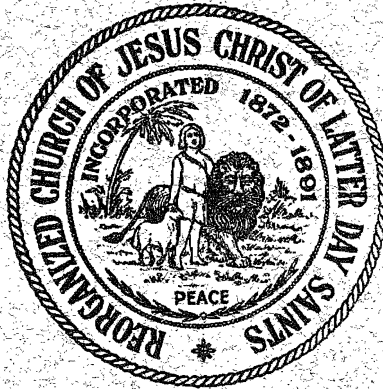


# Journal of History

Volume XIII

JANUARY, 1920

Number 1



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Published By  
The Board of Publication  
of the  
Reorganized Church of Jesus Christ  
of Latter Day Saints  
LAMONI, IOWA

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

# JOURNAL OF HISTORY

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(Continued on third page of cover.)

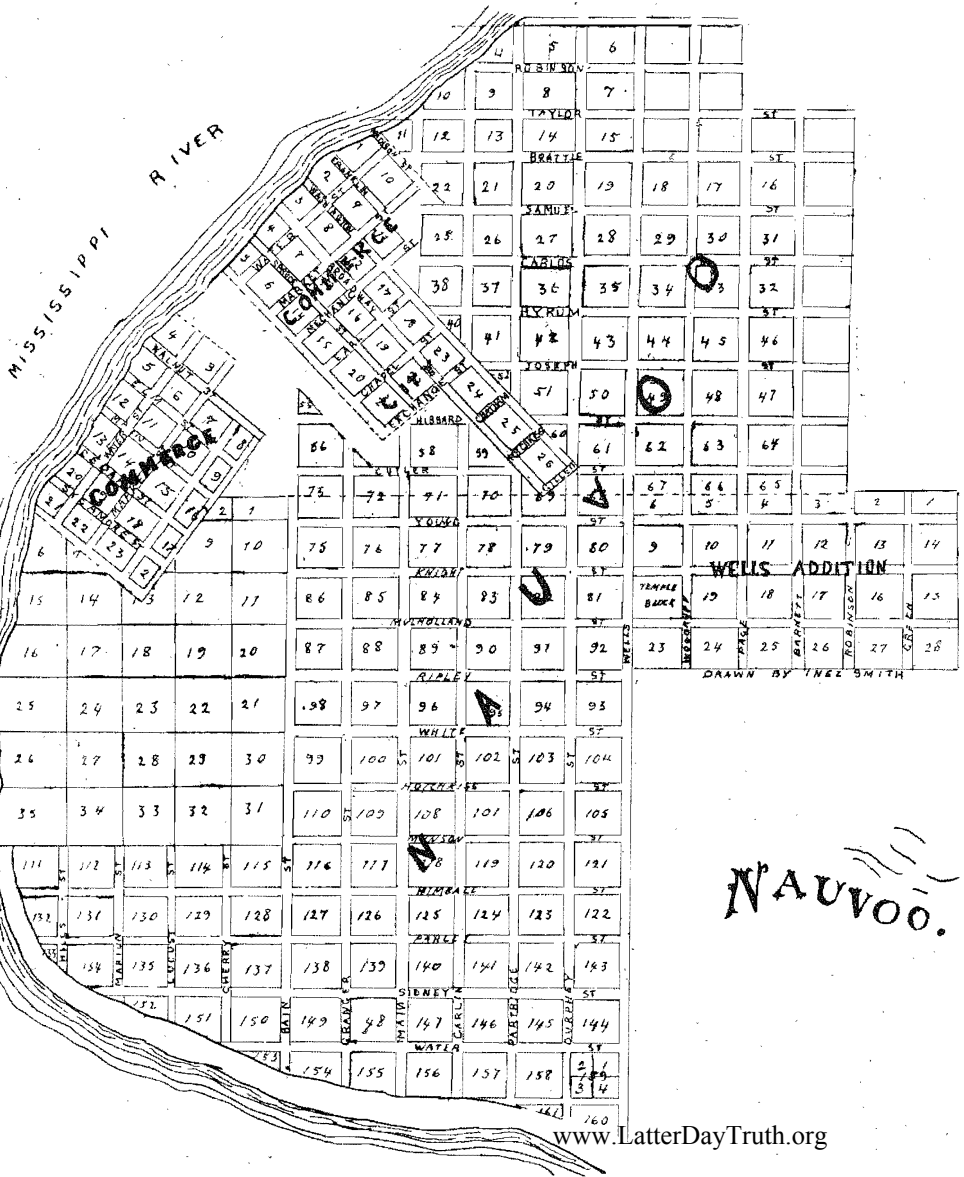


# Journal of History

VOL. XIII, NO. 1

LAMONI, IOWA

JANUARY, 1920



NAUVOO.

Reprinted from JOURNAL OF HISTORY, volume 3, page 131.

The accompanying map of Nauvoo shows the original city, also the Wells Addition, Commerce, and Commerce City. In the original city and the Wells Addition the blocks were divided into four lots each numbered as in block 159 of the map.

Some of the principal places of historic interest are described below:

1. Lyman Wight's residence, block 11.
2. Charles B. Thompson's residence, block 69, lot 3.
3. George Miller's residence, block 80, lots 1 and 2.
4. Arsenal of the Nauvoo Legion, block 80, lot 3.
5. Edward Hunter's residence, block 91, lot 1.
6. Masonic Temple, block 100, lot 1.
7. Orson Hyde's residence, block 101, lot 4.
8. Wilford Woodruff's residence, block 106, lot 1.
9. Heber C. Kimball's residence, block 106, lot 3.
10. Lucy Smith's residence, block 124, lot 2.
11. Brick Row, block 125, lot 2.
12. Erastus Snow's residence, block 125, lot 4.
13. Brigham Young's residence, block 126, lot 2.
14. Joseph W. Young's residence, block 127, lot 1.
15. Ebenezer Robinson's residence, block 126, lot 4.
16. Seventies Hall, block 127, lot 3.
17. Sidney Rigdon's residence, block 147, lot 2.
18. Nauvoo Mansion, block 147, lot 3.
19. Hyrum Smith's residence, block 149, lot 3.
20. William Marks residence, block 149, lot 4.
21. Times and Seasons Office, block 150, lot 4, until May 15, 1845, then block 117, lot 4.
22. Peter Haws's residence, block 154, lot 1.
23. Hyrum Smith's office, block 154, lot 2.
24. The Old Homestead, block 155, lot 1.
25. Joseph Smith's Brick Store, block 155, lot 2.
26. Graves of the Martyrs, block 155, lot 4.
27. Nauvoo House, block 156, lots 3 and 4.

#### WELL'S ADDITION

28. Parley P. Pratt's residence, block 9, lot 2.
29. Temple, block 20.

## DESCRIPTION OF HISTORIC PLACES IN NAUVOO

BY MARK H. SIEGFRIED

[This article follows the reprinted list of places on the preceding page. To this list which was first printed in the *JOURNAL OF HISTORY* in 1910, Brother Siegfried has added eleven other places of historic interest.—EDITORS.]

1. Lyman Wight's residence in block 11 was destroyed before I lived in Nauvoo.

2. Charles B. Thompson's residence in block 69, lot 3 is a brick building standing now on the northeast corner of the lot, facing the south. To this building have been made several additions, but it still stands in a fairly good state of preservation and was owned some years ago by a Mrs. Loesch.

3. George Miller's residence, block 80, lots 1 and 2, was a very small frame building, standing on the block now occupied by St. Mary's Academy and the Catholic Convent. It has been destroyed within the last ten years. The building faced Young Street and stood near the center of the block east and west.

4. The arsenal of the Nauvoo Legion is a brick building covered with white plaster, standing on the southwest corner of the block occupied by the residence of Bishop Miller. It is still standing and is used as the Catholic Convent.

5. Bishop Edward Hunter's residence, block 91, lot 1 is a brick house still standing in a fairly good state of preservation. For years it was the residence of the foremost merchant in Nauvoo, Max Reibold.

6. Masonic Temple, standing on the northeast corner corner of block 100 was formerly a three-story building; since the expulsion of the Saints in 1846 the third story has been removed and the lower stories have been occupied as a residence. It is now owned and occupied by Mr. Charles Mulch.

7. Orson Hyde's residence is a frame building, facing the

south, in block 101, lot 4 on the corner of Carlin and Hotchkiss Streets. It is still used as a residence and is owned by Mr. John Buckert.

8. Wilford Woodruff's residence is a two-story brick building facing the east on Durphey Street. It is in a good state of preservation, the walls being plumb all the way up.

9. Heber C. Kimball's residence stands toward the east end of lot 3, block 106 and faces south on Munson Street. In the front of this building is a white stone containing the inscription "H. C. K. 1845." The building is used as a residence at the present time and stands as a monument of the architecture of that day. It stands also as a monument against the idea that the Saints were building only temporarily, knowing before the death of Joseph Smith that they were going to leave that community.

10. Lucy Smith's residence is a little brick house still occupied by one of the residents of Nauvoo.

11. The Brick Row in block 125, lot 2 was destroyed about ten years ago by an explosion of dynamite and blasting powder stored in an adjoining building owned by a high priest in the Strangite church.

12. Erastus Snow's residence occupied the southeast corner of the same block with the brick row. This appears to be a double house and it is claimed that one part was occupied by Erastus Snow and the other by his brother, Lorenzo Snow. There are two large outside doors facing the east in this building. It is a well-preserved building and is still occupied as a residence.

13. Brigham Young's residence is still occupied so far as I know by Mr. Richtman, the Strangite high priest heretofore referred to, or some of his family. Around this house clusters some of the terrible scenes connected with the history of the trial, conviction and execution of the Hodge boys, between

the death of Joseph and Hyrum Smith and the expulsion in 1846.

14. Just across the street, west, in block 127, lot 1 stands the residence of Joseph W. Young, one of the Seven Presidents of Seventy who joined the faction which went to Utah. This house has been unoccupied for a number of years but the outside walls are still standing.

15. Ebenezer Robinson's residence stood on the southeast corner of block 126 while the Brigham Young residence was on the northwest corner. This house has been destroyed. Just next to it, however, on the north, still stands a two-story brick building with the lettering across the front dimly written in black paint "Quincy Store."

16. The Seventies' Hall on the southwest corner of block 127, facing Parley Street, was for years used as the first ward school building; was dismantled and torn down about fifteen years ago, when the new school building on Main Street was erected.

17. The Sidney Rigdon residence still stands on block 147, lot 2 and is occupied by a man by the name of Jimerson.

18. Just to the south of this residence stands the Nauvoo Mansion House, now occupied by Brother and Sister J. W. Layton as custodians of the church property in Nauvoo.

19. Hyrum Smith's residence was on the same block with the residence of William Marks but further toward the west. The building is no longer standing but the well is just outside the property line in the street.

20. William Mark's residence is a brick building in a fairly good state of preservation and is occupied at the present time as a residence.

21. The building in which the *Times and Seasons* was first published is not now standing but the one on lot 4, block 117 still remains in a fairly good state of preservation.

22. Nothing remains of the residence of Peter Haws on block 154, lot 1.

23. Neither is there anything remaining of the office of Patriarch Hyrum Smith.

24. What is known as the old Homestead has been recently rehabilitated and stands as a monument to the thrift and credit of the early Saints. It was the first house occupied by Joseph Smith the Prophet when the Saints gathered to Nauvoo after their winter of suffering and deprivation in 1838-39.

25. The store building referred to as Joseph Smith's brick store stood on the northwest corner of the same block on which the Homestead stands. The depression is still there from the basement, the building having been sold years ago to some men by the name of Hudson, was torn down and used in the erection of other buildings. At least one of the day books used in this store is among the curios in the Masonic Library at Cedar Rapids, Iowa, is doubtless genuine and shows the purchases made by a number of leading men of the church at that time.

26. Near the graves of the Martyrs is buried also the first wife of the late President Joseph Smith and two of their children. The graves of other parties are also marked near these.

27. The Nauvoo House as started by the Saints while the temple was in process of building, stood on block 156, lots 3 and 4, very near the water's edge. This building was intended for a hotel. After the death of the Martyrs, Major Bidamon, who married Sister Emma Smith, tore down both the north and east ends of the wings and built up after his own fashion the southwest corner of the building. It was occupied by himself and his son until nine years ago when it was acquired by the Reorganization, and is occupied at the present time by one of our missionaries, P. R. Burton and wife.

28. Parley P. Pratt's residence remained in a very good

state of preservation until about 1907 when it was remodeled and added to by the Catholic church, thus converting it into a very pretentious residence for their priest. In order to make these improvements it was heavily mortgaged and has since fallen into the hands of other parties, having been sold for the payment of debts. For years prior to that time it was occupied as the residence of the Reverend Father Reibold, Priest of the Catholic church.

29. The Temple block, No. 20, occupied an entire block, the Temple standing just a little to the north of the center on the west side of the block, facing the river. The Catholic church stands one block north of this and can be seen for twenty miles into Iowa. Doubtless the Temple could be seen for that distance or more, and must have made an imposing sight for many miles into what was then Iowa territory.

30. The home of Patriarch John Smith who succeeded Hyrum Smith, the martyr, stood on the southeast corner of lot 123, facing the south. The building still stands and is occupied at the present time as a residence.

31. A man by the name of Thomas Moore occupied a residence on lot 3, block 122. The building is used at present as a nursery headquarters.

32. Until a few years ago a small frame building stood on the south side of Parley Street and on the east side of Main on lot 2, block 140 and was used in the early days as a match factory.

33. On lots 1 and 2, block 108, still stands a large brick building occupied by Mr. Theodore Aschner. This building was known as the Lyon's store in the early days of the church.

34. Orson Pratt lived in a brick building, since remodeled and changed, standing on the east end of lot 3, block 150, facing the river, now owned by Mr. John Hudson and occupied by him as a residence.

35. Orson Spencer occupied a frame house, still standing,



on lot 4, block 10 in Well's Addition. The house is still occupied as a residence.

36. The Jonathan Browning home occupied lot 2, block 118 and is still standing and used as a residence.

37. The residence of the famous John D. Lee was on lot 1, block 124, but is no longer standing.

38. The Wilson Law residence was in block 1, Well's Addition. The property was later owned by the grandfather of Brother Lester H. Haas and since has been owned by a man by the name of George Koehler, a cousin of our J. A. Koehler.

39. On lot 4, block 117 are still standing three brick buildings; at one time John Taylor had a store in the corner building which was used as a place for publishing the *Times and Seasons* after May 15, 1845. The record shows that Almond W. Babbott one time owned these three buildings. I cannot vouch for the genuineness of the report, but it is said the *Nauvoo Neighbor* was published in the upper story of the middle one of these houses.

40. John Taylor occupied a house which stood on lot 1, block 117. The building still stands but has been unoccupied for ten years or more.

## THE COWDERY GENEALOGY

BY HEMAN HALE SMITH

A great deal has been written about Oliver Cowdery. He was the subject of three revelations, two given in April 1829, and one given September 1830, Doctrine & Covenants, sections 8, 9, and 27.

Sections 6 and 7 were directed to him and Joseph Smith jointly; section 15 to David Whitmer, Martin Harris and Cowdery; section 16 to Joseph Smith, David Whitmer and Cowdery; section 23 to Joseph Smith and Cowdery; section 25 to Joseph Smith, John Whitmer and Cowdery.

Joseph Smith's history as written in the *Times and Seasons* is full of mention of this man, particularly volume 3, pages 855 to 56, volume 4, page 108. Lucy Smith devotes several pages to his life in her history of Joseph Smith. Oliver Cowdery himself has some autobiographical material in the *Messenger and Advocate* which he published himself, volume 1, pages 15 and 16. More of his history occurs in *Millennial Star*, volume 15, pages 729 to 730; volume 16, page 133.

A biography of Oliver Cowdery written from the Utah Church standpoint appears in Jensen's Latter Day Saint Biographical Encyclopedia, pages 249 and 251. A biography of Oliver Cowdery by Heman Hale Smith occurs in the JOURNAL OF HISTORY, volume 2, pages 463-471; volume 3, pages 42-50.

Cowdery Genealogy published in 1911 also has a biography and cut, pages 172 to 186. In the JOURNAL OF HISTORY, volume 8, pages 131 to 142, is an article by Heman C. Smith on Progenitors of Oliver Cowdery. In the JOURNAL OF HISTORY, volume 9, pages 229 to 245, is reprinted a Fourth of July editorial published by Oliver Cowdery in the *Evening and Morning Star*, July 1834.

Besides Oliver our Church History mentions other members of the Cowdery family; for example, Lyman Cowdery,

volume 2, page 315; Marcellus Cowdery, volume 2, page 145; W. A. Cowdery, volume 1, page 527; and volume 2, page 10; William Cowdery, volume 2, page 9.

It is the purpose of this article to show the relationship of these Cowderys and something of the Cowdery descendants without enlarging upon the biography of any one of them.

As pointed out in the article in JOURNAL OF HISTORY above referred to, the Cowderys came originally from Sussex, England, where there still stands the Cowdery castle.

The American emigrant ancestor was William Cowdrey or Cowdery, born 1602 at Weymouth, England; married first Joanna who died May 6, 1666; married second time December 5, 1666 to Alice —. He died November 10, 1687 at Reading, Massachusetts. He settled first at Lynn, Massachusetts, in 1630, being one of its original settlers, moving to Reading in 1639. For the new town he served as commissioner for several years. His will may be found in the Cowdery Genealogy, pages 45 and 46.

His children were (p. 37):

1st. Nathaniel.

2nd. Mathias, b. Sept. 30, 1641, d. Mch. 25, 1663.

3rd. Bethia, born Apr. 17, 1643; m. Sept. 18, 1667 to Samuel Carter, jr.

4th. Hannah, m. Sept. 18, 1667 to John Polly of Roxbury, Mass.

Of the above Nathaniel Cowdery married first time November 22, 1654 to Elizabeth who died October 9, 1659. He was married second time November 22, 1660, to Mary Batchelder, born 1635, died February 27, 1729, aged ninety-four years; daughter of John Batchelder. He died June 16, 1690, at Reading, Massachusetts.

Children of Nathaniel and Elizabeth (p. 49):

Samuel, b. May 16, 1657.

Elizabeth, born Aug. 13, 1659; died Oct. 28, 1659.

Children of Nathaniel and Mary:

Nathaniel, jr., born Aug. 13, 1661.

Rebecca, b. Oct. 25, 1663; m. Feb. 27, 1688, to George Townsend.

William, b. Mch. 13, 1666.

Mary, b. Aug. 7, 1668.

Joanna, b. Apr. 23, 1673; d. July, 1736.

Susanna, b. May 1, 1676.

Mathias, b. Apr. 11, 1679.

Of the above we are interested in Samuel who was born May 16, 1657; married April 28, 1685, to Elizabeth ——. No record of death.

Children of Samuel and Elizabeth:

Ruth, b. June 11, 1687.

Mary, b. Apr. 1, 1689.

Nathaniel, b. in 1691.

Martha, b. in 1693.

Samuel, jr., b. in 1695.

Eaton's History of Reading gives the name of Samuel's wife as Elizabeth Parker. The Reading Town Records do not give her surname. A note, for which I have not very good authority, states that he married the second time and gives the name of the second wife as Martha ——. The names of the children are taken from the Reading Town Records. Samuel's estate was taxed in 1688. Tax abated in January, 1692. He was a selectman. (Cowdery Genealogy, p. 55.)

Nathaniel Cowdery, the oldest of this family, was born November 20, 1691, at Charlestown, Massachusetts; married September 16, 1718, to Mehitabel Damon, born November 9, 1699, daughter of Thomas and Lucy Ann (Emerson) Damon, and granddaughter of Reverend Joseph Emerson. She died November 9, 1763, at East Haddam, Connecticut. Nathaniel died April 23, 1751, at Hadley, Massachusetts; he and his wife are both buried in the Modus graveyard. He was a tanner by occupation.

Children of Nathaniel and Mehitabel (p. 67):

1. Nathaniel, jr., b. June, 1719, at Charlestown, Mass; m. May, 27, 1756, to Mary Gates. He died Dec. 7, 1768, at East Haddam; she died in 1799, aged 75 years. 'No posterity.'
2. Jonathan, bapt. May 22, 1720, at Reading, Mass.
3. Lydia, bapt. January 10, 1725; died in infancy.
4. Mehitabel, bapt. Apr. 9, 1726, at Reading, Mass.
5. Thomas, bapt. July 21, 1726; died in infancy.
6. Thomas, bapt. Sept. 14, 1729, at Reading, Mass.; died in infancy.
7. Thomas, bapt. June 11, 1732.
8. Moses, born Nov. 1, 1731.
9. Edmund, was in the French War in 1756; died at Cape Breton, unmarried.
10. Huldah, b. Dec. 14, 1733; bap. Apr. 14, 1734; m. . . Obadiah Gates.
11. Mehitabel, b. July 24, 1735; bapt. Aug. 31, 1735.

12. Lydia, . . . , bapt. May 8, 1737.
13. William, b. 1737.
14. Jabez, b. May 29, 1741, at Montague, Mass.
15. Jacob, b. about 1743.

It will be interesting to note that of this family Nathaniel, junior, the eldest went to East Haddam and married Mary Gates; this Mary Gates was a cousin to Lydia Gates, mother of Lucy Mack, the grandmother of Joseph Smith.

The thirteenth child, William, was born in 1737; married first, September 18, 1760, to Hannah Emmons. She joined the Millington church February 14, 1768. He married, second time, Prudence Becket. He joined the Millington church November 13, 1763. Some records say he was a Baptist minister, and others that he was a Congregational minister. He died about 1831 or 1832, aged about ninety-four years, at Woodstock, Vermont.

Children of William and Hannah (p. 791):

1. Hannah, bapt. Nov. 27, 1763; m. Feb. 23, 1786, to William Sabin of Colchester, Conn.
2. Doratha, bapt. Nov. 27, 1763; m. Apr. 8, 1784, to Joshua Tinker of New London.
3. Molly, bapt. May 6, 1764.
4. William, jr., bapt. Sept. (Oct.) 5, 1765.
5. Olive, b. June 23, 1767; bapt. Aug. 2, 1767.
6. Diadama, b. Dec. 29, 1768; bapt. Feb. 12, 1769; m. May 11, 1788, George Warren.

Children of William and Prudence:

7. Prudence, b. July 5, 1772.
8. Daniel, b. about 1774.
9. Ansel, b. Mch. 14, 1776.
10. Dudley, died, aged about twenty years, unmarried.

The above dates are from the Millington Church Records, and East Haddam Town Records.

William Cowdery removed from East Haddam to Reading, Vermont. In June, 1786, he purchased a farm of thirty acres, on which he lived until 1798, when he sold it to his sons, Daniel and Dudley. June 26, 1787, a Congregational church was organized, and he was chosen one of the four deacons. As was the custom in those early days, the deacons were licensed to preach and exhort, and were called "lay preachers." In 1792 the pastor of this church died and for twenty years, having no settled pastor, the deacons in turn read one of Jonathan Edwards' sermons and conducted the various services of the church, and many miles did this

early pioneer travel on horseback through Reading, Vermont, and the adjoining towns, to hold meetings in places convenient for the people (for the country was sparsely settled and churches were few and far between), breaking to them the bread of life. In March, 1812, he removed to Woodstock, Vermont, buying a farm in the southwest part of the town, near his son Ansel. He sold this farm to Ansel in 1821, and went back to Reading, Vermont, staying there only a few years. He returned to Woodstock and died there sometime between the years 1830 and 1835, his wife dying a few years later. (Cowdery Genealogy, pp. 79-80.)

The fourth child of William was also William, born September 5, 1765, in East Haddam, Connecticut; married first Rebecca Fuller, born January 2, 1768, died September 3, 1809; married second time Mrs. Keziah (Pearce) Austin of Poultney, Vermont, born July 1, 1773, died July 10, 1860, at Ellery, New York. William Cowdery died February 26, 1847 at Kirtland, Ohio.

Children of William and Rebecca (pp. 95-96):

1. Warren A., b. Oct., 1788, at Poultney, Vt.
2. Stephen Fuller, b. Feb. 16, 1791.
3. Dyar, b. Oct. 4, 1793; d. July 28, 1829, at Freedom, New York, unmarried; was a physician at Farmersville, New York.
4. Erastus, b. Aug. 13, 1796; d. June 10, 1833; left two daughters.
5. Sally, b. June 30, 1799.
6. Lyman, b. Mch. 12, 1802.
7. Olive, b. June 16, 1804; married Winslow Shepherd Wilbur; residence (1887) Thompson, Granger Co., Ohio.
8. Oliver, b. Oct. 3 (5), 1806 (1808).

Children of William and Keziah:

9. Rebecca Maria, b. Oct. 18 (Dec. 10, also given 18), 1810, at Williamson, Ontario Co., N. Y.
10. Lucy Pearce, b. June 3, 1814.
11. Phoebe, b. Jan. 17, 1817.

It is with this family that Latter Day Saint History is so closely interwoven. William himself joined the church after his son Oliver and was chosen to preside over the Aaronic Priesthood in Kirtland, Ohio, on February 15, 1836. (Church History, volume 2, page 9.)

Warren A. Cowdery born October, 1788, at Poultney,

Vermont; married September 22, 1814, at Paulet, Vermont, to Patience Simonds, born April 6, 1794, in Paulet, Vermont; died May 14, 1862, in Erie County, Ohio. He died February 23, 1851. (Cowdery Genealogy, 1 p. 170-171):

Children of Warren A. and Patience:

1. Marcellus F., b. Aug. 31, 1815; m. May 11, 1847, to Harriet Wells, b. Jan. 1819, He died Sept. 26, 1885. One daughter died in infancy. He had acquired a wide reputation as a public school educator, being one of the pioneers in establishing teacher's institutes throughout Ohio, and for many years one of the recognized leaders in educational work. He was superintendent of city schools there for twenty-three years, and since then was partner of J. S. Cowdery, under name of Western School Supply Co. He wrote a textbook called Cowdery's Moral Lessons.
2. Warren Franklin, b. Sept. 2, 1818.
3. Martius Dyar, b. Oct. 29, 1819; m., 1st, June 9, 1850, to Caroline B. Craig, who d. June 16, 1881; m., 2nd, Mrch. 21, 1886, Vesta L. Lawrence. He died Apr. 26, 1898, at Lake Geneva, Wis. No children.
4. Lyman Hervy, b. Nov. 23, 1821.
5. Mary O., b. Apr. 26, 1823.
6. Martha M., b. May 11, 1825.
7. Oliver Pliny, b. Jan. 15, 1827.
8. Eleanor Caroline, b. Mch. 10, 1829.
9. Jay Williams, b. July 28, 1831.
10. John Simonds, b. Dec. 13, 1833; d. July 25, 1896.
11. Sarah E., b. Jan. 12, 1839; d. Feb. 6, 1839.

A revelation was given to him November 25, 1834, calling him to the office of presiding high priest. This revelation is known as section 103 and is as follows:

It is my will that my servant, Warren A. Cowdery, should be appointed and ordained a presiding high priest over my church in the land of Freedom, and the regions round about, and should preach my everlasting gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.

And again, verily I say unto you, The coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins that you may be the children of the light, and that day shall not overtake you as a thief.

And again, verily I say unto you, There was joy in heaven when my



servant, Warren, bowed to my scepter, and separated himself from the crafts of men; therefore, blessed is my servant, Warren, for I will have mercy on him, and notwithstanding the vanity of his heart, I will lift him up inasmuch as he will humble himself before me; and I will give him grace and assurance wherewith he may stand; and if he continues to be a faithful witness and a light unto the church, I have prepared a crown for him in the mansions of my Father. Even so. Amen.

While Doctor Warren A. Cowdery was living in Freedom, New York, he preferred charges against the Twelve but made the following apology which was printed in the *Messenger and Advocate* at Kirtland, Ohio, March 7, 1836, volume 2, page 263, as follows:

Is hereby given to all whom it may concern, that Messrs. T. B. Marsh and others, denominated the "Twelve," while on their mission to the East, last season, received a letter from the Presidency of the church in which they were censured for neglecting to teach the church in Freedom, Cattaraugus County, New York, the necessity of contributing of their earthly substance for the building of the house of the Lord in this place. The rebuke from the Presidency (as the undersigned has been informed) was predicated upon a letter addressed by him to the Presidents or some one of them, stating that they, the Twelve, taught no such thing. The undersigned, although actuated by the purest motives at the time he wrote, believing he had stated nothing but the truth, has since become satisfied from the best of evidence that that particular item in their instructions was not omitted as he had represented, he therefore most deeply regrets it, being sensible as he now is that he was the cause (although innocent) of wounding the best of feelings, and depressing spirits buoyant with hope, while in a field of useful labor at a distance from home.

W. A. Cowdery.

Kirtland, March 7, 1836.

—*Messenger and Advocate*, volume 2, page 263.

Marcellus F. Cowdery was a member of the church and was disfellowshipped at Far West. (Church History, page 145.)

Warren Cowdery doubtless left the church the same time as his brother Oliver, but remained in the East and did not join his brother Oliver in meeting the faction of Brigham Young at Council Bluffs.

Concerning the second, fifth and sixth children of William Cowdery, junior, we quote from the *Cowdery Genealogy*, pages 171 and 172 as follows:

2. Stephen Fuller Cowdery, b. June 30, 1799; m. Jan. 1, 1832, at Freedom, Cattaraugus Co., N. Y., to Enoch Howlett, b. Aur. 13, 1789, d. Feb. 28, 1856. Mrs. Howlett d. Apr. 18, 1844, at Freedom, N. Y.

Children of Stephen and Betsy:

1. William.
2. Elizabeth.
3. Melanthon.
4. Charles. Residence (1898) Cleveland, Ohio.
5. Augustine, m. . . . Stowe.
5. Sallie Cowdery, b. June 30, 1799; m. January 1, 1832, at Freedom, Cattaraugus County, New York, to Enoch Howlett, b. April 13, 1789, d. February 28, 1856. Mrs. Howlett d. April 18, 1844, at Freedom, New York.

Children of Sally and Enoch Howlett:

1. Susan C. Howlett, b. Oct. 10, 1832, at Freedom, N. Y.; m. May 30, 1863, at Elton, N. Y., to Dr. Lyman Packard. He died June 7, 1893, at Sturgis, Mich. They had one child, Lyman Packard, jr., b. July 29, 1869, at Sardinia, Erie Co., N. Y. Residence (1898) Sturgis, Mich.
2. Sarah Howlett, b. Apr. 27, 1834, at Freedom, N. Y.; m. Nov. 7, 1855, at Freedom, to David Lammie; he died Oct. 17, 1875, at Freedom. She resided (1887) at Arcade, Wyoming Co., N. Y. Issue: (a) Grace Lammie, d. Jan. 16, 1869; (b) Dannie H. Lammie, d. Dec. 19, 1890, at Denver, Colo.
3. Martha M. Howlett, b. June 27, 1836, at Freedom, N. Y.; m. Dec. 8, 1859, at Arcade, N. Y., to Omar Crossman. Issue: (a) Lillian S. Crossman, d. July 20, 1881; (b) Mertie S. Crossman, m. Feb. 5, 1885, to Frank Leanord; residence (1898) Humbird, Clark Co., Wis.; (c) William A. Crossman, d. June 20, 1870; (d) Alice L. Crossman, residence (1898) Elroy, Wis.
6. Lyman Cowdery, b. Mch. 12, 1802, in Vermont; m. Apr. 20, 1825, to Eliza Alexander, b. June 18, 1805; d. Mch. 10, 1879, at Rochester, Minn.; dau. of Robert and Kitty (Campbell) Alexander. Mr. Cowdery d. Apr. 22, 1881, at Elkhorn, Wis. He was an eminent lawyer and judge.

Children of Lyman and Eliza:

1. Helen Mar. b. Jan. 10, 1827, at Arcadia, N. Y.
2. Sophia Amanda, b. Sept. 21, 1831 at Arcadia.
3. Dyar LaMott, b. Jan. 5, 1833, at Arcadia.
4. Lyman Emmet, b. Feb. 18, 1836, at Manchester, N. Y.

Lyman Cowdery obtained his legal education after his marriage, and became probate judge. He was member of legislature two terms, and is undoubtedly the Lyman Cowdery mentioned in the Shotwell Family Record as having had some one imprisoned in Ontario County jail, Feb. 2, 1829, for military fines.

Lyman Cowdery is mentioned in the Church History,

volume 2, page 315, as one of the visitors at the Liberty jail where Joseph Smith and Oliver Cowdery and others were in prison in January 1839. Whether or not he was a member of the church at the time we do not know.

Oliver Cowdery was the eighth child of William Cowdery, junior, and was born October 3, 1806.

Quoting (Cowdery Genealogy pp. 172, 173) :

Oliver Cowdery, b. Oct. 3, 1806, at Wells, Rutland Co., Vt.; m. Dec. 18, 1832, in Jackson Co., Mo., to Elizabeth Ann Whitmer, b. Jan. 22, 1815, at Fayette, Seneca Co., N. Y., dau. of Peter and Mary Whitmer. Residence (1887) South West City, Mo. He d. Mch. 3, 1850; was a teacher by profession; also practiced law.

Children of Oliver and Elizabeth:

1. Marie Louise, b. Aug. 11, 1835, at Kirtland, Ohio; m. Sept. 7, 1856, at Richmond, Mo., to Dr. Chas. Johnson, b. June 24, 1826. Residence (1887) South West City, Mo. We are indebted to Mrs. Johnson for the dates in this record of Oliver's family.
2. Elizabeth Ann, d. May 9, 1837, at Kirtland, Ohio, aged 5 mos., 25 days.
3. Josephine Rebecca, d. Oct. 21, 1844, at Tiffin, Ohio, aged 6 years, 7 mos.
4. Oliver Peter, d. Aug. 13, 1840, at Tiffin, aged 5 days.
5. Adeline Fuller, d. Oct. 13, 1844, at Tiffin, Ohio, aged 15 days.
6. Julia Olive, d. July 3, 1846, at Tiffin, Ohio, aged 1 mo., 6 days.

It is not possible to tell fully here of his connection with the church but the references given in the beginning of this article will give further information.

At the time the biography of Oliver Cowdery was written in the JOURNAL OF HISTORY by Heman Hale Smith the reply of Cowdery to the charges made against him was not known to the historian's office. It is given in the Cowdery Genealogy and is here quoted from pages 179 to 181:

FAR WEST, MISSOURI, April 12, 1838.

*Dear Sir:* I received your note of the 9th inst., on the day of its date, containing a copy of nine charges preferred before yourself and council against me, by Elder Seymour Brunson.

I could have wished that those charges might have been deferred until after my interview with President Smith, but as they are not, I must waive the anticipated pleasure, with which I had flattered myself, of an understanding on those points, which are grounds of different

opinions on some church regulations, and others which personally interest myself.

The fifth charge reads as follows: "For selling his lands in Jackson County contrary to the revelations." So much of this charge, "for selling his lands in Jackson County," I acknowledge to be true, and believe that a large majority of this church have already spent their judgment on that act, and pronounced it sufficient to warrant a disfellowship; and also that you have concurred in its correctness, consequently, have no good reason for supposing you would give any decision contrary.

Now, sir, the lands in our country are alodial in the strictest construction of that term, and have not the least shadow of feudal tenures attached to them, consequently, they may be disposed of by deeds of conveyance without the consent or even approbation of a superior.

The fourth charge is in the following words: "For denying the faith by declaring that he would not be governed by any ecclesiastical authority nor revelation whatever in his temporal affairs."

With regard to this, I think I am warranted in saying, the judgment is also passed, as on the matter of the fifth charge, consequently, I have no disposition to contend with the council; this charge covers simply the doctrine of the fifth, and if I were to be controlled by other than my own judgment, in a compulsory manner, in my temporal interests, of course, could not buy or sell without the consent of some real or supposed authority. Whether that clause contains the precise words, I am not certain—I think however they were these: "I will not be influenced, governed, or controlled, in my temporal interests by any ecclesiastical authority or pretended revelation whatever, contrary, to my own judgment." (This probably refers to his "insulting letter" mentioned above). Such being still my opinion shall only remark that the three great principles of English liberty, as laid down in the books are "the right of personal security, the right of personal liberty, and the right of private property." My venerable ancestor was among the little band, who landed on the rocks of Plymouth in 1620—with him he brought those maxims, and a body of those laws which were the result and experience of many centuries, on the basis of which now stands our great and happy government; and they are so interwoven in my nature, have so long been inculcated into my mind by a liberal and intelligent ancestry that I am wholly unwilling to exchange them for anything less liberal, less benevolent, or less free.

The very principle of which I conceive to be couched in an attempt to set up a kind of petty government, controlled and dictated by ecclesiastical influence, in the midst of this national and state government. You will, no doubt, say this is not correct; but the bare notice of these charges, over which you assume a right to decide, is, in my opinion, a direct attempt to make the secular power subservient to church direction—to the correctness of which I cannot in conscience subscribe—I believe that principle never did fail to produce anarchy and confusion.

This attempt to control me in my temporal interests, I conceive to be

a disposition to take from me a portion of my Constitutional privileges and inherent right—I only, respectfully, ask leave, therefore, to withdraw from a society assuming they have such right.

So far as relates to the other seven charges, I shall lay them carefully away, and take such a course with regard to them, as I may feel bound by my honor, to answer to my rising posterity.

I beg you, sir, to take no view of the foregoing remarks, other than my belief in the outward government of this church. I do not charge you, or any other person, who differs with me on these points, of not being sincere; but such difference does not exist, which I sincerely regret.

With considerations of the highest respect, I am, your obedient servant,

OLIVER COWDERY.

After leaving the church he resided for some time in Ohio and engaged in the business of law. As all Latter Day Saints know he persisted in his testimony to the truth of the Book of Mormon while he lived.

The Elizabeth Ann Whitmer, mentioned above as wife of Oliver and daughter of Peter and Mary Whitmer, was the sister of David and John Whitmer and of Catherine Whitmer the wife of Hiram Page. She died January 7, 1891, aged seventy-seven years, at South West City, Missouri. Two days later Oliver Cowdery's daughter Marie Louise, wife of Doctor Charles Johnson, died at the same place. At the time the South West City *Leader* (quoted in the *Saints' Herald*, volume 39, page 130, says) :

Mrs. Johnson, although being of a retiring disposition, was a genial friend and neighbor to all who knew her, devoted to her husband and household, and to her manifold domestic affairs. She was a believer in the creed of the Reformed Mormon Church which renounced polygamy at the time the Mormons went to Salt Lake City, and lived a consistent Christian life in accordance with the teaching that she had been reared in. Our community greatly deplore the loss of these two women whose peculiar qualities commend them to home-loving people everywhere.

Mrs. Johnson was the only living daughter and the title of valuable lands in Independence and Kansas City were bound up in her during her time, but death has released her family's claim, as she died without issue.

