounding the religion of Jesus Christ, against calumny and opprobrium resting upon them; because of a gross departure from the original faith, that departure sanctioned by an alleged revelation, which he believed then and believes now was not given of God, nor to his father. He was there in the interest of the truth as he and many hundreds of believers in the doctrines of Joseph Smith as taught from 1830 to 1844; and to set before the people of Chicago there gathered to hear, what he believed then and what he believes now to be necessary to the well-being of society and the good of those called Latter Day Saints. He knew then, as he knows now and knew twenty years ago, that the issue would be made and the principle of plural marriage, polygamy, be left to stand naked and deformed, shorn of its fictitious supports, to the gaze of an aroused people.

On the passage of the Edmunds-Tucker Act president Smith had this to say: (*Saints' Herald*, volume 34, page 65; *Church History*, volume 4, pages 555-557.)

On the twelfth of January, the House of Representatives of the National Congress, passed the Edmunds-Tucker Bill, some of the provisions of which are very severe. The bill provides that the lawful husband or wife of any person prosecuted for bigamy, polygamy, or unlawful cohabitation, be a competent witness against the accused, and for the registration of all marriages, making it a misdemeanor for any person to violate the provision requiring such registration. It also does away with all the requirements of the territorial laws for the identification of the votes of electors at any election, and also all laws by reason of which the territorial courts have taken cognizance of cases for divorce, and the abolishment of the suffrage to woman in the territory of Utah. Penalties are provided for unlawful intercourse, and defining polygamy to be a marriage between one person of one sex and more than one person of another sex, declares it to be a felony. Another provision dissolves the corporation known as the Church of the Latter Day Saints, also the Perpetual Emigration Fund Company, and the Attorney General is directed to wind these incorporations up by process of court. All laws for the organization of the militia of the Territory and the creation of the Nauvoo Legion are annulled. Polygamists are not to vote, and a test oath is prescribed for those offering to vote, imposing the condi-

tions that they will obey the laws of the United States and especially the laws in respect to the crimes named in the Edmunds-Tucker and the original Edmunds acts. The judges and selectmen of the county and the probate courts are at once to be appointed by the president, and the justices of the peace, sheriffs, constables, and other county and district officers by the governor.

This bill was sent to the Senate for their concurrence, but that body did not see fit to consent to the passage of the bill, and so appointed a committee of conference with the House, for the purpose of seeking a basis of unity of action. The passage of the bill as it appears was a surprise to many, who supposed that it was cast in the committee room and would stay there too late for action at this term of Congress. What will be its fate now remains to be seen. We have looked to see some laws enacted against polygamy, by Congress, sooner or later, and which from the nature of the case we have regarded as a fatality, but these provisions are extraordinarily hard, possibly too-severe. Having been persistently warning the people of Utah of what might be looked for if their peculiar transgression against the laws of God given in the church from 1831 to the death of the Seer was persisted in, we feel that we have not been remiss in our duty as a watchman nor have we called without reason. Will the leaders, those who can, if they will, now take measures to avert the impending storm most likely to burst over those illy prepared to meet it.

Did we not feel the most confident assurance that for which the church in Utah is certainly suffering and likely still to suffer, was not designed of God, or sanctioned by him, we should be alarmed at the apparent threatening to American liberties found in this bill. But the fact that the Lord, who in his own wisdom laid the political foundation upon which alone it could rise and flourish, did in most emphatic terms declare to the church that in keeping the laws by virtue of which the church was established, there would be no necessity to break the laws of the land upon which it was organized, and on which it was to achieve a final triumph, warrants us now, as it has warranted us in the past, to declare that no matter through what human instrument it may come, whatever asks, or demands that a member of the Church of Christ shall disregard or break the law of the land is not from God. And while we state this we know, full well, how that it may be urged that we should obey God rather than man; which we subscribe to most heartily; but it must not be forgotten by those in Utah who may urge this, that the presumption is not only fair but is unavoidable, that God must have known what sort of laws regarding the marriage relation would be prevalent at the instituting of the church, and that he would also know the character of the men who would be called from time to time by the people to make the laws to govern the Nation as a whole; and if he should have foreseen that there would ever come a time at which he intended to require his people to disregard the laws of the country where his work was to be performed, he would have provided for such an

emergency, by shaping the legislation of Congress to that end; which any one can easily see has not been done. Up to the introduction of plural marriage the church was singularly free from suits at law against its members based upon their transgression of the laws of the States where they lived, and founded in facts; but now the strange spectacle is presented, by the people who claim to be the church, of hundreds being arrested, tried and convicted for flagrant and gross violations of well-known and well-defined laws. To believe that such a condition of things was designed of God, is not only beyond the pale of common sense, but is, also beyond the compass of sound reason.

The leading men of the church in Utah may continue to lull the spirit of inquiry among the people, and by their peculiar sophistry make them believe that it is a crusade of hate and persecution that is being waged against them, "for their religion's sake;" but sophistry does not change the facts, that all the rules, regulations, and laws given of God to the church at its establishment, and during its days of prosperity in propagating the gospel of the church was made the repository, and its elders, the heralds, were monogamic, under the laws of the United States also monogamic, and in States in all of which the domestic relations were monogamic. What an astounding array of most stubborn facts are these! Who can, who dare so arraign the wisdom of God, in arranging the affairs for the bringing to pass "his act, his strange act," by declaring that he intended such a condition of things as is now existing in the valleys of Utah?

Later he wrote in *The Advocate*, July, 1885, further upon the question (Church History, volume 4, pages 492, 493.)

SALT LAKE CITY, July 2, 1885.

Editor Deseret News: Please do me the justice of the following correction:

The statement complained of by you in your to-day's issue, as given in the *Chicago Tribune's* report of my Chicago speech, February 22, 1882, was not made by me in the form stated. The statement made by me was, "That while in Salt Lake City, in 1876, I became acquainted with an unmarried man, then thirty nine years old, whose youth and early manhood had been spent in Utah. I asked him the question why he had not married, and he gave in reply, substantially, that he did not know where to go in the Territory to get a wife; that it was not easy to find young marriageable women, who were not already married into polygamous families, or were bespoken for some bishop. This man further stated that he was not alone in being unmarried for the same cause, the contamination of polygamy."

Neither the *Times* nor *Herald* gave the sentence in the obnoxious form used by the *Tribune*. I had twice before been misrepresented by the same paper, and tried to have them set me right, and failed; and so did not try in this instance; but in the issue of our own paper, the *Saints' Herald* for June 1, 1882, as soon after the presentation of the

matter in your issue for May 13, 1882, as it was possible, I published this correction, of which a copy of the paper containing it was sent you, with the denial of having made the statement; using the following language concerning it: "The statement as given in the *Tribune* report, and which the *News* denounces as an 'atrocious lie,' was not made as stated. The *Times* and *Herald* each published a report, and neither of them got the remark in the form given by the *Tribune*. As given it is a harsh remark, of which we do not object to the *News* finding fault."

The virtue and purity of the women of Utah, aside from plural marriage, were not questioned by me and never have been.

I hand you herewith a copy of the *Saints' Herald* for June 1, 1882, that you may see that I made the correction of the improper statement as soon as I could after my attention was called to it. Had I made the remark I should justly deserve censure; but not having made it, you should in honor to yourself and justice to me permit this to go before your readers.

Yours respectfully,

JOSEPH SMITH.

And again on Congressional enactments on polygamy (*Saints' Herald*, volume 36, page 773; in Church History, volume 4, pages 636-639.)

A mistake of understanding has occurred among some of the elders in the field concerning the part taken by the Reorganized Church in affecting the various enactments of Congress respecting the repression of plural marriage, or polygamy in Utah.

The presidency of the church, at a very early day, took the subject of what effect the legislation of Congress with reference to Utah Mormonism might have upon the corporate and individual rights of the Reorganized Church into consideration, and decided that the peculiar circumstances by which the Reorganization was made a necessity, and the conditions under which it took place, required that those intrusted with the watchcare of the body should in all laudable ways see to it that the lawmaking powers of the Nation and the States and Territories should be informed of the facts and true faith of the Reorganized Church pending all legislation by which the rights of members, as citizens of the Republic, and the church as a corporate body, might be injuriously affected, either directly or in any remote degree.

In pursuance of this decision of duty, upon the occasion of pending legislation in Congress, the church by its representatives has laid before those likely to be engaged in such legislation, in clear terms and concise form the facts of the founding of the church in 1830, its faith then and subsequently prior to and until the death of Joseph and Hyrum Smith, the loyalty of the members of the church and the commands of God requiring such loyalty, the defection from the faith caused by and resulting from the introduction of plural marriage as a tenet, and the utter

untenability of such dogma when measured and determined by organic and existing rules and laws; and all this that these persons might fully consider the attitude of the Reorganized Church and that church be spared wrong and distress by unjust legislation.

In 1866, pending legislation following the enactment of 1862, the senior editor of the *Herald*, Joseph Smith, was summoned to Washington, at the instance of Congressman Ashley of Ohio, then chairman of the Territorial Committee, to answer questions touching the matter, and to make such suggestions as he might deem necessary. At that examination the position of the church was stated; and the suggestion was made that existing laws be enforced, and no further legislation was suggested.

In the spring of 1870, pending the action of Congress on the Cullom Bill, the April session of conference appointed Joseph Smith, Alexander H. Smith, Mark H. Forscutt, William W. Blair, and Josiah Ells, from among its leading men, a committee to draft a memorial to Congress, setting forth the faith and loyalty of the church to the government, and a statement of facts. This duty these men discharged, and on April 11 that memorial to the president and vicepresident and the Senate and House of Representatives was presented, read and adopted by conference, and ordered to be laid before those to whom it was directed. This was done. Copies of this memorial were sent to each member of the Senate and House of Representatives, and to the governors of the several States, that so far as it was practicable to do so the information contained in it might be widely spread in the places where the church might have an existence, and desire to do missionary labor.

In 1882, while the Edmunds Bill was pending, the Reorganized Church sent Elders Zenas H. Gurley and Edmund L. Kelley to Washington, as representatives to do whatever might be done by them to protect the interests of the church, and set such facts before those engaged in shaping the legislation as they would be permitted to do. This these brethren did, being permitted to appear before the committee of which Honorable Reed, of Maine, was chairman.

It was also decided that a statement should be made to Secretary of State, Honorable Frederick Frelinghuysen, in respect to the action of his predecessor, Honorable William M. Evarts, by which the rulers of foreign lands have been asked to take measures to prevent the emigration of persons from their respective countries whose faith was supposed to be inimical to the institutions of America, and who were called Latter Day Saints, commonly called Mormons. This was thought advisable, in order to avoid any subsequent confounding of the Reorganized Church and the Utah Mormon church, to the prejudice of the former, should any foreign missions be undertaken by it, and to secure if possible a recognition as loyal citizens of the United States. This duty was performed by Elders Zenas H. Gurley and Joseph Smith, who secured a presentation to Secretary Frelinghuysen, through the kindness of Senator William B. Allison, of Iowa, and Congressman W. P. Hepburn, of

the Eighth Congressional District of Iowa, and J. C. Burrows of Michigan; each of whom gave a pleasant and personal recognition of the object contemplated in the effort of these committees.

Subsequently to these efforts, and while the bills contemplating the dissolution of the church corporation in Utah and the confiscation of the Emigration Fund and other property of the church in Utah, were under consideration, the Presidency addressed Congressman W. P. Hepburn, setting forth the injury likely to result from such extreme measures, and protesting against what would inevitably be constructed into acts of persecution; and which would be unproductive of the results intended.

In all these several presentations to Congress the Reorganized Church has had but one object in view, and that has been to protect the rights of the believers in the true faith from being confounded with those who, we believe, have been following a perversion of the faith, and thus prevent so far as it was possible, the lawmakers of the Nation from doing violence to the constitutional right of conscience. In all of these efforts, we have set before these men the laws of the Lord as given to the church in the Bible, Book of Mormon, and Doctrine of Covenants, as the last named was left to the church at the death of Joseph and Hyrum Smith.

How far these several efforts at self-protection upon the part of the Reorganized Church may have affected congressional legislation we are not prepared to say, for we have no means of knowing. We therefore think it a grave mistake for any of the elders to assume privately, or in their public letters and lectures that the Reorganized Church "framed," or "was instrumental in having enacted" the various bills adopted by Congress respecting polygamy, for all such assumption is made without other evidence than the fact that the efforts were made as herein stated, and speculation supposes that those efforts assisted congressmen to their conclusions.

This same general attitude of President Smith's was shown in 1888 in one of his characteristic answers to a man of the order of Strang who stated terms upon which he would enter the church. (*Saints' Herald*, July 14, 1888; also in *Church History*, volume 4, pages 606-609.)

Elsewhere in this issue there will be found a letter from Elder L. D. Hickey, dated June 16, 1888, and an extract from one dated June 17.

It will be seen by these letters that Elder Hickey and those with him, if he represents them correctly, are Strangites; that is, they identify themselves in the church under the claims of James J. Strang. It will be further seen that Mr. Hickey offers terms of "peace," and those terms are that we shall indorse the letter which Mr. Strang claimed to have received from Joseph Smith creating him his successor, and "indorse" the "administration" of James J. Strang. If those whom Mr. Hickey

represents, those who met in conference near Horton [Kansas] according to the notice lately appearing in the *Herald*, are really of this opinion it proves only this, so far as the Reorganization is concerned, that they accept identity with the Reorganization upon the demand that the Reorganization shall accept and indorse Mr. Strang and his administration; which would mean the acceptance of the "Book of the Law," published by Mr. Strang, a phase of polygamy, a kingdom with an earthly king, and those whom he ordained into office with the offices he bestowed upon them. All this, if we understand the force of the word *indorse* used by Elder Hickey.

On behalf of the Reorganization we state that we do not accept these terms.

The Reorganization does not indorse the so-called appointment of James J. Strang; does not indorse the administration of Mr. Strang; does not accept the Book of Law published by him and does not accept the office of king or viceroy found in the administration of Mr. Strang, nor the men ordained by him in the offices unto which he ordained them by virtue of such ordination.

The Reorganization is not prepared to offer any terms of compromise in which the abandonment of the principles upon which we believe the church of Christ was established and built, and as found in the books of the church, would be demanded, or would follow as a consequence. (Neither will the Reorganized Church accept any man, or any number of men upon terms offered by them, which involves a like surrender of principle. We might have made terms of peace with some, years before this, had we been willing to yield a principle here or a doctrine there; the Book of Covenants to one and the Book of Mormon to another; a point here and a point there; but this we could not do, and have not done.

We do not propose now to be compromised with these people in Kansas upon the terms proposed. The names signed to the notice are not on the church record of names of the Reorganization as members or as elders. Elder L. D. Hickey is not an accredited minister for the church, and known to the heads of the church as having been legally ordained, and has no authority to represent the Reorganization. He has not to our knowledge ever been received into the fellowship of the church; and if he has ever asked to be acknowledged upon his baptism of 1842, by the Reorganization, we are not aware of it. He states specifically that he has identified the body over which Young Joseph presides as the church, and does so identify that body now; but does not indorse the "doctrine preached by many of the elders" of the church, and demands an acceptance of Mr. Strang and his administration. He does not say what the doctrine preached by many of the elders is that he does not indorse; but the very natural conclusion would be that whatever doctrine or theory came in contact with Mr. Strang's philosophy and administration, would be rejected.

We do not mean in what we have here written to call Mr. Strang,

or Elder Hickey, bad names, or to say an ill word against them; we have dealt with the matter in plain words and without heat or anger. We do not call the right of these men to believe what they please in question, the privilege to do that is freely conceded. We do not in what we have stated call in question the honesty of the men in Kansas, including Elders Wake and Flanders. That has nothing to do with it. An attempt is made to force Mr. Strang upon us. We refuse to be so compromised.

The Reorganized Church took up the work of the latter-day dispensation where we understood that it was left at the death of Joseph and Hyrum Smith, and upon the platform of faith and organization stated in the books acknowledged by the church before and at such death. Since that time the church has made her progress untrammelled by any factional phase of Mormonism, so-called; and always upon the same steadfast confession of faith. We have offered no compromise to any for the sake of influence, or numbers; have accepted no compromise when offered; have denounced polygamy in any form; have refused credence to the claim of any king but Christ; have no room or place for spiritism as it has developed itself, and have never courted it nor feared it; have no Jesuitical orders known to the law of God demanding the fealty of the members of the church, neither within the pale of the church, nor out of it; and so far as we can now see owe no allegiance to any but Christ, no fealty to any faith only that found in the books acknowledged by the church, and no service but to God, Christ, the church, and humanity. No matter what others may think, believe or teach; no matter how strong the effort to compromise us with this or that order, or philosophy, we will not be so compromised; and the Saints everywhere will do well to bear this in mind; for we presume that now that the Lord's Spirit is prospering the preaching of the word everywhere, the crafty adversary of souls, and the ambitious among those who once have had connection with the faith will endeavor to disturb the faith of the Saints; and if possible by cunning craft to bring in vain and damaging doctrines and theories by which the weak among the Saints may be turned aside. If any one tells you or teaches you that Brother Joseph believes this, or that, or indorses this theory, or that doctrine; or accepts this or that new and strange thing, whether it be of a public, or of a private nature, an open or a secret order, do not accept such statement until you either see it published in statement from Brother Joseph, or have it personally from himself. Brother Joseph Smith is not responsible for any man's conduct and faith but his own; and he is not concluded; nor compromised by what another man may believe he believes, or seek to make him responsible for as a matter of teaching, or belief by implication; he reserves to himself the right to state his own faith and belief; Brother Joseph is not a spiritist, as the term is used; is not identified with any phase of spiritualistic belief, or order; has no affiliation, or membership in any league, band, lyceum, or order under any spiritual name, order,

or belief; is not a member of any secret order, band, or association whatever; holds no title, or office, or membership in any society except the Church of Jesus Christ of Latter Day Saints, is not compromised in any secret order, is not under the control or domination of spiritualistic influence, or departed spirits, and does not acknowledge allegiance or affiliation with any such powers; or of any spirit influence to his knowledge, only that warranted the believer in Christ, as shown in the teaching of the gospel. Should any make statements publicly, or privately, by which Brother Joseph is made to indorse, or sanction anything contrary to the statements herein found and to the injury of the faith of the church, brethren, challenge the proof at once, no matter who makes the statement. When Brother Joseph accepts any new philosophy, or receives anything that is to affect the faith, doctrines, and policy of the church, he will put it before the brethren as provided for in the books and usages of the church. He has no secret and reserved policy to first enangle others in and then spring upon the church. Should he lose faith in the gospel of Christ and in the church, without transgression upon his part and by the processes of unbelief unto apostasy, he has sufficient regard for the rights of those now in the faith with him, to notify them of such change; and he will then step down and out without adding treachery to unbelief, disgrace and infamy to apostasy.

On the question of gathering in Missouri he wrote on January 15, 1877: (*Saints' Herald*, volume 24, page 25; also Church History volume 4, pages 166, 167.)

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 homes. 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 a 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.

And again Church History, volume 4, page 190:

We feel desirous that every Saint shall properly decide for himself in choosing a site for a home in Zion or in the borders. One thing, however, we would like understood. The settlement of, or in the borders, is said to be commanded to be done as the "elders of the church shall direct." We have been asked for opinions and advice, touching the propriety of settling in this, that, and the other locality; we have in some instances given the advice asked for; but others are also advising, and a good deal of effort is being put forth to secure the settlement of Saints in various localities, wherever those parties have a real, or supposed interest. We have no objections to these Saints doing what they can, but all must take the responsibility they invite, and those paying heed to them must decide whether they are "wise men," appointed to the duty they are essaying to do, or whether they are "the elders of the church."

He wrote especially upon the Order of Enoch in connection with gathering. (*Saints' Herald*, July 15, 1879; in Church History, volume 4, pages 274-277.)

We have several times reminded the Saints that we believed that inheritances were to be purchased, not conquered, by the Saints. All know by this time that it is not many thousand acres that we could buy as an individual with all our fortune; nor can it be reasonably expected that with the history of past accumulations of wealth by spiritual leaders, and their subsequent abuse, and the extremely jealous care with

which present and future attempts of this sort will be watched and frustrated by Latter Day Saints, a man with so little financial ability as we are noted to be, will get together much of this world's lucre in the time yet remaining; this ought to satisfy any who may be waiting for us to parcel out an inheritance to them, that it is poor, very poor policy to wait longer. Again, and we beg pardon for the personal character of what follows, it is understood to be the province of the one who properly succeeds Joseph Smith, to "teach the revelations" given through him; hence, his work and mission are obviously more to teach than to give revelations. To teach the revelations is, if we comprehend the meaning of the word, to make them practicable, to so render them that the work designated in them, or provided for by them, may be done. This we have tried to do, in regard to the law under consideration, and have been met with so decided rebuke by many older Latter Day Saints than we are, whose wisdom it was meet that we should regard, that we have been timid in insisting that we were right. But as no advancement has been made by hitherto favorite methods, we ask that we be listened to and the methods we propose be taken into consideration and a trial be made of them. More especially do we ask this of men to whom has been given wisdom and success in temporal things; and though the suggestions may be those of a dreamer, if they have seeming practicability in their favor, let them be put to the test. We have not gold or silver, but we have moral strength to stand by men of energy and wisdom, and that is worth something in any cause.

Men of the church whether holding office or not, may legitimately combine their moneys and goods in organized associations, composed of two or more members, for the purpose of carrying on any industrial enterprise that may offer opportunity for utilizing labor, giving employment to those who may need it, and returning a sufficient profit to pay a reasonable percentage upon the capital invested. We name in this connection the manufacture of woodenware; plows and other articles of husbandry; tiling and brick; jars and earthenware; brooms, which involve the employment of many, raising broom-corn; cheese, which makes sale for milk and stimulates the keeping of dairies; wagons, buggies; boots and shoes, etc. These, together with the purchase and sale of everything raised, produced or manufactured, opens fields of enterprise that should satisfy the most exacting.