There are therefore no descendants of Oliver Cowdery living.

The Cowdery Genealogy records the following of the younger sisters of Oliver (pages 186-189) :

Rebecca Marie Cowdery (William, jr., William, Nathaniel, Samuel, Nathaniel, William), b. Dec. 18, 1810, at Williamson, Ontario Co., N. Y.; m. Nov. 3, 1836, at Kirtland, Ohio, to Lawrence H. Frank, b. May 14, 1813. Mrs. Frank d. Sept. 4, 1894. Residence (1898) Galt, Cal.

Children of Rebecca and Lawrence Frank:

1. George W. Frank, b. July 23, 1838; m. June 14, 1877, to Helen Conger, residence (1898) Galt, Cal.
2. Effie R. Frank, b. Aug. 29, 1842; m. 1st, 1865, Oscar F. Leach, who d. 1865. They had one child (a) Omar Frank Leach. She m. 2nd, June 17, 1877, Cresham Maxfield, by whom she had five children; (b) Anna Maxfield, m. 1897, George C. Simons; (c) Irving Maxfield; (d) Carl Maxfield; (e) Grace Maxfield; (f) Alice Cary Maxfield.
3. Anna Frank, b. May 1, 1850; m. Gresham Maxfield (1st wife). d. Jan. 6, 1876, at Galt, Cal. Issue: (a) Nettie Maxfield; (b) Maud Maxfield.
4. Emily Anette (Ettie) Frank, b. May 13, 1852; d. Aug. 30, 1865, at Sacramento, Cal.

Rebecca Cowdery removed from Williamson, N. Y., with her parents to Kirtland, Ohio, where she married Lawrence Frank, the son of a highly respected resident of Kirtland. They removed from Ohio to the then new territory of Nebraska in 1854 and settled in Omaha, building the third house in that now prosperous city. Mr. Frank was appointed the first postmaster of Omaha. They subsequently moved to Fontanelle, Nebraska, but were driven out by Indians, and removed to Council Bluffs, Iowa, where they remained until the spring of 1863, when they removed to California. They lived in 1898 at Galt, Cal.

Lucy Pearce Cowdery (William, jr., William, Nathaniel, Samuel, Nathaniel, William), b. June 3, 1814, at Middletown, Vt.; m. Sept. 28, 1834, at Kirtland, Ohio, to Phineas H. Young, b. Feb. 16, 1799; d. Oct. 10, 1879. Residence (1898) Park City, Utah.

Children of Lucy P. and Phineas Young:

1. Phineas H. Young, jr., b. Apr. 16, 1836 (1837); d. Sept. 16, 1838.
2. Sereph Celestia Young, b. Dec. 21, 1839 (1841); d. Sept. 16, 1845.
3. Harriet Frances Young, b. Sept. 16, 1843, at Kirtland, Ohio; m. Feb. 13, 1868, to Edwin C. Williamson. Residence (1898) Park City, Utah. Issue: (a) Earle V. Williamson, enlisted 1898 in Co. E, 1st Montana Inf., U. S. Vols.; (b) Everett C. Williamson; (c) Reginald P. Williamson, d. Apr. 14, 1877, aged 4 yrs.; (d) Fairfax B. Williamson, d. Dec. 28, 1880, aged 9 mos.; (e) Percival L. Williamson; (f) Irma A. Williamson.
4. Adelaide Amelia Young, b. July 16, 1848; m. Nov. 23, 1870,

to Dr. A. D. Bevan. He d. Nov. 26, 1893. They had one child, Delgomar Wellington Burgoyne Bevan. Residence (1898) Park City, Utah. Doctor Devan was one of the delegates composing the convention that framed the Laws of the Constitution of the State of Idaho.

Pheobe Cowdery (William jr., William, Nathaniel, Samuel, Nathaniel, William), b. Jan. 17, 1817, at Middletown, Vt.; m. Dec. 15, 1836, at Kirtland, Ohio, to Daniel B. Jackson, who d. Sept. 11, 1898. She d. Jan., 1892, at Sacramento, Cal.

Children of Pheobe and Daniel Jackson:

1. Adelia K. Jackson, b. June 14, 1830; m. Charles Guigley, who d. in 1895. Residence of Mrs. Guigley (1898) Sacramento, Cal.
2. Sereph L. Jackson, b. Nov. 24, 1842; m. Oscar P. Dodge. Residence (1898) Sacramento, Cal.
3. Marcellus Jackson, b. 1846; d. in infancy.
4. Oliver Cowdery Jackson, b. Jan., 1846; m. Mollie Rupely. He d. Apr. 11, 1886. One child, Pearl Jackson. Residence Sacramento, Cal. Oliver C. Jackson was at one time Chief of Police of Sacramento, and was always identified with the interests of that city.
5. William F. Jackson, b. Feb., 1850; m. Ida Nichols. One child, Amy Jackson. He is art director of the School of Design connected with the Crocker Art Gallery, and custodian of the Art Gallery. He is an artist of renown.
6. Cynthia E. Jackson, b. May 19, 1852; m. 1st, George W. Godley. Issue: (a) Edna Godley, d. May 11, 1898; (b) Harry Godley. She m. 2nd, Wilbur F. Smith. They had three children: (c) Bernice Smith; (d) Darwin Smith; (e) Enona Smith.
7. Ellen E. Jackson, b. Sept. 3, 1854; d. aged 6 years.
8. Phebe Jackson.
9. Amy Jackson, b. June 13, 1858; died in infancy.
10. Frank P. Jackson, b. July 9, 1859. Residence (1898) Klondyke.

Mrs. Phebe Jackson spent many years of her life in the "Wilds of the West," having emigrated to Iowa while it was yet a territory, and endured many privations and hardships. Her husband was quite a prominent man and held a number of offices of trust and honor. He was a member of the Iowa Legislature several times. They resided in Council Bluffs for many years, previous to crossing the plains in 1863 for California. Mr. and Mrs. Jackson and Mr. and Mrs. Frank celebrated their "Golden Wedding" in the fall of 1886.

Five of Warren Cowdery's children are mentioned in the Cowdery Genealogy as follows (Pages 253-256; 338-341):

1. Warren Franklin Cowdery b. Sept. 12, 1817, In Livingston Co., New



York; m. Apr. 22, 1847, at Wooster, Wayne Co., Ohio, to Jane Pomeroy Reed; b. May 2, 1819; d. Dec. 24, 1869. He d. Oct. 23, 1895.

Children of Warren F. and Jane:

1. Anna Elizabeth, b. May 4, 1848, at Wheeling, W. Va.; d. Mch. 6, 1863.
2. Emma Virginia, b. Oct. 4, 1885 (1859), at Fairfield, Ia. m. May 12, 1875, to James William Ashby; b. Sept. 30, 1844 (1848); d. Jan. 15, 1897, at St. Louis, Mo.

Children of Emma V. and James W. Ashby:

1. Edith Maria Ashby, b. Feb. 10, 1876, at Macon, Mo.
2. Georgiana Ingram Ashby, b. May 6, 1877, at Fairfield, Ia.
3. Harry William Ashby, b. Dec. 8, 1883, at Keokuk, Ia.

Warren Franklin Cowdery moved from Wheeling, W. Va., in 1855, to Fairfield, Iowa; bought a saw mill there and owned a good deal of real estate. He was in the insurance business, and was agent for sewing machines. In 1873 lost almost everything. In 1882 moved to St. Louis. "He was always doing something for somebody," very kind and good, and well liked by all who knew him.

2. Lyman Hervy Cowdery, b. Nov. 23, 1821, at Leroy, Genesee Co., N. Y.; m. Aug 30, 1849, at Kirtland, Ohio, to Sarah H. Holmes; b. Aug. 18, 1829. Residence (1898) Perry, Lake Co., Ohio. He d. Mch. 24, 1906.

Children of Lyman Hervy and Sarah H.:

1. Harriet M., b. July 12, 1851; m. July 12, 1869, to Johnson J. Burrows; b. Apr. 5, 1847, son of Orpheus Valentine and Susan (Johnson) Burrows. Residence (1898), Rochester, N. Y.

Children of Harriet M. and Johnson J. Burrows:

- Albert S. Burrows, b. Oct. 25, 1870, at Cleveland.  
 Ettie M. Burrows, b. May 2, 1873; d. Feb. 25, 1875, at Perry, Ohio.  
 Nellie G. Burrows, b. Dec. 31, 1876, at Perry, Ohio.
2. Warren H., b. May 21, 1853, at Perry, Ohio; m. Sept. 19, 1878, at Saybrook, Ashtabula Co., Ohio, to Hattie Kelley. Residence (1909) Cleveland, Ohio.

Children of Warren H. and Hattie:

- Edith L., b. Sept. 13, 1879, at Geneva, Ohio.  
 Robert H., b. Oct. 20, 1881, at Ashtabula, Ohio.  
 Warren Kelley, b. Dec. 5, 1886.  
 Ellen S., b. Feb. 21, 1891.  
 Harold B., b. Sept. 2, 1894; d. Mch. 24, 1898.
3. Grace P., b. Jan. 16, 1855, at Sandusky, Ohio; m. May 13, 1876, at Perry, Ohio, to O. C. Pinney. Residence (1898) Glenville, Ohio.

Children of Grace P. and O. C. Pinney:

- Marco O. Pinney, b. May 28, 1877, at Geneva, Ohio; d. June, 1898.  
 Leigh Warren Pinney, b. Oct., 1880.  
 Dean C. Pinney, b. Mch. 7, 1883.

Wallace Pinney.

4. George H., b. June 23, 1857; m. June, 1888, at Geneva, Ohio, to Ella Sanford. Residence (1898), Geneva, Ohio.

Children of George H. and Ella:

Ruth.

Kate.

5. Frank M. Cowdery, b. Feb. 15, 1859; m. June 10, 1884, at Cleveland, Ohio, to Emma Spooner. Residence (1898), Cleveland, Ohio.

Children of Frank M. and Emma:

Grace, b. May 16, 1885.

Myra.

Lyman Hervy.

Oliver, d. 1898.

6. Arthur H., b. May 16, 1865. Residence (1898), Ottumwa, Iowa.

7. Laura F., b. Apr. 14, 1869; m. July 4, 1888, to Jay C. Goddard. Residence (1898), Ottumwa, Ia.

Children of Laura F. and Jay C. Goddard:

Murray Goddard.

Mildred Goddard.

Marian Goddard.

8. Clarence C., b. Oct. 26, 1870; m. June 9, 1897, to Adillia M. Dunn. Clarence C. is a dentist and lives (1898) at St. Louis, Mo.

Lyman H. Cowdery was employed as station agent on the Lake Shore railroad, 35 miles east of Cleveland over twenty-three years, and acted as postmaster nearly twenty-two years of that time. In 1887 he was agent for the American Express Co. He was in the employ of the same Company for about forty years. He retired from active business a few years before his death.

3. Oliver Pliny Cowdery, b. Jan. 15, 1827, in Leroy, Genesee Co., N. Y., moved to Ohio when nine years old; m. 1st, May 8, 1856, at Truro, Franklin Co., Ohio, by Rev. A. Barr, to Charlotte Louise McComb; b. Jan. 24, 1836, at Truro; d. Feb. 10; 1878, at Sandusky, Ohio. He was m. 2nd, Jan. 21, 1880, at Geneva, Ashtabula Co., Ohio, in Grace Church, by Rev. L. Osburn, to Jane Elizabeth Scranton, widow of Alonzo C. Scranton. He d. Aug. 19, 1887, at Geneva.

Children of Oliver P. and Charlotte L;

1. John Warren, b. Feb. 5, 1857; m. Jan. 25, 1887, to Minnie E. Dildine of Indianapolis, Ind. Residence (1899) Atlanta, Ga.

Children of John W. and Minnie E.:

Erwin Albert, b. Apr. 15, 1892, at Atlanta, Ga.

John W. Cowdery was superintendent of the Gas Light Co. in Jackson, Miss., in 1887. Is (1898) constructing engineer for the United States Gas Improvement Co., of Philadelphia, Pa., and proprietor of the Atlanta Transfer Co.

2. Susan Eloise, b. Dec. 24, 1858, in Truro. Residence (1898) Rainier, Washington. Teacher in Ohio State Reform School for Boys from 1886 to 1888. Teacher in Conn. School for Boys from 1888 to 1892. Teacher in Washington State Reform School from 1894 to 1898.
  3. Florence Luella, b. Apr. 3, 1861, at Sandusky, Ohio. Employed in Western Washington Hospital for the Insane from 1892 to 1895. Residence (1898) Rainier, Washington.
  4. Charlotte Victoria (Kittie), b. Jan. 13, 1864, near St. Mary's, Ohio; m. Oct. 12, 1886, to Charles Herman Clanssen; b. Nov. 26, 1861, d. May 29, 1897, at Cleveland, Ohio. Residence of Mrs. Clanssen (1898) Rainier, Washington.  
Children of Charlotte V. and Charles H. Clanssen:  
Charles Warren Clanssen, b. Sept. 5, 1887; d. July 7, 1888.  
Harold Cowdery Clanssen, b. Mch. 14, 1890.  
Susie Emma Clanssen, b. Mch. 13, 1891.  
Charlotte Helena Clanssen, b. Mch. 13, 1893.  
Wells Horace Clanssen, b. July 18, 1895.
  5. Louis Lunn, b. Nov. 5, 1866, at Granville, Ohio; d. Mch. 19, 1870.
  6. Charles Hervey, b. Sept. 30, 1868, at Granville, Ohio; d. Nov. 25, 1869.
  7. Emma Freddie, b. Oct. 11, 1870, at Granville, Ohio. Was employed in Conn. School for Boys, Washington State Reform School and Western Hospital for the Insane from 1892 to 1895.
  8. Anna Clarice, b. Apr. 1, 1874, at Sandusky, Ohio; m. William Inman. One child, Weslie Oliver Inman, b. Sept. 18, 1895.
  9. George Everett West, b. Oct. 17, 1869, at Truro, Ohio. Was the only child of Mrs. Geo. C. West, a sister of Mrs. Oliver Cowdery. Both parents having died, he was adopted by Oliver P. and assumed the name of Cowdery.
- (4.) Eleanor Caroline Cowdery, b. Mch. 10, 1829; m. July 17, 1851, in Lake Co., Ohio, to William D. Curtis; b. June 9, 1824, at Barre, Orleans Co., N. Y. Residence (1909), Sandusky, Ohio.  
Children of Eleanor C. and William D. Curtis:
1. Leverett Lyndon Curtis, b. June 16, 1852, at Perry, Ohio; m. Sept. 12, 1888, to Nellie Broadbent. Issue: (a) Earl Leverett Curtis, (b) Lynn Broadbent Curtis. Residence (1898), Sandusky, Ohio.
  2. Howard Jay Curtis, b. Mch. 11, 1856; m. Oct. 6, 1886, to Millie Whitworth; b. Mch. 12, 1856. Issue: (a) Corrine Curtis; (b) Mattie Curtis; (c) William Whitworth Curtis. Residence (1898), Sandusky, Ohio.
  3. Carrie Curtis, b. May 1, 1859, at Perry, Ohio; m. July 11, 1889, to John Whitworth. Issue: (a) Mary Curtis Whitworth; (b) Millie Curtis Whitworth; (c) John Whitworth, 3rd.

4. Mary M. Curtis, b. Mch. 10, 1861, at Perry, Ohio; m. Nov. 11, 1890, to Judge Francis C. Price of Kansas. Issue: Carrie May Price. Residence (1898), Ashland, Kans.
  5. Celia Curtis, b. Oct. 13, 1867; d. same day.
  6. Carl Clifton Curtis, b. Oct. 8, 1872.
- (5.) Jay William Cowdery, b. July 28, 1831; m. 1860, to Anna Inman; dau. of Alva and Eleanor (Simons) Inman. He d. Feb. 3, 1889.

Child of Jay William and Anna:

1. John Jay, b. June 24, 1864; m. Oct. 30, 1907, to Indiana Mills-paugh; dau. of Howard and Indiana (McArthur) Mills-paugh. John Jay is captain of the 31st Co., Coast Artillery Corps, N. G. N. Y. Residence, New York City.

The following is an account of Lyman Cowdery's children (pages 256-258; 341-342):

(1.) Helen Mar Cowdery, b. Jan. 10, 1827, at Arcadia, N. Y.; m. Mch. 21, 1850, at Elkhorn, Walworth Co., Wis., to Darius Coman; b. Mch. 16, 1821, at Warrensburg, N. Y.; d. Jan. 18, 1884, at Trempealean, Wis. Helen Mar Cowdery was educated at Western Reserve Seminary at Painsville, Ohio. She d. Nov. 16, 1893, at Trempealean, Wis.

Children of Helen M. and Darius Coman:

1. Helen Eliza Coman, b. Nov. 19, 1850, at Spring Prairie, Wis.; m. May 9, 1869, at Trempealean, Wis., to Dr. Gilbert Shephard; b. Dec. 7, 1838, at Castile, N. Y. Residence (1898), LaCrosse, Wis. Issue: (a) George Hugh Shephard; m. Jessie E. Watt and has one child, Andrew Gilbert Shephard; (b) Kitty Louise Shephard; m. Duncan Calvin McMillan and has one child, Gilbert Hugh McMillan; (c) Clara Belle Shephard.
  2. Kittie Arabella Coman, b. Dec. 29, 1851, at Elkhorn, Wis.; m. Sept. 24, 1879, at Winnebago, Minn., to Alden F. Youngman. Issue: (a) Helen Amanda Youngman; (b) William Henry Youngman.
  3. Louise Emor Coman, b. Nov. 3, 1855, at Spring Prairie, Wis.; m. Sept. 21, 1886, to Anson Gilbert Prentiss; b. Feb. 4, 1851, at Roscoe, Ill.
  4. Caius D. Coman, b. May 10, 1861, at Milwaukee, Wis.; m. Feb. 4, 1883, at Chicago, Ill., to Celia Elizabeth Grimes. Issue: (a) Angus Caius Coman; (b) Rae Coman; (c) Robert Grimes Coman.
  5. Angus Cowdery Coman, b. Nov. 7, 1862, at Trempealean, Wis.; m. 1882, at Winnebago City, Wis., to Etta Kimball; d. Sept. 30, 1891. Issue: (a) Vaughn Kimball Coman; (b) Tess Marie Coman; (c) Jessie Coman.
- (2.) Sophia Amanda Cowdery b. Sept. 21, 1831; m. Apr. 20, 1850, at Constantine, Mich., to Francis A. Utter. She d. July 5, 1857, at Elkhorn, Wis.

## Children of Sophia A. and Francis A. Utter:

1. Frances Emilie Utter, b. Nov. 29, 1851; d. June 1, 1853.
  2. Carrie Augusta Utter, b. Nov. 11, 1853; m. Arthur Griffin.  
One child, Cara Griffin. Residence (1898), Jackson, Mich.
  3. George Utter, b. Jan. 18, 1857; d. Oct. 10, 1857.
- (3.) Dyar Lamott Cowdery, b. Jan. 5, 1833, at Arcadia, Wayne Co., N. Y.; m. Nov. 24, 1864, to Lydia M. Aldrich; dau. of Sylvanus and Lydia (Crandall) Aldrich of Richmond, Ill. He d. May 10, 1900, at Elkhorn, Walworth Co., Wis.

## Children of Dyar Lamott and Lydia M.:

1. Kirke L., b. Feb. 12, 1866, at Elkhorn, Wis.; m. Sept. 7, 1892, at Mount Vernon, Knox Co., Ohio, to Mary Emily Taylor; b. May 3, 1869; dau. of Zenno Elbridge and Sarah (Dellar) Taylor. Residence (1909), Oberlin, Ohio.

## Children of Kirke and Mary:

1. Lawrence Taylor, b. July 23, 1893.
2. Karl Montague, b. Aug. 11, 1895.
3. Fred Beardsley, b. Jan. 14, 1897; d. July 12, 1897.

Kirke L. Cowdery graduated from the High School at Elkhorn, Wis., in 1883. He entered the University of Wisconsin at Madison, Wisconsin, and graduated five years later from the Ancient Classical course. He then spent two years in Paris, France, as student and tutor. He traveled through Italy, West Germany, East Switzerland, Holland, Belgium and the Tyrol, returning to America in 1890 to accept the position as tutor of French in Oberlin College, Ohio. He was instructor in French in 1892, and has remained in that position until the present time (1909).

2. Edith A., b. July 15, 1872, at Elkhorn, Wis.; d. Apr. 4, 1898.

(4.) Lyman Emmett Cowdery, b. Feb. 18, 1836, at Manchester, Ontario Co., N. Y.; m. May 9, 1861, at Lake Forest, Ill., to Sallie Fowler. Residence (1898), Kasson, Minn.

## Children of Lyman Emmett and Sallie:

1. Robert, b. Feb. 22, 1862, at Winona, Minn.; m. 1889 at Chicago, Ill., to Ada Butler. Robert is a railroad engineer.
2. Mabel, b. Aug. 22, 1863, at Winona, Minn.; m. Sept. 18, 1883, to Fred A. Olds. Issue: (a) Mave Olds, b. Mch. 30, 1885; (b) Helen Olds, b. June 27, 1886. Residence (1898), Tacoma, Wash.

Lyman Emmet Cowdery lived in Rochester, Minn., from 1864 to 1891, and while there was mayor of the city one year, and registrar of deeds for six years. He removed to Kasson, where he is engaged in the grain business. He has been president of the Council two terms. (Cowdery Genealogy, p. 260.)

This is as far as we are able to trace the members of the Cowdery family who united with the church in Kirtland, Ohio. \*

## OFFICIAL STATEMENTS OF JOSEPH SMITH

COMPILED BY HEMAN HALE SMITH

The statements reprinted in the following article are taken from the writings of President Joseph Smith during the three years 1891, 1892, and 1893. He wrote very voluminously during this time and all that he wrote is of interest to the historian of latter-day work. We probably shall publish in a future article some article which antedates those here produced. This was the period of time in which there was some discussion with regard to the duties of the First Presidency, Twelve, and Bishopric, as there has continued to be down in the present time. We therefore reproduce some of the statements of Joseph Smith bearing upon these duties. The first article is entitled "The First Presidency." (*Saints' Herald*, volume 40, pages 145 to 147.)

At a former time there was published a series of articles in the *Herald* setting forth and explaining the respective authorities and duties of elders, priests, teachers, and deacons; and now we purpose to present to our readers a series of articles on the respective authorities and duties of the Presidency of the church, the Bishopric, the high priests, the high councils, the Twelve, and the Seventies, following, generally, the order of their call, appointment, and ordination in respect to time (so far as history will enable us), and not in the order of official rank in the priesthood. To us this seems the better plan, for thereby their respective authorities and duties may be illustrated and explained by the pertinent facts of authentic history as well as by the statements of revelation, the former aiding us in understanding and applying correctly the latter, for it should be borne in mind that the calling, appointing, ordaining, organizing, regulating, and setting in order the priesthood in respect to its offices, councils, and quorums, was largely under the administration of the "man like unto Moses," Joseph Smith the Seer, who has furnished a concise history of his own work, and the work of his fellow ministers, down to near the close of his eventful career on earth, from which we shall draw largely in our preparation of these articles.

The church should be intelligently and faithfully united in the work of the Lord, and they therefore should be well instructed, so far as practicable, in both the revealed will of God and in the history of his church. From our personal experiences and observations we can bear witness to the high value of recorded church history over "the traditions of the elders," and also over any and every kind of oral testi-

mony handed down from one to another, in respect to the sayings and doings of Joseph and the ministers under him.

It was our good fortune to procure at an early time, say from 1851 to 1860, and read thoroughly the history of the church as recorded in the *Evening and Morning Star*, *Messenger and Advocate*, *Elder's Journal*, *Times and Seasons*, *Millennial Star*, and many miscellaneous works of the church, so that we speak advisedly when we testify to the great importance of that history when seeking a proper understanding of the revelations, commandments, and laws of God given for the government, enlightenment and edifying the church. And it is with the purpose to point out and emphasize the essential harmony and interdependence of "the law and the testimony" that we now write, and to thereby aid in uniting the ministry and the people of God in a correct understanding of the church and its proper work, the priesthood and its proper work, in all its various departments and offices, so that the Lord's people may attain the unity enjoined by Saint Paul in 1 Corinthians 1:10, where he says:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Agreeable to the order we have suggested, we shall now proceed to treat of the First President of the church and his counselors, and present matters involving their authority, rights, powers, duties, responsibilities, and administrations, so that all who will investigate may be informed in regard to these interesting and important concerns, as they appear under the administration of Joseph the Seer.

Joseph Smith, the Seer, from the very nature of his calling and work, was the chief presiding officer of the church at the first when founded and organized. Prior to the organization of the church, April 6, 1830, the Lord said thus:

"The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen."—Doctrine and Covenants 17:1.

Joseph was "the presiding elder," "the first elder" of the church in respect to rank in the priesthood and official authority, and Oliver was "the second elder" in the same sense. Notice in this connection the very important fact, that Joseph and Oliver, the first officers of the church in point of both time and rank, were "called of God" and "ordained"



under each other's hands to be apostles, thus fulfilling the Scriptures—"first apostles." (1 Corinthians 12:28.) Nor were these the only apostles then called, for the Lord, in June, 1829 (Doctrine and Covenants 16:3), declares that David Whitmer was called an apostle. And while on this subject it may be well to state that, three years prior to the calling of twelve apostles—denominated "the traveling high council" (Doctrine and Covenants 99:13; 104:12, etc)—there were other apostles in the church besides Joseph, Oliver, and David, for the Lord said to "his servant Joseph Smith, jr., and six elders," September 22 and 23, 1832, "you are mine apostles, even God's high priests."—Doctrine and Covenants 83:1, 10. And this order of things harmonizes with the Bible where it says that Jesus (Hebrews 3:1), and James his brother (Galatians 1:19), and Paul and Barnabas (Acts 14:14), and Sylvanus and Timotheus (1 Thessalonians 1:1; 2:6), were apostles. None of these, that we can find, belonged to the quorum of Twelve, even as Joseph and Oliver and David never belonged to that quorum, nor did any of the "six elders"—apostles—mentioned in Doctrine and Covenants 83:10, that we know of. From these facts our readers will be better enabled to appreciate the fact and the reason of the presidency of Joseph and Oliver at the first.

The authority and duty of these officers was to preside over and minister to the flock of God, and though appointed of God they must nevertheless have the formal and explicit consent of the members to do so. (*Millennial Star*, 14:20, 26; *Times and Seasons*, 3:915.)

That Joseph was appointed of God to be the president of the church is seen in the fact that he was "inspired of the Holy Ghost to lay the foundation" of the church, "and to build it up unto the most holy faith" (Doctrine and Covenants 19:1), and it is seen also in the historical fact that he did preside over it from the first.

If there had been questionings as to how Joseph should be authorized to preside over all the conferences, a revelation given in September, 1830, revealed the fact that it must be by "the voice" of the body, for it says:

"My servant Joseph shall be appointed to preside over the conference by the voice of it."—Doctrine and Covenants 27:4.

This same revelation in paragraph 2, declares in these words to Oliver that Joseph was the president of the church:

"Thou shalt not command him who is at *thy* head, and at *the* head of *the* church."

This "first elder" and "first apostle" of the church was authorized and called of God to receive and teach the revelations of God and thereby "lay the foundation" of the church, and "build it up unto the most holy faith."—Doctrine and Covenants 19:1. We therefore find him acting in that capacity in every time of need, by which means the light of heaven was thrown upon the present and future of the work entrusted to him and his fellow ministers, thereby providing, months and years beforehand, the very patterns the priesthood must work by in "building" the church right. This authority and duty was limited and

restricted to him, very properly as we see in Doctrine and Covenants 27: 2; 43: 1, 2; 104: 42, and 107: 39, etc.

As might be expected, the Bishopric was required to act under the counsel and advice of the presidency in respect to locating and arranging for the Saints in the gathering, for each person was to do in these matters "as is appointed to him by the Presidency and the Bishop of the church, according to the laws and the commandments which ye have received and which ye shall hereafter receive." (Doctrine and Covenants 48: 2), and church history records that this order was observed with fidelity, generally, thereafter.

In November, 1831, the authority and duty of providing bishops for the church was laid upon the Presidency, where the laws says such shall be "called and set apart and ordained unto this power under the hands of the First Presidency of the Melchisedec priesthood" (Doctrine and Covenants 68: 2); and this order was restated in Doctrine and Covenants 104: 8. Church history shows that this was the order of the church observed under the seer up to the time of his death. But it was immediately and radically changed by Brigham Young and his followers, as seen in *Times and Seasons* 5: 619, etc. And in this same section 68, in paragraph 3, further authority and duty touching the bishops is laid exclusively upon the First Presidency in these words:

"And again, no bishop . . . shall be tried or condemned for any crime, save it be before the First Presidency of the church."

It was not until 1832 that the quorum of the First Presidency began to be more fully organized. (Doctrine and Covenants 80: 1, *Times and Seasons* 5: 24, and *Millennial Star* 14: 162. March 8, 1833, a revelation was given through the seer setting forth some of the rights and powers and duties of the presidency in these words:

"And again, verily I say unto thy brethern Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.

"For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue and his own language, through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them, for the revelation of Jesus Christ.

"And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have

finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives to preside in council and set in order *all* the affairs of this church and kingdom. Be not ashamed, neither confounded, but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.”—Doctrine and Covenants 87: 3-5.

And ten days after, when

“The High Priests assembled in the school room of the prophets, and were organized according to revelation, . . . Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office to which they had been called, viz, that of presidents of the high priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, jr., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of the last kingdom, and assist in the presidency of the high priesthood, as my counselors.”—*Times and Seasons* 5: 738; *Millennial Star* 14: 387.

The First Presidency acting as a quorum, in May, 1833, received the minutes of a council held to consider as to the legality of certain ordinations to the ministry, and on due examination the Presidency “sanctioned” the doings of the council in pronouncing said ordinations “illegal.” June 25, 1833, this quorum appointed Isaac Morley and John Corrill to be bishops, and advise Bishop Partridge as to who he should select as his counselors, and also as to how he should administer the law of consecration. (*Times and Seasons* 6: 801; *Millennial Star* 14: 449.) On February 17, 1834, this quorum “proceeded to organize the High Council of the church.” (Doctrine and Covenants 99: 1; *Times and Seasons* 6: 993, 994; *Millennial Star* 15: 13, 14, 17.) And the authority and duty of presiding over this council was laid upon this quorum, as see paragraphs 6 of section 99. On the 18th of April, 1834, President Rigdon had under the hands of Joseph and others, “confirmed upon him the blessings of wisdom and knowledge to *preside over the church* in my [Joseph’s] absence, and to have the spirit to assist Elder Cowdery in conducting the *Star* and arrange the covenants.”—*Times and Seasons* 6: 1059; *Millennial Star* 15: 39.

July 3, 1834, President Joseph Smith organized and set in order the High Council of Zion, at a point in Clay County, Missouri (all Missouri was the land of Zion), and “ordained David Whitmer, president, and W. W. Phelps and John Whitmer, assistants; and their twelve counselors.” In this he followed the pattern given in Doctrine and Covenants 99, at Kirtland, February 17, nearly six months prior. Of this Joseph the Seer said:

“After singing and prayer I gave the council such instructions in

relation to their high calling as would enable them to proceed to minister in the office agreeable to the pattern heretofore given (Doctrine and Covenants 99): read the revelation on that subject, and told them if I should now be taken away, I had accomplished the great work the Lord had laid before me and that I desired of the Lord; and that I had done my duty in organizing the High Council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion and establishing truth in the earth. Bishop Partridge stated to the council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the President and his own councilors."—*Times and Seasons* 6: 1109, and *Millennial Star* 15: 109.

November 28, 1834, the First Presidency presided over a council in Kirtland that took into consideration financial matters of the church in relation to the purchase of lands and locating the Saints, and "President Rigdon gave a decision, . . . in which the council concurred."—*Millennial Star* 15: 202.

February 14, 1835, President Joseph Smith, in a meeting "called because God had commanded it," directed that "the three witnesses of the Book of Mormon" should "pray each one, and then proceed to choose twelve men from the church, as apostles to go to all nations, kindred, tongues, and people." The three witnesses, viz, Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer. These three witnesses were then blessed by the laying on of hands of the Presidency. The witnesses then according to former commandment proceeded to make choice of the Twelve."—*Millennial Star* 15: 205, 206.

The church continued meeting from time to time up to the 26th of the April following, during which time the Seventy were called and organized, and they, with the Twelve, were instructed and directed by President Joseph Smith, in respect to their authorities, and duties, and powers, in the meantime rendering his official "decision" on points of doctrine and church government pertaining to the various officers of the church, and on May 2, 1835, a "grand council of the priesthood was held in Kirtland," in which President Smith defined with clearness, fullness, and much emphasis, the respective and relative powers, duties, and authorities of the Twelve, seventies, high councils, and elders. (*Millennial Star* 15: 261, 262.) President Smith's decision and instructions on these occasions were official, like that of James. (Acts 15: 19, and Galatians 2: 12.)

March 28, 1835, by revelation much in regard to the authority, and duty, and responsibility of the First Presidency of the church was made manifest, as will be seen by reading Doctrine and Covenants 104: 4, 5, 8, 11, 12, 14, 31, 32, 34, 35, 37, 42, and to these passages we invite the careful attention of the reader, so that in what we further present may be seen the essential agreement between the revealed word and the authentic history of the church.

The First Presidency, after this, had to do in securing money for printing the revelations, and took the leading part in providing for the

compilation and "arranging the items of the doctrine of Jesus Christ, for the government of the church."—*Millennial Star* 15: 297, 299.

In a meeting of the High Council of Kirtland, September 14, 1835, it was decided that wages should be paid certain officers of the church; that O. Cowdery "act hereafter as recorder for the church;" . . . "that Sister Emma Smith proceed to make a selecton of sacred hymns, according to the revelation;" and that President W. W. Phelps be appointed to revise and arrange them for printing." (*Millennial Star* 15: 308.)

September 16, 1835, Sidney Rigdon, Oliver Cowdery, and F. G. Williams presided in a High Council, and "President Rigdon proceeded to give his decision." (*Millennial Star* 15: 309.)

January 13, 1836, President Joseph Smith and his counselors took the lead in setting in order and regulating the affairs of the church in the assembly of the various quorums, so also they did January 15, 16, and 17. (*Millennial Star* 15: 581-3, 593-6.)

From January 21, 1836, to March 27, following, President Joseph Smith and his counselors were engaged from time to time in presiding in the councils and assemblies of the church, instructing, directing, organizing, and preparing the priesthood for the endowment, also in counseling and providing rules and regulations for the temple and in respect to ordinations and licenses, also in presiding and ministering in the dedication of the Kirtland temple. (*Millennial Star* 15: 620 to 728.)

On the 16th of June, 1836, President S. Rigdon and F. G. Williams, presided in "the High Council assembled in the Lord's house in Kirtland," to investigate matters of "benevolence to the poor and charity to the church" and other financial matters. (*Millennial Star* 15: 743.)

April 6, 1837, the First Presidency delivered instructions on priesthood matters to "the official members assembled in the house of the Lord." (*Millennial Star* 15: 849.)

In September, 1837, President Joseph Smith taught that no "order of things other than those things which ye [the church] have received, and are authorized to receive from the First Presidency," be accepted. (*Millennial Star* 16: 76.)

September 17, 1837, a "conference of the authorities of the church and of the Saints in the House of the Lord at Kirtland . . . voted unanimously that Presidents Joseph Smith and Sidney Rigdon be requested by this conference to go and appoint other stakes, or places of gathering."—*Millennial Star* 16: 85, 86.

"Agreeable to a resolution of the High Council, March 3, 1838, the general authorities of the church met to hold the first quarterly conference of the Church of Latter Day Saints at Far West, on the 7th of April, 1838, . . . Joseph Smith, jr., President." This conference voted "that the first presidency be appointed to sign the licenses of the official members of the church." (*Millennial Star* 16: 132.) This order, in its general features, had previously prevailed. (See *Messenger and Advocate* 266, and *Millennial Star* 15: 647.)

April 26, 1838, the First Presidency of the church, and others, were

commanded by revelation to build up Far West, and also to build there a temple, and saying: "Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building of an house unto my name [this will in part explain Doctrine and Covenants 106: 1 in respect to "the debts of the Presidency"]; but let a house be built unto my name according to the pattern which I will show unto them."—*Millennial Star* 16: 147-8.

April 30, 1838, and May 1, 2, 3, and 4: "The First Presidency were engaged in writing Church History."—*Millennial Star* 16: 149.

President Joseph Smith writes, that on May 12, 1838, "President Rigdon and myself attended the High Council for the purpose of presenting for their consideration some business relating to our pecuniary concerns. We stated to the council our situation as to maintaining our families. . . . The council investigated the matter, and instructed the Bishop to aid them to some land from the church property, and the council "also appointed three of their number, viz, George W. Harris, Elias Higbee, and Simeon Carter, a committee to confer with said Presidency, and satisfy them for their services the present year; not for preaching, or for receiving the word of God by revelation, neither for instructing the Saints in righteousness, but for services rendered in the printing establishment, in translating the ancient records, etc. Said committee agreed that Presidents Smith and Rigdon should receive . . . a just remuneration for their services this year."—*Millennial Star* 16: 151, 152. Those last two extracts are in accordance with Doctrine and Covenants 42: 10, 19, etc.

June 28, 1838, "a conference of elders and members of the church," at Adam-Ondi-Ahman, Daviess County, Missouri, "was held for the purpose of organizing this stake of Zion;" President J. Smith "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." John Smith was chosen president of that stake "by the unanimous voice of the assembly;" and Reynolds Cahoon and Lyman Wight were chosen his counselors in the same manner. "President John Smith then proceeded to organize the High Council" of that stake. (*Millennial Star* 16: 81.)

President Joseph Smith in his history says:

"I received the following—revelation given July 18, 1838, making known the disposition of the properties tithed as named in the preceding revelation. [See Doctrine and Covenants, Section 106.] Verily, thus saith the Lord, the time has now come that it shall be disposed of by a council composed of the First Presidency of my church, and of the Bishop and his council, and by my High Council, and by mine own voice unto them, saith the Lord. Even so. Amen."—*Millennial Star* 16: 183.

On Thursday, July 26, 1838:

"The First Presidency, High Council, and bishop's court, assembled at Far West, to dispose of the public properties of the church in the hands of the Bishop . . . ; Moved, seconded, and carried unanimously, . . .

that the Bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally; but this is to be done under the inspection of the First Presidency; that the First Presidency shall have the prerogative to say, to the Bishop, whose orders shall or may be paid by him in this place, or in his jurisdiction; that the Bishop of Zion receive all consecrations, East, West, and South, who are not in the jurisdiction of a Bishop of any other Stakes."—*Millennial Star* 16: 204.