Besides these it is within the liberties for any man of means and public spirit, to establish by himself, under his own inspection and management, any or all of these; or, if he prefers to begin and carry out any plan for the aiding of the ministry, the support of the families of the elders in the field, the helping of the deservingly industrious but unfortunate, who may only need help for a time, to be returned to the general fund when success ensues; the establishing of farms and purchase of lands, to be resold to brethren who may be able to pay part down with time for the remainder, and a reinvestment of the proceeds

in similar ventures, or any other of the multifarious number of works in which men may engage.

To those who may be hesitating, waiting for the institution of the Order of Enoch, we state, that if the law concerning that order cannot be filled by an association of men and money, for the transaction of every business enterprise in which honest men may spend their time and employ their means, legally organized according to the laws of the land, we believe that it cannot be done; for this reason, if for none other: no business transaction in which money and goods are involved, and the owners liable to lose what may have been invested by them in such enterprise, can be prosecuted in any of the States, with fair assurance to those investing that they shall not suffer loss by irresponsible swindlers, unless there shall have been first a legal sanction to such business, by proper organization. No matter by what holy name it might be called, the name itself can not be a guarantee for the honesty of its members. If they are honest, legal restraints do them no wrong; if they are dishonest, they need them; and the legislatures have taken care that safeguards shall be provided.

The Order of Enoch is at best, when reduced to everyday practice, but an organized legal body, having church origin and membership. That is, divesting the Order of Enoch of all its legendary mistiness, it can but prove to be a legal method to carry out church designs.

Examine the matter as freely as you will, the fact still remains, that the law is inoperative and the possible good to accrue therefrom is unrealized; not from any spoken design of the lawgiver that it should be so; but from a failure to comprehend, or an unwillingness to carry into effect what is comprehended.

Another reason why there can be no safe organization except in the provisions of the civil law is, there can be no by-law enacted by any number of men associated together for any definite object than can make the subscribers thereto honest. If their gospel covenant has failed to give birth and growth to honest principles, or to cultivate and enrich the native germ, association will, of necessity, fail to accomplish the beneficent work. To secure the honest men from the rogue in grain and to prevent the commission of "crime made venal by the occasion," through the exciting of cupidity by reason of opportunity, safe provisions are made in the laws enacted by those who are "wiser in their generation than the children of the kingdom," and of these provisions wise men should avail themselves, that the good they seek for others as for themselves may not be defeated.

That precedent for this may not be lacking, we cite, the organization and establishment of the church, "agreeably to the laws of our country." Also, "And thus all things shall be made sure according to the laws of the land." Again, "Therefore I, the Lord, justifieth you and your brethren of my church, in befriending that law which is the constitutional law of the land."

In the article on marriage, the church affirms that the association

in wedlock, the most sacred and beneficent of all copartnerships for the business of life that men can enter into, is entered into in deference to the precept of the law of the lands and by an analogy of reasoning we may conclude that in the matter under consideration, an adherence to the rule is pleasing to God.

In conclusion, he who has strong desire to do something laudable and beneficial to the cause, may by himself or with others set immediately at work upon any of the enterprises named, observing, that if he proceeds alone he may not incorporate; if he proceeds with others he may. The way will be found in the statute books of the several States. The object having been ascertained, agree as to rules of association, the amounts to be invested, the by-laws for government, file the articles of agreement in the proper office in the county, and go to work. We are ready to listen to any proposition, and to help any proper movement on to success.

We have wondered heretofore that some of our wise men in temporal things, whom the Lord had blest and was blessing with safe investments and sure returns, did not engage in the land and farm business, aiding men who are willing to work, to secure to themselves homes, and thus people the land with industrious and frugal citizens, whose religion was a safeguard of good conduct. A few thousands of dollars set apart to this special work, might with care be made an efficient means to "lay up treasure in heaven," and to make friends of (by means of) the "mammon of unrighteousness." Whoever undertakes it must use discretion, constant and earnest diligence, that he shall not waste and squander the means so used; and in doing so, will need to insist that his brethren whom he may help, shall deal honestly with him, and shall promptly perform their part of the agreement, that the golden opportunities afforded them may in turn be offered to others, and thus many be reached.

Another important question for the churches to decide during this period was that of formulating a definite creed. President Smith's policy was well shown when he wrote of the conference of 1884 as follows: (*Saints' Herald*, volume 32, pages 285, 286; also *Church History*, volume 4, pages 483, 484).

The conference which has just passed, was in some respects the most important of any held by the Reorganization since 1852. A feeling of unrest, in some of downright dissatisfaction, and in others of annoyance and distress, had gone out into the different districts of the church, and affected the delegates when they came together, in regard to the affirmation of the belief of the church. The delegates to the conference, and the members by virtue of their office, came into the session with this feeling, and it was made apparent before the reading of the reports of the elders in the field had come to a close, that the church as a body was

in no immediate danger of disintegration. A strong determination to stand by the standard books, as heretofore indorsed, was manifested from first to last; and the idea that the church had not spoken with sufficient definiteness to be understood by her representative men was not entertained by any. Great harmony of both sentiment and spirit prevailed from first to last, with scarcely an exception. By some it is thought that in this respect it was the best session ever held in the Re-organization. . . .

The citizens of the city of Independence were friendly, and showed courtesy to the visitors from abroad; seemingly willing to give the Saints credit for the best of intentions.

The representation was large, and the best by far that the church has had. All were present for the best good of all the people, and had come to attend to the business in hand, full of keen appreciation of the situation, its gravity, and its consequences; as well as cheerfulness and determination. The interest was intense and was maintained to the end of the proceedings.

Some of the business men of the place requested Brother S. G. Mayo to invite those of the delegates and visitors who might so desire to a ride through the city and its suburbs, directing him to provide the carriages at their expense. Some of the Saints were pleased with this attention, and availed themselves of the opportunity, and were delighted with the country.

The attempt to force the church into the declaration of a formulated creed, failed as heretofore. There was no disposition to build the "iron bedstead" upon which to stretch the devotee. It was equally apparent that the body had little sympathy with any effort to destroy the integrity of the revelations of God to the church. It was considered that to declare upon this point at the demand of one, involved the precedent to declare on another point at the demand of some one else; and if for these, then at the requirement of any who chose to rise up and demand a declaration of dogma, the church would have to yield, the result of which would be to finally eliminate the liberty of individual inquiry, quench the teaching of the word of God, and practically deny the office-work of the Spirit in leading into truth. Once involved in the intricacies of such formulated declarations there could be no abiding lines of demarcation drawn where belief might safely rest and dogmatism assume the rule. It was and is far safer to affirm the books of the church, as with one so with the other, than to build a creed.

There was no ambiguity in the declaration of the Presidency in the fall of 1879; nor any mistake in the adoption of their report. The affirmation of the report respecting the ministry was clear in each of the articles where a faith in the books was named; and any one with the clearness of perception to make him a representative of the faith of the church so far as the Bible and New Testament are concerned, need be under no dubiety as to the affirmation concerning either the Book of Mormon or Doctrine and Covenants.

And after the conference of 1886 again: (*Saints' Herald*, May 15, 1886; in *Church History*, volume 4, pages 538-542.)

Considerable disappointment seems to have been experienced by some by reason of the session of conference just past. Wherein that disappointment lies we are not altogether informed, only as we hear an occasional murmur that gives a clue to the bent of thought. "We were expecting that the Lord would speak and fill up the quorums at this conference," one is heard to say. "We expected a feast of fat things," says another. "We did not have the gifts at any of our meetings for testimony and prayer; what is the matter?" says still another.

We will be pardoned, we trust, if we express some thoughts concerning the late conference, and state some convictions respecting the matters before it and the action thereon. There are in the lifetime of all organized bodies, small or great, crises of greater or less importance during the passing of which doubt, uncertainty, fear, and apprehension are felt by all. The Reorganized Church has passed through several severe difficulties, in which the permanency of the institution seemed to be in great danger; but we apprehend that no session of conference has been held since 1867 in which the situation was more critical or the danger more serious and threatening than in the one we have just closed.

The question whether the church should consent to formulate a creed in which items of disbelief should find a prominent place, involving serious concessions to the views of two, three, or more prominent men in the body for the sake of the personal worth these men might be to that body, has been faced for several years, and the best that either moral cowardice or conservative wisdom could do, was to put on the appearance of putting off the evil day. Those who have attended the conferences since 1867 can not fail to remember that efforts have from time to time been made to bring about the making of specific declarations touching certain ideas, or theories of doctrine in the form of "we believe" thus and so, rather than to leave those matters couched in the more comprehensive, "we believe in the Bible, Book of Mormon, and Doctrine and Covenants." This question assumed definite shape at this last session when three elders of the church said to the assembled representatives of the body: "You hold to certain things of belief which we disbelieve. We had thought you had abandoned the things referred to, but find you have not, we therefore withdraw from fellowship with you. You have preferred not to accede to our views, we therefore relieve ourselves of the thing you believe."

These are not the words in which the withdrawal is framed, but the statement contains the moral aspect of the affair. The substance, the shadow of which the church has seen and felt for years, was precipitated upon us at an early hour of this last session, and the consideration of it and its consequences, its causes, and its effects, entered largely into the thoughts, conversations, and ministrations of the entire session. Its gravity was enough, its surroundings of such a nature that we

should have been less than human if we had not felt its somber influence.

The question tersely stated was this, should the church recede from positions assumed by it in the days of its opening struggles, accepting in the stead thereof views held by the few adversely to those positions, for the sake of harmony with that few. If this could be done, a compromise thus affected, and peace be established upon that basis, where and whence the next crisis of a similar character. The entering wedge driven home, the precedent established and it seemed as if it were easy to foresee that it could be but a few years, possibly a few months at best, when a few other men might be led to make a similar demand for similar reasons, and the church again be called upon to make concessions for the sake of oneness and unity of belief. If to the demands just made upon us we could yield, and as a body abandon a belief in the revelations of Joseph Smith, contained in the book of Doctrine and Covenants; which belief has so often and so persistently been avowed by the church since 1852, it must inevitably follow that upon a like demand, the same body should abandon a belief in the Book of Mormon, and as a sequence there could be no declaration of belief so sound or so well grounded but that it must be put into the same list and be abandoned at the demand of discontented disbelievers.

If the church could consistently yield one well accredited and commonly received teaching, or tenet, of which the majority were satisfied as to its validity, there could be none, not one, which they might not be called on to give up. It would be but a question of time as to when the church would be indeed not only without a creed but without a faith.

It can then be seen that the crisis was a grave one. Personally we confess that we never entered in upon the work of a conference session more bowed down with the weight of responsibility, more impressed with a sense of danger, more certainly aware of possible consequences of disaster than we did the work of this last session. To us it was not a session to "have a good time," to enjoy the "preached word;" to "feast" upon the "fats" of prophecy and tongues, to spend the pleasant hours of recess in chat and visit. It was a crisis in which the welfare of the whole work was at stake; it was a season for faithful devotion to truth, for fervent prayer, for the exercise of the "best gifts," for wise counsel, wiser action, and patient endurance. Those who came for a spiritual "holiday," may have gone away disappointed; those whose anticipations were high may have gone away sad and discouraged; but those whose prescience and wisdom enabled them to foresee and estimate the gravity of the issues have gone away and settled and grounded. Those who have been worried and fretted, fearful lest there was not sufficient certainty of belief with the mass of the leading men to act decisively when the emergency came, are gratified to discover solidity of purpose and ability and disposition to decide and face the consequences of decision. Those who held the banners neither wavered in the crisis, nor suffered the standards to be lowered.

None regret the action of Elders J. W. Briggs and Z. H. Gurley

more than we do. We think none would have been willing to concede more to have healed the breach between them and the rest of the elders than we. But when they publicly stated their withdrawal from their association with the body; we believe that self-respect and respect for the church itself require that they should not be held to an unwilling affiliation with the church in any sense whatever. These men are not children, nor men of common ability only. Each is above the mediocre in talent and should know what they wished to say and do. Hence, on the self-chosen ground upon which they based their action of withdrawal, we are contented to let it rest. That they made a grave mistake we certainly believe; they claim to think that we (the church) are in error. Whatever the positions they have held in the church, and to which they were called by divine authority and grace, they have voluntarily resigned. The wisdom of their having been chosen for the work they have done should not be questioned. He who called them knew them and the work he designed them to do in the church. When they abandon that work by severing the connection uniting them with others called in a similar way, and under circumstances which indicate beyond a doubt that God took cognizance both of the men, the work, and the circumstances, we cannot follow them into the consequences of such abandonment, but must stay with the work itself—such are our convictions.

We trust that none of the eldership will permit themselves to be betrayed into any acrimonious denunciation of Elders Briggs and Gurley; or be guilty of circulating disparaging stories, or tales concerning them. It is beneath the dignity of men who may be devoid of claim to the Spirit of truth; and is totally unbecoming those claiming to be moved by the Christian grace, to revile and belittle former brethren who have gone out of our midst. We may be, and we are satisfied they have made a mistake and we may say so, but an acrimonious tirade in so saying is uncalled for.

In respect to the filling up of the quorums. We had no directions looking toward this, except as was made known in the choosing a number into the seventy. This was important and timely. A number of men of excellent spirit, who have been striving to approve themselves as workmen were chosen and ordained, and will doubtless magnify the calling. We were somewhat in hopes that the High Council might be more perfectly completed, but the absence of positive direction and the extreme difficulties attending calling the members of the high priesthood together, made it unwise as we regarded it. Had there been a command the ways would have been clear.

In regard to the gifts being had during the prayer meetings. One of the gifts, the principal gift of the Spirit to the members, or officers of the church, and the one most needed by the delegates and other members of the last session of conference, were the gifts of wisdom, and of faith. No more trying season of the same duration of days has ever occurred to a body of elders. No crisis in which better judgment, nobler

self-control, wiser thought and speech, more deliberate and cooler reason were demanded has been met and passed than the one impending at the session of which we write. We think decidedly that the verdict of succeeding events will show that the gifts of wisdom, knowledge, and faith were with the people of God during our entire session; and if so, we shall be content though no "cloven tongue, as of fire," was seen or heard.

With regard to points of doctrine of government President Smith's views were always broad. Note the following on the uses of houses of worship. (*Saints' Herald* for August 15, 1878; in *Church History*, volume 4, page 237.)

We are informed that an elder of the church under President John Taylor, of Utah, in reporting his labors, states that the use of a church, or meetinghouse, owned and controlled by the "Josephites" was refused him sometime during the last winter or spring. We hope sincerely that this is not true.

Our opinion from the start has been that our houses of worship should be open, under proper circumstances, to all; and especially to those with whom we were particularly antagonistic. We have ever acted upon this principle, and always advised the church to do so. That sort of conservatism that sits in a manger neither eating the hay, nor suffering the ox to eat it, we have little sympathy with. Nor have we much more sympathy with that principle of controversy that asks to be heard, but refuses to hear. We can not consistently complain that others, including the Utah church, close the doors against us and will not permit us to speak in their houses, if we do so to them; for by refusing to give them the use of our houses to preach in, we virtually say to them, "This is the way we wish you to do to us." So far as we are concerned, we are not ready to say that to anyone.

Our ministry are abroad, and in Utah, asking the people to hear them; can we afford to turn the key of their houses against our brethren by locking their ministers out of our houses; we say no. Let us be consistent if we be "fanatical."

We believe that the truth we bear will not be hurt by the occasional showing up that we get from others; and this is conspicuously so, to our mind, in reference to the efforts against us, by the Utah system. We control a meetinghouse at Plano, and wish our Utah religionists to know, that if they come, we shall hear them if they will talk to us.

On the general question of church government: (*Saints' Herald* for July 15, 1880; in *Church History*, volume 4, pages 316-318.)

The Saints can have no positive assurance that any man in their association may not and will not fall into personal transgression, or become the prey of personal vanity and ambition, through which he may

make the attempt to lead disciples after him. But that the church will suffer any serious loss by the Saints being led away after him, depends whether the laws by which the liberties and safety of the body are secured are correctly known, and there be found men of courage to see them rightly administered; as there is ample assurance given to the church that they may not be led away after false doctrines, by which their liberties shall be lost.

Before any new and false doctrine, though advanced by the presiding elder of the church, could be accepted to any great extent, to the subversion of the faith of the many, thus endangering the leading away the church, it is subject to challenge from any one who may deem it important, and then must pass the ordeal provided in the church articles.

There are three bodies of judges who may pass upon the matter: the Presidency, the Twelve, and the Seventy; and while these quorums are filled with reasonably fearless and independent thinkers, there is little danger of any serious schism, by reason of ambitious leaders.

But under the supposition that the dangerous element lies lurking in the body first named, the Presidency, there remains the other two bodies, consisting of a larger number of men, where, as a matter of course, there is less probability of collusion and wrongdoings as a body, from either of which a check may come, and before the one supposed to be seeking to subvert could make a successful beginning, either one or the other of these larger bodies must agree, thus forming a majority of two-thirds of three holding concurrent deciding authority.

If these bodies, the Twelve and Seventy, understand the law, and comprehend the value of the guarantee given by this threefold concurrence of deciding power, they would need to be weak as men, if any serious falling away, because of ambition to command by new laws and doctrines, could occur.

But are these quorums composed of weak men, in the sense implied—that of submission to dogmatic assumption, the domination of authority? Those who know the men composing the leading quorum of spiritual authorities in the church, know full well that a body of men more unlikely to yield in tame submission to what they deemed radically wrong, it would be difficult to find. Ten more fearless, independent thinkers, are not found grouped together in one body than the apostolic quorum. While, perhaps, not loud nor boisterous, each one in methods of thought and power of decision, stands alone, rules of law and right their guides, and acknowledging but one Master—the Christ. In dealing with their fellows, revering worth, integrity, merit; but worshiping none—fearing none. From our knowledge of these men, and fortunately for the church we know all of them, we can not conceive it possible that they could be made tools for some ambitious, aspiring man; or dupes to a gross deception; or even silent, passive, stolid lookers-on when vaulting, craving minds might essay to mislead. All of them know how to speak, and that effectively, when it is necessary to

speak. They are impervious to bribery where place and power are likely to be offered; not sufficiently covetous to be open to the allurements of wealth; not fearful enough to be afraid of man's wrath, and not weak enough to be cajoled and flattered; and from these considerations we can see no likelihood that the twelve can be made a party to the enslaving the Saints, should such a thing be attempted. . . .

What we have said of this body of spiritual laborers and advisers, is true of the second—the Seventy; though not to the same marked degree, except in individual instances. Therefore, before such a doctrine as polygamy could become rooted and grounded as a dogma of the church, or any other equally at variance with the good sense of the church, and the law already given to govern it, there would need to be collusion between two of these three bodies, in which the entire number would have to acquiesce; and not till then would there be grounds to apprehend danger. Such a contingency is so remote a possibility, that we deem the liberties of the Saints tolerably safe. The reasoning is equally good if it be supposed that the questionable and dangerous philosophy of doctrine or practice originate in either one of the three bodies referred to.

It is said that in the lifetime of Joseph and Hyrum, an additional council of fifty was instituted, and the men appointed thereto; to which council all revelations were to be submitted to be tested; and if they passed the test it could be proclaimed as the word of the Lord; if it did not, there was a necessity for an inquiry. We know of no law permitting the reorganization of this council of fifty; and hence, conclude that until a privilege or command authorizes it, the church may safely rely on the rule of law governing and the integrity of the men whose prerogative it is to determine.

When the David Whitmer manuscript was examined President Smith commented on it as follows: (*Saints' Herald* for August 23, 1884; in the Church History, volume 4, pages 456-459.)

It is often said that history repeats itself. In secular affairs this has occurred many times. And now and then there has been an instance of similar import in church affairs. Away back in the early days of the church, in the "upper chamber of Father Whitmer's house," a certain work connected with the work of the last days and the Book of Mormon, was being done by Joseph Smith, Oliver Cowdery and others; which work was of a preparatory nature, the results of which should be felt while the church continued to exist. What that work was history has recorded, and the Saints received it. From a solemn conclave held in that "upper room," there went forth an edict which was to affect the church wonderfully. They were commanded to go to the Ohio, and there a law should be given them that was to be applicable to them in their then "condition and in the New Jerusalem." That law is the revelation

of 1831 specifically establishing the one wife rule in the church. Subsequent to the giving of that law the statement was made that the church was under condemnation, and would remain so until the people remembered the Book of Mormon and the former commandments which had been given the church, to do according to that "which was written." Into what a state of forgetfulness concerning the Book of Mormon and the former commandments, especially the one of 1831, the church had fallen and would fall, the history of the apostasy under Brigham Young fully shows.

On the 8th of July, 1884, a group of men were assembled by appointment and agreement, in an upper room of Father Whitmer's¹ house, in Richmond, Missouri, within the borders of the land of Zion, the persons of which group and the object for which they had met made it remarkable, and almost a repetition in history. The central figure in this group was David Whitmer, now the only surviving witness of the three, who were made special witnesses to the visit of the angel with the plates to show them to those chosen for that purpose. Almost fourscore years old, hair white as wool, eyes bright and faculties still good, the patriarch sat among them, a link in destiny's chain formed by the hand of God.

Next in historic importance in this group was Joseph Smith, oldest son of Joseph Smith, the Martyr, the man by whom the Book of Mormon was translated and given to the world. He was there at the request and selection of Father Whitmer, directed by the Spirit; associated with him, also by selection of Elder Whitmer, was P. Alma Page, son of Hiram Page, one of the eight witnesses, a firm believer in the book to which his father bore testimony.

Alexander H. Smith, third son of Joseph Smith; William H. Kelley, son of one of the elders who labored and toiled in the field in the days of Joseph and Hyrum, and Thomas W. Smith, one who had received the work under the Reorganized Church, were present as duly appointed representatives of the Latter Day Saints, members of the church in its primitive organization and its reorganized form—to fulfill the behest of the people of God, who have "remembered the Book of Mormon," with the purpose of "doing according to what is written therein."

The object of the assembling of these men in this "upper room" was to examine together, the written word of the Book of Mormon and the printed page of that work. And though it may appear that accident may have chosen the men who composed this group of six, it must be evident to those who believe in the watchfulness of the Spirit over the affairs of the Lord's Christ upon the earth, that the choice of these men for this duty was not that of accident but design, the design of Providence. The committee represented the strength and youth of the Reorganization, as found in the sons of the first elders of the church, and the new element won to the faith through the preaching of the word. They also represented that portion of the church found in the remnant

1. Son of Father Whitmer referred to above.

left from the apostasy, who refused to strike hands with usurpation and false doctrines, and stood for the truth as it was at the first.

In the other portion of the group were represented the first and subsequent phases of the work, Elder Whitmer representing a class who believe firmly in the Book of Mormon and the gospel of Christ; but who, for reason, known to themselves and God, stand without affiliation with either the apostasy or the Reorganized Church, yet wishing good will and success to every worker for the truth. Of the same class is Philandi A. Page, son of Hiram Page, one of the eight before named. It was fitting that Joseph Smith, oldest son and representative heir of the one who translated the Book of Mormon should be associated with this committee of examination, for in him all classes represented in the group have placed their confidence, as one striving to "turn the hearts of the children to the fathers and hearts of the fathers to the children," that all may finally be found of Christ in one.

To complete the remarkable character of this assembling in that "upper room in Father Whitmer's house," there met with them, from time to time, during the eight days in which they were engaged in their work, John C. Whitmer, son of Jacob Whitmer, also one of the eight witnesses; David J. Whitmer, son of David Whitmer, Sr., and George Schweich, grandson of David Whitmer, forming a family all firm believers in the Book of Mormon and all anxious that the work should be fairly and well done, and that it should redound to the glory of God and the good of the cause. The sittings were opened by prayer; he who offered the supplication on each occasion asking for each and all engaged in the work divine guidance and support. At the close, divine blessing was asked upon the complete work of the committee.

The suggestive character of the men in the examination ordered by the General Conference last spring, and the importance attaching to such examination as a fact, with the results likely to follow may be understood if thought is had upon the following facts. The Book of Mormon was first published in 1830, at Palmyra, New York, by E. B. Grandin, printer, for Joseph Smith. It was copyrighted in the United States district for Northern New York. Since then an edition was published at Kirtland by P. P. Pratt and E. S. Goodin, known as the Kirtland edition. Another at Cincinnati, Ohio, under the supervision of Ebenezer Robinson; known as the Cincinnati edition; another at Nauvoo, Illinois, called the Nauvoo edition; all during the lifetime of Joseph Smith, first president of the church, and presumably all with his knowledge. In addition to those above named, there was issued what are known as the first, second, third, fourth, and fifth European editions, published at Liverpool, England, under Brigham Young's administration; but supervised by Orson Pratt for the earlier, and Franklin D. Richards for the later editions, if we are correctly informed. There is also a later issue of the work, with references, edited by Orson Pratt, and published at Liverpool, England, by John Henry Smith, in 1883. Another edition still was printed in New York, for Russell Huntley and

Zadoc Brooks, in the interest of what is known as the Brooks faction of the church, and issued about 1856. There are editions in the German, Danish, French, and we believe Italian languages; and maybe others.

It has been stated by some who are believers in the Book of Mormon that there are differences between these editions; especially that in the Danish tongue there have been changes quite unjustifiable, and which antagonize the English rendition. Changes in phraseology, if not in sentiment, have long been known between the Palmyra and subsequent editions. The Reorganization in pursuance of its office work of reorganizing and restoring, set about the comparison accomplished by the committee, and have had the hearty sanction of Elder David Whitmer, and the active countenance and assistance of his entire family.

There is reason to believe that there was a manuscript copy of the Book of Mormon placed in the southeast corner stone of the Nauvoo House, at Nauvoo. Brother E. Robinson thinks that he witnessed the deposit of such copy in that stone. Two years since Major Lewis C. Bidamon, who married Emma Smith in 1847, and is in possession of the Nauvoo House, took up the corner stone referred to, in repairing and remodeling the dwelling into which he made a part of the premises. He found that the contents of the stone had been imperfectly preserved, water having penetrated the cavity. The manuscripts were water-soaked and spoiled, a small section only being decipherable, the rest was mostly reduced to pulp, and on those portions not so reduced, the writing was faded out and illegible. A copy of the Doctrine and Covenants was with the manuscript, and the whole mass when dry crumbled to pieces at a touch. He forwarded such part as could be handled to us at Lamoni, where after a little exposure and handling it became entirely worthless even as a relic. If this copy thus accounted for was one of the two which it is alleged were made at the beginning, either the original or the copy, the one which Elder David Whitmer has is the only one in writing in existence; and must be the basis from which any errors, if any have been made, must be corrected.

President Smith was always optimistic in his admonitions to the church. Several of his inspiring editorials are given below and might be read with profit in the light of events of today. The first—(Church History, volume 4, pages 31-33.)

The *Herald* editorial column, October 15, 1873, contains an excellent dissertation on "steadfastness," which is worthy of preservation, and we insert it with the suggestion that if applied unto the Doctrine of Christ it will be an effectual preventive against apostasy and departure:

"The ocean beats with steady wave upon a steadfast shore; the great river flows with steady stream between the steadfast banks; the brooklet runs in steady rythm of noise and motion from fountains in the steadfast hills.

"The glorious sun sends a flood of steady rays to beautify and strengthen a steadfast earth; the moon, whose silver disc lights up the gloomy night, shines down with cold but steady gleam over steadfast rock and fell; the twinkling, shimmering stars, in steady purpose fixed, add their accumulated wealth to the steadfast design of the Creator.

"The lesson of all this steadfast glory is to teach man to abide in the faith of God, fixed and immovable, 'grounded in the truth.'

"'Be ye steadfast.' How like the handwriting of God in imperishable imprint in star and moon and sun; in brooklet, river, and the grand old ocean, does the injunction seem. And how needful that now, when changeability, unrest, and fickleness, seem to characterize all human things, there should be complete accord between this record which God has left of himself in sun, in moon and stars; in brooklet, stream, and ocean, and that record which Jesus bore and the Comforter testifies of.

"In looking over the history of the church, one painful reminder of the folly which ruled some of the children of men, is the evanescent, perishable character of the homes they have made, the buildings they have builded. That the work in which the Latter Day Saints engaged was not intended to work the implanting of any principle calculated to make their lives evanescent and vascillating, must be evident to all; and so far is the truth removed from such a proposition, that the contrary is absolutely taught. 'Be ye steadfast,' has been the watchword—the slogan of battle—the battle of truth and error—the wondrous work of redemption.

"This was the lesson taught to the first elders of the church. If they failed to profit by the lesson taught, and failed to teach it to others in the same unmistakable terms in which it was taught to them, their experience has been sad, their loss painful and certain.

"How much better are we than were they? By nature no better. But by their experience we should be wiser; and if wiser, that wisdom should find expression in the development of a character more enduring and steadfast in the integrity of their hope and faith.

"Saints, 'Be ye steadfast.' Let no sudden prosperity dazzle you into ways that lead you out of the path that leads unto God. Let no carking care, nor lowering cloud, nor storm of sorrow or adversity cause you to forget that, as God has made ocean, river, and stream; sun, moon, and stars steadfast in their courses; so has he made the 'word of promise' steadfast and sure. It is your duty then to make an assurance of steadfastness the characteristic of your lives. Let it become your nightly dream, your daytime musing, to approve yourselves as of those of whom it shall be said, 'They believed in God; they believed also in me; they have endured unto the end.'

"Then, make your homes to abide in time; surround them with those things within the reach of your own labor that beautify, while they utilize. Fit them by cheerfulness, peace, and cleanliness, to receive that heavenly guest—the Spirit of God.

"Light up the fires upon the altars of your hearts and homes; let the flames of them shine out afar; not like the fitting will-o'-the-wisp, nor like the short-lived, shining rocket glare, but like the steadily revolving beacon light; or like the steady, persistent blaze of the 'unwearied sun,' burning ever alike, through gloom and mist and storm and darkness; never changing—never varying, always the same; so let these altar fires burn on.

"There is a word—there is a work—no other man can perform, no others receive. Shall we permit this work—this word—to bless or curse us. If they bring us blessings, that blessing will be characterized by steadfastness and assurance; if they bring a curse, who shall tell the depths to which we must fall.

"Henceforth let it be the aim, the object of our daily efforts, our strife, our labor, and our all, to make our lives resplendent with the light which shineth down from God out of heaven into our hearts, reflecting from our altar fires the steadfast word—hope—and work.

"Let us mark the places that we 'occupy till he comes,' with the characteristics of the 'word made flesh and dwelling among men.'

"Brethren, 'Be ye steadfast.' Then, when these shifting, changing scenes of our earthly warfare are forever past; when the rythm of the murmur and motion of the brooklet is for ever still; when the full river has ceased its steady flow, and its music of peace is hushed and still; when the pulses of the grand old ocean have ceased to send its heaving waves to thunder against the rocky bounds which must hold them until the Master says, 'It is enough;' when the stars shall wax pale and cease their twinkling, shining motion; when the moon shall hide her face in brooding blackness; when the sun shall veil his burning brightness in the gloom of the night before the dawn of the millennial morn, then shall you for ever abide in the steadfastness of truth, faith, hope, and charity. "Brethren, let us abide unto the end."

Under the head of "Free Education," President Smith discussed in an interesting manner some of the issues of the day. He wrote as published in the *Herald* for December 1, 1873, and in *Church History*, volume 4, pages 33-37.

"It would appear that President Young is decidedly averse to the institution of free schools; but upon what principles of right or common sense he bases his objections, we are at a loss to know.

"So far as we now remember anything about the sunny days of the prosperity of the church at Nauvoo, and the policy of the then leaders, there was a manifest tendency to encourage the education of the people.

"When the necessity for a change in this policy occurred, we are not informed; but so late as January, 1841, President Joseph Smith, in an 'Epistle to the Elders in England,' published in the *Times and Seasons* for January 1, 1841, congratulates the church upon the fact that there was then a bill before the legislature of the State of Illinois for the in-

corporation of a seminary of learning. Elder D. C. Smith, then editor of the *Times and Seasons*, in his editorial for that number, says that General Bennett had just returned with a charter for the 'University of Nauvoo.'

"In this charter, certain trustees were to 'have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this State.'"

The city council acted upon the provisions of the charter for the university, on the 3d of February, 1841, appointing certain men trustees, of whom, as regents, were Joseph Smith, Sidney Rigdon, Hyrum Smith, D. H. Wells, C. C. Rich; thereby showing that it was the opinion and earnest conviction of those men that education was of paramount importance.

"In pursuit of the measures adopted by the leading men of the church, the citizens of Nauvoo were notified, in the *Times and Seasons* for March 1, 1841, that J. P. Greene, C. C. Rich, D. H. Wells, and Vinson Knight were appointed school wardens for common schools for their respective wards.

"This charter for the university was received by the church, in conference, at Nauvoo, by a 'unanimous vote.'

"This shows that the church then, together with its leading men, were a unit in favor of education.

"On page 631, of *Times and Seasons*, there will be found the following significant language:

"'While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power. A finished education always gives an influence in cultivated society, which neither wealth nor station can impart nor control.'

"An extract from the *Evening and Morning Star*, reprinted in the *Times and Seasons* for January 15, 1842, shows that 'If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose that children will grow up good, while surrounded with wickedness, without cultivation. It is folly to suppose they can become learned without education. . . . In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books.'

"Here seems to be the key to the subsequent action of the church in fostering the cause of education.

"One of the vantage grounds from which the elders used to hurl their arrows of truth, was that priestcraft always tried to keep the people in ignorance, to the end that there should be an unquestioning obedience to the commands of rulers, spiritual and temporal. Now, if the rulers at Utah, who have claimed that church rule was necessarily both temporal and spiritual, are of the opinion that to place the rudiments of

education within the reach of all, thereby stimulating some to go further than that, is to destroy the loyalty of the mass to priestly sway, it savors strongly of the old-time idea that there is fear upon the part of the rulers that their acts as leaders will not bear the scrutiny of an inquiry, hence the necessity of keeping them in ignorance. This is changing front very radically, as compared with the condition of things as known to exist at the death of Joseph and Hyrum Smith, respecting, encouraging educating the people.

"It has so often been said that the leading men in Utah were 'carrying out the measures of Joseph,' that a comparison on the education theory may serve to let in a little light. If by the reflected light of this comparison, we find that the men of the past, whose names we have quoted, were not in favor of the freest education, we will be thankful to be corrected.

"It has been further charged by some, that Joseph, Alexander, and David Smith, the sons of Joseph the Martyr, were doing all they could to destroy the work he essayed to accomplish; and but lately we saw the statement reiterated in a letter from a sojourner at Salt Lake City, not a member of the Reorganized Church, to a friend in the States, to the effect that 'the Smith boys were doing the church more damage than all the other enemies of the church combined.' This statement was gathered from the sentiments of many, polygamists and defenders of that doctrine, whom the writer heard express themselves.

"Now we have been sufficiently long before the public for all interested in the matter, both those in the valley of Salt Lake and out of it, to know that from the first we have avowed and defended the doctrines promulgated by Joseph Smith, the Martyr, and his compeers, from 1830 to 1844, the year of his death; as those doctrines are found in the Bible, New Testament Scriptures, Book of Mormon, and the Doctrine and Covenants; together with the authentic declaration of those doctrines as found in the published works of the church, and the written essays, published discourses, letters, and epistles of the duly accredited officers of the church during that time.

"We do not now remember having denied any one of the fundamental principles, or doctrines of the church, as so set forth and avowed, from the commencement of our public career to the present time; and we feel less inclined to deny now than ever.

"We have criticized some of the earlier public measures of the church as in our opinion unwise; but with those measures the doctrine held by the church affecting the salvation of men had little to do; they were at best but auxiliaries, or adjuncts, helps, etc.

"Neither Joseph nor Hyrum, nor their compeers, ever built up polygamy; nor did they ever build up any of the necessary concomitants thereto; nor did they ever build up the church upon a saving efficacy of a reception of the dogma of polygamy; hence, in opposing that dogma we are not 'tearing down,' nor 'destroying' what they built up.

"So far as we have seen any history of the matter, the 29th day of

August, 1852, was the time; the Salt Lake land was the place; a special conference, over which Brigham Young presided, was the occasion; and Orson Pratt was the man chosen to open to public scrutiny the peculiar features of that dogma.

"If Orson Pratt then told the truth, it was the first attempt to present it; as a reading of his discourse delivered in the tabernacle on that day, as published in the *Journal of Discourses*, volume 1, pages 53-66 will show. He said:

"It is quite unexpected to me, brethren and sisters, to be called upon to address you this forenoon; and still more so, to address you upon the principle which has been named; namely, a plurality of wives.

"It is rather new ground for me; that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States; and not only to them, but to a portion of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently we shall have to break up new ground.'

"Further on in his argument upon that occasion, he said:

"The Latter Day Saints have embraced the doctrine of plurality of wives as a part of their religious faith. . . . Before we get through, we will endeavor to show why we consider it an essential doctrine to glory and exaltation, to a fullness of happiness in the world to come.'

"Hence, in taking the stand for the doctrines taught for thirteen years and more during the Martyr's lifetime, as affording a fullness of salvation to man in the fullness of the gospel; and which doctrines were apparently taught for some eight years (or from June, 1844, to August, 1852), after the Martyr's death; we have, seemingly to us necessarily, taken the stand against polygamy; and by so doing have possibly been 'tearing down' and 'destroying' the crop of doctrines raised upon the 'new ground broken up' by Elder Pratt and others. And if we may credit what we hear, that crop has not been roses, lilies, nor fruit pleasant to the taste, but rather thorns, thistles, and apples of discord.

"The church prospered when the elders taught the gospel, and the salvation offered in Christ to men; hundreds of doors opened to them, as the Lord said there should. The time came when the ears of the people were closed to the word of life in Christ; but when the men of the Reorganization began to sound the gospel trump, the way began to open up before them; the Lord again began to bless their labors with hearers and believers; until now the doors are opening almost everywhere.

"We preach the Lord Jesus Christ, the Savior of men; the gospel, the way and means of coming unto him. We do not preach polygamy, nor do we believe it of saving efficacy, neither for salvation nor exaltation.

"As an individual, we want no one, whether he be friend or foe, believer or unbeliever to misunderstand or mistake us.

It to preach the 'righteousness which is by faith' is to 'tear down' and 'destroy' the work which Joseph and Hyrum Smith built up, we are so tearing down.

If to preach the 'righteousness which is by faith' is to 'tear down' hold and express opinion, and that all men shall alike be amenable to the laws of God and of man, is to be 'opposed' to the work those men began, we are so in opposition.

"If it is 'tearing down' the work they began (and carried on so long as they lived, judging from their public record), to be opposed to the unrestricted exercise of priestly power; the keeping the people in ignorance; the assuming of martial rights necessarily belonging to others; the prostitution of the institution of marriage to the self-aggrandizement and pleasure of the few, to the exclusion of the many; the preaching, and attempted enforcement of a doctrine as essential to salvation, not contemplated in the gospel contained in the Scriptures, nor revealed in the Book of Mormon and Doctrine and Covenants, then are we so 'tearing down.'

"We rejoice that the work of the last days is progressing; that priestcraft stands shaking in its gaudy trappings; and that honest, hard-thinking, upright men are beginning again to realize that the primitive doctrines of the Latter Day Saints originated with God; not men, nor yet devils.

"Whosoever says that the 'Smith boys' are 'doing more damage' to that system of things that has made the name of Latter Day Saint a synonym for 'uncleanness' and 'lasciviousness,' in the mouths of many; and that has piled difficulties mountains high in the way of preaching the 'Word of Life,' as revealed to Joseph Smith before his boys were born, pays them a compliment, which as an individual we appreciate; but one which others who labor with them are equally entitled to.

"We have not changed in sentiment, in respect to the mooted questions one shade; nor do we expect to. So, 'if this be treason,' make the most of it."

Some advice to elders in the following: (*Saints' Herald*, volume 21, pages 80 to 81; Church History, volume 4, page 59.)

What we now advise is, that the elders go two by two and labor together. Find, or make an open door, seeking direction of our Father, and then begin in mildness, firmness, and amiability to tell the story of Jesus and Him crucified, together with the things of the kingdom of God; and continue the effort, unless warned by the Spirit to go hence, until the harvest and the gathering appear. Concentrate your energies; make your labors effective. Boast not nor talk of mighty faith; but tell the people the Son of God will come.

As much as possible avoid going from branch to branch; but leaving the branches in the care of the proper custodians of their weal,

strike out into the widespread harvest field, where earnest souls are waiting to be garnered into God's great church.

It is, in our opinion, a good policy to hold several successive meetings in the same place; giving a fair opportunity for all who may become interested to investigate.

Try it, brethren, and report progress.

In the *Herald* in 1880 President Smith wrote as follows on persecution: (*Saints' Herald* for June 15, 1880; Church History, volume 4, pages 297-299.)

Why does not the Reorganization suffer persecution?

This is a question just now troubling our Utah friends. A writer in a *Salt Lake Herald*, states with quite an air of triumphant assertion that these Josephite elders can dress well, sleep well, and be cared for well, and go here and there preaching at will, and without persecution. In this writer's mind the absence of persecution renders the Reorganization untrue. Others have expressed a similar thought. . . .

We, of the Reorganization, are seeking the blessing promised right there, "If by purchase, then are ye blessed." Not in our courts resounds the tread of armed men; not upon our sacred roll of spiritual authorities is found the titles of the sword; not upon our patriarchs, priests, and elders do we confer the badges and insignia of military distinction and renown; not in our council meetings do the ring of the scabbard, and the dull thud of the carbine and the rifle mark the men who are holding aloft the ensign of Peace; not in the hearts, nor on the faces of the elders, does the war spirit kindle ablaze at the sound of the trumpet and the drum; for unto them does the solemn march of time signify the coming of the Monarch of the earth; who, in the habiliments of Peace, will, by his Spirit, subdue the evil and the wrong.

If it may be truthfully said of the Reorganization that they are permitted to abide in peace, while they are trying to build up Zion and establish the pure in heart; it is significant; and its significance is found in the fact that it is teaching the principles of Mormonism as they were taught in the days when the church was prospered; in addition to which, they have adopted the principle of purchase, with its concurrent accessories, in place of the redemption-by-blood theory. In this they have been blessed indeed; and therefore, we are not disturbed that we are not persecuted. For those who were to do the final work for the gathering of the honest in heart, were to find favor in the eyes of the people; and the Lord was to give them this grace and favor. What, therefore, the Lord giveth, as grateful recipients we shall lift our eyes to heaven and say, Glory, honor, and dominion be to him who ruleth on high, for ever, and for ever. . . .

But, in some localities, many of them, these same Josephite elders, are in danger of their lives being taken; their reputations are blackened, their liberty of speech denied to them; threats are made and overt

acts of violence offered,—the alleged reason for which is, that they are of the same faith and practices as are the Brighamites, by reason of which the “way of truth is evil spoken of.” Let these Brighamite elders throw down their weapons of rebellion, cease to teach and to practice that which the Josephites war against as improper and evil in the children of Zion, return to the religion and holy practice of the church in its early prosperity; and they too may go “here and there” preaching where they will, making friends for themselves and the Master’s cause everywhere they go. Let them do this, and like doves to their windows, shall the weary and worn “come to Zion with songs of rejoicing upon their heads;” and in their hearts the peace that passeth understanding.

The places where the Latter Day Saints of the Reorganization dwell, as a role, accord to them the need of fearless, unflinching steadfastness in the declaration of their views and doctrines. Their religious contemporaries give place to them only as they win their right to recognition and consideration. Many of the clergymen of the popular denominations regard them as heretics, of a bad type, whose influence and teaching are destructive of the interests of the Christian church, so called; and so only tolerate them with a sneer, or a frown. But the people, the thinking and investigating, liberty loving people, the “common people” give place and a hearing to them; and in spite of ostracism, in spite of the opprobrium wrong-doers and unfaithful shepherds have brought upon the flock of God, these (“Josephite elders”) elders of the Reorganization, ministers for Christ are pushing the cross victoriously forward. They will continue to do so, we trust, in honor; for, while they shall do so, the bulwarks of truth are round about them, and they shall continue to prosper; but, if they shall be lured from the standard and ensign of Peace, by the spirit of war, “that which maketh desolate,” the enticements of the flesh, or the love of self-aggrandizement, the history of the past warns them that they, too, shall be driven from the land where they now hope to receive their inheritances, and be “scourged from city to city and from synagogue to synagogue.”