On the duties of the Bishopric he wrote as follows (*Saints' Herald*, volume 39, pages 773 to 775.):

Those called bishops in the various churches since the times of the great apostasy from the doctrine of Christ have had varied and conflicting rights granted them, while divers and widely differing duties are enjoined upon them. It is not our intention to point out what are not the powers and duties of bishops, nor what are the various theories extant respecting these matters, but to show the harmony existing between the rights and duties of bishops in the primitive church and in the church organized in the latter days. Joseph the Seer, and his fellows, organized the church professedly by revelation and commandment of God, and the Saints, for that reason, should accept that organization as being divine and for the best good of all.

The first mention in the Doctrine and Covenants which defines at any considerable length the office work of bishops we find in section 41: 3:

"And again, I have called my servant Edward Partridge, and give a commandment that he should be appointed by the voice of the church and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church, to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them."

And in section 42: 8, 9, 10, 11, 19, we have important information, given as law, touching the bishopric, in these words:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

"And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

“And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

“And it shall come to pass that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or, in other words, unto me; for inasmuch as ye do it unto the least of these, ye do it unto me; for it shall come to pass that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel, among the Gentiles, unto the poor of my people who are of the house of Israel.

“The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests, who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church.”

In the following passage we find further evidence in respect to the work of the bishopric:

“It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen.”—*Doctrine and Covenants* 48: 2.

To the foregoing we add section 51, *Doctrine and Covenants*, from which we get further evidence:



"Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws—if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have the power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land.

"And let that which belongs to this people be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike that ye may be one, even as I have commanded you.

"And let that which belongeth to this people not be taken and given unto that of another church; wherefore, if another church would receive money of this church, let them pay unto this church again, according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

"And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years, and this shall turn unto them for their good.

"Behold, this shall be an example unto my servants Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen."

Section 53: 1, like section 51: 2, 3, provides for the appointment of agents unto the church for the bishops:

“And also to be an agent into this church in the place which shall be appointed by the bishop, according to the commandments which shall be given hereafter.”

And here comes the revelation alluded to:

“And let my servant Sidney Gilbert, stand in the office which I have appointed him; to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

“And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

“And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so. Amen.”—Doctrine and Covenants 57: 2, 3, 6.

From the following text we gather further light as to the rights and duties of the bishopric:

“And I give unto my servant Sidney Rigdon a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

“And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the Saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop or the agent of the church; and let the work of gathering be not in haste, nor by fight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.”—Doctrine and Covenants 58: 11, 12.

To this we add the following which shows how bishops are to be called, set apart, and ordained, also the degree of priesthood they hold, and before whom, if they transgress, they are to be tried and condemned:

“And now concerning the items in addition to the covenants and commandments, they are these:—There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of

the Melchisedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron; for the first born holds the right of the presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron; but as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found; provided, he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood; but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency."

"And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church."—Doctrine and Covenants 68: 2, 3.

Here is what is said of the duties and powers of the bishop in Kirtland:

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

"And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this

part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop, or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, that they also may render themselves approved in all things, and be accounted as wise stewards. And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen."—Doctrine and Covenants 72: 3, 4.

Here is further evidence:

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

We conclude with these very explicit texts from Doctrine and Covenants 104: 32-34. 40:

"Wherefore the office of a bishop is not equal unto it [the president of the high priesthood]; for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he can not hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedec, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedec.

"Thus shall he be a judge, even a common judge among the inhabi-

tants of Zion, or in a stake of Zion, or in any branch of the church where he shall set apart unto his ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.

“But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a president of the high priesthood, after the order of Melchisedec, is tried; to sit as a judge in Israel. And the decision of either of these councils, agreeably to the commandment which says: . . .

“Also the duty of the president over the priesthood of Aaron, is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.”

We have grouped together without much comment, the foregoing evidences as to the duties, powers, and rights of the bishopric as set forth under the ministrations of Joseph the Seer, and from them it is seen that they pertain preeminently to the temporal concerns of the church, that that department has the gathering, the custody, and the disbursement of the properties of the church, subject to the law and order of the church, and as may be directed revelation from time to time. This view is amply and uniformly sustained by the history of the church from 1830 to 1844. Here is an extract right in point:

“The high council has been expressly organized to administer in all her [Zion’s] spiritual affairs; and the Bishop and his council are set over her temporal matters.”—*Messenger and Advocate* for 1835, page 137, also *Millennial Star* 15: 284.

This high council has been organized in Clay County, Missouri, July 3, 1834, under the immediate personal administration of Joseph the Seer, “agreeable to a revelation given at Kirtland” providing for high councils, as see Doctrine and Covenants section 99 and *Millennial Star*, volume 15: 109, *Times and Seasons*, volume 6: 1109.

“The High Council of the Church,” over which the First Presidency presided, was organized in Kirtland, Ohio, February 17, 1834, over four months prior to the one organized in Zion in Missouri. This distinction is essential, that the two be not confounded, for that at Kirtland was “the high council of the seat of the first presidency,” while the other was the high council of Zion.

But little is said in the New Testament as to the rights and duties of bishops beyond what relates to their qualifications, as set forth in Titus 1: 7-9 and 1 Timothy 3: 1-7. The text in Titus says:

“For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

It is to be regretted that we have not more biblical testimony on the matters under consideration, but it is with this as with the office of deacons, etc., little can there be found defining their respective duties, rights, powers, and grades of priesthood authority. But by going to the history of the church for the first centuries, as written by the early Fathers, we obtain much valuable information. Of bishops we find this in the "History of the Christian Church." by Schaff:

"The reason why the title bishop (and not presbyter) was given afterwards to the superior officer [of a diocese.—Ed.], may be explained from the fact that it signified, according to monumental inscriptions recently discovered, *financial officers* of the temples, and that the bishops had the charge of *all the funds of the churches*, which were largely charitable institutions for the support of widows and orphans, strangers and travelers, aged and infirm people in an age of extreme riches and poverty."

In a footnote we read:

"In the long series of ecclesiastical canons and imperial edicts, the bishops are represented *especially in the light of trustees* of church property."

This is found on page 494-5. We have italicized the words relating to bishops having the immediate custody and distribution of church properties—temporalities—and this is exactly what is provided for, as we have seen, in the revelations of God through Joseph the Seer.

It is true, as before noticed, that the Bible furnishes but little information in respect to the powers, duties, and rights of the bishops, and it may now be conceded that the historical evidence of the early Fathers is mystified and greatly confused, yet some valuable testimonies are gathered from them, and these are found in remarkable harmony with the principles and rules laid down by the "choice Seer."

When we consent to the idea that God has organized his church in these latter days, it is proper and scriptural to expect that he will, by revelation, command and direct *when* and *how* and by *whom* that important work shall be done, so that there may be unity, harmony and certainty in the founding and building of it. This he has done, and is doing, and it is essential that all who build shall do so according to the divine specifications and authorized patterns. Let us so build.

Also (*Saints' Herald*, volume 40, pages 176 to 178) :

After the First Presidency, in point of time in the order of their calling, came the Bishop and his counselors, officers who were appointed to have charge and direct administration of the temporal and financial affairs of the church, under the counsel and general supervision of the First Presidency, the High Council, the conferences, and the immediate word of revelation. Many items used in our article on the First Presidency confirm this position, and we therefore may not in this paper introduce some of those texts there used, but will see as we proceed.

Bishops are first mentioned in Doctrine and Covenants section 17: 16; and February 4, 1831, the Lord said to the church:

"And again, I have called my servant Edward Partridge, and give a commandment that he should be appointed by the voice of the church and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them."—Doctrine and Covenants 41: 3.

The Lord commanded the elders, February 4, 1831, as follows:

"Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of faith ye shall receive my law, that ye may *know how to govern my church and have all things right before me.*"—Doctrine and Covenants 41: 1.

On the 9th of February, 1831, five days after the giving of the above revelation, the Lord reveals these items of law concerning the Bishopric:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

"And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

"And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

"The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests, who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuneration for all their services; either as stewardship,

or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church."—Doctrine and Covenants 42: 8, 9, 10, 19.

In March following, the command was given that the work of gathering the Saints should be appointed "by the Presidency and the Bishop of the church, according to the laws and commandments which ye *have* received, and which ye shall hereafter receive."—Doctrine and Covenants 48: 2.

In May, 1831, a very strict and explicit commandment was given for the instruction of the Bishop and great responsibility laid upon him in respect to organizing the temporal affairs committed to his trust, and he was warned in these words:

"Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws—if otherwise, they will be cut off."—Doctrine and Covenants 51: 1.

From the above quotation we learn, that the proper administration of the Bishopric is a very important matter, involving grave conditions, and that the law and order given of God *must* be strictly complied with to secure the blessing and approval of God, and that failure to faithfully carry out that law and order will result in harm and disaster.

Further information as to the authority, duties, and jurisdiction of Bishops was made known August 1, 1831, in these words:

"And whoso standeth in his [a Bishop's] mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the land of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to *the laws of the kingdom which are given by the prophets of God.*"—Doctrine and Covenants 58: 4.

August, 1831, the word of the Lord by the Prophet Joseph said:

"And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine elders."

By this text, as well as those in section 42: 8, 9, 10, 19, before quoted, it is manifest that the Bishop is the proper custodian of the properties of the church, and that he and these counselors are the immediate agents and administrators in the distribution thereof.

December 4, 1831, the following items were given by revelation in Kirtland:

"The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders, as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay, that this also may be consecrated to the good of the church, to the poor and needy;



and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion; thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

“And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop, or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, and be accounted as wise stewards. And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my saying. Amen.”—Doctrine and Covenants 72: 3, 4.

In Doctrine and Covenants 104: 8, 32, 33, 34, given March 28, 1835, it is revealed that, “The Bishop is the presidency of the Aaronic priesthood;” also that bishops must be “called and set apart and ordained . . . by the hands of the presidency of the Melchisedec priesthood;” and, that “the office of a Bishop is in administering all temporal things, . . . and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors,” he being “a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry,” and also “to act in the office of Bishop independently, without counselors, except in a case where a president of the high priesthood, after the order of Melchisedec, is tried, to sit as a judge in Israel.”

In January 19, 1841, some of the duties of the bishopric are repeated in these words concerning George Miller:

“I seal upon his head the office of a Bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord.”—Doctrine and Covenants 107: 8.

We now appeal to the history of the church for testimony as to how these laws of the church were interpreted and applied under the direct

administration of Joseph Smith, the Prophet and President of the church, June 25, 1833, the First Presidency, in Kirtland, wrote to Bishop Partridge, in Missouri, in respect to conservations, thus:

"The matter of consecration must be done by the mutual consent of both parties; for, to give the Bishop power to say how much every man shall have and he be obliged to comply with the Bishop's judgment, is to throw Zion into confusion and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power between the Bishop and the people, and thus harmony and good will be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must show reasonably to the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them."—*Times and Seasons* 6: 801; *Millennial Star* 14: 450.

John Smith was tried before a Bishop's court, found guilty of misdemeanor and had his "authority in the church" taken away, and on appeal to the First Presidency, the latter, "as president of the High Priesthood," gave their "sanction" to the judgment of the Bishop's court under date of July 2, 1833. (*Times and Seasons* 6: 802; *Millennial Star* 14: 451-2.)

When President Joseph Smith organized and set in order the High Council of Zion, in Clay County, Missouri, July 3 and 7, 1834, in view of the instructions then given "Bishop Partridge stated to the [High] Council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the President [D. Whitmer] and his own councillors."—*Times and Seasons* 6: 1109, *Millennial Star* 15: 109.

August 28, 1834, at Kirtland, "the High Council assembled, according to the direction of Bishop Whitney, to try Brother Sylvester Smith, charged with a misdemeanor" by President Sidney Rigdon. (*Millennial Star* 15: 170.)

In June, 1835, President Joseph Smith published the following concerning Zion:

"The High Council has been expressly organized to administer in all her spiritual affairs, and the Bishop and his council are set over her temporal affairs."—*Messenger and Advocate* 137, *Millennial Star* 15: 284.

In a grand council of the authorities of the church including the Presidencies of Kirtland and Zion, the Twelve, the High Councils of Zion and Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies, etc., assembled in Kirtland, January 13, 1836, "Elder Vinson Knight was nominated by the Bishop, and seconded by the Presidency, . . . as a Counsellor in the Bishop's Council in Kirtland," was chosen by vote, and "was then ordained under the hands of Bishop

Newell K. Whitney to the office of High Priest and Bishop's Counsellor."  
—*Millennial Star* 15: 581.

In Far West, Missouri, April 7, 1837:

"At a meeting of the Presidency of the Church in Missouri, the High Council, Bishop and Council, it was resolved that the city plat of Far West retain its present form, etc."—*Millennial Star* 15: 850.

The Bishops should travel abroad among the Saints as follows:

"At a conference of the authorities of the church, and of the Saints, in the House of the Lord at Kirtland, September 17, [1837,] Bishop N. K. Whitney said the time had arrived when it became necessary for him to travel, and he necessarily must have an agent to act in his absence agreeable to the provisions made in the revelations, etc., and nominated William Marks, who was elected agent to the Bishop by unanimous vote."—*Millennial Star* 16: 85.

At a conference held in Far West, April 7, 1838—

"Bishop Partridge represented his council and the lesser priesthood, and made a report of receipts and expenditures of church funds which had passed through his hands."—*Millennial Star* 16: 132.

In Far West—

"The Bishop and High Council assembled at the Bishop's office, April 12, 1838. . . . Also voted by the High Council that Oliver Cowdery be no longer a committee to select locations for the gathering of the Saints."

May 21, 1838, at Far West, the High Council "instructed the Bishop" to provide for the temporal wants of the First Presidency. (*Millennial Star* 16: 151-2.)

July 18, 1838, at Far West, the Lord declared (as is provided for in Doctrine and Covenants 42:10) that "the Bishop and his Council," in connection with the First Presidency and the High Council, should administer in "the disposition of the prophets tithed," etc. (*Millennial Star* 16: 183.)

On the 26th of July, 1838, the Bishop, by the above-mentioned joint council, received further and explicit instructions in carrying into effect the revelation of the 18th inst. (*Millennial Star* 16: 204.)

Bishop Partridge was addressed by Presidents Joseph and Hyrum Smith, from Liberty Jail, Missouri, in respect to the business concerns of the church and other incidental matters. (*Millennial Star* 17: 52, 84.)

June 13, 1839, Bishop E. Partridge, then at Quincy, Illinois, reported to President Joseph Smith at Commerce (Nauvoo) concerning business matters of the church. (*Millennial Star* 17: 276.)

July 2, 1839, Bishops Whitney and Knight accompany First Presidency and others "to visit a purchase lately made by Bishop Knight as a location for a town." (*Millennial Star* 17: 284.)

December 1, 1839, Bishop E. Partridge, by vote of the High Council at Nauvoo, was authorized to "publish a piece in the *Times and Seasons*, informing the brethren in the West that it is improper to remove from the West for the purpose of locating in Kirtland, Ohio." (*Millennial Star* 17: 452.)

June 3, 1840, the High Council in Nauvoo—

"Resolved, That the funds of the city plat shall not be taken to provide for the Presidency and clerks, but that the Bishops be instructed to raise funds from other sources to meet the calls made on them."—*Millennial Star* 18:8.

March 1, 1841, Bishop V. Knight, by "proclamation" in *Times and Seasons*, called on the church for tithes and offerings. (*Times and Seasons* 2: 341.)

In *Times and Seasons* the Twelve reminded the Saints that in caring for the interests of the church, "the President and Bishops loaned [borrowed] money and such things as could be obtained, and gave their obligations in good faith for the same."—*Times and Seasons* 3: 768, *Millennial Star* 19: 323-4.

March 21, 1841—

"The lesser priesthood was organized in the city of Nauvoo . . . by Bishops Whitney, Miller, Higbee, and Knight."—*Millennial Star* 18: 432.

August 20, 1842, ten bishops were assigned in Nauvoo, to as many wards, by the High Council.—*Millennial Star* 19: 727.

The foregoing texts and extracts serve to show the authority, duties, responsibilities, and administrations of the Bishopric, also its relation to the First Presidency and High Council, as set forth in the law and order of the church under the immediate administration of Joseph Smith the Seer. But upon the death of Joseph and Hyrum, the bold usurpation of Brigham Young and his fellows changed the foregoing order of things and deprived the Bishopric and the High Council of rights and authorities conferred upon them by revelation and uniform usage from the early days of the church. Here is a specimen:

"Let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and *pay it into the hands of the Twelve*; or into the hands of such Bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the Scriptures, and the revelations of God; and let them continue to pay in a tenth of their income from that time forth, for this is a law unto the church.

"Nauvoo, August 15, 1844."

"Signed, Brigham Young,

"President of the Twelve."

—*Times and Seasons* 5: 619.

On calling, appointing and ordaining a very important article was written in 1892 as follows (*Saints' Herald*, volume 39, page 805) :

In order to facilitate and effect unity in righteousness in regard to calling, appointing, and ordaining officers in the various departments of the church, it is well that the ministry, and the Saints generally, are anxious to be governed by the Bible, Book of Mormon, and Doctrine and Covenants, including the rules and usages provided for the church thereunder. But it is also needful that no one shall force upon the Saints his individual construction, opinion, or decision—his "private interpretation"—as to what these authorities teach, and thereby put their opinions as

proof instead of the words. Of this there is danger, and it is therefore necessary that persons never judge in these matters until they have first viewed them patiently and thoroughly from all proper points of observation.

No Latter Day Saint, if well informed, will question the right and authority of the Lord to call and appoint persons to office, and direct their ordination, and do all this by immediate revelation and commandment. But in the absence of such immediate direction, all should move calmly and wisely, for it remains a question with some as to who may nominate, appoint, and ordain certain officers.

Provision is clearly made in the law of the church that the Bishops may nominate and set apart their own counselors (Doctrine and Covenants 42:8), while it also provides that Bishops "shall be high priests who are worthy, and they shall be *appointed* by the first presidency of the Melchisedec priesthood," and must be "called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedec priesthood."—Doctrine and Covenants 68:2. See also section 104:8.

The law also provides that the High Council of the church may have its members appointed by a conference of high priests, elders, priests, and members who may be present at the time of such appointment (Doctrine and Covenants 99:3), also that seven of these councilors, in the absence of the others, "shall have power to appoint other high priests, whom *they* may consider worthy and capable to act in the place of absent councilors."—Paragraph 4. And it was then "voted: That whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this [Kirtland] church government, of any of the above-named councilors, it shall be filled by the nomination of the president or presidents and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church."—Paragraph 5.

The President of the church is, by law, "appointed by revelation" (Doctrine and Covenants 19:1-3; 43:1, 2; 99:6; 105:6, 12; 107:39); and his counselors are appointed after the same manner; namely, by direct revelation (Doctrine and Covenants 80:1; 87:1, 2, 3, 5; 99:6; 107:39); and they are then "chosen by the body, appointed and ordained to that office and upheld by confidence, faith and prayer of the church."—Doctrine and Covenants 104:11.

The "twelve traveling counselors," who "are called to be the twelve apostles, or special witnesses of the name of Christ in all the world" (Doctrine and Covenants 104:11), may or may not be named and selected by direct revelation. Oliver Cowdery and David Whitmer were commanded to "search out the twelve" who constituted the first quorum of twelve apostles (Doctrine and Covenants 16:6), and when these two men selected the twelve they were assisted (as instructed by President Joseph Smith) by Martin Harris; and doubtless these men were guided by the Holy Spirit in making the selection. When some of the twelve apostalized in 1836-7, John E. Page and John Taylor were chosen mem-

bers of the Quorum of Twelve by "the High Council of Zion" in Far West, Missouri, December 19, 1838, and it was "Voted by the Council that John E. Page and John Taylor be ordained to the apostleship, to fill vacancies in the Quorum of the Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball."—*Millennial Star* 16: 663.

On the 26th of April, 1839, at Far West, Missouri, in "a conference held by the Twelve [five of them], High Priests, Elders, and Priests, . . . Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, proceeded to ordain Wilford Woodruff and George A. Smith (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the church), to the office of the Twelve."—*Millennial Star* 17: 167.

April 8, 1841, at the General Conference in Nauvoo, Illinois, "President [Joseph] Smith observed that it was necessary that some one should be appointed to fill the Quorum of the Twelve [see Doctrine and Covenants 107: 40], in the room of the late Elder David W. Patten; whereupon, President Rigdon nominated Elder Lyman Wight to that office, which was unanimously accepted."

Of the method of selecting the seventy, we have this in Doctrine and Covenants 104: 43:

"And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, . . . and these seven presidents are to choose other seventy besides the first seventy, to whom they belong."

In carrying the above into practice, President Joseph Smith said to the "Grand Council" of the priesthood, May 2, 1835, "If the first seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first seventy to *call* and *ordain* other seventy."—*Millennial Star* 15: 261.

In the foregoing quotations we see how by special commandment, and by the usages of the church under the immediate presidency of Joseph the Seer (and we presume he understood his duty and authority), the various officers mentioned were nominated, called, appointed, and ordained to office. The facts here presented should be carefully considered by the Saints before judgment is made up as to what is right or wrong in the matters under consideration.

We now go to the Bible for information, and we find that when a successor was chosen in the office from which Judas fell, the matter of choosing was referred by the Apostle Peter to the "hundred and twenty" saints then present, and they selected two of their number, prayed God to show which of these two he had chosen, then "they gave forth their lots; and the lot fell upon Matthias."—Acts 1: 26. In this case neither an apostle nor the entire quorum named or called or chose the candidates, but these matters were left to the one hundred and twenty present to determine after Peter had first described the essential qualifications needful for the successor, as see verses 21 and 22.

Very soon after the above transaction, probably within a few months,

and possibly within a few weeks, this instance of calling and choosing officers occurred:

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them."—Acts 6: 2-6.

In the above case Peter, as formerly, was the spokesman; and here, as in chapter 1: 21, 22, he describes the qualifications needed by the men about to be chosen and appointed over these financial and secular concerns of the church in Jerusalem. But he places the duty and responsibility of calling and choosing them upon "the multitude"—"the whole multitude." And it will be noticed in verse three that this was the manner in which "the twelve" did provide for and "appoint" men to office. It was their *appointment* because done under their counsel and direction, the selection and choosing of the candidates having first been effected by the body of the saints then present. Doubtless their frequent appointments of officers afterward, throughout the entire church, was accomplished in the same or a similar manner, except in cases where special revelation pointed out the candidate, and even then it is probable, as in the cases cited, that the body of the saints present had their voice as to whether they accepted and chose such candidate, as is similarly provided in Doctrine and Covenants 17: 16, 17, which says:

"No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counselors, high priests and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference."

(To be continued.)

## EARLY DAYS ON GRAND RIVER AND THE MORMON WAR

BY ROLLAND J. BRITTON

(Continued from page 355.)

### FOURTH ARTICLE.—THE MORMON LEADERS AS PRISONERS.

Returning to the Mormon leaders, who were prisoners, we quote Joseph Smith, jr., when we say that on November 2, 1838, he, along with Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman and George W. Robinson, were started for Independence, Jackson County, Missouri, and encamped at night on Crooked River, under a guard commanded by Generals Lucas and Wilson. (*Millennial Star*, vol. 16, pp. 510, 523, 525.)

Continuing he says:

Saturday 3d [November 1838]. We continued our march and arrived at the Missouri River, which separated us from Jackson County, where we were hurried across the ferry when but few troops had passed. The truth was, General Clark had sent an express from Richmond to General Lucas, to have the prisoners sent to him, and thus prevent our going to Jackson County, both armies being competitors for the honor of possessing "the royal prisoners." Clark wanted the privilege of putting us to death himself, and Lucas and his troops were desirous of exhibiting us in the streets of Independence.

Sunday 4th. We were visited by some ladies and gentlemen. One of the women came up, and very candidly inquired of the troops which of the prisoners was the lord whom the "Mormons" worshiped. One of the guards pointed to me with a significant smile, and said, "This is he." The woman then turning to me inquired whether I professed to be the Lord and Savior. I replied, that I professed to be nothing but a man, and a minister of salvation, sent by Jesus Christ to preach the gospel. This answer so surprised the woman, that she began to inquire into our doctrine, and I preached a discourse, both to her and her companions, and to the wondering soldiers, who listened with almost breathless attention while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for the remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles.

The woman was satisfied and praised God in the hearing of the soldiers, and went away, praying that God would protect and deliver us. Thus was fulfilled a prophecy which was spoken publicly by me, a few months



previous—that a sermon should be preached in Jackson County by one of our elders, before the close of 1838.

The troops having crossed the river about ten o'clock, we proceeded on and arrived at Independence, past noon, in the midst of great rain, and a multitude of spectators who had assembled to see us, and hear the bugles sound a blast of triumphant joy, which echoed through the camp as we were ushered into a vacant house prepared for our reception, with a floor for our beds, and bolcks of wood for our pillows," (*Millennial Star*, volume 16, p. 539.)

PERSONAL LETTER OF JOSEPH SMITH TO HIS WIFE

(The following letter written at this date by Joseph Smith, the original of which is now in possession of Apostle Heman C. Smith of Lamoni, Iowa, conflicts slightly with this account as regards their treatment:)

INDEPENDENCE, JACKSON COUNTY, MISSOURI, November 4, 1838.

*My Dear and Beloved Companion of My Bosom, in Tribulation and affliction:* I would inform you that I am well and that we are all of us in good spirits as regards our own fate. We have been protected by the Jackson County boys in the most genteel manner, and arrived here in the midst of a splendid parade, a little after noon. Instead of going to goal we have a good house provided for us and the kindest treatment. I have great anxiety about you and my lovely children. My heart mourns and bleeds for the brethren and sisters, and for the slain of the people of God. Colonel Hinkle proved to be a traitor to the church. He is worse than a Hull who betrayed the army at Detroit. He decoyed us unawares. God reward him. John Corrill told General Wilson that he was going to leave the church. General Wilson says he thinks much less of him now than before. Why I mention this is to have you careful not to trust them. If we are permitted to stay any time here we have obtained a promise that we may have our families brought to us. What God may do for us I do not know, but I hope for the best always in all circumstances. Although I go into death I will trust in God. What outrages may be committed by the mob I know not, but expect there will be little or no restraint. Oh! May God have mercy on us.

When we arrived at the river last night an express came to General Wilson from General Clark, of Howard County, claiming the right of command, ordering us back, where or what place, God only knows; and there are some feelings between the officers. I do not know where it will end. It is said by some that General Clark is determined to exterminate. God has spared some of us thus far, perhaps he will extend mercy in some degree toward us yet. Some of the people of this place have told me that some of the Mormons may settle in this county as other men do. I have some hopes that something may turn out for good to the afflicted Saints. I want you to stay where you are until you hear from me again. I may send for you to bring you to me. I cannot learn much for certainty in the situation that I am in, and can

only pray for deliverance until it is meted out, and take everything as it comes with patience and fortitude. I hope you will be faithful and true to every trust. I can't write much in my situation. Conduct all matters as your circumstances and necessities require. May God give you wisdom and prudence and sobriety, which I have every reason to believe he will. Those little children are subjects of my meditation continually. Tell them that father is yet alive. God grant that he may see them again. Oh! Emma, for God's sake do not forsake me nor the truth, but remember me. If I do not meet you again in this life, may God grant that we may—may we meet in heaven. I cannot express my feelings; my heart is full. Farewell, O my kind and affectionate Emma. I am yours forever, Your husband and true friend,

JOSEPH SMITH, jr.

General Clark arrived at Far West with one thousand six hundred men, and five hundred more were within eight miles of the city. Thus Far West has been visited by six thousand men in one week. When the militia of the city (before any were taken prisoners) amounted only to about five hundred, whose arms having been secured, the mob continued to hunt the brethren like wild beasts, and shot several, ravished the women, and killed one near the city; no Saint was permitted to go in or out of the city, and they lived on parched corn.

General Clark ordered General Lucas, who had previously gone to Adam-ondi-Ahman with his troops, to take the whole of the men of the Mormons prisoners and place such a guard around them and the town as will protect the prisoners and secure them until they can be dealt with properly, and secure all their property, till the best means could be adopted for paying the damages the citizens had sustained.

Monday, 5th. We were kept under a small guard and were treated with some degree of hospitality and politeness, while many flocked to see us. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice, which removed mountains of prejudice and enlisted the populace in our favor, notwithstanding their old hatred and wickedness towards our society.

The brethren at Far West were ordered by General Clark to form a line, when the names of fifty-six persons were called and made prisoners to await their trial for something they knew not. They were kept under a close guard.

Shortly after our arrival in Jackson County, Colonel Sterling Price (afterward General Price of Confederate fame), from the army of General Clark, came with orders from General Clark, who was commander-in-chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly on Thursday morning we started with three guards only, and they had been obtained with great difficulty, after laboring all the previous day to get them. Between Independence and Roy's Ferry, on the Missouri River, they all got drunk, and we got possession of their arms and horses. It was late in the afternoon, near the setting of the sun. We traveled about half a mile after we crossed the river and put up for the night.

Friday 9th, This morning there came a number of men, some of

them armed. Their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore dispatched to Richmond to obtain them. We started before their arrival, but had not gone far before we met Colonel Price with a guard of about seventy-four men, and were conducted by them to Richmond and put into an old vacant house, and a guard set.

Some time through the course of that day General Clark came in and we were introduced to him. We inquired of him the reason why we had been thus carried from our homes, and what were the charges against us. He said that he was not then able to determine, but would be in a short time; and with very little more conversation, withdrew.

Some time after he had withdrawn Colonel Price came in with two chains in his hands and a number of padlocks. The two chains he fastened together. He had with him ten men, armed, who stood at the time of these operations with a thumb upon the cock of their guns.

They first nailed down the windows, then came and ordered a man by the name of John Fulkerson, whom he had with him, to chain us together with chains and padlocks, being seven in number.

After that he searched us, examining our pockets to see if we had any arms. Finding nothing but pocket knives he took them and conveyed them off.

Saturday 10th. . . . General Clark had spent his time since our arrival in Richmond in searching the laws to find authority for trying us by court martial. Had he not been a lawyer of eminence I should have supposed it no very difficult task to decide that quiet, peaceful, unoffending and private citizens too, except as ministers of the gospel, were not amendable to a military tribunal, in a country governed by civil laws. But he this as it may, General Clark wrote the governor in part as follows:

“Detained General White and his field officers here a day or two, for the purpose of holding a court martial, if necessary. I this day made out charges against the prisoners and called on Judge King to try them as a committing court; and I am now busily engaged in procuring witnesses and submitting facts. There are no civil officers in Caldwell. I have to use the military to get witnesses from there, which I do without reserve. The most of the prisoners here I consider guilty of treason; and I believe will be convicted; and the only difficulty in the law is, can they be tried in any county but Caldwell. If not, they cannot be there indicted, until a change of population. In the event this latter view is taken by the civil courts, I suggest the propriety of trying Jo Smith and those leaders taken by General Lucas, by a court martial for mutiny. This I am in favor of only as a dernier resort. I would have taken this course with Smith at any rate; but it being doubtful whether a court martial has jurisdiction or not in the present case—that is, whether these people are to be treated, as in time of war, and the mutineers as having mutinied in time of war—and I would here ask you to forward to me the Attorney General’s opinion on this point. It will not do to allow these leaders to return to their treasonable work again, on account of their not being indicted at Caldwell. They have

committed treason, murder, arson, burglary, robbery, larceny, and perjury.

Sunday, 11th. While in Richmond we were under the charge of Colonel Price from Chariton County, who suffered all manner of abuse to be heaped upon us. During this time my afflictions were great and our situation was truly painful.

General Clark informed us that he would turn us over to the civil authorities for trial, and so

Joseph Smith, jun.  
 Hyrum Smith,  
 Sidney Rigdon,  
 Parley P. Pratt,  
 Lyman Wight,  
 Amasa Lyman,  
 George W. Robinson,  
 Caleb Baldwin,  
 Alanson Ripley,  
 Washington Voorheese,  
 Sidney Turner,  
 John Buchanan,  
 Jacob Gates,  
 Chandler Holbrook,  
 George W. Harris,  
 Jesse D. Hunter,  
 Andrew Whitlock,  
 Martin C. Allred,  
 William Allred,  
 George D. Grant,  
 Derwin Chase,  
 Elijah Newman,  
 Alvin G. Tippets,  
 Zedekiah Owens,  
 Isaac Morley,  
 Thomas Beck,  
 Moses Clawson

John T. Tanner,  
 Daniel Shearer,  
 Alexander McRae,  
 Elisha Edwards,  
 John S. Higbee,  
 Ebenezer Page,  
 Benjamin Covey,  
 Ebenezer Robinson,  
 Lyman, Gibbs,  
 Joseph W. Younger,  
 Henry Zabraki,  
 Allen J. Stout,  
 Sheffield Daniels,  
 Silas Maynard,  
 Anthony Head,  
 Benjamin Jones,  
 Daniel Carn,  
 John T. Earl,  
 Norman Shearer,  
 James M. Henderson,  
 David Pettegrew,  
 Edward Partridge,  
 Francis Higbee,  
 David Frampton,  
 George Kimball, and  
 Daniel S. Thomas

were brought before Austin A. King, at Richmond, for trial, charged with the several crimes of high treason against the State, murder, burglary, arson, robbery, and larceny.

Monday, 12th. The first act of this court was to send out a body of armed men without a civil process, to obtain witnesses. (*Millennial Star*, volume 16, pp. 556, 557.)

PERSONAL LETTER OF JOSEPH SMITH JUNIOR TO HIS WIFE

At this time Joseph Smith, jr., wrote his wife as follows:

*My Dear Emma:* We are prisoners in chains and under strong guards for Christ's sake, and for no other cause, although there have been things that are unbeknown to us and altogether beyond our control

that might seem to the mob to be a pretext for them to persecute us; but on examination I think that the authorities will discover our innocence and set us free; but if this blessing cannot be obtained, I have this consolation, that I am an innocent man, let what will befall me. I received your letter, which I read over and over again; it was a sweet morsel to me. Oh God, grant that I may have the privilege of seeing once more my lovely family in the enjoyment of the sweets of liberty and social life; to press them to my bosom and kiss their lovely cheeks would fill my heart with unspeakable gratitude. Tell the children that I am alive, and trust I shall come and see them before long. Comfort their hearts all you can, and try to be comforted yourself all you can. There is no possible danger but what we will be set at liberty if justice can be done, and that you know as well as myself. The trial will begin to-day for some of us. Lawyer Reese, and we expect Doniphan, will plead our cause. We could get no others in time for the trial. They are able men and will do well no doubt.

Brother Robinson is chained next to me; he has a true heart and a firm hand. Brother Wight is next, Brother Rigdon next, Hyrum next, Parley next, Amasa next; and thus we are bound together in chains, as well as cords of everlasting love. We are in good spirits and rejoice that we are counted worthy to be persecuted for Christ's sake. Tell little Joseph he must be a good boy. Father loves him with a perfect love; he is the eldest—must not hurt those that are smaller than he, but care for them. Tell little Frederick father loves him with all his heart; he is a lovely boy. Julia is a lovely little girl; I love her also. She is a promising child; tell her father wants her to remember him and be a good girl. Tell all the rest that I think of them and pray for them all. Brother Babbitt is waiting to carry our letters for us. Colonel Price is inspecting them; therefore my time is short. Little Alexander is on my mind continually. O, my affectionate Emma, I want you to remember that I am a true and faithful friend to you and the children forever. My heart is entwined around yours forever and ever. O, my God, bless you all. Amen. I am your husband, and in bonds and tribulation, etc.

JOSEPH SMITH, Jun.

To Emma Smith.

P. S. Write as often as you can, and if possible come and see me, and bring the children if possible. Act according to your own feelings and best judgment, and endeavor to be comforted if possible, and I trust that all will turn out for the best. Yours. J. S.

### Continuation of Diary of Joseph Smith, Junior.

Tuesday, 13th, We were placed at bar, Austin A. King presiding, and Thomas J. Burch, State's attorney. Witnesses were called and sworn at the point of the bayonet.

Doctor Sampson Avard was the first brought before the court. He had previously told Mr. Oliver Olney that if he (Olney) wished to save himself, he must swear hard against the heads of the church as they were the ones this court wanted to criminate; and if he could swear hard against them, they would not (that is, neither court nor mob)

disturb him. "I intend to do it," said he, "in order to escape, for if I do not, they will take my life."

This introduction is sufficient to show the character of his testimony, and he swore just according to the statement he made, doubtless thinking it was a wise course to ingratiate himself into the good graces of the mob. (*Millennial Star*, volume 16, pp 557, 558.)

That about four months ago, a band called the daughters of Zion, since called Danite band, was formed of the members of the Mormon church, the original object of which was to drive from the County of Caldwell all those who dissented from the Mormon Church, in which they succeeded admirably, and to the satisfaction of those concerned.

I consider Joseph Smith, junior, as a prime mover and organizer of this Danite band.

The officers of the band, according to their grades, were brought before him at a school house, together with Hiram Smith and Sidney Rigdon; the three composing the First Presidency of the whole church. Joseph Smith, junior, blessed them, and prophesied over them, declaring that they should be the means, in the hands of God, of bringing forth the millennial kingdom. It was stated by Joseph Smith, junior, that it was necessary that this band should be bound together by a covenant, that those who revealed the secrets of the society should be put to death.

The covenant taken by all the Danite band was as follows, to-wit: They declared, holding up their right hands, in the name of Jesus Christ the Son of God, "I do solemnly obligate myself ever to conceal and never to reveal the secret purposes of this society, called the Daughters of Zion; should I ever do the same, I hold myself as the forfeiture." The prophet, Joseph Smith, jun., together with his two counselors, Hiram Smith and Sidney Rigdon, were considered as the supreme head of the church; and the Danite band felt themselves as much bound to obey them, as to obey the supreme God.