Brethren, Saints of the Reorganization, stand firmly in this peaceful spirit of purchase and redemption; and the sweet songs of Zion’s messengers with her redeemed children, shall soon resound from the “rivers” that traverse the centers of “Joseph’s land,” unto the “ends of the earth.” And he who carries in his hands the “law” that is to “go forth from Zion,” shall find that to be a talisman before whose touch the walls of spiritual Babylon shall crumble to dust; and they who will not flee from out those crumbling ruins shall be overwhelmed in the fall thereof. We stand in striking contrast to our contemporaries in the salt land; for while the sectarians denounce and oppose us as seditious heretics, ignorant, unlearned, and presumptuous, they gladly see and help to push us into the breach to defend Christian truth against error and infidelity, as they class unbelief; though they denounce us as allied to those of the salt land by reason of a supposed common origin; these salt land Saints scout us as heretics, apostates, recreant, and sectarian.

by reason of our persistent warfare against what we believe to have been improperly and unlawfully added to the faith of the Church of Christ by them. Refusing to hold converse, or discussion with us, because they so hold us apostate, they still are glad to class us with the sectarians and as those who are not "persecuted." That is a strange position in which men may be placed wherein there is no compensating, or alleviating conditions; hence in this labyrinth of dilemmas in which it may be supposed by these who say we are not persecuted, that they have placed us, and where they would fain believe that we are, there is this alleviating circumstance: the Lord said that he would bless a people who should do as we are striving to do; and the very blessing that he declared he would bless them with, these men accuse us of having; therefore, we must be the people he referred to.

The following on distrust is still pertinent: (*Saints' Herald* for April 27, 1889; Church History, volume 4; pages 627, 628.)

One of the most effective clogs thrown into the wheels of progress, in any enterprise, business, social, or religious, is distrust. The fear that coordinate branches of the same association are acting unfairly and not in good faith, or are gaining more credit and influence, one more than another, becomes a thorn in the sides of coworkers that rankles and pierces to the great disgust and injury of all. How not to give the adversary the benefit of this coigne of vantage is and should be the active effort of the various coworking branches of every order, and especially the church.

If any one coworker is doing wrong in his office, and knowledge of this wrong comes to other coworkers, the safety of the whole demands that such wrong should be inquired into, if proofs appear to warrant, and if wrong exists the person doing it should be reprov'd, or excommunicated if the wrong be past redress.

While the foregoing is true, suspected wrong, where proofs do not exist, is productive of evil both to him who is the subject of suspicion and him who suspects; for jealousy and distrust are alike cruel, and torment him who feels them, and injure them against whom they are exercised and allowed to rise.

Honorable minds do not permit the rust of envy and jealousy of compeers and coworkers to gather on the bonds of friendship and association. In their regards all associates stand on the level of equality, the measure of usefulness alone being the measure of preference; integrity and faithfulness the standards of honor, and kindness and courtesy the rule of behavior; while friendship and close personal association are reserved for those whom destiny has thrown, or love drawn together.

Success in our church work requires personal integrity and diligence. Not only this, but it requires that personal effort shall be directed with reference to the work of others in our association, those

nearest being first in consideration, those farthest away by no means being forgotten. The mutual interdependence of the great body of workers being founded upon the fidelity with which each one bears his part, in like manner as the strength of a wall or an arch depends upon the integrity of each brick or stone in place and the bond of the cement used in its construction. A pile of bricks or stones loosely thrown together, no care being observed in their respective bearings, with mortar, or cement of sand or clay having no adhesive qualities would be easily shaken to pieces.

Human organizations, depending upon the intelligence and honesty of their integral parts, must also depend largely upon the power of selfadaptation of each member of it. No matter how skillfully the master workman may arrange and place the members, if these, intelligent, displace themselves, failing to keep the integrity of their bond, disunity is sure to result; the difference between the human organization and the wall or arch used as a comparison being that in one the component parts are inanimate and are solely acted upon, and in the other the members of which it is composed are animate, self-acting, their organization the result of their consent first obtained; without this consent, they can neither become nor continue to be members of the association.

His opinion of the churches attitude toward crime was shown in his splendid editorial entitled "Deliver them up." (*Saints' Herald* for March 22, 1890; Church History, volume 4, pages 666, 667.)

There is one item of the commands to the church to which we desire to call attention. It occurs in section 42, paragraphs 21 and 22; and is that requirement making it the duty of the church, or its members, to deliver certain transgressors up to the law of the land. If any man kill, rob, steal, or lie, he shall be delivered up to the law of the land.

We do not know just what class of liars or lies this command was intended to reach, but we believe it includes the false swearing named in the commandment: "Thou shalt not bear false witness;" by which men are injured in person, property, or reputation as a result.

Those clauses referring to killing, robbing, or stealing are quite clear and no one need to mistake them. Those who may be members of the church ought to understand that crimes of the nature of those named in this part of the law should be delivered up to the law of the land.

Deity does nothing without reasons for it; and there must be good reasons for such a command as this. Are they difficult to understand?

1. The law of the land has taken cognizance of crimes falling under the heads referred to, and provided an adequate penalty in punishment. The church has not the right to put any man in jeopardy in life, person, or property. He who kills has no forgiveness for his crime at the hands of the church; the church can not forgive crime against the life of man; nor can the church take the authority into its hands to punish such a

crime. The church has no tribunal authorized to arrest a criminal, restrain him of his liberty pending a trial, summon witnesses for either prosecution or defense, to issue warrants, or order the execution of them; hence the very proper command to deliver such a criminal into the hands of the courts whose duty and province it is to inquire into such cases.

2. Robbery, theft, and lying, or slander, are all crimes of such a nature that there should be and there is so nice a discrimination in regard to the degree of guilt involved in each respective case, that the proper degree of punishment may follow, that courts like an elders' court are not authorized to sit in judgment, weighing the evidences, and determining the degree of criminality. The courts of the land may attach fines and imprisonment, and enforce the decrees of the court in which the matter is tried and determined; but the church can only deal with the accused and guilty person for his moral privilege of association with the church, and can not take of his goods in fines, nor restrain him of his liberty in imprisonment. For these reasons to protect the church from such malefactors, the Lord provided that due regard should be had to the law of the land.

3. The moral turpitude of the crime of adultery is almost immeasurable; for the first offense the church may forgive the transgressor, for the second offense the church may not forgive, but must cast him out who is guilty. This crime is taken cognizance of by the law as a cause for separation between married persons; and in all cases where the injured person designs not to condone or forgive the wrong when coming to the knowledge that it has been committed, that person should at once deliver the wrongdoer up to the law of the land that the decree of separation may be confirmed by the court, all other persons be warned of the nature and cause of the separation, that the innocent party may be freed from blame and be at liberty to marry again, and thus save the fair name of the church from undue criticism. In cases of this kind it seems to us that the rule should apply: "Ye shall deliver him or her up to the law of the land." "He that keepeth the laws of God hath no need to break the laws of the land." The church would be saved from many a harsh trouble if the direction of the law in the premises covered by this note was observed.

At the beginning of each year and the beginning of each conference President Smith gave to his church a message of cheer. Some important ones are here quoted, the first the beginning of the year 1875: (*Saints' Herald*, volume 22, page 16; *Church History*, volume 4, pages 90, 91.)

We hail the readers of the *Herald* with a glad New Year! The old year—once new—has grown old with usage; and Time, with ever hastening feet, has given the full measure to the days as they passed, until,

the complement filled, the end has come—and the old, old year is past.

To some the hours of the past year have hasted slowly, as on leaden wings; pain, sorrow, and grief have been their constant guests, unwelcome, but ever present. Loved ones, tried and true ones, to whom they ever looked for aid and human solace, have gone down to the silent land, and their hearts have been left desolate.

To some the days have been full of temptation; all round them have lain the pitfalls of pride, lust, envy, ambition, and the love of the things of this world—and to them the lagging days have been but way-marks that distinguish for them the battle places of triumphs and defeats; and they are contented though sad, to see how few the triumphs have been. They are still battling, and to them the old year goes out with a sigh, because the turning of the glass shows that there must be a renewal of the struggle, and they fear lest they, like the departing year, may have grown old for the conflict. To some the months of the year past have been but so many slowly moving months of trial, in which there have not been to them many oases for rest and peace from care and anxiety in the tiresome journeying; no halting places in vineyards of spiritual recuperation and delight have been offered to their hesitating steps, where they would gladly have waited till the storms were overpast; no cessation of the watchfulness against their easily besetting sin has been permitted them. They have ever been on sentinel duty, and for them the year ago was full of strife, and they look forward to the passing of the new one with renewed hope, that as they draw nearer to the end of time they may be stronger to resist, and so nearer their final strife and victory.

To some the hours, days, and months of the past year have been seasons of profound enjoyment—rich in treasures of love; mental, moral, and spiritual stores, with a fair proportion of temporal blessings—their lives have passed along upon the stream of time, as floats the richly laden argosy up from her traffic in the Eastern seas, before the pleasant tradewinds. They have learned to watch, without fear; to pray, without dissembling; to work, while yet they waited, and have found in their labor an ever coveted and always prized peace. To them the hours have been golden; the days, but opportunities for good; the months, seasons of restful employment—and now they look back without regret, and forward without fear. The future holds no dread, they have learned the value of to-day—and the ever present is fraught with lessons to be learned, duties to be performed, and these in their accomplishment make the time—past, present, and to come—the ever blessed now.

How is it with us? What does the past hold for us? What is there in the future that we shall fear, or prize, at its coming?

The prospect before us as coworkers is, in many respects, a pleasant one. The work in England, Wales, Australia, California, the Canadas, the Western Midlands, the Eastern, Middle, and Southern States, is going steadily on. Now and then a coworker falls out by the way;

some by death, some by apostasy, but the Lord seemeth still to care for his own.

Let us stand by one another. The year 1875 will be one of import in the history of the church and the world. And to be prepared for the times propitious is our duty as men.

A second one to the conference at Kirtland in 1883: (Church History, volume 4, pages 413, 414.)

President Joseph Smith, upon being presented to the audience, said that it was quite unnecessary for him to say that he took pleasure in the meeting of to-day; the circumstances surrounding the event were such that all who think—and all ought to think—could well discern the fact that events clearly spoken of in the past have their fulfillment in our gathering. Fifty years ago the speaker, he said, began his earth life in this place, and at a time when those who were working in this place, and with whom he was associated, were warring against difficulties to maintain and advance such principles as to them were of the highest truth. And it is not to be wondered at that under such trials the people who were thus laboring should partake in some manner of the spirit of the scenes. But to-day it is not in fact peculiar that we should be able to worship here; for that which is intended to be permanent pleases God, and so the original builders wrought, and that which is intended to be evanescent does not please him. And one of the great evidences of the truth of the principles which actuated the people then is, that so many are here to-day who inhabited here then and partook of that spirit and still rejoice in the truth. The fact exists that almost everywhere where our work has been taught, the prejudices of the people have given way, and everywhere the people in the past were driven from place to place who did not abide in the principles established here at the beginning—we are now permitted*to enter and occupy without fear or alarm. The work means and is, the building up the waste places, and establishing the truth of the work, and many under the peaceful labor of teaching these principles have succeeded in calling out those who have been scattered, and they rejoice like Simeon of old, and are ready to say it is enough, "Let now thy servant depart in peace." The meeting to-day is looked upon with interest by the world, and if we respect ourselves and our work, they can not fail to respect us; but if we should fail to respect the work of which we have charge, and ourselves, it need not be wondered at if others fail to show us the courtesy we desire. The outlook is good, and to-day we have a standing, and most men are willing to hear; and when we have presented our faith to them, they are at liberty to judge for themselves, and our work is done. The gathering of this body or assembly is somewhat different to those past, in that it is a delegate one; how long it shall so continue, or what changes may take place, it is in the wisdom of the body to determine. But in all our deliberations and work, we should observe strictly the decorum of breth-

ren, and remember he is strongest and wisest who is actuated by the kindest spirit.

Also in some of the official communications given to the church President Smith's comments upon some of the historic places will be interesting. Upon moving the Herald Office to Lamoni he wrote as follows: (*Saints' Herald* for June 1, 1881, and in Church History, volume 4, pages 358, 359.)

The necessity for a removal of the business center from Plano, to some locality where a better opportunity for Zion to spread abroad and flourish, has been frequently urged upon us; and a variety of opinions have been entertained and expressed in regard to the place most proper and suitable for the new business center to be established. Chicago and Nauvoo, Illinois; Stewartsville, Far West, Saint Joseph, and Independence, Missouri; and Council Bluffs, Iowa; have each been named, and the advantages of some of them have been urged upon our attention. Of these, Nauvoo and Independence seem to have been favorites, for reasons easily understood. The former was the resting-place of the Saints after the removal from Missouri, and was the locality of the greatest prosperity the church ever experienced in the lifetime of Joseph and Hyrum. The beautiful city yet lives in the memory of many of the old-time Saints, and by them it is something more than a dream that the waste place will be rebuilt.

For similar reasons, with the additional favor cast by mention in the revelations, Independence is named, and by quite a large class, too, who favor making a bold effort to enter in and occupy and rebuild where once the Saints dwelt, as one might say, within the gates.

Against both of these places there are strong objections that may be urged. To Nauvoo it may be objected: there is but poor connection with the business world, there being no direct railway to the city; the Mississippi lies between it and the Chicago, Burlington, & Quincy Railway, across which there has not been for some years an absolutely reliable transit. There is not much chance for new citizens to get homes, with labor or business to maintain themselves and families. There are no public works, and no enterprise,—there is no good opportunity for the procuring of farming lands, without buying, at high figures, already improved farms. There is almost nothing there to attract the Saints, and if the idea of its early settlement, and the possible prestige to be gained by its being again occupied by the people of God, are separated from that beautiful spot, it would be among the last places in the three states of Missouri, Iowa, and Illinois that a half-way shrewd man would locate a business center, such as is contemplated in our work.

Independence, Missouri, is not open to so many and so serious objections as Nauvoo. It is inland, away from the river, but is bountifully watered. It lies amid the everlasting hills, and is also "beautiful for location." There is more room there for incomers; but for every home

bought and made the settler would need to pay all it was worth to get it. The country is not so thickly settled as in Hancock County, Illinois, though the city itself lies but twelve miles from Kansas City, a town of fifty-five thousand inhabitants. The old town is dilapidated and worn, going to decay. The prestige of the place is about like that of Nauvoo, advantage, if for either, being with Independence. A direct command in regard to either place would at once remove all question and relieve all anxiety. In the absence of this, human wisdom must decide.

In the exercise of human wisdom men differ, some are wise, some wiser, some unwise. In this one question all are anxious, and but few decided. Those to whom the decision is left have agreed and chosen neither of the places named, but have selected Lamoni, Decatur County, Iowa, as the place for the new location. The building in Plano has been sold, and active operations are begun to build suitable offices to receive the presses and fixtures of the publishing department; and a vigorous effort will be made to infuse new life and energy into all the affairs of that branch of the work. The employees of the office will remove with it and make homes among the Saints already assembled there. Efforts are already making for schools, and other public institutions. Let Zion flourish and spread abroad, shall be our motto in the new homes.

Upon the earlier history of Kirtland he wrote: (*Saints' Herald* for May 19, 1883; *Church History*, volume 4, pages 425, 426.)

Kirtland, since the Saints left it so many years ago, has been the scene of a great many ventures in religion, and quite a number of the offshoots of Mormonism have made efforts at a lodgment there. It was here that the portion of worshipers known as the followers of Zadoc Brooks had for a time their headquarters; and after them the Miner portion; then the effort of I. Van Dusen, and lastly the Reorganization. Brother J. F. McDowell, perhaps as much as any other one elder, is entitled to credit for its occupancy for many years as a local missionary field; and we think it was by him that a branch was organized, holding their services in the temple, which the little band partially reclaimed from vandalism.

But Brother McDowell came further west, and but few of the old number were left, among them Sister Rebecca Dayton, E. Stratton, Brother and Sister Fahnestock, M. Scribner, Sister Harvey, Father Bond and wife, and a few others.

But for many years the church has had only a nominal standing there, the branch dwindled away, until the keys of the temple were left in charge of Sister Dayton, who for the love she had for the Master, remained a devoted and faithful witness to whoever might call to see the temple.

The temple was levied upon and sold at sheriff sale, at or during the existence of the Brooks faction at Kirtland, and was bought by Elder

Russell Huntley, who repaired it to some extent to preserve it from the weather. After the decay of Brooksism, Elder R. Huntley deeded it to Elder Mark H. Forscutt and Joseph Smith, during whose ostensible ownership suit was brought by the church and the title found to be in the church. The custody of the building has since then been in their hands through the Bishop, who held it by local agency.

A few years ago the idea of holding the annual spring session of conference at Kirtland in the temple was broached and advocated by Brother T. W. Smith, who believed that such holding of conference was not only feasible, but would do an incalculable amount of good. But at the time scarcely any but himself thought as Brother Smith did on the subject, and his suggestion was not acted upon; it may have been because the time was not come. In the spring of 1882 the church met in conference at Independence, Missouri; and at that session the idea of meeting at Kirtland met with some favor, and looked less formidable than before. It was talked of more or less among the Saints, and the project took shape at the session held at Lamoni last fall, when it was resolved to meet there. Considerable doubt about its entire feasibility was entertained by some still; and the only plausible way that presented itself was to ask the church to aid in the work by contributing to the repairing of the building; which the Bishopric reported could be done for a certain sum to the extent of putting it into a state to be preserved. But as to the conference a commissary committee consisting of Brethren W. H. Kelley and Z. H. Gurley, who with the Bishopric were to be also a "committee of ways and means," was appointed, to make the necessary arrangements for holding the conference on the old camping ground. The men appointed to this task did well. They took in the situation, and so far as the care of the visiting Saints and elders was concerned, we believe no one had reason to complain.

The Reorganized Church had held conference in Independence and Kirtland; at the latter place in the only temple built by Latter Day Saints, and accepted of God to his worship. And whatever the outside world may say, or think; or whatever the dwellers in Utah under President John Taylor may think, or say, the Saints who met in the Temple last April may feel justly proud that the Lord blessed them there.

The day of our convening the question of molestation by uncivil or evil disposed persons was considered, and in conversation with one of the citizens we made inquiry in regard to local police authorities. He kindly gave the information desired, but stated that he thought we would not be disturbed. And to the great pleasure of the Saints, and to the credit of the people in and around Kirtland, we can write that no police officers were appointed by the conference, no application was made to local authorities, nor was there any necessity for either; the session throughout being one of the quietest, pleasantest, and best-behaved we have ever held.

If anybody wants to hear bugaboo stories about the Mormons we

can assure them that they are plentier, huger, and blacker away from Kirtland than they are right there on the historic ground.

Two visits of President Smith to Nauvoo are so interesting in connection with his comments upon the place that I cannot forbear quoting them; the first one was in 1873: (*Saints' Herald*, volume 20, pages 450, 452; *Church History*, volume 4, pages 18-21.)

It is a pleasant thing to think of, when dusty toil or wearying care has caused the energies of mind and body to flag and daily duties to become an irksome task, that there is a rest—a place and a time—when there may be a cessation of toil, a relief from care.

But nerves of steel and muscles of iron chafe and jar and wear in unremitted and long continued use; and they must rest and be renewed, or soon become old, worn and useless.

We know that rest in delightful, and we have been resting.

On the 5th of June, just passed, we left the "secret haunts" of the *Herald* "sanctum," having two objects in view, to be present at the session of the Nauvoo and String Prairie District conference, on the 6th and 7th, and to visit the "Beautiful City" and rest, for a day or two, within its hallowed precincts.

During the railway ride we were cheered and strengthened by the company of our hale and pleasant friend, Brother Israel L. Rogers, and our kind and good brother, Charles Wagner, of Fort Scott, Kansas. We arrived at the station opposite Nauvoo, at about nine o'clock at night; and meeting Brethren William Anderson and Alexander H. Smith on the platform, we were soon on our way over the mighty river that drains the Mississippi Valley.

We slept in the home of the Elect Lady the night of the 5th, being made welcome by her husband, who "kindly entreated" us; and on the morning of the 6th, we wandered around the city until evening, when we crossed to Montrose. By the kindness of Orson, the son of Sister E. A. Newberry, we had a wagon ride over "a few hills, not very large," to the place of meeting. We found "the elders" and "the people" in assembly in the Allen Schoolhouse, quite a large number being present.

After a pleasant business session, presided over by that genial friend to the cause, Brother John H. Lake, and ending in a "social meeting" on Saturday night, we met on Sunday morning in the grand old woods on the banks of the Des Moines River, to hear "reasonings from the Scripture." The day was pleasant, threatening, but withholding rain; the word was declared; the Saints enjoyed the "bread" of both temporal and spiritual life—we rejoiced together—and our ways diverged.

The editor preached in the town of Vincennes, the home of Brother John Lake, on Sunday evening, upon the "office work of the Spirit,"

with good liberty, and we trust with good effect. We were the guest of Brother William Hall, on String Prairie, and of Brother D. Griffith and Brother Levi Cheney, at Vincennes. At Vincennes we parted company with Brother Charles Wagner, who returned to Fort Scott.

On Monday we returned to Montrose by the same kindness as we left it; and availing ourselves of modern magic, "crossed over the river" on the back of a "cricket."

We had before us a visit to the shades of Hickory Grove (Shakerag) and Cottage Schoolhouses, including a stop for a night at the house of our excellent father in Israel, Brother Richard Lambert, and a talk in the Lincoln Schoolhouse. But our first business was to rest, which we at once set vigorously about.

With the exception of speaking once at Montrose, on Tuesday night, the 10th of June, we passed the days until Friday the 13th, resting—absolute quietude—away from the "world, the flesh, and the Devil." Such a rest of mind and body as we had not had for months, and which we fully enjoyed, whether we appreciated it or not.

There is such an air of quiet and restful repose about the old town, that when we were once within its influence, we found it difficult to remember the pushing, striving, stirring life we are daily mingling with and making a part of. Duty was but a hazy memory, care a dull and distant thought; while the pleasures of rest were forceful and refreshing.