Instruction was given to the Danite band by Joseph Smith, jun., that if any of them should get into difficulty, the rest should help him out, and that they should stand by each other, right or wrong; and that this instruction was given at a public address delivered at a Danite meeting. As for Joseph Smith, junior, and his two counselors, the witness does not know that they ever took the Danite oath. He knows all the rest of the defendants to be Danites, except Sidney Tanner, Andrew Whitlock, Zedekiah Owens, Thomas Rich, John J. Tanner, Daniel S. Thomas, David Pettigrew, George Kemble, Anthony Head, Benjamin Jones, and Norman Shearer. At the election last August a report came to Far West that some of the brethren in Daviess were killed. I called for twenty volunteers to accompany me to Daviess to see into the matter. I went, and about one hundred and twenty Mormons accompanied me to Adam-ondi-ahman, Mr. Joseph Smith, junior, in the company. When we arrived there I found the report exaggerated; none were killed. We visited Mr. Adam Black; about one hundred and fifty or two hundred of us armed. Joseph Smith, junior, was commander, and if Black had not signed the paper he did, it was the common under-

standing and belief that he would have shared the fate of the dissenters. Sidney Rigdon and Lyman Wight were at Adam when we went to Black's and advised the movement of the prisoners. I do not recall that Parley P. Pratt, Caleb Baldwin, Washington Vories, Sidney Tanner, John Buchanan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Alred, William Alred, George Grant, Elizah Newman, Oliver L. Tiffets, Zedekiah Owens, Isaac Morley, Thomas Rich, Moses Clawson, John J. Tanner, Daniel Shearer, Daniel S. Thomas, Elisha Edwards, John S. Higby, Ebenezer Page, Benjamin Covey, Lyman Gibbs, James M. Henderson, David Pettigrew, Edward Partridge, David Frampton, George Kemble, Joseph W. Younger, Henry Zabrisky, Allen J. Stout, Sheffield Daniels, Silas Manard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Eare, and Norman Shearer were with us on the expedition to Daviess County.

As regards the affair at DeWitt, I know little personally; but I heard Mr. Sidney Rigdon say they had gone down to DeWitt, where it was said a mob had collected to wage war upon the Mormons residing in Carroll County, and that Joseph Smith, junior, with his friends, went down to DeWitt to give aid and help to his brethren. The company was armed, as I presume. Hiram Smith was one in the company, and George W. Robertson also. Amas Lyman went to see what was going on. I heard the above named persons say they were in Hinkle's camp at DeWitt several days, except Amas Lyman. I know not that he was at DeWitt. When the Mormons returned from DeWitt, it was rumored that a mob was collecting in Daviess. Joseph Smith, junior, the Sunday before the late affair in Daviess, at a church meeting, gave notice that he wished the whole country collected on the next Monday at Far West, where he said (or the Sunday before, I don't recollect which) that all who did not take up arms in defense of the Mormons of Daviess should be considered as tories, and should take their exit from the county. At the meeting on Monday, where persons met from all parts of Caldwell County, Joseph Smith, junior, took the pulpit, and delivered an address, in which he said, that we had been an injured people, driven violently from Jackson County; that we had appealed to the governor, magistrates, judges, and even to the President of the United States, and that there had been no redress for us; and that now a mob was about to destroy the rights of our brethren in Daviess County; and that it was high time that we should take measures to defend our rights. In this address he related an anecdote about a captain who applied to a Dutchman to purchase potatoes, who refused to sell. The captain charged his company several different times, not to touch the Dutchman's potatoes. In the morning the Dutchman had not a potato left in his patch. This was in reference to our touching no property on our expedition to Daviess that did not belong to us; but he told us that the children of God did not go to war at their own expense.

A vote was taken whether the brethren should then embody and go out to Daviess to attack the mob. This question was put by the Prophet, Joe Smith, and passed unanimously, with a few exceptions.

Captains Patton and Branson were appointed commanders of the

Mormons, by Joseph Smith, junior, to go to Daviess. He frequently called these men generals. I once had a command as an officer, but he, Joseph Smith, junior, removed me from it, and I asked him the reason, and he assigned that he had another office for me. Afterwards Mr. Rigdon told me I was to fill the office of surgeon, to attend to the sick and wounded. After we arrived at Diahmond, in Daviess, a council was held at night, composed of Joseph Smith, junior, George W. Robertson, Hiram Smith, Captains Patton and Branson, Lyman Wight, Present R. Cahoon, P. P. Pratt, and myself, and perhaps Mr. Kemble. President Rigdon was present; a correspondence was kept up between him and Joseph Smith, junior. I heard Rigdon read one of the letters from Smith, which, as I remember, was about as follows: That he knew, from prophecy and from revelation of Jesus Christ, that the enemies of the kingdom were in their hands, and that they should succeed. Rigdon on reading the letter said it gave him great consolation to have such authority that the kingdom of God was rolling on.

In the above-referred-to council, Mr. Smith spoke of the grievances we had suffered in Jackson, Clay, Kirtland, and other places; declared that, in future, we must stand up for our rights as citizens of the United States, and as Saints of the most high God, and that it was the will of God we should do so, and that we should do so; and that we should be free and independent; and that, as the State of Missouri and the United States would not protect us, it was time that we should rise, as the Saints of the most high God, and protect ourselves, and take the kingdom; and Lyman Wight observed that before the winter was over he thought we would be in Saint Louis and take it.

Smith charged them that they should be united in supporting each other. Smith said, on some occasion, that one should chase a thousand, and two put ten thousand to flight; that he considered the United States rotten. He compared the Mormon Church to the little stone spoken of by the Prophet Daniel, and that the dissenters, first, was part of the image, and the State next, that should be destroyed by this little stone. The council was called on to vote the above measures, and were unanimous in favor of them.

On the next day, Captain Patton, who was called by the Prophet, Captain Fearnaught, took command of a body of armed men, about one hundred, and told them he had a job for them to do, and that the work of the Lord was rolling on, and that they must be united. He then led his troops to Gallatin, saying, he was going to attack the mob there. He made a rush into Gallatin, dispersed the few men there, and took the goods out of Stolling's store, and took them to Diahmond; and I afterwards saw the storehouse on fire, and when we returned to Diahmond, the goods were deposited in the Lord's storehouse, under the care of Bishop Vincent Knight. Orders were given that all the goods should be put in the Lord's storehouse. Joseph Smith, junior, was at Diahmond, giving directions about things in general connected with the war. When Patton returned from Gallatin, to Adam-ondi-Ahman, the goods were divided, or apportioned out among those engaged; and these affairs were conducted under the superintendency of the First



Presidency. A part of the goods were brought to Far West, under the care of Captain Fearnaught. On their arrival President Rigdon and others shouted the hosannas to the victory. On the day Patton went to Gallatin, Colonel Wight went to Mill Port, as I understood. I saw a great many cattle, beds, furniture, etc., brought into our camps. After we returned to Far West, the troops were constantly kept in motion, and there was a council held at President Rigdon's house to determine who should be chiefs. It was determined that Colonel Wight should be commander-in-chief at Diahmond; Branson, captain of the flying horse of Daviess; Colonel Henckle should be commander-in-chief of the Far West troops; Captain Patton, of the cavalry of the flying horse; and that the prophet, Joseph Smith, junior, should be commander-in-chief of the whole kingdom. The council was composed of Joseph Smith, junior, Captain Fearnaught, alias Patton, Hinkle, and Colonel Wight and President Rigdon.

The object of this council was, in furtherance of the scheme proposed in council in Daviess County, referred to above.

After the council, Fearnaught disputed as to the chief command of the Far West troops, and had a small altercation about it with Hinkle; but Smith proposed that they agree to disagree, and go on for the good of the kingdom. The troops were kept together until the militia came out lately. There were about from five to eight hundred men, as I suppose, under arms. It was about the time the militia came out lately to Far West under General Lucas, that our prophet assembled the troops together at Far West, into a hollow square and addressed them; and stated to them that the kingdom of God should be set up, and should never fall, and for every one that we lacked in number in amount of those who came against us, the Lord would send angels who would fight for us, and we should be victorious. After the militia had been near Far West awhile, in an address, Smith said that those troops were militia, and that we were militia, too, and both sides clever fellows; and that he advised them to know nothing of what had passed; to say nothing, and to keep dark; that he, Smith, had forgotten more than he then knew. After it was ascertained that the militia had arrived, intelligence was immediately sent to Diahmond, to Colonel Wight. Next morning, Colonel Wight arrived in Far West with about one hundred mounted and armed men. The troops were constantly kept prepared, and in a situation to repel attack. The evening the militia arrived near Far West, it was the general understanding in the Mormon camp that they were militia legally called out; and, indeed, previous to the arrival of the militia, it was ascertained that there were militia on their way to Far West. Some months ago, I received orders to destroy the papers concerning the Danite Society, which order was issued by the First Presidency, and which paper, being the constitution for the government of the Danite Society, was in my custody, but which I did not destroy; it is now in General Clark's possession. I gave the paper up to General Clark after I was taken prisoner. I found it in my house, where I had previously deposited it, and I believe it had never been in any person's possession after I first received it. This paper was taken into President

Rigdon's house, and read to the First Presidency, Hiram Smith being absent, and was unanimously adopted by them as their rule and guide in future. After it was thus adopted, I was instructed by the council to destroy it, as if it should be discovered, it would be considered treasonable. This constitution, after it was approved by the First Presidency, was read article by article, to the Danite band, and unanimously adopted by them. This paper was drawn up about the time that the Danite band was formed. Since the drawing of the paper against the deserters, it was, that this constitution of the Danite band was drafted; but I have no minutes of the time, as we were directed not to keep written minutes; which constitution above referred to, is as follows:

Whereas, in all bodies, laws are necessary for the permanency, safety, and well-being of the society, We, the members of the society of the Daughters of Zion, do agree to regulate themselves under such laws as, in righteousness, shall be deemed necessary for the preservation of our holy religion and of our most sacred rights and the rights of our wives and children.

But, to be explicit on the subject, it is especially our object to support and defend the rights conferred on us by our venerable sires, who purchased them with the pledges of their lives; their fortunes, and sacred honors; and now, to prove ourselves worthy of liberty conferred on us by them, in the providence of God, we do agree to be governed by such laws as will perpetuate these high privileges, of which we know ourselves to be the rightful possessors, and of which privileges, wicked and designing men have tried to deprive us by all manner of evil, and that purely in consequence of the tenacity we have manifested in the discharge of our duty towards our God, who had given us those rights and privileges, and a right in common with others, to dwell on this land. But we, not having the privileges of others allowed unto us, have determined, like unto our fathers, to resist tyranny—whether it be in kings or in people, it is all alike unto us, our rights we must have, and our rights we shall have, in the name of Israel's God.

"Article 1. All power belongs, originally and legitimately, to the people, and they have a right to dispose of it as they shall deem fit. But, as it is inconvenient and impossible to convene the people in all cases, the legislative powers have been given by them, from time to time, into the hands of a representation, composed of delegates from the people themselves. This is, and has been the law, both in civil and religious bodies, and in the true principal.

"Article 2. The executive power shall be vested in the president of the whole church, and his counselors.

"Article 3. The legislative powers shall reside in the president and his counselors, together, and with the generals and colonels of the society. By them, all laws shall be made, regulating the society.

"Article 4. All offices shall be, during life and good behavior, or to be regulated by the law of God.

"Article 5. The society reserves the power of electing all its officers, with the exception of aids and clerks, which the officers may need, in their various stations. The nominations to go from the presidency to

his second, and from the second, to the third in rank, and so down through all the various grades; each branch, or department, retains the power of electing its own particular officers.

"Article 6. Punishments shall be administered to the guilty, in accordance to the offence, and no member shall be punished without law, or by any others than those appointed by law for that purpose. The legislature shall have power to make such laws, regulating punishments, as in their judgment should be wisdom and righteousness.

"Article 7. There shall be a secretary, whose business it shall be to keep all the legislative records of the society, and also to keep a register of the name of every member of the society; also, the rank of the officers. He shall also communicate the laws to the generals, as directed by laws made for the regulation of such business by legislature.

"Article 8. All officers shall be subject to the commands of the captain-general, given through the secretary of war; and so, all officers shall be subject to their superiors in rank, according to the laws made for that purpose."

In connection with the grand scheme of the prophet, his preachers and apostles were instructed to preach, and to instruct their followers (who are estimated in Europe and America, at about 40,000) that it was their duty to come up to the stake, called Far West, and to possess the kingdom; that it was the will of God that they should do so, and that the Lord would give them power to possess the kingdom. There was another writing, drawn up in June last, which had for its object to get rid of the dissenters, and which had the desired effect. Since that time, and since the introduction of the scheme of the prophet, made known in the above constitution. I have heard the prophet say that it was a fortunate thing that we got rid of the dissenters, as they would have endangered the rolling on of the kingdom of God, as introduced, and to be carried into effect, by the Danite band; and they (the dissenters) were great obstacles in the way; and that, unless they were removed the aforesaid kingdom of God could not roll on. This paper against the dissenters was drafted by Sidney Rigdon, and is as follows:

FAR WEST, June—, 1838.

To Oliver Cowdery, David Whitmer, John Whitmer, William W. Phelps, and Lyman E. Johnson, greeting:

"Whereas, the citizens of Caldwell County have born with the abuse received from you, at different times and on different occasions, until it is no longer to be endured, neither will they endure it any longer, having exhausted all the patience they have, and conceive that to bear any longer is a vice instead of a virtue; we have born long and suffered incredibly, but we will neither bear nor suffer any longer and the decree has gone forth, from our hearts, and shall not return to us void; neither think, gentlemen, that in so saying we are trifling with either you or ourselves, for we are not. There are no threats from you—no fear of losing our lives by you, or by anything you can say or do, will restrain us; for out of the country you shall go, and no power shall save you; and you shall have three days, after you receive this, our communication to you, including twenty-four hours in each day, for

you to depart, with your families, peaceably; which you may do, undisturbed by any person; but, in that time, if you do not depart, we will use the means in our power to cause you to depart; for go you shall; we will have no more promises to reform, as you have already done, and in every instance violated your promise, and regarded not the covenant which you have made, but put both it and us at defiance. We have solemnly warned you, and that in the most determined manner, that if you did not cease that course of wanton abuse of the citizens of this county, that vengeance would overtake you, sooner or later, and that when it did come, it would be as furious as the mountain torrent, and as terrible as the beating tempest—but you have affected to despise our warnings, and passed them off with a sneer, or a grin, or a threat, and pursued your former course and vengeance sleeps not, neither does it slumber, and unless you heed us this time, and attend to our request, it will overtake you at an hour when you do not expect, and at a day when you do not look for it; and for you there shall be no escape for there is but one decree for you, which is, Depart, depart, or else a more fatal calamity shall befall you.

“After Oliver Cowdery had been taken by a State’s warrant for stealing, and the stolen property found concealed in the house of William W. Phelps, in which nefarious transaction John Whitmer had also a participation, Oliver Cowdery stole the property, conveyed it to John Whitmer, and John Whitmer to William W. Phelps, and there the officers of the law found it. While in the hands of the officer, and under an arrest for this vile transaction, and, if possible, to hide your shame from the world, like criminals, which indeed you were, you appealed to our beloved president, Joseph Smith, junior, and Sidney Rigdon; men whose characters you have endeavored to destroy by every artifice you could invent, not even the basest lying excepted; and did you find them revengeful? No, but notwithstanding all your scandalous attacks, still such was the nobleness of their characters, that even vile enemies could not appeal to them in vain. They enlisted, as you well know, their influence to save you from your just fate, and they, by their influence, delivered you out of the hands of the officer. While you were pleading with them, you promised reformation—you bound yourselves by the most solemn promises, that you would never be employed again, in abusing any of the citizens of Caldwell; and by such condescensions did you attempt to escape the workhouse. But now, for the sequel. Did you practice the promised reformation? You know you did not! but, by secret efforts continued to practice your iniquity, and secretly to injure their characters, notwithstanding their kindness to you. Are such things to be borne? You, yourselves, would answer that they are insufferable, if you were to answer according to the feelings of your own hearts. As we design this paper to be published to the world, we will give an epitome of your scandalous conduct and treachery for the last two years. We wish to remind you that Oliver Cowdery and David Whitmer were among the principal of those who were the means of gathering us to this place, by their testimony which they gave concerning the plates of the Book of Mormon—that they were shown to them by an

angel, which testimony we believe now, as much as before you had so scandalously disgraced it, you commenced your wickedness by heading a party to disturb the worship of the Saints in the first day of the week, and made the house of the Lord, in Kirtland, to be the scene of abuse and slander, to destroy the reputation of those whom the church had appointed to be their teachers, and for no other cause, only that you were not the persons. The Saints in Kirtland, having elected Oliver Cowdery to be a justice of the peace, he used the power of his office to take their most sacred rights from them, and that contrary to law. He supported a parcel of blacklegs, in disturbing the worship of the Saints, and when the men whom the church had chosen to preside over the meetings, endeavored to put the house to order, he helped—and by the authority of his justice's office to—those wretches to continue their confusion, and threatened the church with prosecution for trying to put them out of the house, and issued writs against the Saints for endeavoring to sustain their rights, and bound them, under heavy bonds, to appear before his honor, and required bonds which were both inhuman and unlawful; and one of those was the venerable father who had been appointed by the church to preside—a man of upwards of seventy years of age, and notorious for his peaceable habits, Oliver Cowdery, David Whitmer, and Lyman E. Johnson, united with a gang of counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the Saints of their property, by every act and stratagem which wickedness could invent; using the influence of the vilest persecutors, to bring vexatious law suits, villainous prosecutions, and even stealing not excepted. In the midst of this career, for fear the Saints would seek redress at their hands, they breathed out threatenings of mobs, and actually made attempts with their gang to bring mobs upon them. Oliver Cowdery and his gang, such of them as belonged to the church, were called to an account by the church for their iniquity. They confessed repentance and were again restored to the church. But the very first opportunity, they were again practicing their former course. While their wickedness was going on in Kirtland, Cowdery and his company were writing letters to Far West, in order to destroy the character of every person that they thought was standing in their way; and John Whitmar and William W. Phelps were assisting to prepare the way to throw confusion among the Saints of Far West. During the full career of Oliver Cowdery and David Whitmer's bogus money business, information got abroad into the world that they were engaged in it, and several gentlemen were preparing to commence a prosecution against Cowdery. He finding it out, took with him Lyman E. Johnson and fled to Far West with their families, Cowdery stealing a property, and bringing it with him, which has, within a few weeks past, been obtained by the owner, by means of a search warrant, and he was saved from the penitentiary by the influence of two influential men of the place. He also brought notes with him, upon which he had received pay, and had promised to destroy them, and made an attempt to sell them to Mr. Arthur of Clay County. And Lyman E. Johnson, on his arrival reported that he had a note of one thousand dollars against a principal

man in this church, when it is a fact that it was a palpable falsehood, and he had no such thing, and he did it for the purpose of injuring his character. Shortly after Cowdery and Johnson left Kirtland for Far West, they were followed by David Whitmer, on whose arrival a general system of slander and abuse was commenced by you all, for the purpose of destroying the characters of certain individuals, whose influence, and strict regard for righteousness, you dreaded, and not only yourselves, but your wives and children, led by yourselves, were busily engaged in it. Neither were you content with slandering and vilifying here, but you kept up continual correspondence with your gang of marauders in Kirtland, encouraging them to go on with their iniquity, which they did to perfection, but swearing false, to injure the characters and property of innocent men; stealing, cheating, lying, instituting vexatious lawsuits, selling bogus money, and also stones and sand for bogus; in which nefarious business, Oliver Cowdery, David Whitmer, and Lyman E. Johnson were engaged while you were there. Since you arrived here, you have commenced a general system of the same kind of conduct in this place. You set up a nasty, dirty, pettifogger office, pretending to be judges of the law; when it is a notorious fact that you are profoundly ignorant of it, and of every other thing which is calculated to do mankind good; or if you knew it, you take good care never to practice it; and in order to bring yourselves into notice, you began to interfere with all the business of the place, trying to destroy the character of our merchants, and bring their creditors upon them, and break them up. In addition to this, you stirred up men of a weak mind to prosecute one another, for the vile purpose of getting a fee for a pettifogger from them.

"You have also been threatening, continually, to enter into a general system of prosecuting, determined, as you said, to pick a flaw in the titles of those who have bought city lots and built upon them, not that you can do anything but cause vexatious law suits. And amongst the most monstrous of all your abominations, we have evidence, which when called upon we can produce, that letters sent to the post office, in this place, have been opened, read, and destroyed, and the person to whom they were sent never obtained them; thus ruining the business of the place. We have evidence of a very strong character, that you are at this very time engaged with a gang of counterfeiters and coiners, and blacklegs, and some of these characters have lately visited our city from Kirtland, and told what they had come for, and we know assuredly, that if we suffer you to continue, we may expect, and that speedily, to find a general system of stealing, counterfeiting, cheating, and burning of property, as in Kirtland, for so are your associates carrying on there at this time, and that encouraged by you, by means of the letters you send continually to them; and to crown the whole, you have had the audacity to threaten us, that if we offered to disturb you, you would get up a mob from Clay and Ray Counties. For this insult, if nothing else, and your threatening to shoot us, if we offered to molest you, we will put you from the county of Caldwell—so help us God!"

(The above was signed by some eighty-four Mormons.)

About the time the dissenters fled, President Rigdon preached a sermon from the text, "Ye are the salt of the earth; but if the salt have lost its savor, wherewithal shall it be salted?" etc.; commonly called, "The Salt Sermon," in which the dissenters were called the salt which had lost its savor and that they should be trampled upon and driven out by the Saints, which was well understood by the Danites as a part of their duty to do. When General Lucas's men marched up to Far West, Smith told me (as I understood him) that he had said to one of the militia captains not to come any farther, as he might get into danger. Smith, after erecting his bulwark, asked me if I did not think him pretty much of a general? I answered in the affirmative. We were advised, all the time, to fight valiantly, and that the angels of the Lord would appear in our defense, and fight our battles.

In reference to Bogart's battle, I know but little personally. As to the start of the troops to fight Bogart, I was called upon to go along with the company, which was commanded by Patton as surgeon; this was about midnight; but as I thought a little sleep would do me more good than fighting, I remained at home. On the morning of the fight, about six o'clock, I was called upon by a Mr. Emmet, who informed me that Captain Fearnought was wounded mortally. I went to Patton, about three miles, as I understood, from the battle ground, where I found Joseph Smith, junior, present, laying hands on the wounded, and blessing them, to heal them. A Mr. O. Bannion was also there, mortally wounded. I heard the following of the prisoners say he was in the fight, to wit, Norman Shearer.

I never heard Hiram Smith make any inflammatory remarks, but I have looked on him as one composing the first presidency; acting in concert with Joseph Smith, junior; approving by his presence, acts, and conversations, the unlawful schemes of the presidency. I never saw Edward Partridge and Isaac Morley, two of the defendants, take any active part in the above massacres testified to by me; and I have heard Joseph Smith, junior, say he considered Partridge a coward, and backward, and ought to be forced out. I was continually in the society or company of the presidency, receiving instructions from them as to the teachings of the Danite band; and I continually informed them of my teachings; and they were well apprised of my course and teachings in the Danite society.

The following of the defendants were in the last expedition to Daviess County:

Joseph Smith, jun.,  
Hiram Smith,  
P. P. Pratt,  
Lyman Wight,  
George W. Robertson,  
Alison Kipley,  
Washington Vories,  
Jacob Gates,  
George Grant,

Moses Clawson,  
Alexander McKay,  
John S. Higby,  
Ebenezer Page,  
James M. Henderson,  
Edward Partridge,  
Francis Higby,  
Joseph W. Younger,  
Henry Sabrisky (doubtful),

Darwen Chase,  
Maurice Phelps,

James H. Rawlins,  
James Newberry (doubtful),

And further this deponent saith not,

(Signed SAMPSON AVARD.)

CONTINUATION OF THE DIARY OF JOSEPH SMITH

The following witnesses were examined in behalf of the State, many of whom, if we may judge from their testimony, sworn upon the same principle as Avard, namely:

Wyatt Cravens,  
Captain Samuel Bogart,  
John Corril,  
George Walton,  
James C. Owens,  
Abner Scovell,  
Reed Peck,  
Wilborn Splawn,  
John Raglin,  
Jeremiah Myers,  
Freeborn H. Gardner,  
Elisha Camron,  
James Cobb,  
Addison Price,  
William W. Phelps,  
James B. Turner,  
Joseph H. McGee,  
Porter Yale,  
Eyra Williams,  
John Taylor,  
Patrick Lynch,

Nehemiah Sale,  
Morris Phelps,  
Robert Snodgrass,  
George M. Hinkle,  
Nathaniel Carr,  
John Cleminson,  
James C. Owens—re-examined,  
Thomas M. Odle,  
Allen Rathburn,  
Andrew F. Job,  
Burr Riggs,  
Charles Bleakley,  
Jesse Kelly,  
Samuel Kimball,  
John Whitmer,  
George W. Worthington,  
John Lockhart,  
Benjamin Slade,  
Addison Green,  
Timothy Lewis,

Sunday eighteen we were called upon for our witnesses, and we gave the names of some forty or fifty. Captain Bogart was dispatched with a company of militia to procure them. Arrested all he could find, thrust them into prison, and we were not allowed to see them.

We were again called upon most tauntingly for witnesses. We gave the names of some others, and they were thrust into prison, so many as were to be found.

In the meantime, Malinda Porter, Delia F. Pine, Nancy Rigdon, Jonathan W. Barlow, Thoret Parsons, Ezra Chipman, and Arza Judd, jun., volunteered and were sworn on the defense, but were prevented by threats from telling the truth as much as possible.

We saw a man at the window by the name of Allen, and beckoned for him to come in and had him sworn; but when he did not testify to please the court, several rushed upon him with their bayonets, and he fled the place, and three men took after him with loaded guns, and he barely escaped with his life. It was no use to get any more witnesses if we could have done it.

Thus the mock investigation continued from day to day, till Saturday, when several of the brethren were discharged by Judge King, as follows:



"Defendants against whom nothing is proven, viz:

Amasa Lyman,	John Buchanan,
Andrew Whitlock,	Alvah L. Tippetts,
Jedediah Owens,	Isaac Morley,
John T. Tanner,	Daniel S. Thomas,
Elisha Edwards,	Benjamin Covey,
David Frampton,	Henry Zabriski,
Allen J. Stout,	Sheffield Daniels,
Silas Maynard,	Anthony Head,
John T. Earl,	Ebenezer Brown,
James Newberry,	Sylvester Hulet,
Chandler Holbrook,	Martin Allred,
William Allred,	

"The above defendants were discharged by me, there being no evidence against them.

AUSTIN A. KING, Judge, etc." November 24 1838.

Our church organization was converted by the testimony of the apostates into a temporal kingdom which was to fill the whole earth and subdue all other kingdoms.

Much was inquired of the judge (who by the by, was a Methodist) concerning the prophecy of Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand forever," etc; "and the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the saints of the Most High," etc. just as though it was treason to believe in the Bible. . . .

[Wednesday, 28.]

"The remaining prisoners were all released, or admitted to bail, except:

Lyman Wight,	Caleb Baldwin,
Hyrum Smith,	Alexander McRae,
Sidney Rigdon, and myself,	(Joseph Smith, jun),

who were sent to Liberty, Clay County, to jail, to stand our trial for treason and murder—the treason for having whipped the mob out of Daviess County and taking their cannon from them; and the murder for the men killed in the Bogart battle; also

Parley P. Pratt,	Morris Phelps,
Laman Gibbs,	Darwin Chase,

Norman Shearer, who were put into Richmond jail to stand their trial for the same crimes:

During the investigation, we were mostly confined in chains and received much abuse.

The matter of driving away witnesses, or casting them into prison, or chasing them out of the country, was carried to such a length that our lawyers, General Doniphan and Amos Reese, told us not to bring our witnesses there at all; for if we did there would not be one of them left for our final trial; for no sooner would Bogart and his men know who they were than they would put them out of the country.

As to making any impression on King, if a cohort of angels were to come down and declare we were clear, Doniphan said it would be all the same for he (King) had determined from the beginning to cast us into prison.

We never got the privilege of introducing our witnesses at all; if we had, we could have disproved all they swore (*Millennial Star*, vol. 16, pp. 558, 565.)

#### EDITORIAL NOTE

Brackets are ours. The Avard testimony quoted above is reprinted from Senate Document 189, published in 1841. A review of this document occurs in the *JOURNAL OF HISTORY* for October, 1917, volume 10, page 44. From it we quote as follows:

Judge Elias Higbee before the United States Senate in behalf of the committee reports in part as follows:

"Mr. Linn said he had written to Missouri to get all the evidence taken before Judge King, so that if the thing must come up he was prepared to have a full investigation of the matter, and that the committee should have power to send for persons, papers, etc.

In my remarks I stated that an article of the Constitution was violated in not granting compulsory process for witnesses in behalf of the prisoners; and that the main evidence adduced, upon which they were committed (as I understood), was from Doctor Avard, who once belonged to our society, and was compelled to swear as suited them best, in order to save his life; that I knew him to be a man whose character was the worst I ever knew in all my associations of intercourse with mankind; and that I have evidence by affidavits before them, or of five or six respectable men, to prove that all he swore to was false.

H. H. S.

# THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY HEMAN C. SMITH

## EDITORIAL NOTE

(An article with this heading was found among the papers of Heman C. Smith which we reprint as it bears directly upon the question of the legal succession of the church now of interest in connection with affidavits desired of our missionaries to foreign fields.)

This church claims to be the legal successor and lawful continuation of the Church of Jesus Christ of Latter Day Saints organized by Joseph Smith, Oliver Cowdery and four others at Fayette, Seneca County, New York, April 6, 1830.

When Joseph Smith, its first president, was assassinated June 27, 1844, the church broke into many parties and factions, but in 1852 and following years these scattered elements, many of them, met and formed a union, hence the prefix "Reorganized" in the name.

This contention as to legal successorship has been approved several times in the courts in litigation where property rights were involved.

In 1880 in order to quiet the title of the Kirtland, Ohio, temple property, the Reorganized Church sued the church in Utah, commonly known as the Mormon Church over which John Taylor then presided, and all other persons having color of title. The case came on for hearing in the court of common pleas, Lake County, Ohio, L. S. Sherman judge, and on February 23, 1880, the decision was rendered, which reads in part as follows:

That there was organized on the 6th day of April, 1830, at Palmyra [Fayette], in the State of New York, by Joseph Smith, a religious society, under the name of "The Church of Jesus Christ of Latter Day Saints," which in the same year removed in a body and located in Kirtland, Lake County, Ohio; which said church held and believed, and was

founded upon certain well defined doctrines, which were set forth in the Bible, Book of Mormon, and book of Doctrine and Covenants.

That on the 11th day of February, A. D. 1841, one William Marks and his wife, Rosannah, by warranty deed, of that date, conveyed to said Joseph Smith as sole trustee-in-trust for the Church of Jesus Christ of Latter Day Saints, being the same church organized as aforesaid, the lands and tenements described in the petition and which are described as follows:

[The description of the land is omitted.—EDITORS.]

And upon said lands said church had erected a church edifice known as the temple, and were then in the possession and occupancy thereof for religious purposes, and so continued until the disorganization of said church, which occurred about 1844. That the main body of said religious society had removed from Kirtland aforesaid, and were located at Nauvoo, Illinois, in 1844, when said Joseph Smith died, and said church was disorganized and the membership (then being estimated at about 100,000) scattered in smaller fragments, each claiming to be the original and true church before named, and located in different States and places.

That one of said fragments, estimated at ten thousand, removed to the territory of Utah under the leadership of Brigham Young, and located there, and with accessions since, now constitute the church in Utah, under the leadership and presidency of John Taylor, and is named as one of the defendants in this action.

That after the departure of said fragment of said church for Utah, a large number of the officials and membership of the original church which was disorganized at Nauvoo, reorganized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and on the 5th day of February, 1872, became incorporated under the laws of the State of Illinois, and since that time all other fragments of said original church (except the one in Utah) have dissolved, and the membership has largely become incorporated with said Reorganized Church, which is the plaintiff in this action.

That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio, and other States.

That the church in Utah, the defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

And the court do further find that the plaintiff, the Reorganized

Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

In 1894 in a case in the circuit court of the United States for the western division of the western district of Missouri, in which the Reorganized Church was complainant and in which the title to the Temple Lot in Independence, Missouri, was involved Judge John F. Philips handed down the following decree:

Decree will go in favor of complainant, establishing the trust in its favor against respondents, removing the cloud from the title, enjoining respondents from asserting title to the property, and awarding the possession to the complainant.

In this last case the point of succession was thoroughly canvassed. Though a superior court subsequently enjoined the complainant from taking possession on account of laches the findings of Judge Philips on the question of title was not disturbed.

The foregoing decisions not only clearly establish the claims of the Reorganized Church to being the original church, but also explain the circumstances under which the prefix *Reorganized* was made a part of the name. The decision of Judge Sherman also clearly sets forth that the doctrine of polygamy was an unlawful addition to the doctrine and was not an original tenet of the church. It is therefore and has ever been denounced as corrupt and false by the Reorganized Church. Further light on that point will appear in epitome of faith attached to this article.

The Utah faction for many years officially recognized polygamy, and openly proclaimed it as a tenet of faith, but in 1890 the then president of the church, Wilfred Woodruff, issued a manifesto in which he counseled that no more marriages be solemnized contrary to the laws of the land. This was approved by the church in conference assembled, but not-

withstanding this prohibition some cases of violation have been proven and admitted. They also interpret this to mean only the solemnization of the rites of marriage and hold that it does not apply to marriages which had been solemnized before the date of the manifesto, and hence those who had polygamous wives at that time are at liberty to continue in that relation to them. This they are openly and confessedly doing. Those who are thus living in polygamous relations at the present time includes their president Joseph F. Smith and several others of the leading authorities.

In 1842 by request of Honorable John Wentworth, editor and proprietor of the *Chicago Democrat* Joseph Smith wrote an epitome of the faith of the church which was published in said periodical. It reads as follows:

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 mankind may be saved by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are, 1, Faith 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.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church; viz: Apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

This is indorsed without reservation by the Reorganized Church and on account of subsequent issues the following has been added to the declaration of faith:

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 case of death or where the contract of marriage is broken by transgression.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. The Book of Mormon says: "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, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of Hosts."—Jacob 2: 38-41,

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

## PERSONNEL OF LEADING QUORUMS

Revised by Heman Hale Smith from article in Journal,  
vol. 3, pp. 110-115.

### FIRST PRESIDENCY

Since the organization of this quorum in 1833 there have been three presidents, viz:

Joseph Smith, the Seer.....	1833-1844
Joseph Smith, his son.....	1860-1914
Frederick M. Smith.....	1914-

The latter is the present incumbent.

There have been five persons in this quorum known as first counselors, viz:

Sidney Rigdon.....	1833-1844
William Marks.....	1863-1872
William W. Blair.....	1873-1896
Alexander H. Smith.....	1897-1902
Frederick M. Smith.....	1902-1914
Elbert A. Smith.....	1914-

Of these, one, viz, Sidney Rigdon, continued in office until the rejection of the church in 1844.

Two, William Marks and William W. Blair, died in office.

One, viz, Alexander H. Smith, was released to occupy as presiding patriarch. Frederick M. Smith became president of the church.

Seven have acted as second counselors, viz:

Frederick G. Williams.....	1833-1837
Hyrum Smith.....	1837-1841
William Law.....	1841-1844
David H. Smith.....	1873-1885
Edmund L. Kelley.....	1897-1902
Richard C. Evans.....	1902-1909
Elbert A. Smith.....	1909-1914



Of these, two, Frederick G. Williams and William Law, the church refused to sustain.

One, Hyrum Smith, was released to act as presiding patriarch.

Three, David H. Smith, Edmund L. Kelley (who was only chosen to occupy temporarily), and Richard C. Evans, were released.

Elbert A. Smith was called as second counselor until 1914 at which time Frederick M. Smith became president and Elbert A. Smith was retained as counselor without further designation.

#### THE QUORUM OF TWELVE

There have been fifty-nine men occupying in this quorum since its organization in 1835:

1. Thomas B. Marsh.....	1835-1838
2. David W. Patten.....	1835-1838
3. Brigham Young.....	1835-1844
4. Heber C. Kimball.....	1835-1844
5. Orson Hyde.....	1835-1844
6. William E. McLellin.....	1835-1838
7. Parley P. Pratt.....	1835-1844
8. Luke S. Johnson.....	1835-1838
9. William Smith.....	1835-1844
10. Orson Pratt.....	1835-1844
11. John F. Boynton.....	1835-1838
12. Lyman E. Johnson.....	1835-1838
13. John E. Page.....	1838-1844
14. John Taylor.....	1838-1844
15. Wilford Woodruff.....	1838-1844
16. George A. Smith.....	1838-1844
17. Willard Richards.....	1840-1844
18. Lyman Wight.....	1841-1844
19. Jason W. Briggs.....	1853-1885
20. Zenos H. Gurley, sr.....	1853-1871

21. Henry H. Deam.....	1853-1854
22. Reuben Newkirk.....	1853-1873
23. Daniel B. Razy.....	1853-1873
24. John Cunningham.....	1853-1854
25. George White.....	1853-1859
26. David Newkirk.....	1855-1865
27. William W. Blair.....	1858-1873
28. Samuel Powers.....	1855-1873
29. Edmund C. Briggs.....	1860-1902
30. James Blakeslee.....	1860-1866
31. John Shippy.....	1860-1868
32. Charles Derry.....	1865-1870
33. Josiah Ells.....	1865-1885
34. William H. Kelley.....	1873-1913
35. Thomas W. Smith.....	1873-1894
36. James Caffall.....	1873-1902
37. John H. Lake.....	1873-1902
38. Alexander H. Smith.....	1873-1897
39. Zenos H. Gurley, jr.....	1874-1885
40. Joseph R. Lambert.....	1873-1902
41. James W. Gillen.....	1887-1900
42. Heman C. Smith.....	1888-1909
43. Joseph Luff.....	1887-1909
44. Gomer T. Griffiths.....	1887-
45. Isaac N. White.....	1897-1913
46. John W. Wight.....	1897-1913
47. Richard C. Evans.....	1897-1902
48. Peter Anderson.....	1901-
49. Frederick A. Smith.....	1902-1913
50. Francis M. Sheehy.....	1902-
51. Ulysses W. Greene.....	1902-
52. Cornelius A. Butterworth.....	1902-
53. John W. Rushton.....	1902-
54. James F. Curtis.....	1909-

55. Robert C. Russell.....	1909-
56. James E. Kelley.....	1913-1917
57. William M. Aylor.....	1913-
58. Paul M. Hanson.....	1913-
59. James A. Gillen.....	1913-

Of these, twelve, viz, Thomas B. Marsh, William E. McLellan, Luke S. Johnson, John F. Boynton, Lyman E. Johnson, Jason W. Briggs, Henry H. Deam, John Cunningham, George White, David Newkirk, John Shippy, and Zenos H. Gurley, jr., the church refused to sustain.

Seven, viz, David W. Patten, Zenos H. Gurley, sr., Samuel Powers, James Blakeslee, Josiah Eells, Thomas W. Smith and James E. Kelley, died in office.

Twelve, viz, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Lyman Wight, were occupying at the rejection of the church in 1844.