Pleasures, like sorrows, must have an end; and, striking the current of active life at an acute angle, in order to avoid too great a commotion, we emerged from the quiet ways and deserted streets in company with Brother Henry T. Pitt, the elder of the Rock Creek Branch, and met our appointment in Brother Lambert's neighborhood. . . .

Leaving Rock Creek in charge of Brother Daniel Lambert, by team we arrived at Brother Thomas McGahan's in time for dinner. After a rest of an hour or two, in company with Brother Daniel, we walked over to Brother Salisbury's, near to the schoolhouse, where our evening service was to be held. At the hour appointed we met a "company of earnest souls," waiting for the word. We had a season of good liberty. On Sunday we spoke in the forenoon, and Brother Lambert in the evening, in the Cottage Schoolhouse, to well-filled houses; and were permitted to feel that there was an excellent spirit resting with the people.

Brethren Joseph R. and Daniel F. Lambert have been laboring here with the result of the obedience of some twelve or thirteen earnest seekers after truth, who are striving energetically to improve in the "apostles' doctrine," holding steadfastly to the "faith once delivered to the Saints." Brethren Salisbury, Conner, and McGahan are striving to establish and carry on a Sunday school, and we think they will succeed, for they are determined men, and will have aid from the sisters. . . .

In company with Brethren Solomon and Don C. Salisbury on Monday, after the meetings were over, and parting with Brother Daniel Lambert, who went home, we came eastward to the home of Brother Don

C. Salisbury. We here had the comfort of a visit with Mrs. Catherine Salisbury, second in age of the three sisters of Joseph and Hyrum, and who with her three sons, Solomon, Don C., and Frederick, are now members with us in the church, and in the fellowship of the Spirit.

At Colchester, at which point we made our next stop, we as at our last visit, obtained the use of the Christian church; in which we preached the word on Tuesday, Thursday, Friday, and Sunday nights, to quite large and attentive congregations. . . .

We have experienced nothing but kindness on this trip, and we have received cheer, comfort, and courage therefrom; and this has had a tendency to rest and refresh us.

Rest is an outgrowth of labor, and none can truly rest except he is weary. We have been weary, and we have rested. Not in idle inaction, a dreamless, unconscious existence; which, to us, is not a condition of resting; but in quietude, peaceful thought, restful thankfulness and expansive relaxation from labor; and such a rest we have enjoyed. Nauvoo needs rejuvenating. The river is wide, and runs so grandly by broad plains, engirt by hills, that the city lies in the summer sun like a vision, to vanish with the night—but each recurring morn but adds to the sacredness of the fast receding memories clinging round it—and it is a “joy for ever.”

The second one was seventeen years later in 1890: (*Saints' Herald* for July 26, 1890; Church History, volume 4, pages 657-659.)

That which first strikes the attention is the stillness, almost Sabbath day silence, resting over the city. From the time the traveler reaches the shore on ferryboat, *City of Nauvoo*, until he leaves, as he may, he is impressed with the air of restfulness and undisturbed repose which pervades everywhere.

Except for a single track traced like a thin gray ribbon along the streets near the center, the white clover and the bluegrass grown a greensward from fence to fence, the sidewalks being especially smooth as if clipped by a lawn mower. In all the lower part of the city, known as the flat, there is not a business house of any sort, except a small steam flouring mill, which stands quite near the river at the foot of Bain Street. This mill runs on stated days of the week; so that on the days when its rolls are still this token of business life is missing also. This at one time lively spot is an area of over a mile in length and nearly three fourths of a mile in width from the river back to the bluffs, is but a rural suburb to a small country town, having the shelter of a city government to give sonorosity to its title of city. It is said that there are fourteen hundred inhabitants in the city, but we fear the census-gatherers will show less. Of the part of the city called the “Flat,” the miller, M. P. Welter, feelingly said: “The Flat go constantly to pieces.

Plenty houses be torn down but nobody builds any houses up. Nothing builds up any more on the Flat."

Building after building has been torn down, the bricks and stone being hauled elsewhere and used for various purposes, some going to make some of the few better houses and business places which have been built on the hill, along Mulholland Street, the main business street now, in fact the only one worthy of the name.

There is no livery stable in the place, where a man can secure teams and carriages for hire; one or two persons permitting their private equipages to do service now and then in case one is urgent, as an accommodation.

To him who knew the city in its palmy days the transition from the thronged, busy streets, the sounds of life and bustle, to the stillness of the untrodden streets, and the total absence of the sounds and stir of business life is depressing, almost appalling.

For many years the chief industry of the place was grape growing and wine making, and the raising of vegetables, which were drawn on wagons to Keokuk, twelve miles below, on the west bank of the river. Of late, vegetable growing has been largely abandoned, disease has developed in the vineyards, crippling the wine making industry, and so, under the fostering care of a Mr. Stahl, from Quincy, Illinois, the vacated lots and blocks are turned into berry fields where blackcaps and strawberries are grown to feed the early northern markets. At our arrival hundreds of women and children were in the dewy fields gathering the luscious fruit, which was taken in crates on wagons across the river and thence by rail—where—away to the north somewhere.

There used to be, now and again, a sort of railroad agitation; and we were not surprised to find the old town in the midst of a railway excitement. There is some talk and some prospect of a road running from Niota, near Fort Madison, on the river at the crossing of the Santa Fe, to Quincy below Nauvoo some fifty miles, through Nauvoo, which, if it should be secured, will greatly aid the city; we think.

Brother Blakeslee much enjoyed the ride over and about the "beloved city," once his home as well as ours, and whence he, with other sojourners and pilgrims, was obliged to leave. "From city to city; from synagogue to synagogue;" was verified in our experience.

We returned to Montrose in the late afternoon, . . . Brother Blakeslee missed the evening train, but rose early and reached Chicago in time for the meeting with the Saints in the afternoon of Sunday the fifteenth. We held the meeting that day in the little church, where a few interested listeners came to hear the word, morning and evening. . . .

Brother Alexander Smith came on Monday, and together we revisited the scenes of our boy and manhood days, long gone, and met and passed reminiscences with the comrades and friends of the time past. The many are gone, the few remain. In the bowed forms, the faltering steps, the wrinkled faces and whitening beard and hair of many whom we met, we could see how rapidly we too, were approaching the thither shore of time.

(To be continued.)

MEMOIRS OF EXPERIENCES OF THE WORK IN ONTARIO, CANADA

(Commencing with a semi-autobiographical sketch by the writer entitled "Stepping Stones.")

BY JOHN SHIELDS

To-day, in an upper room of the same building in the town of Shelburne, Ontario, where some forty years ago, I first attended the weekly meetings of a temperance lodge to which I belonged, my mind goes back to the stepping stones, or some of the incidents which I believe were instrumental in preparing me for the reception of the latter day message, when I heard it.

When a mere boy at a union Sunday school, a very old man who had come to the place to visit his son was requested to address the school. He said he preferred to ask the children some questions. "Boys, can you tell me where the Bible says iron was made to swim on water?" My interest was aroused at once and my attention attracted to the wonderful, for I had only known iron to sink. Then as none of us could answer his question, he told us the beautiful story of the Lord's appreciation of honesty; recorded in 2 Kings 6: 5-7, where the ax fell into the water, placing special emphasis on the God-fearing and honest statement of the man who had lost it by repeating, "Alas, Master! for it was borrowed."

At once it occurred to me that it was God's power that made the ax to swim so that the man's honest desire to return the ax again to its owner might be granted. This incident gave me a strong desire to read the Bible, for, not only did it give me a knowledge of God's power to make iron swim, but that he appreciated the honest desire of man to do right to his fellow man to the extent that he would condescend to use his power on behalf of such.

In after years the writer has been termed "The walking

Bible." Now while the only notice I have given the term is to call it extravagant, yet I can go back to that old man's remark in Sunday school as the stepping stone to what knowledge I have acquired. I must not pass by without giving the Lord praise for fulfilling his word in bringing to my remembrance in the very hour they were needed those scriptures I had read and had repeated (some of them) in that union Sunday school long years before I knew anything of the "angel's message." It is but just to say that my reading was not confined to Sunday school or Sunday school lessons, but books were scarce in those days and the newspaper was but a small one that came once a week, and since I had become interested I would read the Bible at noon while my team was feeding, or in the evening, or anytime when I could reasonably do so. Farm work gave me time to reflect on what I read, but with all my reading I did not learn the doctrine of Christ, neither did I learn what the church organization should be, fulfilling in my case the scripture "How shall they hear without a preacher." Later on I will refer to, "How shall they preach except they be sent."

I might here mention another stepping stone that had wonderful effect upon my young mind in causing me to have consideration for the lives of birds and animals and exercise mercy toward them. I had somewhere read and learned the verse,

Let them enjoy their little day
Their lowly bliss receive;
Oh, do not lightly take away
The life thou canst not give.

When other boys wanted me to take part in hunting and killing chipmunks and red squirrels or shooting the birds with bow and arrow or killing them with sling stones these lines would come to mind, "Let them enjoy their little day," and I would consider that they enjoyed the bright sunshine and

shade of the green trees and the eating of the wild fruits and nuts; the provision of an allwise Creator for them. Then why should I destroy all this pleasure of theirs in order to gratify a wicked and selfish pleasure on my part?

Then "Oh! do not lightly take away the life thou canst not give." Why should I cause them pain and death? For no matter how sorry I would feel that I had performed the cruel act, I could never, never restore that happy little life. These thoughts kept me from indulging in that kind of sport, and if I went with the other boys for a "hunt" it was with the object of letting the little animal escape if it came my way.

This had a tendency to increase my faith in the statement made by the Savior on the mount, "Blessed are the merciful for they shall obtain mercy." I verily believe this has been fulfilled to me at many times in my missionary experiences in after years when persecution raged where I was laboring. Many times bad eggs have been hurled at me and others, and persons quite close beside me have been hit, and they have hit my horse and have fallen in the carriage I was driving. They have been thrown at me when I was taking a notice off the meetinghouse door, and while they hit all around the door none of them struck me. At other times when stones and clubs have been thrown at me I have not been injured.

I will cite one instance. I was preaching in a schoolhouse; rain prevented the Saints from coming the long distance, but a number of persons mostly boys and young men, had gathered. The only light was a lantern on the desk; I could not distinguish any person down at the door. The boys taking advantage had pockets full of stones picked from a load of gravel outside. After I began to speak the stones began to strike the wooden wall and blackboard behind me. I

kept walking to and fro on the platform while I spoke, but the stones always struck on either side of me.

Some years after the episode in Sunday school referred to, the temperance lodge mentioned was organized, with a son of the old gentleman who visited the school as its "worthy president." In searching the Scriptures since my interest was aroused I had come across such passages as, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." I was then living with my parents on a farm two miles from Shelburne, half way to the little village of Primrose. A brother of my mother kept hotel there, which meant in those days that he sold various kinds of intoxicating liquors, as well as furnishing meals and beds for the traveling public.

I had read in the Bible, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." (Habakkuk 2: 15.) I believed my uncle to be otherwise a good man, but I feared for the "woe" that might come upon him. It occurred to me that if God would use his power to appreciate honesty as he had done in the ax case, then surely the woe pronounced must come upon my relative if he continued to put the bottle to his neighbor. The sequel to this matter is, that my uncle coined money, as the people termed the apparent success of his business, yet in a very few years he retired from that business a poor man, having exchanged a good farm for the hotel property, but all was gone. What I started to note was this: One day in the haying season when I was fourteen years old I delivered a load of hay to my uncle. He offered me a glass of beer which I drank. Then I said, "This is my last glass, for I am going to join the temperance lodge to-night." He said, "I believe you are right, John, for while you are temperate now and a glass of beer won't hurt you, yet if you don't touch it at all you cannot form any appetite for it."

I wish to note an incident concerning my initiation. The place of meeting at that time was a lone building about a mile from my home, where the Sunday school was held. The officers were farmers and had come to initiate another as well who was two years my senior. The marshal who was to conduct us to the different officers for their part of the ceremony, happened to think, when part way there, that there was no oil in the lamps, so he secured some lumps of tamarack pitch as he passed by a swamp. This he carried flaming on a piece of board as he conducted us from one officer to another to receive our charge from that one and the pledge from another. I had heard of the horror of riding the goat in lodge, but now I was experiencing it. We could not see where we were going more than a yard ahead. For the moment I would gladly have doubled the initiation fee to have gotten out and home.

I am thankful I have ever kept that pledge, and as the lodge which was then in the country, removed to town or village, as it was then, I learned and recited there, most of those poems on temperance that some give me credit for having a good memory to retain. This but goes to show that youthful impressions are the most lasting; for when I learned those I didn't have much else to engage my attention. To-day it is a comfort to reflect that I was not sowing "wild oats" in those days and so do not have them to reap.

However, these experiences are not a recommend for myself that I have never said or done anything wrong. For while I was susceptible to the good influences, I was susceptible to the evil ones as well. I did not like to hear men use profane language or swear as they call it, but when I would get "very vexed," some of those expressions used by others would escape from my lips before I was aware. For instance, one day I was ploughing with a young team in stumpy ground where some large stones were hidden and when the plow would strike them the handles would fly out of my hands and rap me se-

verely in the ribs. This day I had gotten a few severe raps which were still stinging when I drove up to a stump. I said, "gee" as the way for the team to go around the stump, but instead of them paying attention to me they began to bite at each other in play. Feeling exasperated I gave the one a jerk with the line on the side I wanted him to turn, accompanying the jerk with a curse. He reared up and stumbled back and never recovered himself till he got back over the plow, and in rising up cut the inside of his flank quite deeply about four inches long, on the moldboard, which was worn sharp as a knife. He was unable to work for over a month, and as I dressed his wound the thought came, that if my prayers were going to be answered I wouldn't pray that kind of prayers any more. So you see the incident was the stepping stone to my quitting the use of profane language.

I was at that time a member of the E— church, but as I had heard persons of that profession, older in years than myself, use such language in ordinary conversation, I sought justification for my act when done under provocation. But I had received the lesson, that as I would sow, so I might expect to reap.

Prince, the horse whose accident taught me this lesson, was afterward used in missionary labor. Brother Dan Macgregor will remember our trip from Garafraxa to Price's Corners, near Orillia, which he reported to Brother R. C. Evans, of which the latter sent the following joke to the *Glad Tidings* then published in Ontario.

I see thee with thy staggering steed,
As through the mud he struggles;
I hear thee yell, "Go on old nag!"
While birch gads tire thy muscles.

I see that cart of ancient date,
Its fame known fourscore summers:
I hear its wheels a'squeaking out,
"Get off and walk, ye bummers."

I see that harness all tied up
 With strings and lots of wire:
 I hear Dan yell, "Hold up, do, John;
 That hind wheel's lost its tire!"

And now I see those stalwart men
 Of missionary valor,
 Fixing up that old hind wheel
 As in the mire they wallow .

Four big valises and two men;
 Too much for horse and wagon:
 The hill is steep, the mud is deep,
 "Let's walk!" yelled Dan, "she's laggin!"

The natives, all along the road
 Gathering yellow pumpkins,
 Amused at seeing such a sight
 Yell, "Here comes the calithumpians!"

Dan breaks the stillness of the night
 By playing his mouth organ
 While John sits shivering in the cold
 Like a poor, forsaken orphan.

It is but fair to say that the author of this joke, wrote two sentimental verses to conclude the above but they have passed from mind and I don't know if the original is in existence. From Orillia Brother Dan took train to Cameron Branch, while I wended my way toward Irondale, Gooderham and Monmouth Branches. On arrival the *Glad Tidings* had preceded me there.

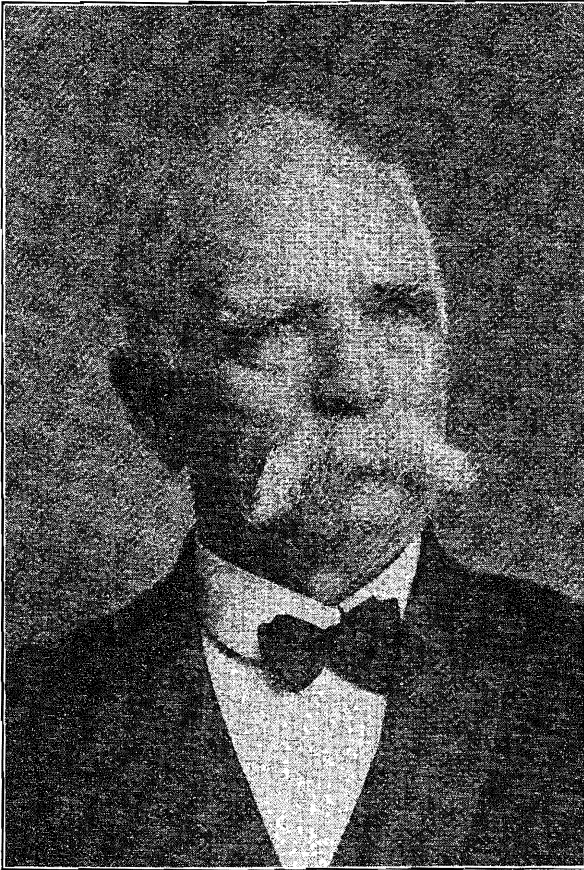
Brother Chester Lake said, "This horse looks all right and I don't see any wire or strings on the harness and the cart still has two wheels, but what about the hind one?" We tried to inform the brother that there was such a thing known in the world as "poetic license" which he, of course, knew.

It is known to many of the Saints that I have nearly always used a horse in missionary work so I will now relate an experience that was not very amusing to me when it occurred. A brother told me that he had a horse and cart at his place

that belonged to relatives about three miles away and as I was going that way I might as well drive the horse. I replied that I knew that old Dick used to kick. He said that his wife and self had driven Dick the day before and he didn't kick. I had only proceeded a little way when I hit him lightly with the line to increase his speed. Immediately both his hind feet went up in the air, one landing inside the dashboard and the other fastening between the crossbar and box, and he was hobbling along on front feet working vigorously to get free. My effort was to reach the ground over the back of the cart, however I had a roll on my trousers to escape the mud, which caught on the head of a bolt and I was thrown so that I was struggling with my hands on the road behind the cart and my feet fastened up on the cart behind, while Dick was in a similar fix at the front. Neither was hurt but the cart was broken before Dick got free.

I suppose I might term this incident a stepping stone to driving a four-wheel vehicle and a horse that didn't kick.

In my next will appear incidents in my early religious experience, leading up to and perhaps connected with my uniting with the church of Jesus Christ of Latter Day Saints.



JAMES C. CRABB

AUTOBIOGRAPHICAL SKETCH

My father's name was Edward Crabb. He was born January 2, 1796, died March 31, 1851. My mother's maiden name was Eunice Douglas. She was born March 12, 1800, died 1863.

Father and mother were married December 30, 1819. I was the sixth child and was born May 7, 1833, six miles east of Brownstown, Indiana, in Jackson County.

My first schooling was in a log schoolhouse; seats made

of split logs, with pegs put on the rounding side for legs, and having no backs. A country school was all I ever attended, but at the age of seventeen, I went to Louisville, Kentucky, and worked, clerking in a wholesale dry goods store with my uncle, John Crabb, where I stayed for nearly three years. My uncle had two sons in the store, one about my age, from whom I learned a great deal as to the use of language for which I have ever been thankful.

In the spring of 1856 my brother John and I came to Western Iowa where I have remained since. We first settled seven miles west of a colony of Latter Day Saints who had formerly lived in Nauvoo, Illinois, and had been, with others, driven out of Nauvoo by the mob in 1846, but in 1856 were being led by Charles B. Thompson. Previous to 1856 a portion of the colony had broken off from Thompson and were living three miles north of us and were our neighbors. I soon learned that they were the best neighbors we had.

In 1858 or '59 Elder Edmund C. Briggs and, soon after, Elder William W. Blair, came into the neighborhood preaching and representing the Reorganized Church of Jesus Christ of Latter Day Saints. Of course it was easy for those who had once been in the faith to see that it was the same old Jerusalem gospel, and naturally they fell in with it and so there was a branch of the church organized. The work was strange and new to me, and for a time I had no use for it.

My brother and I had taken but few books with us. I had taken with me a small New Testament that my sister had given me when I went to Louisville making at the same time a special request that I read it, which request I complied with. While reading it I got an evidence of its truth, by what I now understand to be the light of Christ. (See John, first chapter.)

A short time after the branch was organized a brother handed me the Book of Mormon to read and while reading it

I got the same evidence of its truth and in the same way that I had previously received evidence that the New Testament is what it claims to be, a witness for Jesus Christ and his divine work. Still I staggered over the idea of Joseph Smith being a prophet, but one day while thinking the matter over I heard, to me the equal to an audible voice, which said, "You believe there used to be prophets on the earth don't you?" Of course I had to say "yes."

"If in the past, there were prophets, why not now?" And I could give no reason why.

"If there are prophets now, why could not Joseph Smith be one of them?" And I could give no reason why.

So from that time I began reading the book of Doctrine and Covenants and am persuaded of its truth.

On March 8, 1860, Charlotte Ann Lytle and I were married and to us have been given thirteen children, eight reaching manhood and womanhood, seven now living (September 1, 1919). Five died in early childhood.

On May 26, 1862, wife and I were baptized and confirmed members of the Reorganized Church of Jesus Christ of Latter Day Saints. Soon after my baptism I was called through the gift of prophecy and ordained to the office of teacher.

On December 14, 1862, I was ordained to the office of elder, and ordained to the office of seventy at the spring conference of 1866. On September 12, 1878, I was ordained to the office of high priest. On April, 16, 1890, I was ordained and set apart as a member of the Standing High Council and held that position until released in April, 1914. I presided over the Little Sioux District from 1870 to 1890, and later on two years more.

While in Louisville, Kentucky, I read Shakespeare and saw several of his plays in the theater. One statement in Shakespeare held me, or my head level while presiding: "Some men puffed up with a little brief authority; cut such

fantastic tricks as would make the fairy angels weep." This kept my head from outgrowing my feet in proportion.