Three, viz, Reuben Newkirk, Daniel B. Razy and William H. Kelley, were released.

Three, viz, William W. Blair, Alexander H. Smith, and Richard C. Evans, were ordained to the First Presidency.

Seven, viz, Edmund C. Briggs, John H. Lake, Alexander H. Smith, Joseph R. Lambert, Isaac N. White, John W. Wight, and Frederick A. Smith, were ordained patriarchs, the latter to succeed his father as presiding patriarch.

Two, viz, Charles Derry and James W. Gillen, resigned.

One, James Caffall, designated as patriarch but declined.

One, Heman C. Smith, released to act as Church Historian.

One, viz, Joseph Luff, released to act as Church Physician.

Eleven, viz, Gomer T. Griffiths, Peter Anderson, Francis

M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, John W. Rushton, James F. Curtis, Robert C. Russell, William M. Aylor, Paul M. Hanson, and James A. Gillen, constitute the quorum as it is at present organized.

#### PRESIDENTS OF SEVENTY

Since the organization of the First Quorum of Seventy in 1835 there have been forty-six persons occupied as presidents of Seventy:

1. Hazen Aldrich.....	1835-1837
2. Joseph W. Young.....	1835-1844
3. Levi W. Hancock.....	1835-1844
4. Leonard Rich.....	1835-1837
5. Zebedee Coltrin.....	1835-1837
6. Lyman Sherman.....	1835-1837
7. Sylvester Smith.....	1835-1837
8. John Gould.....	1837-1837
9. James Foster.....	1837-1844
10. Daniel S. Miles.....	1837-1844
11. Josiah Butterfield.....	1837-1844
12. Salmon Gee.....	1837-1838
13. John Gaylord.....	1837-1838
14. Henry Herriman.....	1838-1844
15. Zera Pulsipher.....	1838-1844
16. Archibald M. Wilsey.....	1860-1873
17. William D. Morton.....	1860-1873
18. George Rarick.....	1860-1873
19. John A. McIntosh.....	1860-1869
20. Crowell G. Lamphear.....	1860-1879
21. James Blakeslee.....	April, 1860-October, 1860
22. Edmund C. Briggs.....	April, 1860-October, 1860
23. Charles W. Wandell.....	1873-1875
24. Duncan Campbell.....	1875-1901
25. Edmund C. Brand.....	1875-1890

26. Glaud Rodger.....	1880-1884
27. John S. Patterson.....	1885-1887
28. John T. Davies.....	1885-1900
29. James W. Gillen.....	1885-1887
30. Heman C. Smith.....	1885-1887
31. Columbus Scott.....	1885-1915
32. Isaac N. White.....	1888-1897
33. John C. Foss.....	1888-1906
34. Robert J. Anthony.....	1889-1899
35. James McKiernan.....	1891-1916
36. Francis M. Sheehy.....	1897-1900
37. Hyrum O. Smith.....	1900-1913
38. James F. Mintun.....	1900-1917
39. Warren E. Peak.....	1900-1917
40. Romanan Wight.....	1902-1909
41. Thomas C. Kelley.....	1906-
42. John Arthur Davies.....	1909-
43. Arthur B. Phillips.....	1913-
44. Elmer E. Long.....	1916-
45. James T. Riley.....	1916-
46. James W. Davis.....	1918-

Of these, seventeen, viz, Hazen Aldrich, Leonard Rich, Zebedee Cotrin, Lyman Sherman, Sylvester Smith, John Gould, Archibald M. Wilsey, William D. Morton, George Rarick, John A. McIntosh, Crowell G. Lamphear, Duncan Campbell, John T. Davies, Francis M. Sheehy, Hyrum O. Smith, Warren E. Peak, and James F. Mintun, vacated to occupy in the High Priests' quorum.

Seven, viz, Joseph W. Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Henry Herriman, and Zera Pulsipher, were occupying at the rejection of the church in 1844.

Three, John Gaylord, Salmon Gee, and John S. Patterson, the church failed to sustain.

Five, viz, James Blakeslee, Edmund C. Briggs, James W. Gillen, Heman C. Smith, and Isaac N. White, were ordained apostles of the Quorum of Twelve.

Four, viz, Charles W. Wandell, Edmund C. Brand, Gland Rodger, and Robert J. Anthony, died in office.

Two, viz, John C. Foss, James F. Mintun, were superannuated.

Three, viz, Romanan Wight, Columbus Scott, and James McKiernan, resigned.

Six, viz, Thomas C. Kelley, John Arthur Davies, Arthur B. Phillips, James W. Davis, James T. Riley, and Elmer E. Long, are the present incumbents.

#### PRESIDING BISHOPS

There have been six presiding bishops since the calling of the first one in 1831:

1. Edward Partridge.....	1831-1840
2. George Miller.....	1841-1844
3. Israel L. Rogers.....	1860-1882
4. George A. Blakeslee.....	1882-1890
5. Edmund L. Kelley.....	1890-1916
6. Benjamin R. McGuire.....	1916-

Of these Edward Partridge and George A. Blakeslee died in office.

George Miller was in office at the time of the rejection of the church in 1844.

Israel L. Rogers resigned and Edmund L. Kelley was released.

#### BISHOP'S COUNSELORS

Fourteen men have served as counselors:

1. Isaac Morley.....	1831-1833, 1837-1839
2. John Corroll.....	1831-1833
3. Parley P. Pratt.....	1833-1835
4. Titus Billings.....	1833-1839

5. William Aldrich .....	1866 1869
6. Philo Howard* .....	1866-1873
7. Elijah Banta .....	1873-1874
8. David Dancer .....	1873-1882
9. Henry Stebbins .....	1875-1882
10. Elijah Banta .....	1882-1891
11. Edmund L. Kelley .....	1882-1890
12. George H. Hilliard .....	1891-1912
13. Edwin A. Blakeslee .....	1891-1916
14. James F. Kier .....	1916-

\* Not ordained.

Three of these died while serving, viz, William Aldrich, Philo Howard, and George Hilliard.

Four of these resigned, viz, Elijah Banta (twice), David Dancer, Henry Stebbins, and Edwin A. Blakeslee.

One, Edmund L. Kelley became Presiding Biahop.

One, Isaac Morley, was ordained a stake bishop.

One, Parley P. Pratt, became an apostle.

Two, John Corrill, and Titus Billings, left the church.

Of the counselors from 1839-1844, we have found no record.

The present Presiding Bishopric is Benjamin R. McGuire, and James F. Kier.

# MEMOIRS OF EXPERIENCES OF THE WORK IN ONTARIO, CANADA

BY JOHN SHIELDS

I believe I told you that I would give incidents in my early religious experience leading up to and perhaps connected with my uniting with this church.

I was born May 24, 1859, near Arthur in Wellington County. My father's name was William and my mother, Mary. The autumn I was past two years my parents moved to Mulmur township, then in Simcoe County, some two miles from where Shelburne now stands, though for a number of years Orangeville, some sixteen miles distant, was our nearest market town.

As far back as I remember my parents belonged to the Church of England. However, my father was born in the parish of Templeshanboro, County of Wexford, Ireland, while mother was born in Mulmur Township about ten miles from our location just mentioned, her father, John Henderson, being born in Ireland. I think her mother was born there also.

In those early days settlers were few and the place of worship attended seven miles distant. Father had a yoke of oxen to do the work on the farm and a horse whose chief duty was to take us to church on Sunday, but being idle all the week, Fanny would not draw the two-seated carriage until father first hitched her to a log, which after trailing around about twenty minutes, Fanny would take the carriage as gently as you pleased over the rough and often muddy roads.

I mention this to show that my parents were zealous in their religion and desired their children brought up in the same faith, and as it is required of every child before he be brought before the bishop of that church to be confirmed, that he be able to repeat the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the catechism,





JOHN SHIELDS

so as to be able to answer such questions as, "What is your name?" Of course I answered "John." "Who gave you this name?" Answer, "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven." Having learned those and some others I was brought before a bishop to be confirmed a member of said church when about fourteen years of age. Of course I felt now to take upon myself the pledge that my sponsors had vouched for me, firstly, "Renounce the Devil and all his works, the pomps and vanities of this wicked world, and all sinful lusts of the flesh;" Secondly,

“Believe all the articles of the Christian faith;” Thirdly, “Do God’s holy will and commandments and walk in the same all the days of my life.”

When I took upon me those obligations I desired with all my heart to perform them, as I believed it essential to my salvation to do so, and I read the Bible and prayers from the prayer book and repeated them, that I might be able to be good. Nevertheless questions would come up in my mind such as “A member of Christ?” I knew my body members were connected with my head, but realized no connection between myself and Christ. “A child of God?” My parents would speak to me and recognize me when I spoke to them, but there was no answer to my prayers. “An inheritor of the kingdom of heaven?” My grandmother had given me a sheep which I could call mine, but I felt I had no earnest of my “inheritance”, and no one else seemed to be concerned about the matter, which seemed to me strange indeed. However, I was anxious for a knowledge of my acceptance with the Lord, but it did not occur to me that there was anything deficient in the teaching of that church, and the nonanswer to my prayers caused me at times to make such lapses as the time I swore at the horse.

Later on with neighboring young people I attended meetings in the Methodist Church. Some of the good people there would ask me if I were converted. I could not point to a definite time, as I heard some of them state, when a “change of heart” came to them, but was most anxious to attain unto such. A few years passed away in this condition. A “revival” was going on in the Methodist church I was attending. An aged man whom I thought a great deal of because of his piety, came to me and said, “John, come forward and give your heart to the Lord.” I thought I had already done so, so far as I knew how, but if I could get that knowledge of my

acceptance I desired, by going to the "penitent form" I would willingly do so.

I bowed there with others in the earnestness of my soul and tried to exercise faith while the preachers and others offered earnest prayers on our behalf for what seemed to be an hour (perhaps not quite so long). Then the preacher would say, "Get up and tell the people you are saved." Others did, but I could not: I could not tell for truth what I did not know for myself. This was repeated some three nights with no better result to me. The last night I walked home the two miles alone and when about half way I went off into the woods and prayed the Lord that he would convert me as he did his servant Paul. I thought if I could only see a light from heaven or hear a voice speak to me I would no longer doubt my acceptance with the Lord. That night I neither saw a light, nor heard a voice and yet I now believe that prayer was answered just as I had made it.

Although not satisfied with my experience at the "penitent form," yet I believed there was more "fellowship" and "brotherly love" with the Methodist people than the other, so they took me on probation for three months and then received me into full fellowship.

The next year, I think it was, an evangelist, named John Bennett Anderson came along and got the various Shelburne churches to unite in a big "revival" effort. He held consultation meetings at certain hours of the day. I thought that as he was a spiritual advisor he would understand my condition and tell me how to obtain that knowledge of my acceptance with the Lord I had not yet obtained. After I had presented my case he said, "You are happy, brother, are you not?" I admitted that the joyousness of youth was with me, and whenever life seemed long before me I felt very well satisfied, but if my life was in danger I was not prepared to meet God. He said, "Well, brother, I would not worry about dying

grace; you will get that when you come to die." However his answers did not relieve me.

Since uniting with this latter day work I have been told by some of my former religious associates that if I was as earnest and diligent in the other churches, as since; that I would have received as much satisfaction. However I know that I was as conscientious, earnest and willing to abstain from evil and do what was right as I knew how to be. I will cite you an instance of my diligence. My parents were not now so anxious to attend church services as they had been in the past years: now the cleared fields were more numerous and only one team of horses to do all the work and they being so tired I could not think of driving them on Sunday, so I would walk to "class meeting" at 10 a. m., home for dinner, back to Sunday school at 3 p. m., and back to preaching at night, most of those walks being performed alone, and distance for the day being twelve miles. At a later revival some of the neighboring young men professed conversion, and they would pray aloud when asked to do so in later services. A number of times the pastor came to me and said, "John, why don't you pray in the meetings? All the other boys are doing so and you can pray as well, if you will." I prayed in secret, but was afraid to open my mouth in public lest I should not "pray as well". However as the minister insisted I thought I would make the effort, so while my team was feeding at noon the next day I took a book of prayers and filled a page of foolscap with what appeared to me good sounding statements from those prayers. The afternoon being cool, the team could pull the plow along without getting warm or having to rest, so I did not get my prayer written or committed to memory but put the paper in my pocket before I left for the meeting.

I took a side seat at the front of the church, a class leader sat with me; the praying began at the other side of the church, and the voices engaged sounded closer and closer till finally he

began to pray and my time would be "next." I took my written prayer and spread it before me on the seat, when lo my head obscured the light so I could not see to read it. After a number of entreaties from the minister, "Let another pray; Lord help," to which there was no response, he said, "Let us arise." I feared the noise from the folding paper might attract attention so I sat on it.

About a week later there was a cottage prayer meeting at the home of a neighbor: Ben, a chum of mine, was to have charge; I figured to be late lest I should be asked to take part. When I entered the room I saw but one vacant chair and that was close to Ben. I was no sooner seated than he arose and gave out the hymn: the singing ended, without a word to me he said, "Brother Shields will lead us in prayer." I made the effort and believe I was so well helped that I there made a covenant in my mind with the Lord that I would always try to do whatever service he required of me. A little later the pastor took me to assist him at a cottage gathering where some partly grown girls were to be baptized. He had them, three in number, kneel at a bench before the audience: then he took the bowl of water in one hand and taking all the water he could hold in the palm of his other hand poured a similar quantity on the head of each. Before the second was completed the first was squirming from the effect of the cold water down her back, so that when the third received her portion the sacredness of the act was reproached by an outburst of laughter from the three, followed by a similar expression from the audience. Now as to the actual sensation felt by the candidates you will have to enquire from Sister Kilpatrick of Shelburne or Sister Clayton of Simcoe, who became Latter Day Saints in later years.

Almost every week I attended the meetings of the "Temperance Lodge" and after the business session there would be a program consisting of music, speeches, dialogues, recitations

and readings; similar to our Religio programs. These kept us in association of good moral tone. At times there would be spelling matches held with neighboring lodges.

I must now pass over a few years with brief mention of a few facts. I had desired an education such as would fit me to teach school or take some place in the business world; but I really desired to become a locomotive engineer. Being the eldest of the family my father said he could not spare me from the farm work and did not have money to educate me, but if I remained with him on the farm till I was twenty one, he would divide the one hundred acres with me and I was to work all the farm and give him a percentage, while he would move to town and engage in former occupation as butcher and dealer in live stock. However, after I was married he concluded I was having the best of the deal, so I gave back the land for the assurance of two thousand dollars at his death, and moved to Shelburne and was working in a cabinet factory, when I had a proposition from a man at Weston near Toronto to become a partner in a grocery business. All I wish to say on this matter is that he had experience and I invested a little money. When we separated I had the experience of losing what I had invested, my time, expense of moving, etc. Because the man made a profession of religion I would not listen to the advice of those who were really my friends, against entering into said partnership. I had now engaged to work a farm left on another man's hands by the death of his relative and was getting along quite well when my mother died and we gave up housekeeping so my wife could keep house for father for a time as my only sister was but eleven years old and two brothers younger; while I worked where I could obtain employment.

In less than two years, the "Ben" previously mentioned with whom I had worked at house-carpentering, wanted me to go out on his farm at Riverview, some nine miles west of

Shelburne. In the course of our conversation he said, "John, there are Mormons living at Riverview now." My reply was, "I wonder they allow Mormon to live in a civilized country like this." Now I had never read anything on the subject of Mormonism, but I had heard mention of Joseph Smith and Brigham Young and a lot of wives.

Some two weeks after moving to Riverview I called on a neighbor across the way. He said, "Has Jordan been to your place this evening?" I said he might have been while I was at the post office as I was just returning. He said, "Jordan says there is a Latter Day Saint preacher at his place that will preach in our church Wednesday evening if we let him have it." I said, "That is one of those Mormons that believe in having a lot of wives." Mr. Carey said, "No, Jordan says this man believes in having only one wife and the people are to take their Bibles and see that he sticks to the Scriptures." I said he could not hurt the church for one night and we would hear what he had to say. I might here state that the Mr. Jordan referred to was the father of Brother T. J. Jordan of Saskatchewan, and T. J. was but a small boy, and it was his mother's father, Brother John Hamilton of Egremont, who had brought Elder J. A. McIntosh there, the latter being on his way home to Alliston some thirty miles farther east.

But three Latter Day Saints were in Riverview then, W. J. Jordan and wife and her sister, Jennie, wife of Frank Jordan, he afterward uniting with the church.

When I entered the Methodist building to attend that meeting I had my Bible under my arm, and as I glanced across at the open and intelligent features of John Hamilton, I thought; "There is an old man who looks to have more sense than to join the Mormons." When the elder came in I thought; "A big black Mormon just from Salt Lake." I cite the above to show how I was prejudiced by the hearsay, with-

out taking any thought as to its truth or otherwise. The opening hymn was "Come thou fount." Then the simple wording and earnestness of that prayer: just asking what he wanted and wanting what he was asking for. The text, "Prove all things and hold fast to that which is good." Then he briefly explained from Kirtland Temple Suit, the difference between the Reorganization and Brighamite faction. This explanation was satisfactory to me and I was now willing to listen to the "Epitome of Faith" which he read and explained so far as he had time. He said he would not offer proofs on faith and repentance, such being accepted by all professing Christians, but he would offer some scriptures in proof of "Baptism for remission of sins." My thought was, "You can't prove that", however I turned to Romans 6: and found it the same in my Bible, but when he said "Collosians 2: 12", I thought, "You won't find anything in that as I read that chapter at worship this morning and didn't see anything about baptism;" but when he read "Buried with him in baptism" if I was not reading my own Bible I would have surely said he had a different Bible, and when he read what Ananias said to Paul "Arise and be baptized, and wash away thy sins," my mind went strangely back to that night in the woods when I prayed that I might be converted as Paul was, and later, when I heard that the Gospel was restored in the United States that Scripture came to mind, "Can any good thing come out of Nazareth."

At that time I had not become acquainted with any of the people who lived over the line. I cite this as well as my prejudice when I heard the name Latter Day Saint to show that this prejudice was not based on any knowledge of facts, but because I was ignorant of the real truth in both instances, and that it was my previous acquaintance with what the Bible contained that kept me from becoming prejudiced against the elder's preaching; for if he had not stuck closely to Paul's ad-



monition, "Preach the word", I believe I would have lost interest in all else he had to say.

I wish to add that I would not stop to speak to the Elder as I judged him to be smart and tactful and that he might make me believe something I would regret accepting later on. He had preached in the church three nights, and announced for a local Methodist minister in the school house Sunday morning and for himself at the church in the evening and said, "We will all go and hear Mr. Hurlbut." I reached the school house as the trustee was putting on the fire: the next were the elder and W. J. Jordan. Now I must accept an introduction. The elder said, "It looks like rain." I thought, "Now I know you're no prophet, for it looks more like snow than rain." Friday night he had spoken on church organization, and because he mentioned "prophets" as being in the church, I concluded he must be one of them and that a prophet must foresee weather and all other conditions.

I will pass over some two weeks of regular attendance at nightly preaching services until I could not properly attend to my work because of the sermon I heard night before going through my mind in panoramic view. One night as there was no meeting because of the snow and storm, a Mr. Jones and I went to visit the elder. I had now concluded that if a person believed he should be baptized; of course he should, but I had scripture to show that it was not really necessary, "That if thou shalt confess with thy mouth the Lord Jesus, and thou shalt believe in thine heart that God hath raised him from the dead, THOU SHALT BE SAVED," Romans 10:9. I said, "That doesn't say a man has to be baptized," then I repeated the verse. The elder said, "No, brother, but do you believe a man can be saved without repenting of his sins?" I said, "No. I believe a man has to repent." "Well," he said, "that doesn't say a man has to repent any more than it does that he has to be baptized. Three things are necessary in reading the word;

first the speaker; second, the spoken to; third, the one spoken about or subject."

In answer to "first," I knew Paul was the speaker. "Second," I knew he was speaking to the Roman members of the church in that day, because in the second verse he calls them "brethren." "Third," the elder said to turn to Romans 6: 17, 18, and asked the question, "What form of doctrine had those Romans obeyed that made them free from sin and made them servants of righteousness." I did not like to admit, but it was now clear to my mind that it was the form of doctrine described in the fourth verse, "buried with Him in baptism." My last objection was gone, and I made request for baptism. When I told my wife she said she would be baptized, too. She had suffered from salt rheum, especially in cold weather for some years.

The date of our baptism was January 5, 1884. The Grand River had quite thick ice, the day so cold that a scum of ice formed while the hymn was being sung and short prayer offered. The ceremony over, a number of women gathered around the elder and threatened to prosecute him for putting a woman in the condition my wife was under such cold water as that. He told them that if she suffered any bad effects he would be there to pay the penalty. However, she was healed and remained so for some years.

The confirmation was announced for Sunday evening at the Methodist church. The pastor, who came from a distance spoke at 3 p. m. but did not mention the Saints. When brother Jordan went to get the key he was told that the pastor had forbidden the trustees to allow the elder to occupy there any more. This somewhat unsettled me as I thought perhaps the pastor knew something about the elder or Saints that he did not wish to make public. So that evening while the elder's hands were on my head and he was praying that I might receive the gift of the Holy Ghost, I was secretly pray-

ing that I might not then. I knew there were such powers in the world as mesmerism, spiritualism, magnetism, electricity, etc., and while I was submitting to God's law according to the Bible, he might cause some sensation to rest upon me and thus deceive me. However I resolved I would fast and pray till I got evidence to satisfy me, if this work was genuine.

Next morning I went to work without breakfast and came in at noon because I had a man working with me but not intending to have any dinner. The elder was there and told that a few received evidence of the Spirit while the hands were upon them. He said it depended how we lived and he quoted, "For ye have need of patience that after ye have done the will of God ye might receive the promise," and added "We must not drive a stake and ask the Lord to come to our terms, we must wait and come to his terms."

I saw my wrong position, that unless the Lord came to my terms within the limited time I could live without eating, I must starve to death. I said nothing about my vow but had dinner with the rest. About 3 p. m., as I was cutting wood, an influence rested upon me that I cannot better describe than a gentle electric shock, commencing at my head and passing through my entire being: my body seemed to be filled with light within and I could see the gospel and church, so full, clear and pure. This sensation left as quickly as it had come and I felt the same as before.

On the second day after, I was in the office of Mr. Berwick, the oldest merchant in Shelburne. He said, "Johnny, I hear that you and Mrs. Shields have been baptized by the Mormons, and sick in bed a week under the doctor's care from being dipped in the cold water." I said it was just last Saturday and this was the first Wednesday. "Do I look as though I had been sick?" Going into the store I was asked by a former Methodist brother and class leader there, what the Latter Day Saints believed.

I read to him an epitome of faith, while the elder of another church looked over our shoulder. Before I was quite through reading this elder said, "If I had a Bible I would knock that epitome endways in twenty minutes." I said, "Go and get your Bible, I won't confine you to that time, but I have just entered this church, and if you can show me I have taken a wrong step you will confer a great favor upon me." He was away some time and returned, not with a Bible, but some man's comment upon a few passages of scripture. I told him I would just as soon have his opinion as that of the other: that I wanted him to do as he had promised with the Bible. I there began to learn how defensible this work is; for this man had often tried to talk to me when I was a Methodist and I let him have it his way, for I could not answer him, but now the answer to his objections was right with me, while he was making his arguments. When he asked me how I knew that what I had now received was any better than what I formerly belonged to, that same influence that rested on me Monday afternoon now rested on me again and pointed me back to the first as an evidence or witness of the Holy Spirit. Then we got to discussing "These signs shall follow them that believe." He asked me to go to his room and take a dose of arsenic, and if it didn't kill me he would believe my doctrine. I told him that he reminded me of the fellow that wanted the Savior to jump down head-first from the pinnacle of the temple: but if Jesus would not thus tempt God to please his satanic majesty, he did not require me to go up stairs and take a dose of arsenic to please one who came in the same spirit. He just turned away and has never mentioned religion to me since.

I now found that those professed friends, who used to meet me with pleasant greeting and hand shake, would now pass me with a frown or a sneer: that my brother next in age, would not recognize me on the street, but walk far from

me as we would meet or pass, lest the touch of my clothing would defile him. I did not feel to resent such treatment. I believed I had now found the "pearl of great price," and believed that the friends who were worth having would not desert me after they got to know more about the church. Also the remembrance of my own prejudice before I understood, helped me to still feel kindly toward them.

The elder remained about a week after we were baptized and baptized D. D. McGillvary. Brother W. J. Jordan being a priest, we used to hold prayer meeting on Sunday. No Sunday school or quarterlies in those days.

There were a few Saints in Proton, but I think the nearest branch was Egremont some thirty miles away. About a month after our baptism, a sleigh load came from Egremont to visit the Riverview Saints, consisting of Elder Walter Morrison and wife, priest Andrew Howison and wife, teacher James Brown and wife, Sister Whitehead (mother of Whitehead brethren, Toronto) and Brother William Calvert and wife. These encouraged us wonderfully in the prayer and sacrament service, and Brother Morrison preached the only Latter Day Saint sermon we heard after Elder McIntosh left us till the next June conference at Egremont; after which John A. McIntosh returned with us and John H. Lake, who then had charge of Michigan and Canada as mission president, came a few days later. After two weeks preaching they baptized six heads of families; Hugh Hannah and wife (parents of Brother Charlie of Hamilton), William Hurlbut and wife (son of preacher mentioned), John Hall and wife.

I fear I have gone too much into detail in this letter but desired to pave the way for brief testimonies of new openings, healings, guidance, direction, wants, supplied in the very hour, etc.

## LOCAL HISTORIANS

LAMONI STAKE, BY DUNCAN CAMPBELL

(Continued from Vol. 12, page 371.)

The Davis City Branch has suffered a serious loss in the death of Sister Anna C. Hartshorn. On the last Sunday in December H. A. Hartshorn was chosen superintendent of the Sunday school and Sister Walters assistant. These are the only changes reported.

The Pleasanton Saints have been studying the Book of Mormon quarterly at the weekly prayer meetings, Wednesday evenings, though not formally organized into a Religio society. The regular conference of the stake was held with the branch in October, as also the convention of the Sunday school and the Religio. During the conference there was preaching by William Anderson, David J. Krahl, and Columbus Scott. Francis M. Weld preached there twice, Sunday, November 9. The sisters of the branch gave a supper on Thanksgiving evening, realizing enough to complete the payment on the church organ.

The Cleveland Branch has the following officers: William E. Williams, president; John M. Hooper, priest; John F. Griffiths, teacher; Clement Malcor, deacon; Ed. J. Giles, clerk; Margaret Campbell, financial secretary; Clement Malcor, treasurer; David L. Morgan, chorister; Emma Lane, organist. The secretary of the Sunday school is now David J. Thomas; librarian, I. N. Delong, jr.; assistant, Fred Delong; the other officers as before. The Thanksgiving rally in behalf of Graceland College netted \$51; two prospective students gave enough to make a total of \$60, which was sent to the Bishop who is also treasurer of the college. A Christmas entertainment realized \$23. The Mite Society and Religio are active, but it is thought that the branch lacks in spirituality. Bishop William Anderson visited them December 14, John R. Evans visited them several times.

At Evergreen the officers chosen for the ensuing year were: David D. Young, president; William T. Shakespeare, presiding priest; Heber N. Snively, teacher; James Johnson, clerk. The Sunday school chose the following officers for the next six months: Albert B. Young, superintendent; James Johnson, associate; Chloe Young, secretary; Ethel Shakespeare, chorister; Martha Dillon, organist; Abbie Young, librarian; Chloe Young, assistant librarian. The Religio chose William T. Shakespeare president for the next six months, and George E. Snively vice president. Jacob P. Anderson, William Anderson, Asa Cochran, Elbert A. Smith, Columbus Scott, and Heman C. Smith preached there during the quarter.

At Centerville, George T. Angell was ordained an elder, December 7, by John Smith, and afterwards chosen president of the branch. Sister Ann Thompson, widow of the late William Thompson, of the seventy, died December 21. Joseph C. Clapp and John Smith preached for them.

The Lamoni Branch has received nine by baptism. There has been one ordination, that of Richard J. Lambert to be second counselor to the stake bishop. Two marriages are reported: Elizabeth H. Peat to Clarence F. Young; Leona C. Scott to Herbert S. Salisbury. The deaths have been: Cora Vanderflute, aged 27; James H. Walker, aged 42; Emily H. Coiner, aged 60. As a result of a combined effort on the part of the local Sunday school and Religio, \$227 was contributed to the running expenses of Graceland College, this amount being the proceeds of a dinner and entertainment on Thanksgiving Day.

The Lucas Branch has lost one by death: Sarah A. Grey died December 8, aged 56 years, 9 months, and 16 days. There has been no change in branch officers. The Sunday school officers are: David E. Daniels, superintendent; James W. Talbot, associate; Maggie Watkins, secretary; Louisa Watkins,

treasurer; Ethel Burke, librarian; Josie Blakemore, organist; John J. Watkins, chorister. No Religio now.

REPORT FOR JANUARY, FEBRUARY, MARCH, 1903

THE PATRIARCH

Under date Lamoni, Iowa, March 2, 1903, Patriarch Joseph R. Lambert wrote as follows:

I herewith present my meager report of work done since the last General Conference, in the capacity of an evangelical minister.

Preached, 44; meetings attended, 209; administrations, 38; children blessed, 6; ordinations, 1; counsel given upon request, 25; confirmed, 2; patriarchal blessings given (furnishing each one with a typewritten copy and keeping a copy myself), 63; marriages solemnized, 1.

This department of the work like all others has its peculiar trials and difficulties; nevertheless, my experience is such as to confirm my faith in the restored gospel, in general, and the work assigned to evangelical ministers, or patriarchs, in particular.

My health has been real poor all winter. Have not been able to fill a single appointment away from home. This is why I have done so little.

On January 9, 1903, I retired to my bed early, for I was sick. I lay thinking of the prospects before me and so far as doing church work was concerned, I felt badly discouraged. These thoughts ran through my mind: "I can do but very little at the best. Why should I be required to struggle so hard, year after year, to do that little? Cannot some one else do this little and give me a release? I thought it would be so sweet to go to rest in death." After a time I fell asleep, and had a dream which seemed to indicate that I was very near to death. I awoke, and for a time lay pondering on the dream. Fell asleep again and had another dream. I thought I was "in the Spirit" and engaged in an earnest and animated conversation with the Lord. I was the first to talk. I laid my case before him, plainly and earnestly, and told him what I thought about it. I was in great earnest, but felt a desire to do God's will and permit Him to settle the whole matter. When I was through, the Lord spoke deliberately and emphatically, as follows: "Your work is necessary and important. Are you willing to struggle, again and again, that you may rally and complete your work?" I answered promptly and emphatically, "Yes, Lord, I am willing." I awoke and was still in the Spirit. I thought from the movements of my wife that she was waking, so I said, "Are you awake?" She replied, "Yes." I then related to her my dream, in a quiet way, and I was surprised when she at once burst into crying like a child. It was very real to me and full of comfort and peace.



I think there are two points in this manifestation. 1. The Lord's indorsement of the necessity and importance of the work belonging to patriarchs, or evangelical ministers. My performance of duty could not add anything to the importance of this work, nor could my nonperformance detract from it. It is necessary and important because ordained of God.

2. It is necessary and important that everyone should, quietly and diligently perform his part of the work no matter how little it may seem. We cannot tell what the results of humble, faithful work may be. God alone knows. Your brother, Joseph R. Lambert.

#### HIGH COUNCIL

The high council held one meeting during the quarter. This took place at 7.30 p. m., Wednesday, February 4, at the office of the stake presidency. Richard J. Lambert having resigned as secretary of the council on becoming counselor to the bishop of the stake, David J. Krahl was chosen to succeed him. The names of several brethren recommended by their branches for ordination to offices in the church were presented for the indorsement of the council, also the report of the stake presidency in the matter of the boundary between the stake and Nodaway District.

#### SUNDAY SCHOOL AND RELIGIO CONVENTIONS

The conventions of the Sunday school and Religio Associations of the stake met at Lamoni, February 5 and 6. The exercises outlined in the program were strictly carried out. there was an encouraging attendance, and a commendable degree of interest manifested.

#### CONFERENCE

The sixth conference of the stake was held at Lamoni, February 7 and 8, the stake presidency being in charge. Leon A. Gould and David J. Krahl were the secretaries. Two business sessions were held, one in the forenoon and one in the afternoon, Saturday. There were reports from a goodly number of the ministry, also from the Religio and Sunday school associations of the stake. The following branches reported,

giving the annexed membership: Wirt, 37; Lucas, 194; Lamoni, 1356; Pleasanton, 100; Centerville, 54; Allendale, 86; Cleveland, 96; Lone Rock, 107; Greenville, 49; and Evergreen, 105.

The bishop of the stake, William Anderson, reported receipts of tithes, offerings, and consecrations to the amount of \$3,839.47, miscellaneous \$4,223.03, a total of \$8,062.50. Expended for elders' families, elders' expenses, and aid to the needy, \$7,326.46, miscellaneous \$736.04, a total of \$8,062.50. He also reported the resignation of his first counselor, Frank M. Weld. He had no recommendation to make to fill the vacancy.

The secretary of the stake, Benjamin M. Anderson, offered his resignation. It was accepted, and David J. Krahl was chosen to succeed him with Leon A. Gould for his assistant.

A petition was received, signed by forty-eight members of the Lone Rock Branch, asking that a branch be organized at Pawnee, Missouri. It was referred to the missionary in charge and the stake presidency.

The report of the committee on the boundary line between the Nodaway District and the stake was accepted and a resolution adopted to refer the matter to the coming General Conference for adjustment. (By its action the whole of Worth County, Missouri, was placed within Lamoni Stake.)

A delegation of ninety-four to the General Conference was selected and instructed to invite the conference to hold the annual session of 1904 at Lamoni. (The General Conference decided to go to Kirtland, Ohio, instead.)

By recommendation of Lone Rock Branch, Leonard G. Holloway was ordained a priest, and Clarence Bootman a teacher. The conference adjourned to meet at Cleveland, Iowa, June 6, 7, 1903.

## BISHOPRIC

First Counselor F. M. Weld resigned in February. The vacancy has not yet been filled. Balanced receipts and expenditures of \$8062.50 were reported to the stake conference of February.

## THE BRANCHES

On February 2 the Greenville Branch elected the following officers for the ensuing year: John Lovell, president; Nephi Lovell, priest; Francis N. Harp, teacher and clerk; Alfred Lovell, deacon and chorister; Lulu Lovell, organist. The branch lost one by letter of removal, and one by death, present number 49.

The Leon Branch was visited by Frank M. Weld the last Saturday and Sunday in March, preaching with good liberty and a good turnout. Meetings had not been held on account of the bad roads, but it was hoped to soon resume them again. Elfleta Ruth Post was married to John Archie, March 25.

At Davis City, H. A. Hartshorn is now superintendent of the Sunday school. A series of meetings was begun there March 8 by Elders David C. White and Frederick D. Omans. Elder Frederick B. Blair brought the meeting to a conclusion, March 15. Later in the month John Smith, president of the stake, spent two or three days there in an endeavor to adjust some difficulties among the members. Lead Post was married March 11 to Mr. J. W. Cox of Bethany, Missouri.

The Centerville Branch elected George T. Angell, president; Matthew Taylor, priest; John Allen, teacher; Albert Boden, deacon; David Taylor, clerk; George T. Angell superintendent of the Sunday school; Nellie Angell, secretary; David Taylor, president of the Religio, and Nellie Angell, secretary. Sister Ann Boden died February 17.

The evergreen Branch held election January 6, and chose the following officers for one year: David D. Young, presi-

dent; William T. Shakespeare, priest; Heber C. Snively, teacher; James J. Johnson, clerk; later John B. Anderson was chosen deacon, and Heber C. Snively departed for Oregon. The Sunday school elected the following officers for six months: Alfred B. Young, superintendent; James J. Johnson, associate; Chloe Young, secretary; John B. Anderson, treasurer. The Religio selected the following officers for six months: William T. Shakespeare, president; George E. Snively vice president; James J. Johnson, secretary; James O. Blakesley, treasurer. John B. Anderson was ordained deacon March 15. George E. Snively and Ethel Garland were married January 1.

The Allendale Branch issued letter of removal to five of its members January 5. S. Pinkerton was chosen teacher and Brother Birk deacon. January 31, other officers continued as before. Elder Charles H. Jones preached there January 25 and February 1. On February 7 he administered to Albert Hammer with good results.

The Cleveland Branch was visited by Jeremiah A. Gunsolley and John R. Evans, the latter for the purpose of organizing a choir from Lucas and Cleveland to assist this coming summer at conference and grove meetings. Elizabeth, wife of Brother John J. Morgan, died February 8. Elizabeth, wife of Brother Daniel T. Williams, died February 16.

The Pleasanton Branch elected the following officers January 28: Duncan Campbell, president; O. W. Parker, teacher and clerk; Thomas J. Burch, deacon; A. S. Parker, treasurer; Emma Burch, chorister; Ethel Burch, organist. The Sunday school officers for the current year are: A. S. Parker, superintendent; Duncan Campbell, associate; Ethel Burch, secretary and treasurer; Bessie Parker, chorister; Jessie Morey, organist; Ellen Bernan, librarian; Vernon Reese, assistant. A local Religio was organized with Duncan

Campbell, president; O. W. Parker, vice president, Jessie Campbell, secretary; Jessie Morey, treasurer. William Anderson, stake bishop, preached for the branch March 29.

The Lamoni Branch, at its business meeting, first Tuesday in January sustained John Smith, Jeremiah A. Gunsolley, and Frederick B. Blair as the presidency; William A. France, presiding priest; Oscar Anderson, teacher; William J. Mather, deacon; Anna Allen, clerk; Claude I. Carpenter, recorder; Will W. Scott, member of the cemetery committee. Sunday school officers: Oscar Anderson, superintendent; Flora Scott, first assistant; Anna Salyards, second assistant; Vida E. Smith, third assistant; Florence Hayer, secretary; Belle Kelley, assistant; Anna Allen, treasurer; Victor W. Gunsolley, chorister; May White, organist; Edward C. Mayhew, librarian. Religio officers: Hessel Vanderflute, president; Hale W. Smith, vice president; Jessie Cave, secretary; Kate E. Smith, treasurer; Victor W. Gunsolley, chorister; Clara Lane, organist; Earl Bandy, librarian; Will J. Mather, official correspondent.

#### DEATHS

At her home, Centerville, Iowa, Sister Ann Boden, February 17, aged 58 years, 2 months, and 2 days.

At Cleveland, Iowa, February 8, Sister Elizabeth Morgan, aged 50 years, 2 months, and 2 days.

At Cleveland, Iowa, February 16, Sister Elizabeth Williams, aged 49 years, 11 months, and 27 days.

#### REPORT FOR APRIL, MAY, JUNE, 1903

##### GENERAL CONFERENCE MEASURES AFFECTING THE STAKE

The General Conference, of April, 1903, made the following appointments to Lamoni Stake: Joseph R. Lambert, evangelical minister; John Smith, in charge of mission work; John R. Evans, Duncan Campbell, and William H. Kephart, missionaries.

Jeremiah A. Gunsolley, of the stake presidency, was assigned to Saint Joseph, Missouri; of the stake high council, Isaac N. Roberts was placed in charge of the Southeastern Mission, Elbert A. Smith was assigned to Burlington, Iowa, Joseph S. Snively, Martin M. Turpen to Fremont and Pottawattamie districts, Iowa, and Eli A. Steadman to Minnesota.

In the matter of the boundary between Lamoni Stake and Nodaway District, the conference made the boundary the south and west lines of Worth County, putting the entire county within the Lamoni Stake. The stake now embraces Monroe, Lucas, Clarke, Union, Ringgold, Decatur, Wayne, Appanoose counties in Iowa; Mercer, Harrison and Worth in Missouri; eleven counties in all. In 1863, it was "Decatur and vicinity."

The invitation of the stake conference to the General Conference to hold the session of 1904 at Lamoni was not accepted, Kirtland having been chosen as the place of meeting. A petition from John D. Bennett, of Lamoni, to the General Conference, was referred to a committee consisting of Francis M. Sheehy of Boston, Albert Carmichael of California, and Ulysses W. Greene of Kirtland, who recommended that the petition be returned to the petitioner.

#### MEETINGS BY COUNSELOR HILLIARD

The following appointments announced in the issue of the *Herald* for May 6 and 20, were filled by George H. Hilliard, first counselor of the presiding Bishop: Thursday evening, May 7, Lamoni; May 9, 10, Evergreen church; evenings of May 11, 12, Lone Rock, Missouri; evenings of May 14 and 15, Greenville church; Saturday evening and Sunday, 16 and 17, Davis City; Tuesday and Wednesday evenings, May 19 and 20, Pleasanton Iowa; Thursday and Friday evenings, 21 and 22, Lucas, Iowa; Saturday evening and Sunday 23, 24, Cleveland, Iowa; evenings of 25 and 26, north of Lucas; Sunday, May 31, Norwood, Iowa; Tuesday, Wednesday, June 2, 3, Centerville,

Iowa; Tuesday, Wednesday, June 9, 10, Allendale, Missouri; Thursday, Friday, June 11, 12, Ellston, Iowa. Bishop Hilliard attended the meetings of the conventiion and the conference at Cleveland, Iowa, June 5, 6, 7, and took an active part in them. Concerning the condition in the stake he states:

"I found the work far below where it should be in spirituality and zeal, although Evergreen and Cleveland branches seemed in fair condition, and some members in the other branches."

#### THE PATRIARCH

Patriarch Joseph R. Lambert makes the following statement of his work from March 1 to July 1:

Number of meetings attended, 92; times preached, 11; confirmed 3; administered to the sick, 19; official visit, 7; counsel given, 1; ordained, 1; patriarchal blessings, 65, 31 of which were given at Independence, Missouri.

My report includes my work at the General Conference.

I see more and more the importance of the work assigned to the evangelical ministers of the church. The divine confirmation of our work is all that we could ask. However, as in other departments of the work, some will get much more out of it than others.

Have just returned from a trip to my old home in Hancock County, Illinois. The Rock Creek Branch located between Nauvoo and Carthage is where I received the gospel in 1863. There I was ordained to the respective and successive positions of teacher, priest, and elder. I was a member of this branch when called into the quorum of the Twelve in 1873.

Among the few things that I know (and being so few I prize them very highly) is this one: God has and does call men to preach the gospel, build up his work according to the divine plan, and to oppose polygamy (that snare of the Devil), together with all unrighteousness, whether found in the church or in the world. By the power of the Holy Spirit men have been called and qualified for this work.

Your brother,

JOSEPH R. LAMBERT.

#### HIGH COUNCIL

The stake high council met at the office of the stake presidency, 7.30 p. m. Monday, May 25. Those present were: John Smith, Frederick B. Blair, David J. Krahl, Henry A. Stebbins,

Isaac N. Roberts, Joseph S. Snively, Duncan Campbell, Martin M. Turpen, Richard S. Salyards, and Elbert A. Smith.

The following resolutions were passed:

Resolved that we approve the nomination of David C. White to be first counselor to Bishop Anderson on the condition that the transfer from his present field to this is arranged for by the missionaries in charge and the First Presidency.

Resolved that in the opinion of this council no one be ordained to the office of teacher or deacon in the Lamoni Stake without the approval of the branch to which he belongs, and the stake presidency.

Resolved further that no one be ordained to the office of elder or priest unless he shall be approved therefor by his branch, the stake counsel, and stake conference; or if impossible for the counsel to convene, by the branch, missionary in charge, and stake presidency.

Several recommendations of men for office received the approval of the council.

#### STAKE BISHOPRIC

The nominations of David C. White to be first counselor to the stake bishop having received the approval of the stake council and the stake conference, he was so ordained at the afternoon meeting of the Lamoni Branch, Sunday, July 5, by John Smith and William Anderson.

An address to the Saints of Lamoni Stake, dated Lamoni, Iowa, July 9, 1903, signed by William Anderson, bishop; and David C. White, Richard J. Lambert, counselors; was published in *Saints' Herald* for July 15. The following statement is made in the address:

As a bishopric we feel much encouraged at the liberal support we have received from the Saints, especially of late, and being more fully organized and capable of taking care of the work, we expect to be able to secure a more general, and we hope almost universal compliance with the law.

#### JOINT CONVENTION

A joint convention of the Sunday school and Religio associations of the stake was held at Cleveland, Iowa, at 7.30 p. m., Friday, June 5. In the absence of Superintendent Gunsolley and President Mather, assistant superintendent Duncan Camp-



bell was in charge. Interspersed with music there was a paper on "Reports and reporting" by Jessie Campbell, and short talks on "The duty of the hour," by James Archibald, Parley Batten, Edward Giles, Leonard Holloway, and Bert Barrett. The attendance was good and the interest excellent.

#### STAKE CONFERENCE

The seventh conference of the stake met at Cleveland, Iowa, June 6, at 10 a. m. John Smith and Frederick A. Smith in charge; David J. Krahl secretary and Jessie Campbell assistant. Reports were had from Frederick A. Smith, George H. Hilliard, Joseph R. Lambert, David C. White, William H. Kephart, John Smith, Frederick B. Blair, Duncan Campbell, Henry A. Stebbins, John R. Evans, Joseph S. Snively, Martin M. Turpen, David J. Krahl, William Anderson, Price McPeak, John H. Tibbels, John J. Watkins, William E. Williams, Parley Batten, John Watkins, Alfred B. Young, Thomas R. Williams, Edward E. Marshall, John Lovell, Leonard G. Holloway, and Daniel T. Williams.

The following numbers were reported by the branches: Leon, 42; Lone Rock, 102; Hiteman, 43; Lamoni, 1363; Wirt, 37; Evergreen, 99; Pleasanton, 95; Davis City, 100; Lucas, 213; and Cleveland, 95.

Bills were allowed for rent of presidency's office, and to Claude I. Carpenter for work on stake record. Some recommendations for office by the Lamoni Branch were approved and referred to the presidency of the Lamoni Branch for ordination. The nomination by Bishop Anderson of David C. White to be his first counselor was approved and the resolution of the stake council regarding the matter was concurred in. The resolutions of the high council with reference to the ordination of elders, priests, teachers, and deacons were adopted. The action of the General Conference in regard to the boundary of the stake was ordered inserted in the minutes. The

next conference was appointed to be held at Lone Rock, Missouri, at the call of the presidency.

The following notice appeared in *Saints' Herald* for June 17:

Bishop William Anderson, of the Lamoni Stake, at the conference held at Cleveland, Iowa, June 6, recommended David C. White to fill the office of first counselor. This was approved by the stake high council 'on condition that the transfer from his present field' to the Lamoni Stake be 'arranged for by the missionaries in charge and the First Presidency.' The missionaries in charge agreeing, the First Presidency hereby give notice that such transfer is made. We cheerfully commend Brother White to the Saints of Lamoni Stake.

FREDERICK M. SMITH, for the First Presidency.

#### THE BRANCHES

The branch at Pleasanton has had service by Edward F. Robertson, Orville B. Thomas, Martin M. Turpen, and Duncan Campbell, of the general ministry, also by George H. Hilliard, of the presiding Bishopric, and by William Anderson, bishop of the stake. The Sunday school and the Religio are kept up regularly. The membership of the branch is diminishing considerably because of removals, but there are a faithful few who are constant in their attendance at the meetings.

The Lamoni Branch has received ten additions by baptisms and fourteen by letter, a total gain of twenty-four. There have been fourteen removals, two deaths, and one expelled, a total loss of seventeen, leaving a net gain of seven. On June 27 the Patronesses of Graceland College held an ice cream festival from which \$26.86 was realized, and will be used toward lighting and decorating the chapel and halls of the college. Charles M. Sprague and Ethelyn Bell were married April 29. Victor W. Gunsolley and Hattie McPeek were married May 31. Winfred B. Kelley and Alberta P. Dancer were married June 4. On May 12, Bishop Kelley delivered a lecture on "Rome" at the brick church. Elder Heman C. Smith delivered the baccalaurette sermon to the Graceland College graduates at the brick church, Sunday morning, May

31. There was a parents' meeting held at the Saints' Church, Tuesday night, May 19, under the auspices of the Daughters of Zion. The branch is taking steps to put a heating plant in the church.

At the Greenville Branch there has been one baptism during the quarter. John Smith preached for them and Henry A. Stebbins held several services at New Buda.

At Leon, William H. Kephart held a series of meetings in May, lasting ten days. Considerable interest was aroused, the people were set to talking on the streets about the sermons. In June an effort was made to revive the Sunday school, but without success.

At Evergreen the Sunday school has improved the church by papering and otherwise to the extent of \$17.28. Andreas C. Anderson is now superintendent. Children's Day exercises were had June 14, there being an address by Heman C. Smith and so many were in attendance that they could not be accommodated in the inclosure. Four have been baptized. R. R. Bailey, Thomas J. Bell, George H. Hilliard, Henry A. Stebbins, Alfred B. Young, Columbus Scott, Heman C. Smith preached for them.

Lone Rock has had services by Richard S. Salyards, William A. France, and George H. Hilliard. A Religio has been organized in addition to the one at Pawnee.

In the Wirt Branch the preaching, prayer meetings, and Sunday school continue as heretofore. Sister Cone has returned from the hospital at Clarinda pronounced sound in mind, Katie Kent died in Montana, January 31. Brother Lent has removed to Des Moines. John Smith, George H. Hilliard, Thomas J. Bell, all preached for them.

At Allendale Charles H. Jones preached mornings and evenings, April 5 and June 21; he also preached the funeral sermon of Zenas Hammer, May 19. George H. Hilliard

preached there June 9, and 10. On April 26, the Sunday school officers were sustained for the next five months.

The Cleveland Branch has had two additions by baptisms, and two losses by removal. They have been visited by John Smith, Frederick A. Smith, George H. Hilliard, Duncan Campbell, Joseph S. Snively, William H. Kephart, John R. Evans, Joseph R. Lambert, William Anderson, and David J. Krahl of the ministry. William H. Kephart remained two weeks preaching in the chapel with fair attendance and good interest. The present branch officers are: William E. Williams, president; David L. Morgan, priest; John Jervic, teacher; Clement Malcor, deacon; Margaret Campbell, financial secretary; Edward J. Giles, recording secretary; David L. Morgan, chorister; John L. Morgan, organist.

The Sunday school officers are: David L. Morgan, superintendent; Elizabeth Turner, associate; James Archibald, secretary; William E. Williams, teacher; Mamie Johnson, organist; William Reese and Fred Delong, librarians. The stake conference was held with the branch June 6 and 7. For visiting brethren and for the famine-stricken people of Finland and Scandinavia the branch has raised \$26.35.

The Hiteman Branch had a series of meetings by William H. Kephart the last of May and early part of June.

The Davis City Branch has had preaching and labor by Columbus Scott, Henry A. Stebbins, George H. Hilliard, Claude I. Carpenter, John Smith, Joseph R. Lambert.

#### DEATHS

In Montana, January 31, Sister Katie Kent of the Wirt branch, aged 72 years.

At the Saints' Home, Lamoni, April 8, Sister Elva Frazier, aged nearly 33.

At Denver, May 8, Maud A. Williams, of Cleveland Branch, 22 years, 8 months.

At Lamoni, May 14, Sister Abbie Eaton, formerly Hogue, 69 years, 4 months.

At Lamoni, June 17, Sister Anna M. Barrett, 66 years, 8 months, 3 days old.

#### REPORT FOR JULY, AUGUST, SEPTEMBER, 1903

##### THE PATRIARCH

Elder Joseph R. Lambert, patriarch of the stake, has kindly furnished the following items concerning his work from July 1 to October 1:

Meetings attended 49, times preached 12, patriarchal blessings given 48, of which 40 were given at the Stewartsville reunion; administered to the sick 16, children blessed 1, visited and counseled with 1, confirmed 1.

From June 27 to July 9, I spent in Hancock County, Illinois, near the town of Adrian, my home from the age of 13 to 28. While there I preached four times. And while some might regard my statement as out of harmony with scripture, or reflective on myself, yet I am pleased to say that the appreciation of and confidence in one whom they had known so long by the people, was encouraging and comforting to me.

From August 28 till September 13, I spent at Stewartsville, Missouri, where I attended the reunion, preached once, and gave forty blessings. The balance of my labor has been performed at Lamoni, Davis City, Evergreen and Pleasanton.

My health has been no better (rather worse, I think), and therefore my labors have been greatly curtailed.

Out of what little I have done you may get one item for the history, that is this: On August 29, at Stewartsville, Missouri, I gave a patriarchal blessing to my father. Is there another case like this on record? His age is almost 91.

##### HIGH COUNCIL

So many of its members being scattered in distant mission fields, it was considered impracticable to hold any meetings of the high council during the quarter.

On account of sickness in his family, Jeremiah A. Gunsolley, of the stake presidency, resigned his appointment as missionary to Saint Joseph, Missouri, and returned to his former position of instructor in the commercial department of Graceland College.

Frederick B. Blair, second counselor, has been active in promoting the holding of basket meetings. Such meetings were held at Greenville, Pleasanton, and Evergreen.

Joseph S. Snively, high counselor, whose mission appointment was in Fremont and Pottawattamie districts, occupied quite diligently in the stake during the quarter, having labored at Norwood, Davis City, Greenville, Pawnee, Lamoni, and New Buda.

#### STAKE BISHOPRIC

David C. White was ordained July 5, first counselor to the bishop of the stake by John Smith and William Anderson. In the *Saints' Herald* for July 15, there appeared an address signed by the stake bishopric in which the following statement occurs:

As a bishopric we feel much encouraged at the liberal support we have received from the Saints, especially of late, and being more fully organized and capable of taking care of the work, we expect to be able to secure a more general, and we hope almost universal compliance with the law.

#### THE MISSIONARIES

On his selection as counselor to the bishop of the stake, the mission work of David C. White was transferred from Nodaway district of which he was submissionary in charge, to Lamoni stake. In the early part of July he with his colaborer, finished up some work in which they had been engaged at Albany, Missouri, baptizing four. Later in the month he went to the south part of Harrison County, Missouri, and preached twelve times. During August he labored at Evergreen, Lamoni, New Buda for a week, and Davis City. In September he labored at Pleasanton and Pawnee, delivering thirteen sermons.

William H. Kephart labored at Centerville from July 10 to August 9. From August 11 to September 6 he labored at Buxton, a new opening, and baptized five. On the following Tuesday evening he anticipated beginning a series of meetings

two miles east of Lovilla, having arrangements to open up the work in several new places as fast as he could.

John Smith has been occupied with the care of both the pastoral and missionary work in the stake, visiting and laboring at many points, among others at Pleasanton, Pawnee, Lone Rock, Ellston, and Evergreen. We have not a full account of his labors.

#### THE BRANCHES

The Pawnee Branch, of Pawnee, Missouri, is an offshoot from the Lone Rock Branch. It was organized with 29 members, September 14, by Frederick A. Smith and John Smith. Frank P. Hitchcock was chosen president; Edward E. Marshall, priest; Thomas Cole, teacher; Pearl Hitchcock, secretary and treasurer. David C. White held a two-weeks meeting there the first half of September with good interest. Previous to the organization of the branch there was a flourishing Religio there.

The Cleveland Branch has now ninety-nine members, two having been baptized, two received by letter, and two lost by letter of removal. There has been considerable activity in tract work, the country for eight miles south, five miles west, and a few miles north having been tracted. The tract used was Thomas W. William's "The Latter Day Saints, who are they?" John R. Evans visited them on two occasions, and Elder Evan Lewis, formerly of Wales, preached for them September 30. The Religio and Sunday school flourish.

The Evergreen Branch Religio held an ice cream social in which they cleared \$11.25, the Sunday school held a picnic August 19, in which they cleared \$18.75, both of these sums amounting to \$30 were turned over to the branch deacon for a building fund. A joint convention and institute of the Sunday school and Religio associations of the stake were held there

September 11 to 13. These meetings were very profitable and were enjoyed by all.

The Leon Branch is not considered in a flourishing condition. There have only been a few very small social meetings and one or two sacrament meetings held there during the past three months. There might be meetings held every Sunday if only the few resident members would come out. Sister Emily Parker died at Lants, Oregon, July 11, and her husband, Brother James Parker, was married at Leon, Iowa, August 8, to Elizabeth Johnson. The Saints are anticipating a series of meetings by some of the missionaries and are wishing to have their church dedicated.

The Davis City Branch is in charge of the stake presidency. It is suffering from the immoral conduct of some of its members. H. Hartshorn superintends the Sunday school. Heman C. Smith, Frederick B. Blair, Joseph S. Snively, Charles J. Peat, Joseph R. Lambert, Columbus Scott, Charles E. Irwin, and Henry B. Stebbins have preached for them.

The Wirt Branch keeps up its prayer meetings and Sunday school. Elders Peterson, Omans, and Smith preached for them.

The Allendale Branch had preaching by Charles H. Jones, July 19 and September 27. Sister M. M. Pinkerton was married to Mr. F. Kinney, August 12.

The Lamoni Branch had an addition of nineteen to its membership by baptism, July 12, mostly Sunday school scholars. At several other times baptism has been administered to numbers. At the morning service, Sunday July 19, after some appropriate remarks by President John Smith, the sum of \$840 was subscribed towards a church furnace, fuel, and other expenses. The Religio gave an ice cream social July 31, to increase the fund for the heating plant of the church. The Religio officers are: William J. Mather, president; John F. Garver, vice president; Jessie Cave, secretary; Kate Smith,



treasurer; Lena Church, chorister; Myrtle Gunsolley, organist. A musicale was held at the church, July 28, for the benefit of the Sunday school. After preaching by Joseph Luff, Sunday September 20, \$747.23 was subscribed for the benefit of Grace-land College.

The Hiteman Branch has 53 names on its record, of whom 33 are absent. There have been eleven baptisms during the summer by William H. Kephart. A deacon is the only resident officer. John Smith, stake president, is in charge. Nathan Miller of Buxton preaches every other Sunday for them, and William H. Kephart visits them often. Of the Sunday school, Minnie Box is superintendent, Anna Walker, associate, Etta White, secretary, Sophia White, librarian, Ella White, treasurer.

The Centerville Branch has a few earnest, wide-awake Saints. They enjoyed the labors of William H. Kephart from July 10 to August 9. He made a personal canvass of the city, and left preaching notices at most of the homes, but found it quite hard to reach the people, as Evangelist Sunday had just closed a remarkable revival in which 850 had professed conversion. Early in the spring the Saints bought the old Christian Church, a brick structure 40 by 60 feet. Towards this General Drake, ex-governor of Iowa, gave a check for \$100.

The Pleasanton Branch had preaching by Joseph R. Lambert, August 9. A basket meeting was held in the park at the village August 23. John W. Peterson preached at 11 a. m. and Frederick B. Blair at 2.30 p. m. David C. White was present and assisted at the afternoon services. John Smith, president of the stake, was in charge of the meetings, and also preached at night in the church. David C. White preached Sunday, September 6, and was intending to hold a series of meetings, but heavy rains and Advent meetings interfered. There was preaching by Martin M. Turpen, September 20 and by Richard S. Salyards September 27. The president of the branch kept

up preaching the rest of the time. The Religio and the Sunday school are prospering. The Religio chose Duncan Campbell, president; O. W. Parker, vice president; Jessie Campbell, secretary; Will Thorp, treasurer, at the election in July.

The Greenville Branch held a basket meeting August 2, Frederick B. Blair and William Anderson were the speakers. Elders Salyards and Keown held services at the Jack Wood schoolhouse, Sunday morning, July 26, and at the Greenville church in the afternoon, also August 23. Isaac P. Baggerly preached at New Buda Sunday, September 27. David C. White held meetings at the New Buda schoolhouse, August 19 to 25.

The Lucas Branch is behind with its reports, nothing has been had from there for several quarters. Items have been picked up now and then incidentally, but this is scarcely satisfactory.

#### SUNDAY SCHOOL AND RELIGIO CONVENTION

The fifth joint convention of the Sunday school and Religio associations of the stake was held at Evergreen, Friday, Saturday, and Sunday, September 11, 12, and 13, and was considered a very successful one. Subjects of interest and importance were profitably and entertainingly discussed by prominent workers of the associations. Interest exceptional.

#### DEATHS

Virgil L. Scott, of the Lamoni Branch, son of Elder Columbus Scott, died at Great Bend, Kansas, August 29, from injuries received in a railway accident. He was 24 years and 3 months old.

John M. Clark died at Lamoni, September 3, aged 55 years, 3 days.

Frank W. White of the Lamoni Branch, died at St. Joseph, Missouri, September 5, aged 29 years, 11 months, and 6 days.

Elder M. L. Sory died at the Saint's Home, Lamoni, August 31, aged 71.

John C. Calhoun died at the Saint's Home, Lamoni, July 25, aged 70.

Rachel Moore, of the Pleasanton Branch, died near Lineville, Iowa, July 7, aged 26.

REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1903.

#### PATRIARCH

Patriarch Joseph R. Lambert has attended 36 meetings, given 13 patriarchal blessings, baptized 1, confirmed 3, administered to 20, preached 6 sermons. Continued ill-health has prevented him from doing more than this, except that he advised and counseled with several, and visited the sick a number of times. In giving blessings he has not until this quarter designated any lineage outside of Ephraim. During the three months covered by this report he has designated one in Judah and one in Benjamin. The one designated in Judah is a "Dunkard" brother and elder from Minatare, Nebraska.

#### BISHOPRIC

Bishop William Anderson participated in the business of the stake conference, at Lone Rock, October 11, and preached the 11 o'clock sermon on Sunday, the 12th. He was at Pleasanton, Iowa, November 1, preaching at 11 o'clock, and assisting in the evening service. He was there again the following Sunday assisting at the baptism of several, participating in the rite of confirmation, and assisting in the preaching services. He participated in the dedication of a church at Norwood, Iowa, Sunday, November 15, the preacher presenting him the key of the building, and he turning it over to the trustees.

First counselor, David C. White has labored in the interest of the stake bishopric with very favorable success. He has been active as a missionary and his labors will be noted under the proper heading.

Second counselor Richard J. Lambert has been employed in the Herald Office, in charge of the printing department.

## STAKE PRESIDENCY

President John Smith, also president of Lamoni Branch, is in charge of the missionary work of the stake, is treasurer of the General Sunday School Association, and a member of the Sunday school *Quarterly* revising board. In the discharge of these duties he has been fully occupied. With his counselors he was in charge of the stake conference held at Lone Rock, October 11, 12, and preached the Sunday evening sermon. He presided over the dedication services of the Norwood church, November 15, and offered the dedicatory prayer. Other labors will be noted under the head of missionary work.

First counselor Jeremiah A. Gunsolley is in charge of the commercial department of Graceland College. He is superintendent of the Sunday school association of the stake and president of the General Religio Society. He suffered the loss of his wife by death December 12, after a protracted illness of several months. He was associated in charge of the October stake conference. His wife's sickness confined him closely at home during the quarter.

Second counselor Frederick B. Blair is business manager at the Herald Office and his duties there virtually occupy the time at his disposal. He assisted at the conference at Lone Rock and has labored on Sundays at Lamoni, and probably at other places of which we have no account.

## HIGH COUNCIL

On account of the scattered condition of its members in the mission field the council held no meetings during the quarter.

## CONFERENCE

The conference met with the Lone Rock Branch October 10, 11, and was in charge of John Smith, Jeremiah A. Gunsolley, Frederick B. Blair, the stake presidency. David J. Krahl was secretary and Jessie Campbell his assistant. John Smith,

Frederick B. Blair, Joseph R. Lambert, Jeremiah A. Gunsolley, William Anderson, Elbert A. Smith, Duncan Campbell, Joseph S. Snively, John R. Evans, Henry A. Stebbins, David C. White, George T. Angell, David Keown, William E. Williams, William H. Kephart, David D. Young, Leonard G. Holloway, Alfred B. Young, George M. Jamison, Price McPeek, Frank P. Hitchcock, John Lovell, Edward E. Marshall, and David J. Krahl reported.

The branches reported the following membership: Pawnee, 29; Wirt, 35; Leon, 42; Greenville, 50; Hiteman, 53; Centerville, 54; Lone Rock, 79; Allendale, 86; Pleasanton, 94; Cleveland, 99; Davis City, 100; Evergreen, 107; Lucas, 212; Lamoni, 1,366.

The stake Sunday school association reported. The bill of Claude I. Carpenter, stake recorder, for work on records, was referred to the auditing committee appointed to audit the accounts of the stake bishop, Will W. Scott, John F. Garver and William J. Mather. A bill from the Herald Publishing House for \$8 rent of stake presidency's office, and one of \$4.30 for the expenses of the secretary were allowed. Charles W. Dillon, of the Evergreen branch was ordained to the office of elder by David C. White and George W. Blair. It was resolved that the resolution in regard to the payment of bills include the bills and expenses of the bishopric of the stake as well as all others. The resolution referred to is as follows:

Resolved that it is the opinion of this body, that the necessary expenses incurred in the legitimate work of the stake, should be borne by the bishopric, provided that all bills shall first be approved by vote of the stake council or conference.

The conference voted to hold a ten-day reunion in the Lamoni Stake in 1904 and appointed a committee of three consisting of Frederick B. Blair, Duncan Campbell, and Price McPeek in charge of same, with power to appoint other committees. A collection of \$8.65 was taken up. The preaching

was by Duncan Campbell, William Anderson, Joseph S. Snively and John Smith. Adjourned to meet at Lamoni, February, 1904, on call of presidency.

#### MISSIONARY WORK

John Smith, in charge of the missionary work of the stake, labored at Lamoni, Pawnee, Lucas, Cleveland, and Oland.

Joseph S. Snively preached five times at Cleveland, once at Lone Rock, during conference, three times at New Buda, and nine times at Pleasanton.

David C. White held a series of meetings at Lone Rock, October 1-6; Hill schoolhouse, October 18 to 26, eight sermons; at Leon, November 1; at Pleasanton, November 2 to 16, nine sermons; thirteen sermons at Centerville, beginning November 27; once at Spickards, Missouri; and at Davis City, December 20 to 27.

William H. Kephart preached twice at Davis City in the early part of October, then thirteen services with good interest at Nortonville. At Victor schoolhouse in the west part of Clarke County, seventeen services with good interest, beginning November 12; held twenty services at Center schoolhouse northeast of Clarke County, and the funeral sermon of Doctor Perdue at the latter place, December 27.

John R. Evans labored at Lucas most of the time as he is in charge of the branch at that place and of the mission work in the surrounding country. He has visited Cleveland and the new church north of Lucas several times, preaching and visiting the Saints.

Duncan Campbell has labored in the southeast part of the stake with Pleasanton as his objective point, being president of the branch and of the Religio at that place, also one of the Sunday school revising committee on the *Gospel Quarterly*, which meets at Lamoni.

## THE BRANCHES

The Lucas Branch has John R. Evans for president and Parley Batten as secretary. A number of the members of this branch, living about ten miles north of the town, had a new church they had built dedicated November 15. Brother Evan Lewis, lately from Wales, having been severely hurt in the coal mine, was signally blessed in administration. The work in the branch is in fair condition.

The Allendale Branch had preaching by Charles H. Jones, Sunday, October 18, and by Claude I. Carpenter, Sunday, November 8. An elders' court sat there November 7. The secretary reports the branch nearly dead.

The Wirt Branch has no changes to report. The prayer meeting, Sunday school and preaching continue as usual. Elder Orville B. Thomas had preached for them, also Charles W. Dillon and Charles E. Willey. The family of Brother Lent had moved back from Des Moines.

The Davis City Branch is barely alive. On Sundays they have preaching by elders from Lamoni. William H. Kephart, Henry A. Stebbins, John P. Anderson, Charles J. Peat, and David S. White preached for them during the last three months. W. C. McLaughlin is superintendent of the Sunday school.

The Pawnee Branch is doing finely. There is good interest manifest in the sessions of the Religio and the Sunday school, as well as in the branch meetings. Joseph Smith, besides others, have preached for them. John A. Simpson and Grace Pearle Hitchcock were married in October.

The Evergreen Branch has built a vestibule to its church 8 by 18 by 10 at a cost of \$119.85, \$20 of which was contributed by the Sunday school; \$30 by the Religio, and the balance \$69.85 by the branch. Charles W. Dillon was ordained an elder October 11. The branch officers elected for 1904 are:

David D. Young presiding elder; William T. Shakespeare, priest; Samuel Shakespeare, teacher; John B. Anderson, deacon; James J. Johnson, clerk.

The Sunday school officers are: Andreas C. Anderson, superintendent; James J. Johnson, associate; Chloe Young, secretary; Sister Robert Garland, treasurer.

The branch and its auxiliaries are in a prosperous condition as a whole, the officers trying to do the best they can to keep the gospel before the people. Alfred B. Young, F. Johnson, Edmund L. Kelley, Charles W. Dillon, Francis M. Weld, David D. Young preached.

The Cleveland Branch has the following official staff: William E. Williams, president; David L. Morgan, priest and chorister; John M. Hooper, teacher; Clement Malcor, associate teacher and deacon; Edward J. Giles, clerk; Elizabeth E. Williams, financial secretary; Margaret Campbell, organist.

Sunday school officers are: David L. Morgan, superintendent; William Lane, associate; James Archibald, secretary; F. O. Delong, associate; William E. Williams, treasurer; Thomas Williams, librarian; Josie Williams, associate; Nannie Johnson, organist; David L. Morgan, chorister.

John Smith, stake president, was with them November 12 to 15. By nomination of a priesthood meeting, recommendation of the branch and approval of the stake authorities, Clement Malcor was ordained a teacher and David J. Williams a deacon, January 3, 1904. On December 24 the Sunday school gave a cantata entitled "Santa Claus at his best," netting \$27.50. It was repeated the following evening for the benefit of William Erb, now in the hospital at Des Moines, netting \$26.50. The branch has lost six members by removal.

The Lamoni Branch has had eleven additions by baptisms and four losses by death. Mary A. Rood and George W. Case were married October 1; Ellen J. Powell and William L. Conover October 7; Ella Florence Baggerly and Frank P. Bower-



man November 11; Vida E. Elvin and David L. Morgan in November; Ada E. Allen to John J. Moore, November 26. George H. Hilliard of the Presiding Bishopric held a series of meetings last week of October and first week in November which resulted in a quickening of the spiritual life as manifested in the prayer meetings.

The Greenville Branch has repainted its church building. One of the leading families, that of Alfred Lovell, has moved to Lamoni. Elders from Lamoni have preached at the church and at New Buda schoolhouse.

The Centerville Branch had a series of meetings by David C. White, beginning November 27. Though the results do not seem very great at the present, yet the Saints seem to be alive to the work and its interests. It is hard to get the people of the world out to meetings.

The Hiteman Branch was nearly dead, but a few faithful sisters kept up the Sunday school and prayer meeting, and now they are rejoicing in the addition of several to their number through the labors of William H. Kephart. A young people's prayer meeting has been established and all take part. The missionary had made many friends outside of the church and the Saints feel thankful and encouraged.

The Pleasanton Branch had a series of meetings by David C. White and Joseph S. Snively with eleven additions by baptism, and a general reviving of the work in the branch, the Sunday school and the Religio. The prospects are brighter now than they have been for many years.

The Lone Rock Branch is holding its own notwithstanding the division that was made by the organization of the Pawnee Branch from the number of its membership. The branch, Sunday school and Religio are prospering. The stake conference was held there in October.

The Leon Branch is scarcely alive, they are not able to

keep up regular meetings. David C. White preached for them Sunday, November 1.

#### NORWOOD DEDICATION

Some two years ago an effort was begun to build a church by the members of the Lucas Branch living near Norwood. A committee of five consisting of Daniel E. Daniels, William Stem, James Keane, R. C. Crooks, and Jacob Cackler, were appointed, a site was donated by James Nyswonger, a church building was erected and finished for occupation and dedication November 15. The song service was in charge of Thomas Hopkins assisted by a number of singers from Lucas and Cleveland. Daniel E. Daniels made a statement showing that the actual cost of the building, including the organ was \$1,122.96, including the money furnished and the labor donated. The sermon was by Joseph Smith, the prayer by John Smith. The key of the building was presented to William Anderson, bishop of the stake, and by him turned over to the trustees, Jacob Cackler, William Stem and R. C. Crooks. A cemetery has been platted with John Eubanks, R. C. Crooks, William Stem as trustees.

#### OLAND

A movement is in agitation to erect a house of worship to accomodate the Saints living in the vicinity of Oland, Missouri.

#### DEATHS

Sister Marie Ronat died at Lamoni, Iowa, October 14, an aged woman.

Elder Matthew Pruyn died at Lamoni, October 29, aged 90.

Bessie C. Clum died at Lamoni, November 5, aged 9.

Winthrop H. Blair died at Lamoni, November 26 aged 82. He was ordained a high priest and a member of the Standing High Council, April 6, 1860.

May Cornelia, wife of Elder Jeremiah A. Gunsolley, died at Lamoni, December 12, aged 33.

Elder Eli T. Dobson died at Lamoni, December 28, aged 46 years, 11 months, and 29 days.

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POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from Vol. 12, page 232.)

1877

In February 24 and 25, the conference met with the church at Council Bluffs. Of the ministry, there was one apostle, one high priest, two seventies, eleven elders, and one teacher. The Council Bluffs Branch reported one hundred and thirty-one members, a loss of four since last report; Elder Lewis Davis presiding, William Stuart clerk, North Star reported twenty-nine members, loss one; Hans Hansen president, Oliver Hansen clerk. Reports from the branches in those years were very irregular, due to the negligence of the officers whose duty it was to see to it. Elder Hans N. Hansen was president at Crescent, and because of his duties there desired to be released from his mission.

Labor during the quarter in the district had been performed by Elders Hans N. Hansen, Hans Hansen, Daniel K. Dodson, Cornelius G. McIntosh, Alfred Bybee, Peter Olsen, Henry Palmer, John Gallop, Simon P. Guhl, Charles Derry, and James Caffall who had labored at Wheelers Grove, Crescent and Boomer. At the latter place he had held a series of meetings which were well attended by friends outside of the church. Could labor be continued there, he thought good might be done. There was need of labor in Minden, Neola, and Weston. He reported much inactivity on the part of the members in the district, calling for persistent and continuous effort on the part of branch officers. He referred to the large number of members in the district not enrolled in the branches

and urged that they be given attention. There was plenty of room and necessity for work on the part of all but let us see that we work according to the pattern.

The conference passed a resolution disapproving of dancing and providing for the disciplining of those members who persisted in the practice. The preaching during the conference was by Elders Charles Derry and James Caffall.

To the General Conference held at Plano, Illinois, April 6, 1877, Elder James Caffall, president, reported in person that the Pottawattamie District had had little ministerial labor outside of the branches and a great necessity exists for more earnest labor by branch officers. Some excellent members are contributing their substance for the benefit of the cause, but few elders report at the conference. Their late district conference sent in a request that the Semiannual Conference meet at Council Bluffs.

The May 26 and 27 conference was held at Crescent. Council Bluffs reported one hundred and twenty-eight members, loss three; Crescent, twenty-eight, no change. Peter Olsen, Cornelius G. McIntosh, James Caffall, Hans Hansen, Hans N. Hansen, and Alderson G. Weeks reported. As Peter Olsen continued to teach contrary to the doctrine of the church, that Saturday is the Sabbath, he was requested to give up his license as an elder to the district president, Benjamin Harding. George and Emily Diale were at their own request expelled from the church by vote of conference.

On August 25 and 26, 1877, the conference met at Council Bluffs, Elder James Caffall presiding, Fred Hansen clerk; one apostle, one seventy, eleven elders and one teacher being in attendance. Council Bluffs reported 127 members, 4 baptisms, 1 received and 2 removed by letter, 1 death and 3 expelled. Wheelers Grove reported 70 members, 8 baptisms, 4 received by letter, and 3 by vote. Crescent reported 31 members, 3 received by vote. North Star reported 30 members, 1 baptism,

1 expelled. The officers of these branches reported them in a fair condition. The preaching throughout the district had been by Elders Andrew Hall, James Cacall, Daniel K. Dodson, Hans N. Hansen, Levi Graybill, and Dexter P. Hartwell. Hans N. Hansen and Hans Hansen having preached a number of times to the Scandinavians, which services they were requested to continue so far as practicable.

Conference of the Pottawatamie District again met at Council Bluffs November 24 and 25, 1877, with district president in the chair. The only branches reporting were Council Bluffs 124 members, net loss 3; Crescent 38 members, net gain 7. The spiritual condition of these branches were reported as fair.

Circumstances had prevented Elders Caffall and Hartwell from visiting the Union Branch as ordered by the last conference. Elder Caffall reported the Boomer Branch was in a partially disorganized condition by loss through death and otherwise. The condition of the North Pigeon Branch was similar to that of Boomer. Elders Cornelius G. McIntosh and Alfred Bybee were appointed to labor in that locality and make a monthly visit to Boomer, if found possible. These brethren were also given charge of two-day meetings to be held in these branches in January and February 1878. The present officers of the district were sustained for the next quarter.

In a letter to the *Herald* dated from Council Bluffs, December 5, 1877, Elder Caffall reports six baptized at North Pigeon, some of which were the fruits of the labor of Cornelius G. McIntosh.