I had done some traveling and preaching as circumstances permitted, but at the conference of 1890 by my wife's permission I gave my name in for general missionary work and was first sent to what is now the Nauvoo District. My mission later was extended, including what was formerly known as the Pittsfield District, and reaching as far south as Saint Louis. I have labored in the following districts: Little Sioux, Gallands Grove, Des Moines, Nauvoo, Saint Louis, Portland, Oregon, Kewanee Illinois, Northeastern Nebraska, and Edmonton, Canada, and in the main, have been treated kindly by saint and sinner.

At the conference of 1914 I was superannuated but have accepted two appointments from the First Presidency since that time.

My wife was buried in April, 1903, having been born in Nauvoo and dying at Independence. Having formed the habit of travel while in missionary work I like it still and have drifted into what might be called a wandering star, and having two daughters and their children still in Canada, it gives me an excuse to go to Canada for the summer and drift south with the geese in the fall.

I still preach when called on by those in authority wherever I am, and feel as well in preaching as ever I did. The gospel is old yet ever new, and having received an evidence of the divinity of the work before embracing it, I hope to remain steadfast to the end of life, let it be long or short. And so may it be. I have now living, seven children, thirty-five grandchildren and twenty-one great-grandchildren.

EARLY DAYS ON GRAND RIVER AND THE MORMON WAR

(The following is the third installment of an article from the pen of Rollin J. Britton of Kansas City, and is published in the April and July numbers of the *Missouri Historical Review*. It is reproduced here by permission of the author and editor.—EDITORS.)

SURRENDER OF THE MORMONS AT FAR WEST

The State Militia ordered out by Governor Lilburn W. Boggs under Generals Lucus, Wilson, and Doniphan arrived in the vicinity of Far West on the afternoon of October 30, 1838. This army, with the reinforcements that arrived on the following day, constituted a force of perhaps twenty-two hundred to three thousand men. This army went into camp about a mile from Far West on the night of October 30. The Mormons designated their own armed men as the Militia of Far West and this local force was busy all that night, building temporary fortifications, while the women busied themselves getting their valuables together. A battle was expected in the morning. Colonel Lyman Wight was at Adam-ondi-Ahman and he was sent for. He arrived with one hundred and twenty men on the morning of October 31. A flag of truce was either sent from the militia camp to Far West or else was sent under the advice of Colonel Wight from Far West to the militia camp, it is not very clear as to which thing really happened. But it is clear that under a flag of truce at some point outside of the city of Far West at about eight o'clock on that morning Colonel George M. Hinkle and John Corrill, representing the Mormons, met certain officers of the militia forces and Colonel Hinkle, who was presumed to be in command of the Mormon armed force, and secretly entered into an agreement to surrender under stipulations as follows:

First. To give up the leaders of the Church of Jesus Christ of Latter Day Saints to be tried and punished.

Second. To make an appropriation of the property of all

who had taken up arms, for the payment of their debts and to indemnify for damages done by them.

Third. That the rest of the membership of the church should leave the State under the protection of the militia, but should be permitted to remain under protection until further orders were received from the commander in chief.

Fourth. To give up the arms of every description, the same to be receipted for.

Colonel Hinkle then returned to Far West and reported that the chief officers of the army desired an interview with Joseph Smith, jr., Sidney Rigdon, Parley P. Pratt, George W. Robinson, and Lyman Wight, all of whom accompanied Colonel Hinkle back to the militia camp, where they were met by Generals Lucas, Wilson and Doniphan, to whom Colonel Hinkle delivered the aforesaid leaders of the church as prisoners of war, much to their surprise. These prisoners were placed under a strong guard and taken into camp where they found a number of prisoners already, including Stephen Winchester and the Brother Carey whose skull had been crushed. Winchester, with eleven other prisoners, volunteered, with permission of the officers, to take Carey to his home in Far West. This was granted and Carey died shortly after reaching his family.

On Thursday, November 1, Hyrum Smith and Amasa Lyman were brought into the militia camp as additional Mormon prisoners, and placed under the guard with the other church leaders. On this morning General Lucas ordered Colonel Hinkle to march out his Mormon troops and cause them to deliver up their arms. This was done at once. The arms thus surrendered were the private property of the men who marched out under Colonel Hinkle's orders. After which the militia troops marched into Far West and took possession of the town—made a thorough search for firearms, tore up floors, overturned haystacks, carried away some valuable property and compelled the real estate owners to sign deeds of trust to cover

the expenses of the so-called war as provided for in the second stipulation of the treaty made for the church by Colonel Hinkle.

About eighty additional men were made prisoners. All the remaining Mormons were ordered to leave the State of Missouri.

While this was going on, a court martial was convened at the militia camp and all of the aforesaid church leaders were given some sort of a hearing before it, despite the fact that none of them except Lyman Wight, was in any sense connected with the military, and that military court sentenced every man of them to be shot.

General Doniphan was selected as the officer to execute the findings of the court, and the following order was delivered to him:

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.

To this command General Doniphan made immediate reply as per the following communication:

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.

None of the prisoners were executed nor was General Doniphan ever called to account for his insubordination.

On Friday, November 2, Doctor Sampson Avard was found by the militia, hidden in some hazel brush, and brought into camp. Later he offered much testimony against his brethren in the church. On this day the church leaders were taken into Far West, and were permitted under a strong guard to see their respective families. Much feeling had become manifest in the church by this time against Colonel George M. Hinkle, because of his action in delivering his

brethren into the hands of the enemy. He was expelled from the church and was ever after held in contempt by his brethren, who have always looked upon him as a traitor. He removed to Iowa where he afterward died afar from any members of his former church. His action no doubt saved many lives, for the militia forces outnumbered his little army perhaps five to one. His conduct in telling the designated Mormon leaders that General Lucas wanted to confer with them, whereas he had agreed to surrender them up for punishment was never forgotten by the church membership, nor did the church membership ever approve of Article 2 of the contract between Hinkle and Lucas which was afterward interpreted to hold the church membership liable for the payment of the debts of the war waged against them, and which stripped them of their property. That treaty put the Mormons in the light of being a foreign nation, or of being a people in rebellion with belligerent rights and therefore with power to contract a treaty whereas they were certainly citizens of Missouri, subject to the laws of the State, and if they violated the law should have been tried in the civil courts. They were expelled from the State, however, without a hearing.

At this time General John B. Clark was on his way to assume supreme command at Far West. He was armed with a letter from Governor Boggs, that in part said :

The case is now a very plain one. The Mormons must be subdued and peace restored to this community. You will therefore proceed without delay to execute the former orders. Full confidence is reposed in your ability to do so. Your force will be amply sufficient to accomplish the object. Should you need the aid of artillery, I would suggest that an application be made to the commanding officer at Fort Leavenworth for such as you may need. You are authorized to request the loan of it in the name of the State of Missouri.

The ringleaders of this rebellion should be made an example of, and if it should become necessary for the public peace, the Mormons should be exterminated or expelled from the State.

On November 4, General Clark arrived in Far West and assumed command. On the 6th he gathered the people of Far West on the public square and said to them:

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 upon, 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 that 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.—*Millennial Star*, vol., 16; p. 555.

On November 6, 1838, the Governor wrote General Clark authorizing and directing him to hold a military court of inquiry in Daviess County. The order read as follows:

It will also be necessary that you hold a military court of inquiry in Daviess County, and arrest the Mormons who have been guilty of the late outrages committed towards the inhabitants of said county. My instructions to you are to settle this whole matter completely, if possible, before you disband your forces. If the Mormons are disposed voluntarily to leave the State, of course it would be advisable in you to promote that object in any way deemed proper. The ringleaders of their rebellion, though, ought by no means to be permitted to escape the punishment they merit.—*Millennial Star*, vol. 16; pp. 555, 556.

General Clark ordered Brigadier General Robert Wilson to Adam-ondi-Ahman for the purpose of this inquiry.

General Wilson arrived at Adam-ondi-Ahman, November 8, 1838, and immediately put a guard around the town, with instructions to allow no person to pass in or out without permission. He then put every man in town under guard and instituted a court of inquiry with Adam Black, before mentioned, on the bench, and a soldier of General Clark's command acting as prosecuting attorney. After three days investigation every man was by this court "honorably acquitted."

After this acquittal General Wilson issued an order that every family must be out of town within ten days, with permission to go to Caldwell County for the winter, then to leave the State under pain of extermination. Here is a specimen of

the permits granted to men against whom a charge had been sustained.

I permit David Holman to remove from Daviess to Caldwell County, there to remain during the winter, or to pass out of the State.

R. WILSON,

By F. G. C., *Brigadier General, Aid.*

November 10, 1838.

There was an agreement made between the mob and the Saints by which the latter could obtain their stock with the consent of their opponents. The agreement was as follows:

1. That the Mormon committee be allowed to employ, say twenty teamsters for the purpose of hauling of their property.

2. That the Mormon committee collect whatever stock they may have in Daviess County at some point, and some two or three of the Daviess County committee be notified to attend for the purpose of examining said stock, and convey or attend the Mormon committee out of the limits of the county, and it is further understood that the Mormon committee is not to drive or take from this county any stock of any description at any other time nor under any other circumstances than these mentioned.

As witness our hands,

WILLIAM P. PENISTON,

DOCTOR K. KERR,

ADAM BLACK,

Committee.

The above propositions were made and agreed to by the undersigned committee on the part of the Mormons.

WILLIAM HUNNINGTON,

B. S. WILBER,

J. H. HALE,

HENRY HERRIMAN,

Z. WILSON.

—*Millennial Star*, vol. 16; pp. 566, 567.

At this time a citizen of Clay County, wrote the following letter to members of the legislature:

M. Arthur, Esq., to the Representatives from Clay County,

LIBERTY, November 29, 1838.

Respected Friends: Humanity to an injured people prompts me at present to address you thus: You were aware of the treatment (to some extent before you left home) received by that unfortunate race of beings called the Mormons, from Daviess, in the form of human beings inhabiting Daviess, Livingston, and a part of Ray County; not being satisfied with the relinquishment of all their rights as citizens and human beings, in the treaty forced upon them by General Lucas, by

giving up their arms and throwing themselves upon the mercy of the State and their fellow citizens generally, hoping thereby protection of their lives and property, are now receiving treatment from those demons that makes humanity shudder, and the cold chills run over any man not entirely destitute of any feeling of humanity.

The demons are now constantly strolling up and down Caldwell County, in small companies armed, insulting the women in any and every way and plundering the poor devils of all the means of subsistence (scanty as it was) left them, and driving off their horses, cattle, hogs, etc., and rifling their houses and farms of everything therein, taking beds, bedding, wardrobe, and all such things as they see they want, leaving the poor Mormons in a starving and naked condition.

These are facts I have from authority that cannot be questioned, and can be maintained and substantiated at any time. There is now a petition afloat in our town, signed by the citizens of all parties and grades, which will be sent you in a few days praying the legislature to make some speedy enactment applicable to their case. They are entirely willing to leave our State as soon as this inclement season is over, and a number have already left, and are leaving daily, scattering themselves to the four winds of the earth.

Now, sirs, I do not want by any means to dictate to you the course to be pursued, but one fact I will merely suggest, I this day was conversing with Mr. George M. Pryer, who is just from Far West, relating the outrages there committed daily. I suggested to him the propriety of the legislature's placing a guard to patrol on the lines of Caldwell County, say about twenty-five men, and give them, say about one dollar or one and a half per day, each man, and find their provisions, etc., until the first day of June next; these men rendering that protection necessary to the Mormons and allowing them to follow and bring to justice any individuals who have heretofore or will hereafter be guilty of plundering or any violation of the laws. I would suggest that George M. Pryer be appointed captain of said guard and that he will be allowed to raise his own men, if he is willing thus to act. He is a man of correct habits, and will do justice to all sides and render due satisfaction.

Should this course not be approved of, I would recommend the restoration of the arms for their own protection. One or the other of these suggestions is certainly due the Mormons from the State. She has now their leading prisoners, to the number of fifty or sixty, and I apprehend no danger from the remainder in any way until they will leave the State.

M. ARTHUR.

—*Millennial Star*, vol. 16, pp. 565, 566.

On December 10, 1838, a committee appointed by the Saints petitioned the legislature as follows:

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 no 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 proposition. 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 enmasse, 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 county 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 awhile. But sometime in October the wrath of the mob began to be kindled, insomuch that they shot at some of our people,

whipped others, and threw down their houses, and committed many other depredations. Indeed the society of Saints was harassed for some time, both day and night; their houses were brickbatted and broken open—women and children insulted, etc. The store house of A. S. Gilbert and Company 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 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 prairies 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, 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 destroyed; 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 now known 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's 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 De Witt, had to give up to a mob and leave the place, notwithstanding the militia were called out for their protection.

From De Witt, 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 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 times no blood was shed, the people of Caldwell retired 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 to 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 corncutter 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 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 country 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 a 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, corneribs, 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 to pay for all damages the old inhabitants of Daviess County 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 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 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 the 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 in 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 voluntary 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 these 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 the 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,
THEODORE TURLEY,
GEORGE W. HARRIS,
HERBERT C. KIMBALL,
BRIGHAM YOUNG.

JOHN MURDOCK,
JOHN TAYLOR,
ISAAC MORLEY,
JOHN M. BURK.

A Committee appointed by the citizens of Caldwell County, to draft the memorial and sign it in their behalf.

FAR WEST, CALDWELL COUNTY, MISSOURI, December 10, 1838.

—*Millennial Star*, vol. 16, pp. 58-589.

By an act of the legislature approved December 11, 1838, the sum of \$2,000 was appropriated for the purpose of relieving the indigent and suffering families in Cadwell and Daviess Counties and the following commissioners were appointed to expend the sum, and distribute food, raiment, and other necessaries among the deserving: Anderson Martin, William Thornton, and John C. Richardson of Ray County; Elisha Cameron, John Thornton, and Eli Casey of Clay County; Henry McHenry of Caldwell County and M. T. Green of Daviess County.

It is asserted by the Mormons that none of the appropriation was expended for the benefit of Mormons, although the act itself did not especially exclude them.

The same legislature prohibited the publication of the orders, letters, evidences and other documents relating to the Mormon disturbances, and enjoined the secretary of state from furnishing or permitting to be taken copies of the same for any purpose whatsoever. Two years later however, the prohibition was rescinded. See Acts 10th General Assembly, page 334.

WITH THE EXCHANGES

BY HEMAN HALE SMITH

INTRODUCTORY NOTE: It will not be the intention of the JOURNAL OF HISTORY in this department to review all important articles appearing in the exchanges which come to us, but it is our intention to give some index to the reader to those articles which in any way directly or indirectly bear upon past history of this church or its people, or reflect in any way an agreement with the economic or spiritual proposition of our church.

Very frequently Latter Day Saints having an hour or so to spare in a public library would be glad to consult magazines which had articles indirectly bearing upon our work in the world, but have no way of finding out just what these articles or magazines are. It is the intention of this department to serve as a key to such articles and to excite an interest in any reader in following up a subject allied with the work of this church.—EDITOR.

Missouri Historical Review for July, 1919, contains a speech by the late Judge John F. Phillips, on "The Lawyer in Missouri One Hundred Years Ago," as well as anecdotes concerning Judge Phillips himself. This will be of interest to readers who valued in former years the friendship of the judge.

Another installment of "Early Days on Grand River and the Mormon War," reproduced in the JOURNAL OF HISTORY, of this issue, appears also in the July number of the *Missouri Historical Review*. Editorial comment on this is as follows:

Judging from the many comments received, the valuable series of articles on "Early days on Grand River and the Mormon War," by Mr. Rollin J. Britton, of Kansas City, is being recognized as one of the most unbiased, historically accurate presentations of this subject that has appeared. The *Review* has been especially favored in obtaining the fruits of Mr. Britton's careful researches.

The JOURNAL OF HISTORY, is also mentioned in a note of appreciation for its loan of the cuts for the article.

Journal of The Presbyterian Historical Society, June, 1919, contains part 2 of an article, "The First Protestant Creeds of America," by James I. Good, D. D.

This article is taken up mainly with reprinting of a creed written by a Protestant layman in Brazil in 1558. The creed dealt with topics: "The Trinity," "The person of Christ," "The Son and Holy Ghost," "The judgment day," "The Lord's Supper," "The mixing of water and wine," "The consecration of the elements," "Baptism," "Free will," "Forgiveness of sin," "The laying on of hands," "Divorce," "The marriage of priests," "Vows and chastity," "Christ's mediatorship," "The state of the dead."

This number also contains the first installment of an interesting contribution to the literature of religious pioneer movement in America in an article on "Eighteenth century Presbyterianism in Western Pennsylvania," by Reverend William Wilson McKinney, A. M. Since a large part of the early members of the Latter Day Saint Church were converts from the Presbyterian churches of western Pennsylvania and the Ohio Valley this is of peculiar interest to us. It contains interesting personal memoirs of the four great pioneer Presbyterians of Pennsylvania: namely, James Power, John McMillan, Thaddeus Dodd, and Joseph Smith.

The *Mississippi Valley Historical Review* of May, 1919, extra number, contains an article on "Missouri in the Kansas struggle," by Mary J. Klem of Saint Louis, Missouri, which is further proof of what we have contended, namely, that the persecution of the Latter Day Saints by the mobs of western Missouri was a continuation of the same mob spirit which later tried to make of Kansas a proslavery State.

The *Iowa Journal of History and Politics* for July, 1919, contains an article on "The movement of American settlers into Wisconsin and Minnesota," by Cardinal Goodwin, of Mills College, California. This is interesting to us because it is a study of the very people who in 1852 helped reorganize the Latter Day Saint Church and is a tribute to the settlers of southern Wisconsin during the thirty years preceding that.

Indiana Magazine of History, June, 1919, contains an article on "The coming of the English to Indiana in 1817 and their Hoosier neighbors," by John E. Iglehart, Evansville, Indiana, which will be of personal interest to that large body of Latter Day Saints who came from the Hoosier State, as it contains a great many references to pioneer families.

Utah Genealogical and Historical Magazine for July, 1919, continues an article begun in the April number on the "Origin of western geographic names," by Andrew Jensen, Assistant Church historian. Mr. Jensen's article is the result evidently, of considerable research and deals especially with those places associated with Mormon history. It surely ought to be read by all of our missionaries to Utah and Idaho.

This same magazine continues the publications of a catalogue index of family histories from which a good many people may see whether or not their family records have been preserved.

Atlantic Monthly, July, 1919, contains an article on "The development of English industrial thought," by Arthur Greenwood.

Every student of economics will want to read this article carefully. It is of interest to Latter Day Saints because it is a report of the committees of two churches, the "English Society of Friends," or "Quakers," and "The English Epis-

copal Church" upon the relationship of the church to industrial democracy. The ideals advanced in the Doctrine and Covenants with reference to the gathering in Zion, plan of stewardship, and consecration, are reflected in the works of these references. This is further proof that the Zionistic principle of cooperative production is being adopted by other churches, and there is danger that we may be passed in the practical application of our own principle.

The report of the Quakers in its entire form is published in a volume under the title of "Quakerism and Industry." I will quote one paragraph therefrom:

"We cannot believe," say the Quaker employers, "that either the proprietors or the workers are entitled to the whole of the surplus profits of a business, though they might reasonably ask for such a share as would give them an interest in its financial prosperity. . . . The consumer should never be exploited. The price charged to him should always be reasonable, having in view the average cost of production and distribution; and the state should be asked to interfere to protect his interests, when they are threatened by monopoly. We believe that in future the community will claim a great part of surplus profits in the form of taxation, and we believe that such a development would be right."

The Archbishops' committee, of the Church of England accepts two principles:

"The first is, that industry is a social function, and is carried on to serve the community. The second is, that the relations between the different parties engaged in it should be determined by considerations of right and justice, not merely by economic expediency or economic power.' The industrial system should, in short, 'be social in purpose and cooperative in spirit.'" And states further that there is a principle for which Christian men and women should stand, the principle "That there is no moral justification for profits which

exceed the amount needed to pay adequate salaries to the management, a fair rate of interest on the capital invested, and such reserves as are needed to insure and maintain the highest efficiency of production and the development and growth of the industry." And, "Since industry is a public function, no persons are entitled to an income for which no service is rendered; and that it is the duty of those engaged in it to offer the community the best service technically possible at the lowest price compatible with adequate payment to those who provide it and with the growth and extension of the industry itself." Its proposal is that "Any surplus should be applied to the benefit of the whole community."

The *New Republic* for August 13, 1919 has an editorial on "The challenge of the railroad brotherhoods," which shows the harmony of the proposal for regulating the railways with the Zionistic principle of production which the Latter Day Saints have preached.

In the same issue of the *New Republic*, a book entitled, *Cooperation and the Future of Industry*, by L. S. Woolf, published by Macmillan Company, is reviewed.

In this volume, the cooperative movement in England is dealt with extensively. The writer feels the lack of stimulus that has come over the cooperative movement because of its workers being interested primarily in the future of the labor parties or unions; secondarily in cooperation itself. He feels therefore the need of greater education in the ethics of cooperation. We can interpret this into a more familiar phrase: *Faith in Zion*.

The *Mississippi Valley Historical Review* for June, 1919, (480-48) has an article on Historical Activities of the Old Northwest by Arthur C. Cole, of the University of Illinois. He is also the author of the third volume of Illinois Centennial History.

In this article on historical activities especial attention is

paid to the publication of 'source material' by the Wisconsin Historical Society, Indiana Historical Society and some forthcoming material from the Illinois State Historical Library.

Another interesting feature of the article is a survey of the acquisition of this 'source material,' such material as represented by the private papers of Senator Burton, now collected by the Western Reserve Historical Society; private papers of the Senator Hastings of Wisconsin, collected by the historical society of that State; and private letters collected by the Congregational Church of Wisconsin, etc.

We mention this article to emphasize the need of a greater collection of publication of the 'source material' connected with the rise and growth of this church. Wherever possible we would like our readers to send us old papers or letters dealing with our early history as this is the ideal kind of 'source material' for history writing.

Mr. Cole's article reviews work of the first volume of the *Illinois Catholic Historical Review*, which shows a deep study in all phases of Catholics in the middle west in the last century.