December 16, 1877 a Sunday school was organized at Crescent with Hans N. Hansen superintendent, Robert Kirkwood assistant, no secretary, William Strang treasurer, Charles W. Lapworth librarian. Superintendent Hansen and Assistant Kirkwood served until October 8, 1882, at which

time the school had an enrollment of fifty. The records fail to give the number at organization.

Frederick Hansen, the district secretary, reporting the Pottawattamie District to the General Conference of April 6, 1878, gives seven branches, 300 members ( besides 45 or 50 scattered), including 1 apostle, 1 high priest, 2 seventies, 32 elders, 9 priests, 9 teachers, 7 deacons; 15 baptized, 20 received and 14 removed by letter, 4 expelled, 4 died, net gain 13.

Elder James Caffall reporting says the spiritual condition of the Pottawattamie District is by no means flattering, but we hope for improvement. The Saints are contributing of their substance as the reports of the Bishop's agent shows.

February 23 and 24, 1878, the Pottawattamie District conference met at Council Bluffs, with Elder Andrew Hall in the chair and district secretary Fred Hansen acting in his office. Of seven branches 4 reported as follows:

Council Bluffs 124 members, Louis Davis president. North Star 30 members, Hans Hansen president. Wheelers Grove 68 members, loss 2, Hans N. Hansen president.

Elder James Caffall was appointed delegate to the General Conference with instructions to ask that body to meet at Council Bluffs in the fall of 1878. Collections were ordered in the branches for the expenses of the delegates. Owing to ill health, Dexter P. Hartwell was released from the committee appointed to visit the Union Branch and Andrew Hall appointed for that service. Cornelius G. McIntosh was elected president of the district for the next quarter and the conference adjourned to meet at Crescent in May, 1878.

On the 14th day of April, 1878, Elder Alma Kent organized a branch at Fontanelle, Iowa. There were fourteen members with Elder Briggs Alden president, Hattie G. Baker clerk. By report from the clerk we are informed that this branch never flourished, there was discord among the mem-

bers from the first. The conditions became so serious that they sent a request to the district conference of June 1, 1879, sitting at Crescent to send a man to help them settle their difficulties. The request was granted and Elder James Caffall was sent to the conference of August 30 and 31, 1879 he reported he had declared the branch disorganized and on August 17, 1879, he had reorganized the branch with seven members with William N. Ray president, George Wyman clerk.

The records fail to show how long the new branch continued, but in March, 1881, the president and secretary were removed from the branch by letter and as we have no report of the election of any to succeed them and no reports to the conference it is probable that the removal of the officers resulted in the disorganization of the branch.

May 25 and 26, 1878, the Pottawattamie District conference met at Crescent with Cornelius G. McIntosh presiding; Fred Hansen clerk. Council Bluffs reported 122 members including 1 apostle, 1 seventy, 10 elders, 3 priests, 3 teachers, 2 deacons, loss 1 death, and 1 removal. Louis Davis president and J. Charles Jensen clerk.

Crescent reported 38, including 4 elders, 2 priests, 2 teachers, 1 deacon, 3 received, 1 death, 1 ordination; Hans N. Hansen president and clerk.

North Star reported 30, including 5 elders, 2 teachers, 1 deacon, Hans Hansen president, Oliver Hansen clerk.

Reports on the spiritual condition of the branches were not very favorable, some difficulties and lack of interest on the part of the members. Elder Jason W. Briggs thought the Wheelers Grove branch about the same as other branches, they held meetings and had lately organized a Sunday school of fifteen members with Samuel Wood as superintendent. This was brought about through the interest of Sisters Laura V. Fredericksen and Amanda Wood. Elder Briggs though not considering himself under missionary appointment had never-

theless done some preaching in the district, so also had Elder Edmund C. Briggs. Elder Hans Hansen had held Danish services in Crescent. He was appointed to continue a like service in Council Bluffs. Elder James Caffall and Andrew Hall had been unable to visit Union Branch. Elder Caffall was released from the committee and succeeded by Elder William J. Cook. A resolution was adopted that no business be introduced on Sunday except such reports as failed to arrive on Saturday. The preaching during the session of the conference was by Elders Jason W. and Edmund C. Briggs.

The conference of August 31 and September 1, 1878, met at Council Bluffs with Cornelius G. McIntosh presiding and J. Charles Jensen, clerk pro tem. Council Bluffs reported 127 members, a gain of 3 by baptism, 4 by letter, removal 2. Louis Davis president, J. Charles Jensen clerk.

Crescent reported 38 members, gain 1 by vote. Hans N. Hansen president and clerk.

Wheelers Grove reported 66 members, loss by removal 2. Levi Graybill president, Heber Newberry clerk.

North Star reported 32 members, gain 2 by baptism, 1 by letter, loss 1 by removal. Hans Hansen president, Oliver Hansen clerk.

Fontanelle 14 members, Briggs Alden president, Hattie G. Baker clerk.

North Pigeon 16 members, gain 6 by baptism, loss by death 4, expelled 5, removal 2. William McKeown clerk.

The officers of the district were sustained and conference adjourned to meet at Wheelers Grove November 30, 1878.

The November conference met at Wheelers Grove. The president and clerk in their places. Council Bluffs reported 131 members, 5 baptized, 1 died, a gain of 4. Since last conference the branch had elected William Gess as president and continued J. Charles Jensen as clerk. Wheelers Grove reported a membership of 68. No changes. In addition to the



local ministry the district had the benefit of services by Elders Robert J. Anthony and Robert M. Elvin.

William Cook reported that he and Elder Andrew Hall had visited the Union Branch, found a few members, but not enough for an organization. They had instructed them to unite with other branches. The conference declared the branch disorganized. Missions were appointed the local ministry and Elders Robert J. Anthony and Robert M. Elvin were requested to labor at Weston and elsewhere as they found opportunity. This was the first conference held in Wheelers Grove in about ten years. The visiting brethren had the burden of preaching and the attendance was good.

The following conference was held at the same place on February 22, 23, 1879, with James Caffall presiding. Frederick Hansen clerk. Wheelers Grove reported 77 members, 11 baptized. They had at this time one high priest, 5 elders, 4 priests, 2 teachers, 1 deacon. North Star 32, including 6 elders, 2 teachers, 2 deacons. Crescent reported 39, including 4 elders, 2 priests, 2 teachers, 1 deacon. Fontanelle reported 16 members including 4 elders, 1 teacher; gained 2 by letter. Council Bluffs reported 134 members including 1 apostle, 1 seventy, 8 elders, 3 priests, 3 teachers, 2 deacons, 3 received by letter. There had been no change in the officers of these branches during the quarter.

Reports were heard from Elders Samuel Longbottom, Robert M. Elvin, D. Hougas, Frederick Hansen, James Caffall, Cornelius G. McIntosh, Arminius J. Fields, Lyman Campbell, Hans Hansen, and Hans N. Hansen. Missions were appointed for James Caffall, Edmund C. Briggs, Hans Hansen, William J. Cook, Frederick Hansen and service requested from Robert M. Elvin. The most of the service of the missionaries during the quarter had been given to the church at Wheelers Grove. The clerk was ordered to purchase a copy of the Rules of Order for the district.

To the General Conference of April 1879, Elder James Caffall reported the Pottawattamie District as follows:

The district contains seven branches with 353 members, including one apostle. [The report as published in the *Herald* says three, but this is an error.] There is 1 high priest, 3 seventies, 35 elders, 9 priests, 10 teachers, 7 deacons; 33 have been received by baptism and 21 received by letter and vote; 9 removed; 8 died and 6 expelled, a net gain of 31. Cornelius G. McIntosh president and Frederick Hansen clerk.

Elder Caffall further says that some of the members of the district by freewill offerings and tithings are continuous in their efforts to aid the cause as well as otherwise doing so. Very few of the local elders are active in preaching or in attending the district conferences.

The labors of Brethren Robert J. Anthony and Robert M. Elvin in the places visited by them had a salutary effect. Two or three branches are giving signs of additional activity, while others are the reverse and suffering from a lack of labors by branch officers, members being held in no way accountable for their conduct, or for neglect of duty. There is quite a good field of labor and with due perseverance much might be done.

On May 28, 1879, Elder Robert M. Elvin writing to the *Herald* from Crescent says:

I have been in the water every Sunday for five weeks past and have baptized twenty-one. There are more to follow if it is possible for me to continue in the field.

On June 3, he wrote from Council Bluffs that he had baptized seven on the first instant during the session of the district conference, making twenty-eight baptized by him in six weeks. He wrote the week before of preaching at Eight Mile Grove and at a new place nearby where the people seem deeply interested. He baptized eleven that Sunday.

On June 1, the district conference met at Crescent, Iowa, with Cornelius G. McIntosh presiding and Frederick Hansen clerk. The branch at Wheelers Grove reported 80 members including 1 high priest, 5 elders, 4 priests, 2 teachers, 1 dea-

con, 2 baptized, 3 received and 1 removed by letter, 1 death; Levi Graybill president, H. Newberry clerk.

Crescent Branch reported 38 members including 4 elders, 2 priests, 2 teachers, 1 deacon, 1 death; Hans N. Hansen president and clerk.

Council Bluffs reported 132 members including 1 apostle, 1 seventy, 8 elders, 3 priests, 2 teachers, 2 deacons, 1 baptized, 2 removed, 1 died. Louis Davis president, J. Charles Jensen clerk.

North Star reported 39 members including 6 elders, 2 teachers, 1 deacon, 4 baptized, 3 received by letter; Hans Hansen president, Oliver Hansen clerk.

Elders reporting were: Frederick Hansen, A. Martin, J. Winegar, Levi Graybill, A. J. Fields, William Strang, Carl McIntosh, Alva North, Andrew Hall, Daniel K. Dodson, William McKeown, Alfred Bybee, Louis Davis, Lyman Campbell, James Caffall, Cornelius G. McIntosh, Robert M. Elvin, Samuel Longbottom.

It appeared from the report of the Fontanelle Branch that they had some trouble which they could not settle and having requested that an elder be sent to aid them the district president was authorized to appoint an elder.

A note of thanks was extended to Elder Robert M. Elvin for his service in the district and a request that he continue the same as circumstances permit. He baptized seven during the conference.

The conference for August 30 and 31, 1879 met at Downsville, Iowa, with the officers in place. Crescent reported 46 members, 9 baptisms, 1 removal. Wheelers Grove reported 32 members. Council Bluffs 138 members, 6 received.

The conference adopted the following:

Whereas the Bishop's agent has informed us of his inability, through indisposition of body, to travel among the various branches to

teach the law of tithing and freewill offering, therefore, be it Resolved that, in the opinion of this conference, the presidents of branches should exert themselves to the utmost of their ability to induce their members to contribute their means by way of tithing and freewill offering, and make monthly returns to the Bishop's agent.

In a letter to the *Herald* from Council Bluffs, September 1, 1879, Elder Caffall writes:

I so arranged as to attend the quarterly conference of the Pottawattamie District held at Downsville, August 30. Brother Cornelius G. McIntosh presiding, who, so far as health and circumstances admit, is still defending the faith. The work about there and at Wheelers Grove has been considerably revived within the past year through the labors of Brethren Robert J. Anthony and Robert M. Elvin. The business sessions were peaceful yet few, very few to participate therein. . . .

Reports showed that but few, if any, of the forty elders are exerting themselves to travel and preach on the Sabbath days. Reports from some of the presidents of branches tell of signs of improvement. A large attendance on Sunday; meetings held in a grove.

Brother A. Hall reported, and informed the conference that his indisposition of body would prevent his traveling among the branches, to teach the law of tithing and freewill offering, as he desired, whereupon, by resolution, the presidents of branches were requested to cooperate with the Bishop's agent, to teach those necessary things to their members, and to make monthly returns to the agent, which resolution, strange to say, gave rise to some questions. What a puzzling subject that tithing seems, requiring a vast amount of stamina to talk about or introduce it. Surely the gospel economy is well calculated to develop our traits of character.

To the General Conference sitting at Gallands Grove, September 24, 1879 President Cornelius G. McIntosh reported the Pottawattamie District as containing "five branches in active working order, and two in a disorganized condition on account of the death and removal of officers. The spiritual condition of the district is better than heretofore. Twenty-nine have been added by baptism since the April conference; which additions are due to the labors of Elders Robert M. Elvin and Robert J. Anthony. The prospect for a good work to be accomplished this winter is excellent, if laborers can be found who will work for the establishment of the truth."

The last conference of the year 1879 was held at Crescent on November 29 and 30. District officers in charge.

The changes reported were few; Council Bluffs had gained two, one by baptism, and North Star had a gain of sixteen. Twelve of these were by baptism.

There was no change in Crescent Branch. Other branches failed to report. The spiritual condition of these branches was reported as fair, with some slight improvement.

The Bishop's agent was requested to defray the stationery expense of the district clerk.

February 28 and 29, 1880, the district conference met at Council Bluffs. Owing to the stormy weather the attendance was very light. The president and clerk both were absent. Elder Andrew Hall was chosen as temporary chairman and K. H. Hansen as clerk, after which the session adjourned until the next day when the clerk of the district having arrived, the business was taken up.

Council Bluffs Branch reported 131 members, loss of 7 by removal and 1 by death. Crescent Branch reported 46 members. Fontanelle reported 7, no change. Wheelers Grove 87, 5 baptized.

Elders Robert M. Elvin, Samuel Longbottom, John Gallop, and Briggs Alden reported. Brother Gallop had held a discussion in Anoca but fails to say with whom or on what topic. Brother Longbottom held a discussion at Wheelers Grove with a "Campbellite" minister.

To the General Conference of April 6, 1880 Elder Robert M. Elvin reported 32 sermons delivered in the Pottawattamie District during the conference year. The district reported six branches with 353 members including 1 apostle, 1 high priest, 2 seventy, 30 elders, 10 priests, 8 teachers, 8 deacons, 38 baptisms, 21 received by letter and vote. Total gain 59. Loss by removal 2, death 3, total 5. Net gain for the year 54. Scattered members in the district about 25. Cornelius G. McIntosh president, Frederick Hansen secretary.

Briggs Alden writing to the *Herald* reports that Elder

N. Stamm had delivered a number of discourses at Fontanelle early in May.

On the thirtieth of this month the district conference met at Downsville, with Cornelius G. McIntosh in the chair and Frederick Hansen clerk. Council Bluffs reported 129 members, 2 expelled. Crescent reported 46 members, no change. North Star 56 members, 1 received.

Hans Hansen reported having preached to the Danish at Council Bluffs and that he presided over the North Star Branch. Hans N. Hansen had preached a number of times and presided over the Crescent Branch. Robert M. Elvin had preached eighteen times and expressed his appreciation of the friendly treatment and financial aid. Cornelius G. McIntosh also reported labors.

A special conference was ordered to be held June 26 and 27 to make preparation for the Semiannual Conference to be held at Council Bluffs in September. Hans N. Hansen was chosen to preside over the district the coming quarter.

In a letter from Council Bluffs, September 15, to the editorial columns of the *Herald* Brother Joseph writes of the Semiannual Conference as follows:

We are in the midst of a very pleasant session. The weather is almost perfect. After a long rainy time like we had, the sky is clear and the leaves yet untouched by the frost; the air is to-day balmy and gentle—one constant Sabbath in appearance. Our conference ground is most admirably arranged. Brother Andrew Hall and J. D. Heywood, old veterans in the work, were put in charge and they decided to exclude teams from the grounds on which the stand was placed. The result is, we have neither the sound, sights, nor smells of an out-door stable to annoy, vex, and disturb the unity of worship; and as I write now, the voice of one of our young men is ringing out over the assembly grounds, in the discussion of a question on the resurrection, upon the occasion of the death of a child of a brother and sister, Stevens by name, after they had arrived in the camp grounds; the only thing transpiring to disturb the enjoyment of any, so far as has come to my knowledge. The feeling is excellent and the enjoyment of the occasion seems to be fairly complete. Eighteen have so far been baptized, and there is some evidence that there are others who will be ere the session closes.

On the eighteenth he wrote of rainy weather, and an increased attendance, more coming than departing. The business was important as shown by the minutes. The arrangements and outward surroundings proved a very marked improvement over the past session. The police regulations were under the direction of Sheriff Reel and proved very effective.

The conference of which he writes convened according to appointment near Council Bluffs, Sunday, 10 a. m., September 12, 1880. Brother Joseph Smith was called to preside and Brother Henry A. Stebbins secretary, with Eli T. Dobson assistant. John T. Kinnaman in charge of the singing and Almon Hougas as organist. Thirteen of the brethren were appointed a police force under the county sheriff to preserve order on the grounds.

At this conference Bishop Israel L. Rogers resigned as member of the Board of Publication and the Bishop's counselors were authorized to nominate members to fill vacancies on the board. On separate motions George A. Blakeslee, William W. Blair, and Joseph Smith were sustained as members of the board. William H. Curwen and Phineas Cadwell being chosen to fill the two vacancies.

In the district reports President Hans N. Hansen reported the Pottawattamie District as not being in a good condition, however, he knew of no serious difficulty existing. The opportunities for preaching were good, but there was no elder in the district who could spend all his time in the ministry and but few preach on the Sabbath.

A resolution from the Little Sioux District asking the conference to clearly state how much of the revelations found in the Book of Doctrine and Covenants an elder may reject and still be recognized as a true representative of the church was on a substitute motion referred to the General Assembly of the quorums of the church when they shall be called by the

President. The question of what constitutes the foundation of the church was referred to the same assembly.

To this conference Jason W. Briggs addressed a memorial objecting to action taken by the last Semiannual and Annual Conferences concerning his attitude on the doctrine of a gathering to a given locality. After a free discussion and resolutions with amendments, the conference adopted the following: "Resolved that he be now released from all disability placed upon him by acts of former conferences." This being acceptable to Brother Briggs, he was invited to sit upon the platform with his quorum, which he did.

In the appointment of missions Elder Edmund C. Briggs was given charge of Southwestern Iowa, and George S. Hyde appointed to the same mission.

During the conference preaching service was held every evening in the city chapel by appointments from the conference. Thirty-six were baptized.

On August 28 and 29, the Pottawattamie conference met at Wheelers Grove with Hans N. Hansen presiding. Frederick Hansen clerk. Three branches reported: Crescent 55 members, 9 baptisms, Hans N. Hansen president, Charles Lapworth secretary. Wheelers Grove 83 members, 2 deaths, Lyman Campbell president, Heber Newberry secretary. North Star 57 members, 2 baptized, 1 died, Hans Hansen president, Oliver Hansen secretary. The condition of these branches was reported as fair. Hans Hansen had preached to the Scandinavians in Council Bluffs and baptized one. Robert M. Elvin reported from Wilbur, Nebraska, that he had preached in the district twenty-three times and baptized eleven. Hans N. Hansen had preached once at Council Bluffs and at North Star, the rest of his time had been given to Crescent and Boomer Townships. The preaching was by Elders Daniel Hougas and Hans N. Hansen.



Elder James Caffall writing to the *Herald* from Council Bluffs November 10, 1880 says:

I was made glad in visiting Crescent, Iowa, to find the Saints there active, peaceable, and striving unitedly for good. They have a thriving Sabbath school and intend that that noble institution shall still be sustained. It is cheering to know that young members and those of riper years are striving to this end. And these efforts to sustain branch and Sabbath school, must have a salutary effect. There is no necessity for vexing or puzzling questions being dragged into the Sabbath school; and the lesson leaves may be used for the good they contain; and the error, if any, be shown and rejected and the scholars not injured. . . . More united efforts to sustain the Sabbath schools in the branches in the West are necessary.

On February 22, 1880, there occurred the death at Council Bluffs of Sylvester Smith, a man who at one time stood high in the councils of the church.

In the history of Joseph Smith as published in the *Times and Seasons*, volume 6, is given an account of the organization of the first high council of the church on February 17, 1834, at Kirtland, Ohio. Sylvester Smith is named as one of that council. He was also one of those selected who went from Kirtland to Zion to aid the persecuted Saints in Jackson County, Missouri, but on this and other occasions he manifested a refractory and rebellious spirit; for this he was rebuked and chastised by Brother Joseph. On August 11, 1834, he was tried before a council of high priests for circulating statements that Joseph Smith had been guilty of criminal conduct during his journey to Missouri. In this council he asked forgiveness for accusing Brother Joseph of prophecying lies in the name of the Lord and though he retained his standing in the church for the time being, he later apostatized from the church. Sometime after that he came to Council Bluffs. Here he never showed any interest in the church and seemed very bitter in his antagonism when he happened to converse with any of the Saints.

On December 5, 1880, Elder Louis Davis resigned the presidency of the Council Bluffs Branch and was succeeded by Elder Calvin A. Beebe.

December 11, Brethren Hans H. Hansen and Daniel K. Dodson held services in the town hall at Fontanelle. They had applied for use of the church there but were denied except for pay. For this the church officers are criticized by the local paper, the *Observer*.

Brother Briggs Alden writing to the *Herald* January 5, 1881, stated that these brethren had delivered seven discourses of most excellent and sound doctrine and were well received by the few who turned out to hear them. They also delivered two discourses in a schoolhouse four miles west from town.

November 27 and 28, 1880, the Pottawattamie District conference met at Council Bluffs with President Hans N. Hansen in the chair and Frederick Hansen clerk. Statistical reports were received from only two branches. Crescent reported 57 members, an increase of two by vote. North Star 59 members, an increase of two; 1 by baptism, 2 by letter, 1 death. These branches were reported by their respective officers as being in good spiritual condition.

Frederick Peterson, the presiding teacher of the Council Bluffs branch reported it in nearly a disorganized condition and requested the conference to take it under consideration. Whereupon it was "Resolved that the president of this conference and two others be and are hereby appointed to constitute an advisory committee, to meet with the Council Bluffs Branch, to assist them to a better organization and condition." Elders John H. Hansen and Robert M. Elvin were appointed the other two members of this committee. Reports of missionary efforts were by Elders Hans Hansen, Hans N. Hansen, John H. Hansen, Frederick Hansen, Robert M. Elvin, Daniel K. Dodson, and William J. Cook who had baptized four. Having sustained Hans N. Hansen as president, Frederick Hansen as secretary, and Andrew Hall as Bishop's

agent for the coming quarter the conference adjourned to meet at Council Bluffs February 26, 27, 1881.

To this conference two branches reported: Crescent 57 members, no change. Council Bluffs 131 members, 2 baptized, 1 received by letter and 1 died. The committee appointed by the last conference to visit Council Bluffs and aid in the adjustment of difficulties in that branch reported that:

We, your committee appointed to advise with the Council Bluffs Branch, beg leave to report that we met with said branch on the evening of December 5, 1880, and aided the Saints in bettering their organization. The presiding elder and priest were duly released, and Elder Calvin A. Beebe was duly elected president. Hans H. Hansen, John H. Hansen, Robert M. Elvin, committee.

These officers: Elder Louis Davis and William Gess were released on their resignation.

The following motions were adopted:

That all money coming into the Bishop's agent's hands as frewill offerings shall be used in the district so far as it is needed. [This was repealed at the next conference.]

That those elders and priests desiring to preach shall be under the supervision of the president of the district.

That we request the General Conference to adjourn to meet in the vicinity of Council Bluffs next fall.

John H. Hansen was appointed delegate to the General Conference and Hans N. Hansen reelected president of the district. Adjourned to meet at Crescent on May 28, 1881.

To the General Conference of April, 1881, the Pottawatamie District reported 6 branches, 351 members, besides about 40 scattering ones who are not enrolled in branches. The following officials are included: 1 apostle, 3 seventy, 28 elders, 9 priests, 9 teachers, 7 deacons, 8 baptized, 5 received, 2 expelled, 4 died; gain 13, loss 6, net gain 7. Hans N. Hansen president, Frederick Hansen secretary. They failed to report condition of the work.

The editor of the Council Bluffs *Nonpariel* on March 10, 1881 criticizing an article in the *Keokuk Gate City* declaring "Mormonism is an organized hostility to the United

States Government." We have here in Western Iowa, in the immediate vicinity of Council Bluffs a thousand or more Mormons. They are good citizens and neither believe in or practice polygamy. Indeed, they petitioned Congress not long ago to pass the most stringent laws against polygamy with a view to its extermination.

May 28, 1881, the Pottawattamie district conference met at Crescent with Hans N. Hansen presiding; John H. Hansen secretary pro tem. Crescent Branch reported 55 members, 2 deaths. Council Bluffs 131; received 1; lost 1 by death. North Star 61, baptized 1. These branches were reported in a fair condition.

Hans N. Hansen with one or two others to be chosen by him were appointed a committee to visit North Pigeon, Boomer, and Fontanelle Branches and report their condition to the next conference.

It was resolved that we approve the course of John H. Hansen, our delegate to the General Conference, in opposing final action on the Articles of Representation.

At a meeting of the Board of Directors of the First United Order of Enoch, held near Council Bluffs, September 3, 1881, they declared a dividend of twenty per cent to be paid in thirty days.

The district conference met at Downsville, Iowa, on August 13 and 14, 1881, Hans N. Hansen presiding, Frederick Hansen clerk. Branches reporting were: Wheelers Grove 83 members, received by letter 2, baptism 1, died 3. Council Bluffs 128 members, baptism 2, received by letter 3, removed 6, died 2. Crescent 74 members, baptism 4, received by certificate of baptism 10, by letter 7, removed 2. North Star 60 members, no change; the spiritual condition of these branches was reported as fair.

Delegates were elected to represent the district at the Semiannual General Conference and instructed to support the

Salt Lake Mission, also instructed to bring up the Crabb resolution and seek its adoption, and then the Gurley amendments. Notice had been published in the *Herald* that Elder J. C. Crabb would offer a motion in the conference declaring the action of the General Conference of April, 1881, in adopting the delegate system of representation null and void. The Gurley notice was to amend these rules. This delegation was the first under the new rules so they were instructed to consult together before each session and be governed by the majority and those present at any session authorized to cast the full vote of the district. The district secretary was to furnish the delegates with credentials, statement of basis of representation and letter of instruction. The delegates were: Cornelius G. McIntosh, Hans N. Hansen, A. J. Anderson, Louis Davis, and William Strang. Of officials present at this conference there was 1 apostle, 1 high priest, 1 seventy, 6 elders, 1 priest, 2 teachers, 3 deacons.

The Semiannual General Conference met at Parks Mills three miles east from Council Bluffs September 1 to 11, 1881. President Joseph Smith was sustained as the president of the conference and Robert M. Elvin chosen as secretary. A committee having been appointed, credentials were handed them from twelve districts and three branches, thus introducing the delegate system in the General Conference for the first time in the history of the Reorganized Church. Four delegates were rejected as they were not members of the district appointing them. The question having been asked as to what constitutes membership of a district, the conference decided that the enrollment of a name on the records of a branch made an individual a member of the district of which the branch formed a part.

In the *Herald* for November 1, 1881 the editor referring to representation by delegate says:

When the conference met at Parks Mills this fall there was an air of constraint and dissatisfaction plainly discernable. There was a lack of cordiality, such as has marked the many gatherings in the West, a few faces were gloomy and defiant, some were cloudy and sad. The ex-officios and some of the delegates were made to feel the irksomeness of studied coolness of demeanor, both from fellow delegates and from others who considered that their rights had been tampered with and frittered away. The word *ex-officios* as used and applied as if the bearer of the title was an hybrid, a cross between a mogul and an office hunter, as one who desired to deprive the people of some dearly prized right. Whether the discipline to which these unfortunates were subjected was the result of premeditation and purpose, or was the natural result of the rules of representation adopted last spring, I am not competent to state—but such was the feeling engendered in the minds of several. Nor was this feeling perceptibly abated until the adoption of the amendment which included the high priest and elders as ex-officios (by virtue of their office) members of General Conference.

This is but a brief quotation from the editorial which is quite lengthy and gives some idea of the opposition to the new method of doing business of the conferences.

President Hans N. Hansen of the Pottawattamie District reported that there are in our district seven branches, four of which are in good working order. The other three are not in a prosperous condition. There has been but little preaching done outside of the branches, only what has been done by Brother John H. Hansen. His labor has been the means of doing some good and with a continuation of labor some more might be done.

Elder J. H. Hansen in his report to the conference requested that he be released from the ministry. To a motion that his request be granted a substitute was offered that he labor as far as practicable until he reports himself for more active labor, the substitute carried.

December 3, and 4, 1881, the Pottawattamie district conference met at Wheelers Grove. Hans N. Hansen presiding; Kennedy H. Hansen secretary pro tem. North Star Branch reported 64 members, 4 received by certificate of baptism. Crescent 85 members, 8 baptized, 6 received by certificate of baptism, 3 died. Wheelers Grove 82 members, 1 died.

Reports of missions were by Elders Hans Hansen, Hans N. Hansen, Arminius J. Fields, Robert M. Elvin baptized five, James R. Badham and Daniel Hougas.

The Bishop's agent Brother Andrew Hall was appointed district treasurer. Andrew Hall, Jonathan D. Heywood, Kennedy H. Hansen committee of arrangement for the Semi-annual Conference reported having received in cash and labor \$88.35. Paid out \$81.35. Balance on hand \$7.00 which was turned over to the Bishop's agent. Conference to meet next at Council Bluffs in February 1882.

Preaching during the conference was by Elders James R. Badham and Robert M. Elvin.

February 25 and 26, 1882, the Pottawattamie conference met at Council Bluffs. The president and secretary of the district both being absent Elder Calvin A. Beebe was chosen to preside over the conference and Kennedy H. Hansen as clerk.

Council Bluffs branch reported 127 members, received by letter 1, died 1. Elders reporting were Calvin A. Beebe, Hans N. Hansen, Hans Hansen baptized 1, Robert M. Elvin baptized 1.

On his request Brother Hall was released as district treasurer, Louis Davis succeeding him. Calvin A. Beebe, Hans Hansen, Andrew Hall, and Hans N. Hansen were elected delegates to the General Conference and instructed to invite that body to adjourn to meet at Council Bluffs in the fall. Reports of the spiritual condition of the churches in Council Bluffs, Crescent, and North Star were favorable. Hans Hansen was elected president of the district for the coming quarter and Frederick Hansen sustained as clerk. Andrew Hall being sustained as the Bishop's agent.

To the General Conference held April 6, 1882, Robert M. Elvin reported having preached fifteen times in the Pottawattamie District during the conference year. Elder Hans

Hansen reported the Pottawattamie District as having seven branches with an enrollment of 407 members (besides 30 scattered) including 1 apostle, 3 seventy, 27 elders, 9 priests, 10 teachers, 7 deacons. During the year there has been a gain of 56 by baptism and letter; a loss of 19 by removal and death, leaving a net gain of 37 members. He reported the spiritual condition of the district as fair, there being no difficulties, but many of the members are careless and seem to be indifferent. Opportunities are numerous but few of the officers are laboring.

April 30, 1882, Elder Hansen organized a branch of seventeen members to which was given the name of the "Weston Scandinavian Branch." Hans Peterson being chosen as president and James J. Christiansen acting secretary. August 24, 1884, the name was changed to be known as the Hazel Dell Branch and likewise the place of meeting to a church built by them about three miles north from Weston, Iowa. The cost of this building was about \$800. and it was dedicated in October, 1884 by Elder J. F. McDowell. Hans Peterson was succeeded in the presidency by John F. Drebis, Hans N. Hansen, Hans Petersen, Peter Andersen, Charles C. Larsen, James J. Christiansen, John H. Hansen, and Peter F. Anderson. The clerks succeeding James J. Christiansen were John F. Drebis, Peter Andersen, John A. Hansen, Petrus Petersen, Jennie Larsen, Christine Mann.

The conference for the Pottawattamie District met at Crescent, Iowa, on May 27 and 28, 1882. Hans Hansen presiding; Kennedy H. Hansen clerk pro tem.

Council Bluffs reported 128 members, received by baptism 1, letter 4, loss by removal 3, died 1. North Star reported 63, baptized 2, removed 3. Crescent reported 70, removed 15.

It was resolved that sections 79 and 80 in Book of Rules shall govern in this district. "Resolved, that President Joseph



Smith be and is hereby requested to resign the editorship of the *Herald*, and to spend as much time as is consistent with his other duties in traveling and preaching among the churches." This was ordered published in the *Herald* and presented to the General Conference.

Benjamin Harding who had been expelled from the church sometime ago at his own request now asked the conference to restore him to membership by vote. His request was granted.

The condition of the branches in Council Bluffs and North Star were reported as fair. The president was authorized to appoint elders to labor in the vicinity of the old Union Branch. Hans N. Hansen and Hans Hansen were appointed to labor among the Danish in Council Bluffs. Hans Hansen resigned as district president and was succeeded by Hans N. Hansen. Conference adjourned to meet at Downsville in August.

The Sunday School organized at Crescent continued under the care of Hans N. Hansen from December 16, 1877, until October 8, 1882, when he was succeeded by Sylvester V. Pratt. Charles W. Lapworth succeeding Robert Kirkwood as assistant.

The Pottawattamie conference for August 26 and 27, 1882 met at Downsville, Iowa. Hans N. Hansen in the chair, and Sylvester V. Pratt clerk in the absence of the district secretary. Council Bluffs reported 128 members, 2 received by letter, 2 removed, 1 death. Crescent 68 members, 1 received, 3 removed. North Star 63. Weston Scandinavian 21 members, received by letter 1, baptism 3, removed 3. The preaching during the conference was by Elders Edmund C. Briggs, Robert M. Elvin and Morris T. Short. The next conference was held at Wheelers Grove, November 25, 26, 1882. The North Star reported 63 members including 1 seventy, 5 elders, 1 priest, 3 teachers, 1 deacon. Crescent reported 69

members including 3 elders, 2 priests, 3 teachers, 1 deacon, 1 baptized. Council Bluffs reported 137 members including 1 apostle, 1 seventy, 9 elders, 5 priests, 2 teachers, 1 deacon, 3 baptized, 2 received by certificates of baptism, 5 by letter, 1 death. Wheelers Grove reported 81 members including 1 apostle, 5 elders, 4 priests, 2 teachers, 1 deacon, 1 baptized, 1 removed, 1 death.

The Wheelers Grove Branch being reported in a partial disorganized condition Davis H. Bays and Daniel Hougas were appointed to assist that branch to better its organization.

Upon a statement by Elder Hans N. Hansen that he was unable to serve longer as president of the district John H. Hansen was elected to that office.

(To be continued.)

Society, like the individual, does not live by bread alone—does not exist only for perpetual wealth production. It is in the proposal for this appropriation of every surplus for the common good—in the vision of its resolute use for the building up of the community as a whole instead of for the magnification of individual fortunes—that the labor party, as the party of the producers by hand or by brain, most distinctively marks itself off from the older political parties, standing, as these do, essentially for the maintenance, unimpaired, of the perpetual private mortgage upon the annual product of the nation that is involved in the individual ownership of land and capital.—British Labor Party Program.

## WITH THE EXCHANGES

*The Missouri Historical Review* for October, 1919, continues the article by Rollin J. Britton on "Early days on Grand River and the Mormon War," reprinted in this issue of our own JOURNAL. It needs no further comment.

*The Mississippi Valley Historical Review* for September, 1919, contains an article on "Western Travel 1800 to 1820" by Harlow Lindley of Earlham College, which will give the reader of pioneer history exact information with regard to the travels made in the upper Mississippi Valley over one hundred years ago.

*The Indiana Magazine of History* for September, 1919, contains an article entitled "Spencer Records, Pioneer Experiences in Pennsylvania, Kentucky, Ohio and Indiana, 1766 to 1836," which covers the same ground territorially as the preceding article.

*The Proceedings of the American Antiquarian Society* held October 16, 1918, in Worcester, Massachusetts, contains one article which will interest the readers of the JOURNAL OF HISTORY entitled "The Worship of Great-Grandfather" by Albert Bushnell Hart. We wish to quote the two closing paragraphs of this article as follows:

No, Great-grandfather, we shall not throw overboard your splendid principles of human liberty—we are carefully giving Europe time to adapt them. We shall not overthrow the main portions of your intention. But we shall somehow make it fit for our times—for our cities—our laborers, business, social welfare, order, defenses. What the States refuse to do will be done for them by the Nation at large. The Federal Government is teaching us the truth of Napoleon's maxim: "What is possible is already done. What is impossible must be done."

The American people is a Samson, sometimes wavering, sometimes beguiled, but a creature of vast ultimate power. Samson may permit himself to be bound with green withes—but he breaks them when he will. Even if you put out his eyes, he will still be strong enough to pull down your Republic over your heads unless you give scope for his vast strength to build up the community.

*The Utah Genealogical and Historical Magazine* for Octo-

ber, 1919, continues the article mentioned in our last issue upon "Origin of Western Geographic Names" by Andrew Jensen, assistant church historian.

It reprints from the *Ladies' Home Journal* an interesting article on the "History of the Calendar" and contains an article by Susa Young Gates on "Sandwich Island Genealogy." Students of Hawaiian names will be interested in this.

*The Journal of Presbyterian Historical Society* continues an article previously mentioned on "Eighteenth Century Presbyterianism in Western Pennsylvania" by William Wilson McKinney. This is a very interesting review of pioneer conditions which some of our people will find interesting reading.

*The Atlantic Monthly* for November, 1919, contains an article on the "Basic problem of democracy" by Walter Lippmann which should be read by any one who is interested in the philosophy of the relationship between liberties of speech and action and public opinion. It is a thorough review of the public mind as far as it applies to questions of fundamental rights. We quote the last paragraph and conclusion. We believe it contains light for us as does the entire article:

That, I think, constitutes the meaning of freedom for us. We cannot successfully define liberty, or accomplish it, by a series of permissions and prohibitions. For that is to ignore the content of opinion in favor of its form. Above all, it is an attempt to define liberty of opinion in terms of opinion. It is a circular and sterile logic. A useful definition of liberty is obtainable only by seeking the principle of liberty in the main business of human life, that is to say, in the process by which men educate their response and learn to control their environment. In this view liberty is the name we give to measures by which we protect and increase the veracity of the information upon which we act.

## CURRENT EVENTS

### POLITICAL

August 19, 1919. Japanese Government substitutes civil rule for military rule in Korea.

August 28, 1919. General Louis Botha, Premier of South Africa and former Boer leader, dies.

September 12, 1919. Canada ratifies the Peace Treaty and the League of Nations.

October 7, 1919. Prohibition is adopted in Norway by plebiscite.

October 7, 1919. Italy ratifies the Peace Treaty and the League of Nations.

October 10, 1919. England ratifies the Peace Treaty and League of Nations.

October 21, 1919. France ratifies the Treaty of Peace and League of Nations.

October 30, 1919. British cabinet's financial policy is sustained.

November 4, 1919. British cabinet provides for two separate Irish parliaments, one for Ulster and one for southern Ireland.