Among the book reviews of the same paper we notice one of the second volume of the Centennial History of Illinois which was written by Theodore Calvin Pease of Illinois and has for its subtitle "The Frontier State, 1818 to 1848." This volume dealt with particular emphasis upon the political situation of this history. This chapter on Mormon War is, of course, of intense value to us. We have read this chapter only hurriedly and have not yet secured copy of the volume, but as soon as we do so a review from our standpoint will appear in the JOURNAL OF HISTORY. This chapter gives some credit to the work of Brother Herbert Salisbury, and it was due to his influence that the rather unjust treatment of the Saints' settlement in Nauvoo was modified in the final edition of the volume.

The review of the book referred to above, written by Mr.

Logan Esarey, has only the following to say about this particular chapter: "The stories of the Mormon War and the Black Hawk War are peculiar to Illinois and well told. The general attitude of the people toward the Mormons and the Indians was the same in all the western states."

Far from believing the truth of this statement we will need to have a careful study of the volume before believing that even the author of this volume believed such a statement. The history of Iowa shows one state with the consistent record of friendliness toward the Latter Day Saint movement as one of the editors hopes to show in a volume soon to be issued.

Another book review of the *Mississippi Valley Historical Review* is "The Passing of the Frontier" by Emerson Hough. It is a rather grateful relief as the reviewer shows, to see a volume of history written by a man whose previous writing has been in the field of literature. A style creeps into the staid pages of history which makes them live anew. The following sentences quoted from the review make us anxious to see the book:

"Or why should a chapter twice as long be devoted to the general history of Mormonism, the only conceivable bearing of which for the subject of the volume proceeds from the relatively insignificant fact that the gold seekers who crossed the plains usually dickered and sometimes quarreled with the Mormons while passing through their settlements in the vicinity of Great Salt Lake?"

We shall review this book for ourselves in the next issue of the JOURNAL if it is possible to secure it by the time the JOURNAL goes to press.

CURRENT EVENTS

BY E. REBECCA WELD

May 1, 1919. May Day riots of radicals, clashing with soldiers, sailors, and police, take place in many cities throughout the country, in several cases resulting in bloodshed and loss of life.

May 2, 1919. All the cable systems taken over by the Government on November 16 last are turned back to their owners at midnight.

May 6, 1919. The State Department officially repudiates the Bolshevik Government of Russia and its representatives in the United States.

May 7, 1919. The peace treaty provides for the payment of a large sum by Germany, restores Alsace-Lorraine to France, and further provides for cession by Germany of several thousand square miles of territory to other powers. It also reduces the German army to a hundred thousand men and the navy to six cruisers, the personnel not to exceed 15,000.

May 7, 1919. The Council of Three has agreed that New Zealand will act as mandatory for Samoa; Australia for the other German possessions south of the equator; and Japan for the islands north of the equator, reports Paris.

May 7, 1919. The Chinese Cabinet decides to instruct the Chinese delegates in Paris not to sign a peace treaty giving the German rights to Shantung to the Japanese.

May 7, 1919. President Wilson and Premier Lloyd George agree to ask a pledge by the United States and Great Britain to aid France if she is attacked by Germany.

May 8, 1919. A forecast issued by the Department of Agriculture estimates the 1919 wheat crop at approximately 900,000,000 bushels, according to a Washington report. The condition of the wheat crop is said to be the highest on record for May 1.

May 10, 1919. The Fifth Liberty Loan was greatly over subscribed according to semiofficial announcements. Ten million people are said to have taken bonds.

May 10, 1919. Revolutionists who invaded Venezuela from Colombia in April have been completely defeated and have retired from Colombia, according to advices from Caracas.

May 12, 1919. An agreement is reached by which the chief allied powers will jointly support loans to the Chinese Government for financial, administrative, and industrial development of that country, according to Paris.

May 13, 1919. The Germans offer a new plan for a league of nations at the peace conference says Paris. Among other things the German plan provides for disarmament and the creation of an international parliament.

May 13, 1919. A new communistic party is said to be forming in Russia, which is drawing supporters from all classes and from many communities says a dispatch from Washington.

May 14, 1919. Washington advices state that Raymond B. Fosdick of New York, chairman of the Governments' commission on training camp activities, has been appointed assistant secretary of the league of nations.

May 16, 1919. The Interallied Industrial and Economic Commission is beginning to function throughout the occupied Rhineland provinces, to aid the Germans to reestablish industry, according to a dispatch from Coblenz.

May 17, 1919. The indemnity clause of the Austrian Peace Treaty provides for a payment by Austria of \$1,250,000,000 according to a Paris report.

May 17, 1919. Count Jules Karolyi, nephew of the former Premier of Hungary, has set up a government in opposition to the Bolsheviki at Arad, Hungary, according to a dispatch from Basel.

May 17, 1919. By an agreement between the Poles and the Ukrainians, Lemberg is to go to the Poles and the rest of eastern Galicia to the Ukrainians, says a Berlin dispatch.

May 17, 1919. Bavarian communists and workmen make several unsuccessful attempts to regain the province of Munich, says a report from Bern.

May 17, 1919. The occupation of Smyrna is announced as a preliminary step to the establishment of mandatories through Europe and Asiatic Turkey, virtually terminating the existence of Turkey as an empire, according to Paris.

May 17, 1919. Strong objection is raised in Denmark to the proposed plebiscite in the third or southern zone of Schleswig, according to information received by the Danish Legation at Washington. Opposition being based on the fact that southern Schleswig is inhabited largely by a hostile German population.

May 17, 1919. NC-4, one of the three naval seaplanes starting from Trepassy, Newfoundland, for the Azores in a flight across the Atlantic Ocean, reaches its destination landing without mishap at Horta. The plane was in command of Lieutenant Commander Albert C. Read.

May 18, 1919. German war losses were 2,050,460, dead; 4,207,028 wounded; and 615,922 prisoners, according to figures published in Berlin.

May 19, 1919. The Sixty-sixth Congress called in extraordinary session by President Wilson meets in Washington and is organized by Republican majorities in both houses. Representative Gillette of Massachusetts, is elected speaker of the House and Senator Cummins, of Iowa, is chosen president pro tem of the Senate.

May 19, 1919. The Right Reverend David H. Greer, Bishop of the Episcopal Diocese of New York, dies in New York City at the age of 75.

May 20, 1919. The Ukrainians offensive against the

Poles has been completely broken, the Ukrainians retiring with heavy losses, says a Warsaw report.

May 20, 1919. The creation of a national budget system is practically assured by the introduction in both Houses of Congress of budget legislation, says a Washington report. The new system if adopted, will radically change former methods of making estimates for appropriations and the audit and control of funds appropriated.

May 21, 1919. Demonstrations take place in Silesia as a protest against union with Poland, according to reports from Kaltowitz.

May 21, 1919. National suffrage for women is indorsed by the House of Representatives, in the adoption of an amendment resolution by a vote of 304 to 89.

May 24, 1919. The Peace Council has virtually decided to divide Turkey into five or possibly six parts, no one of which will remain independent.

May 26, 1919. A general strike goes into effect in Calgary and Edmonton, Alberta, in sympathy with the Winnipeg strikers.

May 26, 1919. The volcano of Kalut, in Java, bursts into eruption, wiping out thirty-one villages, with an estimated population of 15,000.

May 26, 1919. Harry G. Hawker and Lieutenant Commander Grieve, transatlantic aviators rescued in midocean, land at Thurso, Scotland.

May 28, 1919. Secretary Glass reports that the fifth loan was \$5,249,908,300, the loan being over subscribed to the amount of \$739,908,300. The total number of subscribers is given as 12,000,000.

May 29, 1919. A general strike in sympathy with the metal workers goes into effect in Toronto, fifteen thousand men going out.

June 2, 1919. A crowd of strikers, strike sympathizers,

and returned soldiers, take possession of the provisional legislative chamber at Winnipeg demanding the resignation of the premier and his cabinet on the ground of incompetency in handling the strike situation.

June 2, 1919. Austria's peace terms are handed to her delegates. They provide among other things for the reduction of the Austrian Empire from 240,935 square miles to between 40,000 and 50,000 square miles; for the recognition by Austria of the independence of Hungary, Szecho-Slovakia, and Jugo-Slavia; and for the demobilization of all Austrian naval and aerial forces.

June 4, 1919. A strike takes place in Paris. 350,000 workers walking out. The strike agitation is said to be due to the influence of the Bolsheviki.

June 4, 1919. The sympathetic strike in Toronto ends and 17,000 men go back to work.

June 4, 1919. The Woman-Suffrage Amendment of the Federal Constitution is adopted by the United States Senate by a vote of 56 to 25. The ratification of 36 states is now needed to make the amendment become effective.

June 6, 1919. Levine Nissen, Bolshevik agitator, who was one of the leaders of the Munich Communist Soviet regime, is executed, being convicted of causing civil war in Bavaria.

June 6, 1919. The Hungarian Bolshevik army is said to have achieved unexpected success in attacks on the Czech troops in Slovakia, who are reported to be in retreat, according to advice from Prague.

June 6, 1919. President S. J. Konekamp, of the Commercial Telegraphers Union of America announces that he will call a nation-wide strike of members of the Union in support of the strike called in ten southeastern states following the return of the wire systems to private operation.

June 6, 1919. Mrs. Elizabeth A. Smith, widow of the

late Patriarch Alexander H. Smith of the Reorganized Church of Jesus Christ of Latter Day Saints, dies at her home in Lamoni after but a few hours illness.

June 9, 1919. The German Constitutional Convention has completed its consideration of a bill creating a state court to try those accused of starting, lengthening, and losing the war, says a dispatch from Berlin.

June 9, 1919. Jewish pogroms have occurred in fifty different places in Russia, according to a Russian wireless message received in London. The Jews killed in four districts are said to number 9,350.

June 9, 1919. The United States Government will protect Nicaragua, from Costa-Rican aggression if the threatened invasion by Costa-Ricans materializes, according to advices from Washington.

June 10, 1919. Bela Kun, the Hungarian Communist Foreign Minister, replying to a message from Premier Clemenceau, has agreed to cease hostilities with the Czecho-Slovaks.

June 10, 1919. The last units of American troops on the fighting front south of Archangel, except engineers, are withdrawn and will sail for home within a week.

June 10, 1919. The House of Representatives approves the action of its Appropriations Committee in cutting the appropriation for the Railroad Administration from \$1,200,000,000 to \$750,000,000, by passing a railroad deficiency bill appropriating the smaller sum by a vote of 305 to 4.

June 11, 1919. Between 15,000 and 25,000 telegraphers are said to have quit their posts as a result of the nation-wide strike called by the Commercial Telegrapher's Union.

June 12, 1919. Demands of the striking commercial telegraphers include among other things the right to belong to a trade-union without restriction, increases in pay, and

reinstatement of all workers discharged in 1918 and 1919 for membership in a trade-union.

June 15, 1919. Germany is to be allowed an army of 200,000 men for three years, according to one of the concessions embodied in the revised peace treaty which will be presented to the German delegation soon.

June 15, 1919. Among the changes in the revised peace treaty are included a plebiscite for Upper Silesia; frontier rectifications in West Prussia; temporary increase of the German army from 100,000 to 200,000 men; declaration of the intention to submit within a month of signature a list of those accused of violations and customs of war; assurance of membership in the league of nations in the near future if Germany fulfills her obligations.

June 15, 1919. American troops to the number of 3,600 cross the international border at Juarez, Mexico, where a battle is in progress between Villista forces and Federal troops. The purpose of the Americans is to prevent firing from the Mexican side on El Paso, Texas.

June 15, 1919. Captain John Alcock and Lieutenant Arthur W. Brown make a nonstop flight in a Vickers-Vimy biplane across the Atlantic Ocean, from Newfoundland to Ireland, in a little over sixteen hours, the distance traversed being approximately 1,960 miles.

June 16, 1919. Villa troops are driven from Juarez by United States troops and are in flight toward Guadalupe.

June 18, 1919. The governors of twenty-six States have agreed to call extra sessions to ratify the woman suffrage amendment.

June 19, 1919. The American Federation of Labor, in convention at Atlantic City, goes on record as opposing a national labor party, and further as favoring restriction of immigration during the reconstruction period.

June 20, 1919. The German Cabinet, headed by Philipp

Scheidmann, resigns. President Ebert retains his office.

June 20, 1919. The city of Winnipeg has been placed under martial law by Mayor Charles F. Gray, who formally turns that city over to the protection of the Federal military forces, after fighting has taken place between thousands of strikers and the city provincial police.

June 20, 1919. The convention of the American Federation of Labor at Atlantic City votes its approval of the principle of the League of Nations.

June 21, 1919. A new German Cabinet is formed under the premiership of Gustave Adolph Bauer, former Minister of Labor, and Doctor Herman Mueller, the Majority Socialist leader, as Minister of Foreign Affairs. Gustave Noske continues as Minister of National Defense.

June 21, 1919. A new Italian Cabinet has been formed with Francesco Nitti as Premier, and former Premier Tittoni as Foreign Minister.

June 21, 1919. Five hundred thousand British cotton workers of Lancashire go out on strike over a difference of an hour and a half in the length of the working week.

June 22, 1919. The German National Assembly by a vote of 237 to 138 authorizes the new cabinet to sign the peace treaty.

June 22, 1919. Disturbances in favor of the revolutionary movement occur in the interior of Costa Rica, frequent desertions taking place in the ranks of the government troops.

June 22, 1919. A branch was organized at Parsons, Kansas with Elder Daniel Gray chosen president.

June 23, 1919. The American Federation of Labor at the closing session of its thirty-ninth annual convention at Atlantic City goes on record in favor of a forty-four-hour week.

June 23, 1919. Elder Leonard Holloway of the Reorganized Church of Jesus Christ of Latter Day Saints debates with Elder Robinson of the Utah church in regard to which church

was the true and legal continuation of the church organized in 1830 by Joseph Smith.

June 24, 1919. The general sympathetic strike which has been in progress in Winnipeg since May 15, is called off.

June 25, 1919. President Ebert, Premier Bauer, and all the German ministers issue a proclamation to the German people announcing the conclusion of peace and urging them to bend all efforts to its fulfillment.

June 26, 1919. Philip Scheidemann, former German Chancellor, is said to have fled to Switzerland owing to his fear of assassination.

June 27, 1919. The Irish "Dominion League" issues a manifesto signed by Sir Horace Plunkett and other Irishmen, proposing the establishment of selfgovernment in Ireland within the British Empire. Under this plan Ireland would virtually have the same amount of home rule as if she were an independent republic, but the British connection would be maintained.

June 27, 1919. The British Labor party votes by a majority of nearly a million in favor of a strike to force British military withdrawal from Russia.

June 27, 1919. The North Dakota scheme of State industrialism contained in laws passed by the last legislature is approved by a majority of 8,000 votes. As a result the State will proceed immediately to establish a system of grain elevators and flour mills and a state bank.

June 27, 1919. Senate and House conferees on the Army Appropriation Bill reach an agreement to fix the average size of the 1920 Army at 325,000 officers and men.

June 28, 1919. The State Economic Congress, composed of representatives of all the anti-Bolshevik parties, meets at Omsk, with Admiral Kolchak, head of the all-Russian Government, presiding. The function of the Congress is to act in

an advisory capacity to the Government in industrial matters.

June 28, 1919. War with Germany is formally ended by the signing of the treaty of peace by two plenipotentiaries representing Germany on the one hand and by the delegates of twenty-six of the allied and associated Governments on the other. The Chinese delegates refuse to sign because their request to be allowed to make reservations regarding Shantung had been refused and General Jan Christiaan Smuts, representing South Africa, signs the treaty under protest.

June 30, 1919. More than a hundred persons are killed and several thousand injured by an earthquake in Tuscany which reduced two towns to heaps of ruins and caused widespread destruction in other towns and villages.

June 30, 1919. Lord Rayleigh, one of the foremost physicists in the world, dies at his home in London, at the age of 76. He was noted as the man who discovered argon in 1894.

June 30, 1919. The Republic of Poland signs a treaty with the entente powers and the United States under which she agrees to protect minorities particularly the Jews, against discrimination to assume payment of such a share of the Russian debt as shall be assigned to her by an inter-Allied commission, and to support the conventions incidental to the establishment of a national standard.

June 30, 1919. The entire United States goes dry at midnight. For a time at least brewers may continue to manufacture, and venders to sell beer with not more than 2.75 per cent of alcohol at their own risk of prosecution, pending judicial decision.

July 1, 1919. The two-cent postage rate for first class mail is resumed.

July 2, 1919. Food riots take place in Forli, Italy, following a mass meeting in which a vast crowd protested

against the high cost of living. All the principal shops were burned and the mobs controlled the entire city.

July 2, 1919. The first plane of the new air-mail service between New York and Chicago arrives at Belmont Park, New York, carrying three hundred pounds of mail.

July 2, 1919. The strike of telegraphers which began June 11, is called off by S. J. Konankamp, president of the Commercial Telegrapher's Union of America.

July 2, 1919. Doctor Anna Howard Shaw, honorary president of the National American Woman's Suffrage Association dies in her home at Morlyn, Pennsylvania, age 72.

July 3, 1919. The total amount of French war losses in killed and missing on land and sea as officially established up till the day of the armistice amounted to 1,360,000 men.

July 3, 1919. General Pershing issues instructions that the military censorship be abolished immediately. All censorship over the dispatches of correspondents of the American Army and soldiers' mail and telegrams ceases.

July 4, 1919. The State of Kansas sends out a call for 50,000 extra harvest hands to assist in caring for a wheat crop estimated at 210,000,000 bushels.

July 5, 1919. What are termed local soviets have been formed in Florence and in many towns in the Romagna district of Italy. The red flag and similar emblems are flown in these places and the soviets have made rules for the gathering and selling of food and also are imposing sentences in various controversies under the authority of these self-styled soviets.

July 7, 1919. The German Government sends troops to important points in southern and western Germany affected by the railway strike. Frankfort is said to be completely in the hands of the strikers, and Berlin is unable to communicate with the central station there. Trains from Berlin bound for

occupied territory west of the Rhine are held up by the strikers.

July 7, 1919. The Czecho-Slovak Cabinet, headed by Doctor Kramarz, resigns.

July 8, 1919. The Berlin railway strike is proving a serious menace to the economic life of the city. Traffic between Berlin and the suburbs has been cut off. The Government has placed a large number of motor trucks at the disposal of the city.

July 8, 1919. Owing to the unrest that has been created in various districts in Italy on account of the high food prices, King Victor Emmanuel has issued a decree that food profiteers in the future will be subject to fine and imprisonment, and in addition will suffer confiscation of their goods.

July 8, 1919. A dispatch to London states that a general strike has been declared in Naples.

July 9, 1919. By a vote of 208 to 115 the German National Assembly adopts a resolution ratifying the peace treaty. Ninety-five deputies refrained from voting.

July 10, 1919. President Wilson delivers an address on the league of nations and the peace treaty, and submits the treaty to the Senate in open session. Virtually the entire address was devoted to a defense of the fundamental principle of a league of nations.

July 10, 1919. President Ebert of Germany signs the bill ratifying the peace treaty and the document is dispatched to Versailles.

July 11, 1919. An increase of \$1.44 a ton in the price of coal is reported from London. It is said that this will enable American coal exporters to compete with the miners of Great Britain.

July 12, 1919. Enver Pasha and two other Turkish leaders are condemned to death by a Turkish court martial, being found responsible for Armenian massacres during the war.

July 12, 1919. President Wilson vetoes the repeal of the daylight-saving law.

July 13, 1919. Italian Socialists publish a manifesto proclaiming a general strike July 20 and 21 as a protest against the peace treaty.

July 13, 1919. All the Republican members of the Senate unite in proposing four reservations to the league of nations, providing that it be made clear that the United States does not undertake to guarantee the political and territorial integrity of every member state against external aggression; that the United States expressly reserves the Monroe Doctrine from interference by the league; that the country reserves all domestic questions from the jurisdiction of the league; and that the United States reserves the right to withdraw from the league upon two years' notice regardless of whether other member states consider its obligations under the league as fulfilled.

July 14, 1919. The immediate resumption of commercial relations with Germany by American business men is authorized in export and import rulings issued by the War Trade Board section of the State Department.

July 14, 1919. The Lloyd George Government is preparing a plan for the reorganization of the British Empire, designed to convert its sixty component countries into one nation.

July 14, 1919. Following a debate in the House of Commons, the Government postpones an enforcement of the six-shilling increase in the price of coal, yielding to demands of the miners.

July 14, 1919. The murderers of a number of American citizens in Mexico have been apprehended and executed by the Mexican Government, according to a statement made in Washington by the Mexican Ambassador.

July 14, 1919. Three thousand Galician Jews are ar-

rested in the streets of Budapest, according to advices received at Vienna. Bela Kun, head of the Hungarian Soviet Government, declares in reply to a Polish protest against these arrests that it was done to protect Hungarian Jews against pogroms sure to follow the influx of the Galicians.

July 15, 1919. Postmaster-General Burleson rescinds the order, issued the day after war was declared, suspending all mail service to Germany.

July 16, 1919. President Wilson issues a proclamation putting the entire control of the wheat situation in the hands of Wheat Director Jules H. Barnes, who, by a license system, may regulate the export and import of wheat and wheat flour, the foreign and domestic distribution, the milling processes, and the baking of bread and other products.

July 17, 1919. The Department of Agriculture, in an estimate based on July 1 crop conditions, announces that the domestic sugar crop will reach nearly two and a quarter billion pounds, which is far above the average of the preceding six years.

July 19, 1919. Great Britain celebrates the coming of peace in London with the greatest procession in history. The parade was headed by General Pershing.

July 20, 1919. The full peace conditions of the allied and associated powers are placed in the hands of the Austrians. They provide, among other things, that Austria must reduce her army to 30,000 men, abolishing conscription; must reduce armaments, surrendering the surplus to the Allies and maintaining hereafter only one munitions factory; must pay for damage done allied civilians; and must surrender all merchant ships within three months, and twenty per cent of her river fleet.

July 20, 1919. A new reign of terror exists in Budapest according to a dispatch from that city to Berlin, so-called "terror troops" now being masters of the capital after having

stormed the garrison, disarmed the troops of the Bela Kun Government, and distributed arms to the proletariat. Food conditions in Budapest are said to be indescribable and money is declared to be rapidly falling in value.

July 20, 1919. Jewish masses in every country in the world are preparing to go to Palestine and a great migration, which will include one million Jews from Russia alone, will begin as soon as the political status of Palestine is definitely established, according to the Zionist Organization of America.

July 21, 1919. The supreme council decides to give eastern Galicia to Poland, according to a dispatch from Paris. The territory involved includes 5,000,000 inhabitants and closes the last gap in the barrier against Bolshevism from the Baltic to the Black Sea.

July 21, 1919. By a vote of 368 to 47 the House passes a bill providing a minimum wage of three dollars a day for all Government employees except those in the postal service.

July 21, 1919. Race riots break out in Washington in which three men are killed and a number wounded. It is said by officials that the disturbances are of a more serious nature than anything which has occurred in the capital since the outbreaks just following the Civil War.

July 23, 1919. Great Britain names H. A. L. Fisher, President Board of Education, Ambassador to the United States

July 23, 1919. War-time prohibition is held valid under the Constitution in a decision by Judge Chatfield, of Brooklyn, filed in the United States District Court in New Haven, Connecticut.

July 25, 1919. President Wilson issues a proclamation attributing the state of domestic violence in Mexico to arms and ammunition procured in the United States in violation of an embargo established sometime ago. Officers and men of the United States Army are called upon to aid the Federal Offi-

cials in the enforcement of the embargo and bringing violators to trial.

July 27, 1919. The recent race riots in Washington are at an end, and the 2,000 regular troops brought there to preserve order are withdrawn.

July 29, 1919. President Wilson sends a message to Congress submitting the draft of the proposed treaty with France under which the United States agrees to aid France in case of German aggression.

July 29, 1919. Race rioting still continues in Chicago. Unofficial estimates place the total number of dead at thirty-two and wounded at five hundred.

July 29, 1919. The street car employees of the surface and elevated lines in Chicago go on strike, demanding higher wages. Both transportation systems are completely tied up.

July 31, 1919. The King of England gives his assent to the peace treaty and the Anglo-French treaty which thus become law, according to advices from London.

July 31, 1919. Governmental machinery is set in motion to relieve the high cost of living. President Wilson is considering the problem in connection with the demands made by the railroad men for higher wages, and in the Senate and House resolutions are passed to investigate the cause of existing price levels, to reduce the volume of currency in circulation, to stop speculation in food, and to sell this year's wheat crop at market prices instead of at the government guaranty.

August 1, 1919. The German National Assembly, according to Berlin advices, approves the new German constitution by a vote of 262 to 75.

August 1, 1919. Chicago street car men vote to end their strike and service will be resumed immediately on both surface and elevated lines.

August 1, 1919. Chicago race riots appear to have sub-

sided after continuing for five days during which time thirty-five persons were killed and 1,500 injured.

August 2, 1919. A massacre in the Jewish quarter of Odessa has been carried out by the troops of General Gregorieff, the Russian anti-Bolshevik leader, now occupying that city, according to advices received in London.

August 2, 1919. The House adopts a resolution authorizing President Wilson to convene an international labor conference in Washington in October.

August 5, 1919. The Chilean Senate unanimously approves the entrance of Chile into the league of nations, says a report from Santiago.

August 13, 1919. Vincent Grey, former British Secretary of State for Foreign Affairs, agrees to represent the British Government at Washington, pending the appointment of a permanent ambassador.

August 14, 1919. The State Department makes public two notes sent to the Carranza Government in Mexico uttering a warning that if the murders and outrages of Americans in that country continue, the United States may be forced to adopt a radical change in its policy with regard to Mexico.

August 15, 1919. President Wilson vetoes the House bill to repeal the daylight saving act, this being the second time the President has blocked an attempt by Congress to repeal the law.

August 16, 1919. A movement is on for the formation of a new party of Liberals. A meeting of 3,000 American Liberals is planned to be held in Saint Louis in December with a view to determine the sentiment favorable to a new party composed of those who now believe that both the Democratic and Republican parties stand for the same thing.

August 17, 1919. King Alfonso of Spain signs the law authorizing adhesion by Spain to the covenant of the league of nations.

August 17, 1919. A dispatch from Santiago says that the foreign relations committee of the House of Representatives of Chile approves the entrance of that country into the league of nations.

August 18, 1919. Premier Lloyd George, in a three-hour speech in the House of Commons, dealing with Great Britain's domestic affairs, declares that production in that country must be speeded up beyond prewar standards, or economic ruin will result.

August 18, 1919. Leaders of the Labor party from nine states met in Chicago to plan the extension of their organization and the formation of a national labor party. They will hold a convention in November, in Chicago, to frame a platform, the principal plank of which it is announced will be the Plumb plan for government ownership of railroads.

August 20, 1919. By a vote of 57 to 19 the Senate decides on a repeal of the daylight saving law, thus overriding the President's veto.

August 22, 1919. Friedrich Ebert takes oath as Imperial President of the German Republic at Weimar, according to advices from that city.

August 22, 1919. The House of Representatives passed the bill amending the food control act, which includes clothing among necessities and provides a punishment of two years in jail and a fine of \$5,000 for profiteers.

August 23, 1919. Information reaches London to the effect that a settlement of the Italian peace claims has practically been reached. Fiume is to be a free city and the adjacent territory will be given to the Jugo-Slavs. The Italian claim to Dalmatia is also abandoned.

August 23, 1919. The Red Cross outlines a program of peace-term service in the United States in connection with its announcement that it expects to raise \$15,000,000 early in November. One of the main features of the program will

be the extension of nursing service to rural communities.

August 25, 1919. President Wilson grants the railroad shopmen increased pay of four cents an hour against the fifteen to twenty-seven cents increase demanded. In connection with granting this increase the President issues a statement to the people in general and another to the shopmen, suggesting that he considers further increases of wages inadvisable at this time because of their leading to an increase of the cost of living.

August 26, 1919. The Senate foreign relations committee adopts fifty amendments to the peace treaty, proposed by Senator Fall, of New Mexico.

August 26, 1919. The Belgian Senate unanimously approves the peace treaty, says a Brussels report. The Chamber of Deputies ratified the treaty on August 8.

CONFERENCES

March 7, 1919. Northwestern Kansas district conference convened at Atchison, Kansas, with district president Francis G. Hedrick and James F. Curtis in charge.

May 9, 1919. The Southern Missouri district conference convened at Springfield, Missouri.

May 10, 1919. The Mobile district conference assembled at Bay Minette, Alabama, A. E. Warr and Zenas Booker presiding.

May 11, 1919. On Sunday morning at 11 o'clock occurred the dedication of the church at Malvern Hill. James F. Curtis in charge, assisted by Bishop Benjamin R. McGuire who offered prayer. Dedicatory sermon by President Elbert A. Smith.

May 25, 1919. The Pottawattamie district conference convened at Crescent, Iowa. District president in charge.

May 31, 1919. The Spring River district conference met at Joplin, Missouri.

June 6, 1919. The Kewanee district conference convened at Rock Island, Illinois; presided over by Ulysses W. Greene of the Twelve, and George Sackfield, vice president of the district.

June 7, 1919. The Southern Nebraska district conference convened at Nebraska City, Nebraska.

June 7, 1919. The Fremont district conference convened at Tabor, Iowa, with district presidency in charge.

June 7, 1919. The Gallands Grove district conference convened at Mallard, Iowa.

June 8, 1919. Little Sioux district conference met at Missouri Valley, Missouri, with Amos Berve in charge.

June 12, 1919. The Lamoni Stake conference convened at Hiteman, Iowa, in conference session with stake presidency in charge.

June 14, 1919. The Owen Sound district met in conference at Wiarton for the first time for a number of years, with good attendance and good spirit.

June 14, 1919. Southern Michigan and Northern Indiana district conference convened with the Clear Lake Branch, at Clear Lake, Michigan. District presidency presiding.

June 14, 1919. The Northeastern Illinois district conference met with the Mission Branch. Jasper O. Dutton and Ward L. Christy in charge.

June 20, 1919. The Eastern Iowa district conference met at Oelwein, Iowa with E. R. Davis presiding, Amos Berve assisting.

June 21, 1919. The Northeastern Missouri district conference met at Bevier, Missouri with W. B. Richards, A. McCord, and John Davis presiding.

June 28, 1919. The Spokane district conference convened at the reunion grounds near Gifford, Idaho, with Oliver

Turnbull and Jott A. Bronson in charge, the district presidency all being absent.

July 12, 1919. The conference of the Sheffield district-convened in the Saints' chapel, Revell Street, Claycross, Derbyshire. District president Charles Cousins in charge.

July 12, 1919. The district conference of the Texas Central District convened at Hearne, Texas, with James F. Curtis and district presidency in charge.

July 17, 1919. The South Saskatchewan district conference convened at Viceroy with Thomas J. Jordan, president, in chair.

July 25, 1919. The Northern Saskatchewan district conference convened with Minnesota Branch, Vanscoy, Daniel Macgregor and John W. Peterson chosen to preside in the absence of superintendency of Sunday school association; Joseph Bates secretary.

August 2, 1919. Eastern Oklahoma district conference convened at Fort Towson, Oklahoma. President James C. Christensen in charge.

August 5, 1919. The Seattle and British Columbia district conference convened at Bellingham, Washington during the time of the reunion. John M. Terry, William M. Aylor, and Frederick W. Holman presiding.

August 16, 1919 The Western Colorado district conference convened at Bayfield, Colorado with district president Amos T. Higdon in charge.

REUNIONS

July 12, 1919. The district reunion of the Texas Central district convened at Hearne, Texas, with James F. Curtis and district presidency in charge.

July 19, 1919. The Massachusetts district reunion con-

vened at Onset, Massachusetts, with unusually good interest and attendance.

July 25, 1919. The Toronto reunion convened at Lowbanks, Ontario.

July 25, 1919. Kentucky and Tennessee district reunion convened at Paris, Tennessee.

July 31, 1919. The Lamoni Stake reunion convened at Lamoni, Iowa, on the usual reunion grounds south of Lamoni. Stake presidency in charge.

August 1, 1919. The Seattle and British Columbia reunion convened at Bellingham.

August 7, 1919. The Kirtland Ohio district reunion convened at Kirtland, Ohio with good interest and attendance.

August 8, 1919. The Clinton district reunion met at Eldorado Springs, Missouri.

August 8, 1919. The Des Moines district reunion convened at Runnells, Iowa with the district presidency and Ulysses W. Greene presiding.

August 8, 1919. Eastern Iowa district reunion convened at Muscatine, Iowa, with President of district, Amos Berve, in charge.

August 10, 1919. The Spring River district reunion met at Joplin, Missouri.

August 15, 1919. Independence, Kansas City, and Holden Stakes, convened in reunion at Pertle Springs, Missouri. Presided over by the three stake presidents.

August 15, 1919. Far West district reunion convened at Stewartsville, Missouri with Stake President Richard S. Salyards, in charge.

August 15, 1919. The Southeastern Illinois district reunion convened at Brush Creek, Illinois.

August 15, 1919. The Southern Nebraska district reunion met at Council Bluffs, Iowa. District presidency in charge.

August 22, 1919. The Eastern Colorado reunion convened at Chetek, Wisconsin, with the greatest attendance in State College grounds.

August 22, 1919. The Northern Wisconsin reunion convened at Chetek, Wisconsin with the greatest attendance in the history of the district.

August 22, 1919. The Nauvoo district reunion convened at Montrose, Iowa, and was presided over by Apostle Gomer T. Griffiths, and District President Arthur Allen.

August 22, 1919. Little Sioux and Gallands Grove district reunion convened at Dow City. Presided over by Apostle Ulysses W. Greene, Amos Berve (retiring president of Little Sioux district) and Daniel Macgregor.

August 29, 1919. The Northeastern Illinois district reunion convened at Plano, Illinois.

August 14, 1919. The Northern California reunion convened at Irvington, and was considered the best ever.

CORRECTION

In the July issue of the JOURNAL OF HISTORY, volume 12, page 272, in an article on Heman Conoman Smith, occurs a statement of the names of the historical societies to which he belonged. At the end of the list are these words: "Decatur County Iowa Historical Society of which he was elected to life membership and chosen as vice president."

This should read: "Decatur County Iowa Historical Society; and National Historical Society of which he was elected to life membership and chosen as vice-president."

In the same paragraph: "Missouri Valley Historical Society" should be changed to "Mississippi Valley Historical Association;" and there should have been added to the list "State Historical Society of Missouri" and "The Nebraska Territorial Pioneer Association."

H. H. S.

NECROLOGY

BY HEMAN HALE SMITH

PHILIPS, JUDGE JOHN F., 1834-1919. Of interest to Latter Day Saints is the death of John F. Philips. Born December 31, 1834, in Boone County, Missouri; died March 13, 1919, at Hot Springs, Arkansas. He was graduated from the University of Missouri in 1853 and from Center College, Kentucky, in 1855. Two years later he was admitted as a member of the Missouri bar. He was the last surviving member of the convention called by Governor Jackson of Missouri in 1861 to determine the relation of the State with the Federal Union. At the outbreak of the Civil War he organized the Seventh Missouri Cavalry and became its colonel, serving throughout the war. At the close of the war he went to Sedalia and formed a law partnership with the Judge Russell Hicks and the late Senator Vest. He was later elected as Representative to the Forty-fourth and Forty-ninth Congresses. In 1883 he was named a commissioner of the Missouri Supreme Court and in 1885 became one of the judges of the Kansas City Court of Appeals. In 1888 President Cleveland appointed him judge of the United States District Court for the Western District of Missouri.

On March 16, 1894 he handed down his famous decision in the Temple Lot Case by which the Reorganized Church became the successors recognized in the United States law of the church before 1844 in every sense of the word and by which the claims of the Utah church as the true successor of the church founded in 1830 were clearly disowned.

This part of Judge Philip's decision was affirmed by the Circuit Court of Appeals, even though the decision granting the church the temple lot was reversed because of the delay of the church in filing suit, not because of any faults claimed.

Judge Philips retired from the bench of the circuit court

in 1910. A recent address by him on "Pioneer lawyers of Missouri" appears in the July number of the *Missouri Historical Review*. He was a man of unusual courage, and clearness of decision, among laywers.

SMITH, ELIZABETH AGNES (KENDALL), widow of the late Patriarch Alexander Hale Smith, was born at Maryport, near Liverpool, June 16, 1843. She was the daughter of John and Agnes (Milliken) Kendall. Her father was accidentally killed about the time of her birth. Elizabeth as a baby was brought to America by her mother who settled in Nauvoo. Here she was married to Alexander Hale Smith in 1861. They lived in Nauvoo until 1879 with the exception of two years' residence at Plano, Illinois. For three years from 1879 to 1882 their home was on a farm near Andover, Harrison County, Missouri; then for two years in Stewartsville, Missouri; and from 1884 to 1887 at Independence, Missouri. In the latter year the family moved back to the farm in Harrison County, but in 1891 they moved to Lamoni, Iowa, where Sister Smith lived until her death, June 6, 1919.

From the *Herald* for June 11, 1919, we quote the following:

"She had lived the life of sacrifice of a missionary's wife for many years. Those who are acquainted with the history of the church, and have read the items from the pen of Brother Alexander will remember how difficult he found it at times to leave home. They will appreciate something of what it meant to the little mother, left alone with her family, for in that age of slow transportation California seemed more remote than the remote parts of the earth to-day. . . .

"She united with the Reorganization in its early days, and was always a humble sincere follower of the Lord. She was of a bright and sunny disposition, and so endeared herself

to many. She was a mother, not only to her own immediate family, but to others who need her help. During the past few years, she made a home for her son, Arthur, and his motherless flock of five children. She had reared one grandson to manhood, and bore the undying love, not only of her children and grandchildren in America and Australia, but of many others who were privileged to know her.

“She has finished her work, she has completed her course, and has entered into the rest promised of the Father.”

Her children were as follows :

Frederick Alexander, born January 19, 1862, at Nauvoo, Illinois; at present presiding patriarch, and living at Lamoni Iowa.

Second, Vida Elizabeth, born January 16, 1865, at Nauvoo, Illinois; the widow of Heman C. Smith, and living at Lamoni, Iowa.

Third, Ina Inez, born November 27, 1866, at Nauvoo; the wife of Sydney Wright, now living at Avalon, New South Wales, Australia.

Fourth, Emma Bell, born March 17, 1869, at Plano, Illinois; now living at Lamoni, Iowa.

Fifth, Don Alvin, born May 17, 1871, at Nauvoo, Illinois; died September 8, 1904.

Sixth, Eva Grace, born March 1, 1874, at Nauvoo, Illinois; died March 26, 1893 at San Bernardino, California.

Seventh, Joseph George, born May 7, 1877, in Harrison County, Missouri; now living in Independence, Missouri.

Eighth, Arthur Marion, born February 8, 1880, in Harrison County, Missouri; now living in Lamoni, Iowa.

Ninth, Coral Cecil Rebecca, born October 29, 1882, at Independence, Missouri; and wife of Lewis Horner, now living near Lamoni, Iowa.

HOPKINS, WILLIAM D. An elder in the Reorganized Church. He was born May 17, 1830, in Wales and died May 18, 1919, at Goff, Kansas. He was married in 1847 to Grace Jones, and was baptized in the early church in Wales becoming associated with the Reorganization at its beginning. He was president of the Netawaka Branch for many years. He was survived by seven of his nine children, by thirty-five grandchildren, and fifty-four great-grandchildren.

SLOVER, FRANCIS, M. President of Second Quorum of Seventies of the Latter Day Saint Church. He was born November 9, 1867, died at San Antonio, Texas, August 26, 1919. He was baptized September 15, 1886. Ordained an elder November 2, 1893 at Brush Creek in Southeastern Illinois District by Emslie Curtis, I. P. Baggerly and I. A. Morris.

Brush Creek was one of the branches of the church organized by Joseph the Prophet. Elder Slover's name was found in the list of General Conference appointments for 1893, assigned to Southeastern Illinois, where he was continued until 1904. Since that time he has been a missionary in the Southeastern States, namely, Florida, Georgia, Mississippi, Alabama. In addition to this he has labored in Spring River, Clinton, and Central Illinois Districts. He was upon his recent appointment in charge of the Texas mission when his death occurred. His ordination to the Quorum of Seventy was on April 7, 1897. The *Herald* for September 3, says of him:

"Brother Slover was a valiant servant of Christ of the faithful, devoted type who found much to do in the interest of the work everywhere. The church can ill afford to spare such a man."

BY CHARLES FRY

ORSON PRATT SUTHERLAND was born in New York City on October 8, 1841, of Scotch parentage. His parents moved westward and in 1845 joined the Lyman Wight colony in its move to Texas, but meeting with sickness both died on the way leaving their four year old boy to his older sister who brought him to manhood. Upon the breaking out of the Civil War or shortly thereafter, he enlisted in common with practically all the young men of his state in the Texas Infantry and served over three years in the war, receiving an honorable discharge. In 1865 he was married on November 2, to Miss Amelia Bird at Bandera, Texas, and the next year moved to Galesburg, Missouri, subsequently living at Oronogo, Missouri, Pleasant View near Pittsburg, Kansas, and finally Webb City, Missouri, where he remained thirty-seven years till the time of his death which occurred on February 3, 1919, at his home after an illness of fifteen days. He is survived by his widow, one son, George R. Sutherland of Miami, Oklahoma, twin daughters, Mrs. Hattie King of Tulsa, Oklahoma, and Miss Hettie Sutherland at home, five grandchildren and one great-grandchild.

Elder Sutherland's parents became associated with the Latter Day Saints before his birth, so that it may be said that he was brought up in the faith of that people. His independence of thought however led him to make his own investigations and satisfy his own mind before entering fully and directly into the church, his baptism taking place at Galesburg, Missouri, on June 14, 1867, being performed by Elder Davis H. Bays. In 1886 he was ordained an elder, having previously served as a teacher in the church, and continued to labor in his office in various capacities with faithfulness and diligence until the time of his death. He may be correctly called the father of the church at Webb City both as to his being the one whose influence and labors brought it into existence and

as to his being continually a father and a faithful counselor to the Saints. Thousands within and without the church have received of his kindly ministrations and have been blessed thereby. At times he served as pastor, and at other times as president of the Spring River District of the church, and at death held the office of vice-president of the district. In his business affairs he was absolutely honest and full of integrity. For many years he was engaged in the grocery business, and when circumstances required him to give up his business he labored for others. His incorruptibleness is revealed in an incident of his life. On an occasion his employer reproved him for giving strictly honest weights in selling goods when he replied: "Do you not know that a man who will steal for you would steal from you?" It is needless to say that his employer became a convert to the principle that "Honesty is the best policy."

His life was long and eventful. His knowledge of events in the once Republic of Texas and later a state of the United States, and also of the colony of which he was a member there, would make a volume, and it is to be regretted that it could not have been put in written form for the students of history. At the ripe age of seventy-seven when his work was done he has found rest from his labors here, though, we believe, his ever active spirit will not be satisfied unless he shall continue his works upon the other side where he will be free from the restraints which mortality placed upon him. No text could be more appropriate in expressing the closing thought of his life than that expressed by the Apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them that love his appearing."

I am ashamed to see what a shallow village tale our so-called History is. How many times we must say Rome, and Paris, and Constantinople! What does Rome know of rat and lizard? What are Olympiads and Consulates to these neighboring systems of being? Nay! what food or experience or succor have they for the Eskimo seal-hunter, for the Kanaga in his canoe, for the fisherman, the stevedore, the porter?

Broader and deeper we must write our annals—from an ethical reformation from an influx of the ever new, ever sanative conscience—if we would more truly express our central and wide-related nature, instead of this old chronology of selfishness and pride to which we have too long lent our eyes. Already that day exists for us, shines in on us unawares, but the path of science and of letters is not the way into nature. The idiot, the Indian, the child and unschooled farmer's boy stand nearer to the light by which nature is to be read than the dissector or the antiquary.—Emerson.

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(Continued from second page of cover.)

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