November 4, 1919. In biennial elections the Republicans carried Massachusetts and Kentucky and the Democrats New Jersey and Maryland.

November 8, 1919. Czecho-Slovakia ratifies the Peace Treaty and League of Nations.

November 11, 1919. Brazil ratifies the Peace Treaty and League of Nations.

November 11, 1919. Members of the I. W. W.'s fire on members of the American Legion on Armistice Day celebration at Centralia, Washington, killing four.

November 16, 1919. Belgium holds election abolishing plural voting system, replacing with system of one man one

vote. The Clerical Party loses votes and the Socialists gain.

November 16, 1919. France changes methods of election, each district voting according to population for members of Chamber of Deputies.

November 16, 1919. Italy holds election in which the Government party defeats the Socialists. The Roman Catholic Party is formed, Italian Catholics voting in the election for the first time.

November 19, 1919. The United States Senate defeats the Peace Treaty and League of Nations covenant.

#### SOCIAL

August 16, 1919. The Bureau of Labor Statistics estimates that the cost of living has increased seventy-nine per cent since 1914.

August 18, 1919. Lloyd George in the House of Commons warns that expenditures must be reduced and production increased. Announces government plans to buy certain coal mines and give miners a share in control and introduce forty-eight working hour week.

August 26, 1919. Federal Trade Commission recommends Government monopoly of refrigerator cars to break the private control by five great packing companies.

September 3, 1919. Senate passes bill to permit the leasing of public lands containing deposits of oil, coal and gas.

September 9, 1919. John Mitchell, great labor leader, dies.

September 10, 1919. Trades Union Congress in session at Glasgow, Scotland, passes resolution favoring nationalization of coal mines.

September 28, 1919. Mayor Edward T. Smith, of Omaha, is hanged to a trolley pole and dangerously injured when attempting to remonstrate with a mob which afterward burned the court house and seized a negro prisoner from the sheriff and lynched him.

October 5, 1919. British railroad strike ended; compromised by Lloyd George.

October 7, 1919. National Industrial Conference convenes at Washington, District of Columbia.

October 29, 1919. International Labor Conference of the League of Nations representing thirty countries, meets at Washington, District of Columbia.

October 31, 1919. Coal strike involving four hundred thousand miners is called.

November 2 to 11, 1919. The third Red Cross Roll Call was held, and \$15,000,000 was raised for Red Cross services.

November 8, 1919. Judge Anderson of the United States District Court grants temporary injunction against leaders of coal strike, and orders them to revoke strike order immediately. Strike order is revoked but strike continues.

November 12, 1919. Official Gazette of Madrid, Spain, publishes a notice that eight hours shall be the legal working day of all Spanish workers.

November 14, 1919. Program for voluntary conciliation of labor disputes as incorporated by the House in the Esch Bill is adopted by House of Representatives; also a plan of compulsory arbitration including the nonstrike proposition of Cummins Bill is rejected.

November 18, 1919. Doctor Garfield, head of fuel administration, called joint meeting of scale committees of coal miners and operators in order to hasten a new wage of agreement and resumption of work in coal mines before country is in the grip of coal famine.

#### RELIGIOUS

September 9, 1919. Cardinal Mercier, Primate of Belgium arrives in New York for a visit to this country.

September 24, 1919. Cardinal Gibbons calls a conclave of the Catholic hierarchy at Washington for the first time in

thirty-five years. New policies of the church are planned, among which a number have for their object a cure for social unrest and a fight on hampering legislation.

October 1 to 4, 1919. The meeting of World Alliance for international friendship through churches assembled at The Hague votes to recognize all points of union between churches. Introduces the League of Nations and asks that the League adopt the clause guaranteeing equality of race treatment.

October 1 to 8, 1919. Church labor conference called by Industrial Relations Department of the Interchurch World Movement voted to begin immediate investigation of the steel strike.

November 4, 1919. The First Reformed Episcopal Church of New York City holds its last service in the historic old building on the corner of Sixth Avenue and Fifth Street. This church came out of the Protestant Episcopal Church about 1873.

November 8, 1919. The commission appointed by the Bay Association of Congregational Churches and ministers of California reports on the labor struggle, finding that contrary to general impression wages have not increased in proportion to the cost of living in any trade, and finding the cause of social unrest to be high cost of living, relative low wages and autocracy in the industrial world. It found a growing tendency toward I. W. W'ism in industry and nation-wide strikes whose purpose was forcing of government ownership of certain industries. The laborers were from Europe where the church was in favor of industrial autocracy and so laborers are prejudiced against Protestant churches. Recommendations were made which will be quoted later.

November 16, 23, 1919. Week set apart for home commission work, November 16 being set aside for Indian work by some Protestant churches.



## LATTER DAY SAINT

## CONFERENCES

June 7, 1919. Eastern Wales conference convened at Gloucester, England, district president Elder E. J. Trapp in charge.

August 3, 1919. British Isles mission conference convened at the Saints' chapel, Priestly Road, Birmingham, England. Roderick May, T. Jones and J. A. Judd, the conference reunion committee, in charge.

August 30, 1919. The Wheeling district conference met with the Fairview Branch near Glen Easton. District president Okey J. Tary presided, associated with Elder John Carlisle and Elder Thomas Newton.

August 30, 1919. The conference of the New York and Philadelphia District was held at Archbald, Pennsylvania.

August 30, 1919. The Western Maine conference convened at Little Deer Isle, Maine.

August 31, 1919. The district conference of the Eastern Colorado District convened at Fort Collins, Colorado.

September 5, 1919. The Central Oklahoma district conference and convention convened at Tulsa, with the largest attendance by twenty per cent that has ever been in that district.

September 7, 1919. West Virginia district conference convened with Harmony Branch. F. L. Shinn, district president, in charge.

September 10, 1919. Hawaii.—A conference of duly elected delegates from Hilo and Honolulu met and effected the organization of a district, to be known as the District of Hawaii. Virgil B. Etzenhouser chosen president; L. A. Moore first vice president.

September 13, 1919. The Ohio district conference convened with the First Branch, Columbus, Ohio.

September 27, 1919. The Central Michigan district con-

ference convened at Whittemore, Michigan. W. D. Ellis in the chair, with the district presidency assisting.

September 27, 1919. The district conference convened at Priestley Road Branch, Birmingham, England. District president James Schofield presiding.

October 3, 1919. Florida district conference convened with the Alafloa Branch with small attendance due to rainy weather.

October 4, 1919. The Eastern Michigan district conference convened at Crosswell, Michigan.

October 4, 1919. The Gallands Grove district conference convened at Denison, Iowa, with district president J. B. Barrett in charge, assisted by E. R. Butterworth and Daniel Macgregor.

October 4, 1919. The Pottawattamie district conference met at Hazel Dell. District officers in charge.

October 4, 1919. The Fremont district conference met at Bartlett, Iowa.

October 5, 1919. The Independence Stake conference convened at Independence, Missouri.

October 10, 1919. The Southeastern Illinois district conference met in conference with the Saints at Bellair, Illinois.

October 10, 1919. The Toronto district conference convened at Toronto, Ontario, with George E. Harrington and J. A. Wilson in charge.

October 11 and 12, 1919. Eastern Iowa district conference convened at Davenport, Iowa, with Amos Berve, Milo Burnett and Ira A. Chamberlain in charge.

October 12 and 13, 1919. Little Sioux district conference convened at Magnolia, Iowa, presided over by J. W. Lane and Fred A. Fry of the district presidency, assisted by Daniel Macgregor.

October 18, 1919. The London district conference convened at London, Ontario. District president William M.

Grice and vice president James Winegarden in the chair.

October 23, 1919. The Lamoni Stake conference convened at Chariton, Iowa. Stake officers in charge.

October 24, 1919. The Holden Stake conference convened at Knobnoster, Missouri.

October 31, 1919. The Kewanee district conference convened at Dahinda, Illinois, where the beginning of this district was had in the very early sixties. District president Claude I. Carpenter in charge.

November 1, 1919. Southern Missouri district conference held their quarterly conference at the Pleasant Hope Schoolhouse.

November 7 to 9, 1919. Clinton, Missouri district conference met with Coal Hill, Missouri, Branch. H. E. Moler and R. T. Walters presided.

November 8 to 9, 1919. Western Maine district conference convened with Vinal Haven Branch, G. H. Knowlton presiding.

November 8 to 9, 1919. Pittsburgh district conference convened at Pittsburgh, Pennsylvania. Acting president of the district L. F. P. Curry in charge, Gomer T. Griffiths and Alma Booker assisting.

#### REUNIONS

October 5, 1919. The Florida district reunion convened with the Alaflora Branch.

#### DEDICATIONS

September 14, 1919. President Elbert A. Smith delivered the sermon for the dedication of the First Columbus Branch church.

September 28, 1919. The Saints of Delhi Branch, London District, Ontario, dedicated their church. Elder William Grice, district president, preached the sermon.

September 28, 1919. The Saints of the San Jose Branch

dedicated their new church, Patriarch Frederick A. Smith preaching the sermon. Elder F. M. Sheehy offered the prayer.

October 11, 1919. Occurred the dedication of the Saints' church at Brown City, Michigan.

October 13, 1919. The Saints of Colorado Springs, Colorado, dedicated their new church at 513 North Prospect Street, President Elbert A. Smith delivering the address; Elbert A. Clark the prayer.

October 26, 1919. The Saints of Bloomsburg, Pennsylvania, dedicated their church, Bishop Benjamin R. McGuire delivering the sermon and Bishop John Zimmermann offering the prayer.

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The ideal class in Economics would watch the production of grain in the fields, the mining of our ore, sit with an adjustment board of labor, attend a labor union meeting, work with the tariff commission, help the tax assessor and the bank clerk, discuss tariff rates with the expert of a railway and find out the truth about socialism in Russia. But there are limitations placed upon us. Yet the current magazine bringing the spirit or the problems of all these is at hand, waiting to be used.

The ideal history class would travel the long way foot by foot from the ruins of Babylon to the desolation of France and Belgium. It would read papyrus in Cairo and sit with the spirit of Pericles in the market place of Athens. It would watch the place of the Gracchi in Rome or the Bolsheviki in Russia. It would move with Caesar and Charlemagne and Pershing toward the Rhine. And only in the maps of these lands, the tales of their people and the stories of their daily life as given in the current magazine can it do so.

The ideal English class is not content with the poetry of Shakespear-ean or Victorian age nor any masterpiece of the past. No "Required Reading" list makes either writer or reader of the boy of to-day. He needs the stimulus which comes only in the freshness and virility of the word as it comes from the pens of men and women living. Their outlook is his, they are facing his to-morrow.

In all of this I am not contending against the text book or the classics. I am but broadening the meaning of these. History is the record of life and it is of us as well as behind us. Literature is the expression of life and in the slow moving centuries its law is change.—Heman Hale Smith.

LOCAL HISTORIANS

(Continued from second page of cover.)

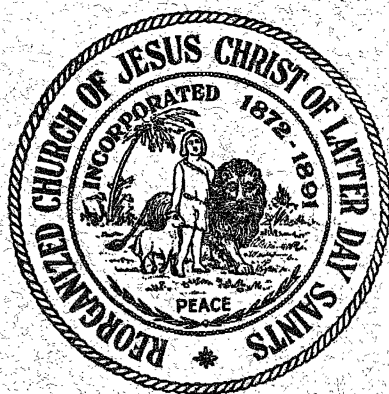
Michigan, Southern .....	Blanche Cavanaugh, 956 Oakdale Street, Grand Rapids, Michigan.
Michigan, Western .....	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan, R. F. D. 4.
Minnesota .....	Alta Kimber, Battle Lake, Minnesota.
Missouri, Northeastern .....	W. C. Chapman, Higbee, Missouri.
Missouri, Southern .....	Benjamin Pierson, Tigris, Missouri.
Mobile .....	Edna J. Cochran, Moss Point, Mississippi.
Montana, Eastern .....	Mrs. C. D. Freeman, Andes, Montana.
Montana, Western .....	George Thorburn, Race Track, Montana.
Nauvoo .....	Herbert S. Salisbury, 215 South Pleasant Street, Independence, Missouri.
Nebraska, Central .....	Levi Gamet, Inman, Nebraska.
Nebraska, Northeastern .....	Carl T. Self, 405 Bee Building, Omaha, Nebraska.
Nebraska, Southern .....	Charles H. Porter, Wilbur, Nebraska.
Nevada .....	
New York .....	
New York and Philadelphia .....	N. Edward Milligan, 414 Cottman Street, Cheltenham, Pennsylvania.
New Zealand .....	
North Dakota .....	Mrs. M. D. Graham, Burnington, North Dakota.
Nova Scotia .....	Mrs. Leander Johnson, Williamsdale, Cumberland, Nova Scotia.
Ohio, Southern .....	Aaron B. Kirkendall, Creola, Ohio.
Oklahoma, Central .....	R. M. Maloney, Oklahoma City, Oklahoma.
Oklahoma, Eastern .....	George A. Kelley, Care Hickory Mining Company, Tulsa, Oklahoma.
Oklahoma, Western .....	Lemuel D. Dykes, Eagle City, Oklahoma.
Oregon, Portland, and Oregon, Southwestern .....	Mrs. C. E. Jones, 124½ East Seventy-fifth North, Portland, Oregon.
Owen Sound, Canada .....	James A. Morrison, Palmerston, Ontario.
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# Journal of History

Volume XIII

APRIL, 1920

Number 2



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Published By  
The Board of Publication  
of the  
Reorganized Church of Jesus Christ  
of Latter Day Saints  
LAMONI, IOWA

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

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(Continued on third page of cover.)

# Journal of History

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VOL. XIII, NO. 2

LAMONI, IOWA

April, 1920

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## AUTOBIOGRAPHY OF HENRY A. STEBBINS.

WRITTEN IN NOVEMBER AND DECEMBER, 1919.

My ancestors came from England to America nearly three hundred years ago, according to the genealogical records published in book form, one in 1869 and the other about 1890. I am in the seventh generation from Rowland Stebbins, who arrived in America in 1634 and finally settled near Springfield, Massachusetts, and I am in the eighth family from Robert Pease who came from Essex County, England, arriving in Boston on the ship *Francis* in 1634. He located where Enfield, Connecticut, now stands. Whether the two families were acquainted in early times I do not know. Thus both ancestors arrived only fourteen years after the Pilgrim Fathers landed at Plymouth in 1620.

The name of my father's father was Gad Stebbins. He was born in 1748 and was a soldier in the Revolutionary War, enlisting in 1776. My father was born at Springfield, Massachusetts, in 1790. My mother's father was Chandler Pease, born near Enfield, Connecticut, August 24, 1779. His wife was Beulah Kibbe. They married in 1805, and in 1811 they removed to what was called the Connecticut Reserve, or the "Western Reserve," locating in Ashtabula County, Ohio. Northern Ohio was then a great wilderness, an extensive woodland. Their one near neighbor lived two miles distant through dense forests.

Soon after their arrival came the "War of 1812," when



the British and the Indians were in conflict with the American settlers all along the Canadian border from Vermont to Detroit. All the men had to take their guns and go to war, leaving their families to such fate as might result, yet with trust in God that he would protect them. British threats



HENRY A. STEBBINS

were made that the Indians were to cross Lake Erie and kill the few white inhabitants of Northern Ohio. But for some cause, perhaps the Lord's special protection, they did not come. Grandfather was with the army at the battle of the Thames River on Canadian soil and my memory is that he served till the conflict in that part of the border was over.

My mother, Julia Emily Pease, was the oldest child of Chandler and Beulah Pease, born in Enfield, Connecticut, January 20, 1807. She was five years old (past) when grandfather was in the army and there was a boy three years old and a baby in the cradle. These children were the only associates my grandmother had when the news arrived that the Indians were coming to kill all the white settlers in that part of Ohio.

Along in the twenties the family moved to Geauga County, Ohio, and there on April 13, 1828, Charles Stebbins and Julia E. Pease were united in marriage. Their first five children were born in or near Chardon, Geauga county, which is about nine miles from Kirtland.

The sixth and last child, Henry A., was born in Toledo, Ohio, on January 28, 1844. All grew to manhood and womanhood and had families. My father died when I was a child and my mother died at Pecatonica, Illinois, April 13, 1874, on her forty-sixth wedding anniversary. All of the children are now dead excepting myself, the last one of the other five having died on February 18, 1910. Of the five, two died in Denver, one in Berlin, Germany (where he was taking medical treatment), one in Oklahoma, and one in Pennsylvania.

As I was born when the other boys were from ten to fifteen years old and were away from home earning their living, I seldom saw them when I was a child, excepting my brother George. He bought land in Wisconsin and moved my mother, my sister and myself from Ohio around the Great Lakes from Cleveland, Ohio, to Milwaukee, Wisconsin, in April, 1851, when I was past seven years old. I remember railway cars at Cleveland where we boarded the lake steamer, but there was no railroad built to Chicago until 1852, as history shows.

I only saw my oldest brother five times during my life after my babyhood till I met him in Denver in 1902. Two of

my brothers were wealthy and they thought it was my duty after I came from the army to enter the same race for wealth that they had done and when I refused to do so and took up with the Latter Day Saints for life and for my life work, they had nothing more to do with me and did not even write me for many years. But in 1902 when I visited Denver I called on the two who then lived there. One I had not met for nearly thirty-five years, not since November, 1867, and the other not for over twenty-eight years, not since April, 1874, when he came to Illinois to attend our mother's funeral. The oldest brother went to Europe in 1903 and died there in 1904, leaving between a quarter and a half million dollars in property to care for orphans and to go to individuals he desired to help. I expected nothing and received nothing from him for reasons already stated. The other brother in Denver received me quite warmly and after that until his death on February 18, 1910, he wrote me many letters and seemed to rejoice that he had found me as a man, and that he considered me worthy of his friendship.

Coming now to my own life story and experience I state that my brother George brought us to Newark Township, Rock County, Wisconsin, eight miles northwest of the small city of Beloit, in April, 1851. There I attended the country school in the log building which was after the manner of school-houses in those early times. During about four years, summer and winter, I walked a mile to school and back each day, and on Sundays I attended the primitive Sunday school which was kept going by a few earnest men and women, Baptists and Methodists, in that new farming community. There were also preaching services on many of the Sundays. In Ohio, my mother had become obedient to the teachings of Alexander Campbell, but was glad of religious services of any kind in the new country.

It should be understood by the younger generations that in those times there was great simplicity in everyday life, and considerable privation, although people then did not greatly realize it as such. The multitude and variety of things to eat and wear and to use so plentifully now, were then entirely unknown. With hand sickle or cradle they cut their grain, and yoked oxen did the hauling where now hundreds of varieties of machines do the work, and many with electricity hitched on.

Each family then had a tin mold of six or twelve tubes in which to put wicking and pour hot tallow for candles. When ever the supply of candles or of tallow ran short then a bit of rag in a saucer of lard lit up the gloom until they could go to bed. The first kerosene I ever saw was, I believe, in 1859, after its discovery in Pennsylvania. I think we paid fifty-six cents per gallon. It was a great improvement over candles, but too costly for the poor to use abundantly. We did not dream of the time when we might say "Let there be light," and then by turning a button the house be filled with a great brightness beyond many candles or kerosene lamps.

As my brother George tired of country life and went to Cincinnati to work at typesetting again, the trade he had learned in Sandusky, Ohio, before we came West, therefore my other brothers thought advisable that mother should live in the village of Beloit. So we moved there in the fall of 1855 and lived until December, 1856, when we were removed to Pecatonica, Illinois, west of Rockford. There I attended school what I could and clerked in stores to help out our living expenses. In 1860, when I was sixteen years old, I engaged with a man to learn the wagon making business. At this I worked until after the Civil War began, partially learning the trade. In those days the felloes for wagon wheels were sawed out by hand work, as also spokes were hewed from riven oak pieces

and put into shape to be planed. And as all gearing pieces were sawed from hard and tough two inch oak planks, and then dressed with plane and draw shave, it was not an easy task by any means to do this kind of labor.

Then the great war between the North and the South began, and nearly all the boys and young men in town and country enlisted, especially those who were between sixteen and twenty-two years of age, and many older ones, too. I thought it my duty to go and my mother did not forbid me. So I went South and marched through the heat and the dust, and the mud and the snow, and when following the southern armies in a dry land we ate beans and "hard tack" crackers, and for days at a time drank from the mud holes, sometimes where the army mules drank with us from the same hole, or we used a rubber tube with pumice stone attached and sucked the dirty water through it until the mud became so thick on the stone that we had to scrape it off and try again. After one battle while we were guarding prisoners we dug small pits in the wet gravel of the creek and dipped out and used to moisten our mouths the filthy water that oozed in. At other times snow and freezing weather came, and when we had hastened after the enemy and left our tents and even our overcoats behind, it caused much suffering. These occasions and the rains and the other hardships caused the death during the war of at least a hundred thousand soldier boys in the process of "breaking in," or becoming hardened to the realities of soldier's life. From my company of ninety men fifteen died within four months from the start, just from exposure and experiences here mentioned. The length of time served did not matter so much as did the kind of service gone through, whether on the battlefield, or on the march, or by diseases experienced in camp. Also medical and surgical skill upon the part of men who were then accepted as doctors and sur-

geons was quite poor as I remember the work of some of them in hospitals. Some appeared to have little or no experience beyond observation, and quinine was given by some of them as a panacea for every ill. The world war of 1914 to 1918 has proved the vast progress made in skill and in sanitation. It is safe to say that ten times as many sick or wounded died under similar conditions from 1861 to 1865 as did in this last war.

Statistics say that the Northern States had in 1861 a population of about twenty-three million, and that the army enrollments during the war were two million six hundred and forty thousand. Some of these were reenlistments but enough were not so to make about one soldier in the army to every nine inhabitants, counting men, women, children and babies. It can be seen, therefore, that the Civil War was a great evil to the nation, especially as over four hundred thousand men and boys are said to have perished, one hundred thousand in getting toughened, a hundred and twenty-five thousand killed in battle or died of wounds soon after, and forty thousand died in southern prisons. At Andersonville, under that cruel Nero Wirz, over thirteen thousand were starved, or shot, or died of disease and dreadful treatment. Also other thousands in Belle Isle, Marietta, Florence and in Libby Prison. And over one hundred and fifty thousand died of disease and hardships late in the war.

There are said to be more than three hundred thousand graves in the national cemeteries, north and south. Also thousands were brought home and there died and were buried. And many bodies moldered away in the woods and among the hills and valleys of the southern land, and not a few were eaten by hogs and wild beasts.

But in the war the covenant that our fathers made with God in the immortal Declaration of Independence was fulfilled,

wherein they pledged, in strong appeal to him, that they believe that *all* men were created with equal privileges to life and liberty. In 1776 slaves were used in twelve of the Thirteen Colonies, and they were considered as cattle for sale and exchange, although many good people desired slavery to be done away with, especially in the North. And there it was gradually overcome until no slaves were held north of Mason and Dixon's line. The men of 1776 did not comprehend the full meaning of their covenant or agreement, but the Lord did, and in time the Nation had to make good its pledge to him.

Agitation produced strong feelings, especially after the enforcement of the Fugitive Slave Bill of 1850 and the Dred Scott Decision of 1854. Finally Abraham Lincoln stood forth in 1858 as the strong champion of freedom and in his seven Illinois debates with Stephen A. Douglas he brought before the people the plain truths on the injustice and the evils of slavery. Lincoln declared that this nation could not long continue "half slave and half free." The debates led to his being nominated and elected as president of the United States. And then his course, "under God," caused African slavery to be abolished from our land.

At that time also was fulfilled the purpose of the Lord, as spoken to Joseph Smith, that in God's sight it is not right that any man should be in bondage, one to another. Thus another great step was taken toward the universal righteousness that will yet fill the earth with happiness and peace.

Many of the men could not endure the hardships, hence they either died or were discharged and returned to their homes in the North. I was in two hospitals and each day saw the dead carried out, those whom disease took or who died from exposure and exhaustion. After a time I was discharged and came back. For a year I was unable to do any work and afterwards suffered during many years. In fact, I do not

believe that I ever did recover from the effects. However in time I was able to do considerable labor at my trade, wagon making and repairing. During this period I lived with my mother in her home. She was supplied by my brothers with means for a frugal living, and I aided her all that I could. Owing to the imperfect hospital records early in the war, and the loss of some records, I failed to obtain a pension until twenty-five years after the war, not any until the law of June 27, 1890 was passed. In October, 1891 I received back pension for one year at twelve dollars per month, the highest rate then paid under that law. About 1915 I began to receive nineteen dollars per month and since October, 1918 I have received thirty-two dollars per month, which is a blessing appreciated by us more than I can tell.

I come now to my religious experiences. While in the army, especially while at the hospitals, my thoughts turned to God, and I obtained a Bible and read it a great deal. I also prayed for the Lord's help that I might know and do what was right. Furthermore, I promised him that if he would guide me and teach me, also show me what I ought to do for salvation, I would accept it and strive to obey. I supposed then that all Christian religions were correct and acceptable to God, and that all I needed to do was to find satisfaction as to my individual duty before God in any of the churches. I was correct in a degree in this last idea, but satisfaction did not come where I expected it would, not by contact or membership with the religious organizations which were so numerous in the land.

But as I had promised the Lord that on my return home I would seek the truth and learn my duty, so I did, and I believe I did so sincerely and faithfully. Yet not anything I found satisfied my soul. I was not a critic nor a faultfinder,



and I did not cast aside any good I found. Nevertheless I did not obtain the satisfaction I sought and longed for.

Soon after my return I was invited by my uncle Henry Pease to visit them in Newark, Rock County, Wisconsin, and I went and remained some time. Their home was about a mile from where my mother lived when I was a small boy, too young to realize that my uncle was a "Mormon" or what it meant if I ever heard it. I found that he and his wife were members of the Reorganized Church of Jesus Christ of Latter Day Saints, and that he was in the old organization near Kintland, Ohio, in the thirties. I was astonished and startled by the strangeness of it all. I heard Samuel Powers (one of uncle's near neighbors) preach to a few people who gathered from the vicinity and from Janesville. But the story seemed so absurd, so opposite to all the teaching of other peoples that I opposed it. However, I had told the Lord that I wanted a knowledge of the truth, and as this doctrine declared that the promise of Christ was as good in our time as it was formerly, namely "Ye shall know the truth" by the power of God's Spirit, therefore I could not resist putting it to the test and proving it to be either true or false. Consequently I was baptized by Brother Powers soon after coming from the army.

I returned to my mother's home in Illinois, about thirty-five miles away, fully satisfied that I had found the truth I sought. But in speaking of it to my friends and acquaintances of Pecatonica and vicinity, they wondered that I could be so deluded and deceived. Yet I was respected because of my daily work, clerking in a drug store a part of the time, and when I became able, working in wagon shops, having charge of two shops at different times and being fully trusted with the money receipts and with the use of material. No one had anything to say against my honesty or integrity, that I ever heard of.

Near the last of my work at wagon making (1867) Mr. J.

M. Leland became a partner in the shop with Mr. Sabin, and he observed my Testament on the back of my work bench where I studied and committed to memory texts on the gospel. In a friendly manner he began to chaff me about my religion, not supposing anything could really be said in its defense. But my answers about the principles of the gospel of Christ and the rewards of faith and obedience being now as in days of old, so interested him that he could no longer rest in the Congregational Church. He told me that for a long time he had been sorely troubled in his heart over the great change in the religious world from the doctrines of the New Testament, and that at times he had been so unhappy over it that he would go to their minister and seek an answer to satisfy his soul as to *why* the difference existed. He would be partially comforted but never entirely so. After he came into contact with me the horror of the name we bore distressed him. Practically no one knew of any Latter Day Saints but those in Utah, for when I was baptized August 23, 1863, there were not over seven hundred members in all the Reorganized Church.

However he became so deeply interested and saw the facts so plainly that he feared that it was the real truth of God under such a name.

Then he thought that if his wife would hear and accept it perhaps he could endure the rest. So he had me come to his house evenings and he would draw me out by questions and thus get the whole subject and the proofs before her. She was a woman of firm mind and great powers of comprehension, one who said little yet thought a great deal. Before either of us knew it she was interested and was making it a subject of prayer to God for light and understanding. In fact she confessed her readiness for baptism before he did, but this was not reached until in 1870 after I had been in the mission field in 1868 and 1869. I baptized them at Marengo, Illinois,

in June, 1870, at district conference time. They were so true and worthy that they became standards of righteousness before the world until their deaths. I will speak hereafter of them and the later work at Pecatonica.

During those years from 1863 to 1867, I went as often as I could afford it to Newark to learn more about the gospel from Brother Powers, and to be comforted by him, but the wagon work was too heavy for me and my health was poor enough, therefore I had but little money except for bare necessities. However, at three times I sent five dollars to Bishop Rogers as tithing, and when I became convinced that I was actually called to preach the gospel I denied myself things I needed and thus saved dime by dime of my small income so that I might pay my fare and other expenses in ministry work. For in those times only a few, even of men with families drew money from the treasury of the church. All others went at their own expense.

In the years of loneliness, away from the church, and with few books and no compendiums or tracts to read, I met problems every day, and I used to write long lists of questions to have ready for my trips to Wisconsin that I might ask Brother Powers for solutions. Many of them he answered so quickly that I wondered I had not solved them alone. I used to induce him to sit up late at night that I might learn more, also I would follow him to the field and to the barn to ask questions. During some of these visits I rode with him to old Voree, Wisconsin, where our Burlington Branch existed, and there in 1865, 1866, 1867, I met Brethren John C. Gaylord, William Aldrich, David Montgomery, and others. Also we visited Saints at Janesville and Porter in Rock County, namely Noah and O. N. Dutton, Henry Scarcliff, and the grandparents and parents of Charles B. Woodstock, now well known in Lamoni and other places for his ability as an educator. At Porter were Mother

Gibbs and daughter, Sister Carrington, who had been members of the old organization, and the latter's daughter, a young girl of seven, since then the wife and now the widow of Brother C. C. Hoague, whose faithful services through many years as bishop's agent in southern Wisconsin were well known in that state until his death in 1919.

The only two tracts published by the Reorganized Church at an early time were issued in 1852, and 1853, namely, "A Word of Consolation to the Scattered Saints," and "The Voice of the Captives." Not any gospel principles were published until years later, and we had no compilation of texts to guide the inquirers who were in the church or out of it, and for years no Book of Mormon or Book of Covenants of our own. We had to obtain those published by the Utah Church and by the Z. Brooks organization. This explanation shows the great contrast between the disadvantages then and the advantages now. But in this abundant time few seem to appreciate the plentitude. However the "Voice of Warning" was printed in the sixties and circulated; in fact its truths were the foundation of the faith of many converts.

From Samuel Powers I learned his experiences, and also from him and later from Zenas H. Gurley, Senior, and others I learned the history of the little conference held in the town of Newark, Rock County, Wisconsin on June 12, 13, 1852. I have seen it stated that this conference was held in Beloit, but it was six miles from Beloit, near to the home of Jason W. Briggs. It convened because of revelations received by Brethren Briggs and Gurley some months previously. They and others were dissatisfied with the gross leadership of Brigham Young, James J. Strang, Charles B. Thompson and William Smith, and the words given them declared that Joseph, the son of Joseph, should be brought forth to preside over the church. Therefore was held the conference of June 12 and

13, 1852, when the claims of those unworthy leaders were cast off and they resolved to wait for the man whom the Lord had promised he would bring to them. About two months after that conference I saw the place when I visited a cousin of mine whose parents lived near to the grove where the conference was held. It was about two miles from my mother's home. I was then in the ninth year of my age.

Samuel Powers informed me about 1865 that he had long been convinced that the work was true, but that the reproach was too much for him to endure. He said that before that conference he was taken very sick, and that he was given up to die. But then came a manifestation to him that though, in the course of nature, death would result, yet if he would accept the doctrine of Christ and be baptized he should be healed and live to preach the gospel. He wanted to live and not die, so he made the promise while on his bed. Immediately he became better and very soon was restored and went about his work. He was present on June 13, 1852, but not as a member, yet soon after was baptized and ordained and began to preach. Also in April, 1855, he was chosen and ordained an apostle. In his time he did much labor and baptized many people. He was loved for his integrity and for his plain, clear preaching of the first principles of the gospel, always on the first principles. He died on February 16, 1873 when he was only fifty-two years old.

During my association with Brother Powers he assured me that the Lord wanted me in the gospel service, and when I objected because I had neither education enough nor fitness in any manner for such work he said that I could do much good if I would accept the call. He finally assured me that he knew that I was called of God to the work as fully as he was called. After refusing until it seemed my heart would break if I continued to refuse, I accepted and was ordained an elder on

July 20, 1865, at Brother Powers's house in Newark. I returned to Illinois, but being alone and having no one to lead or help me, and feeling my inability and lack of every quality, I did not even attempt to do public preaching until in December, 1867.

Nevertheless, I talked the gospel, as before related, and I attended the General Conferences at Plano in April, 1866 and April, 1868, also some district conferences. In April, 1866, I became acquainted with Brethren Joseph Smith, Israel L. Rogers and others. On February 8, 1868, at Plano, I was chosen secretary and recorder of the Northern Illinois and Southern Wisconsin District, and at Brother Joseph's house I spent a week copying branch records into a district book. On the next Saturday, at his request, I accompanied Joseph to the Mission Branch, LaSalle County, where he preached on Sunday, February 16, and I made another attempt. But I was a poor thing and also had no courage nor confidence in my ability.

Although I was then an entire stranger to the most of the Saints in Northern Illinois, yet I resolved to attend their May conference in 1867 at Marengo, forty miles east of Peconica. I also attended the November conference there, and at the two I met Brethren Zenas H. Gurley, senior, William W. Blair, Ebenezer Robinson, John Landers, Charles H. Jones, and others, all of whom were kind to me. And at that time Brother Jones brought into my heart and life such blessed comfort and peace of mind that a brightness of hope began to shine in my heart and I came to think that perhaps God would indeed bring about my salvation and enable me to do some small part in his work. Also Brother Joseph Smith gave me cheer and comfort by his friendship and gospel love, manifested in word and deed.

Therefore I consented that my name go in for a mission

appointments in April, 1868, at Plano. I was placed under Brother Edmund C. Briggs, in company with Brother David H. Smith, Joseph Smith's youngest brother. We labored in Michigan, at Galien, and in Van Buren County, next in Allegan County, and later in and near Grand Rapids. Through the years since then the little band of Saints in Allegan County have spread and been known far away, such as Horace Church, Asa S. Cochran, and Orlin B. Thomas and their families, as also Brother and Sister Henry C. Smith and others of Van Buren County. I tried to do what I could, but my health was poor and also my ability was so small that I am sure it was of little value except perhaps in comforting and strengthening some of the members. But it cost the church nothing for I supplied my own clothing and paid my own fare. Went on foot much, and received during the entire season silver change that totalled four dollars. There were only a few members and they had little money in the scarce days following the Civil War. But that was the least of my troubles.

While at Galien, in the fall, I was taken with the fever and ague, and I finally became so very ill that I returned to my mother's home in Illinois. The winter was spent in study and reading and in practicing Ben Pittman's system of shorthand. I made a trip to Plano and to Brother Israel L. Rogers' home at Fox River and was cheered by him and by Brother Joseph. The latter's first wife Emma, was then in serious condition from consumption, and she died in March following (1869), leaving motherless three young daughters, Emma, Carrie, and Zaide.

Early in March 1869 I went to Janesville, Wisconsin, on invitation from Brother and Sister O. N. Dutton, with whom I had become acquainted in 1867. A pleasant and lasting friendship was established between us as time went on, and their home had always a bright and happy welcome for me. Time

has not dimmed the memory of those days. Also in the branch called Burlington, including Saints at Lyons and near Lake Geneva, were Brethren John C. Gaylord, David and John Montgomery, David Stiles, and Ambrose Hicks, who always gave me welcome.

That spring (1869) Brother Joseph wrote of having a call from Sister Eliza G. Page of Hudson, Wisconsin, near Stillwater and Saint Paul, Minnesota, for an elder to come there and he asked me to go on what seemed to me a far-off trip. I consented, but as I had a very poor summer in health I did not start until about August 1, and then I had to stop in Prairie du Chien at request of Brother and Sister Samuel Ackerly of that place. They had gone from England to Utah and there endured much and came away in 1864, locating in Prairie du Chien. But chancing to hear of the Reorganized Church they had sent for Brother Reuben Newkirk and he came and taught and baptized them. Brother Samuel Powers had also visited them once. They gave me a glad welcome and I remained a week and preached four times in one of the city school houses.

From Prairie du Chien I went up the Mississippi on the steamer *War Eagle*, there being no railroads then along the Mississippi. In fact there was no railroad line through from Chicago to Saint Paul until the next year. At Hudson, Sister Page gave me welcome and excellent care. She had taught school at Nauvoo before and at the time of the deaths of Joseph and Hyrum, and then had come to Saint Paul and vicinity and remained. She now engaged the court house and I stayed about six weeks and preached there and across Saint Croix Lake at Baytown, near Stillwater, Minnesota. Also I baptized four persons whom she had taught the gospel before my arrival. What measure of good was done only eternity can reveal.

Then I traveled in the mail hack through pine woods to Menomonee, Wisconsin, where Brother John Macauley met



and took me to his home at the little sawmill town of Waubeek. He and his wife and her sister, Sister Colburn, had obeyed the gospel in Scotland in 1841 and they came to Nauvoo in 1842. After the break up they went to Wisconsin. Had learned of the Reorganization and in the *Herald* had read of my trip to Hudson. Therefore he wrote me and I visited there. I remained three weeks preaching many times at Waubeek and at Dunnville. The old folks wished to renew their covenant and also Sister Colburn's daughter, Nettie, asked for baptism. I administered the ordinance to the four on October 24, 1869 and ordained Brother Macauley an elder. He had been a high priest at Glasgow, Scotland. These people died many years ago but they kept the faith and loved the truth to the end of life.

Before the river froze up I took the little steamer to Durand and to the foot of Lake Pepin, and then the *War Eagle* to Prairie du Chien, where I preached during two weeks and rejoiced with the Ackerly's over the certainty of the gospel and the goodness of God. They so longed to be with the Saints that they removed to Decatur County, Iowa, in the summer of 1871, being among the very first to locate in the so called "colony," the region selected by Brethren Israel L. Rogers, David Dancer, Elijah Banta and others as the nucleus of a gathering into the "regions round about," now known as Lamoni. To the end of their lives Brother and Sister Ackerly bore strong testimony that the latter-day work originated with the Lord and that it was revealed from heaven. Of this fact they related many remarkable evidences and experiences similar to those seen and experienced by the saints in New Testament times, as stated therein.

Coming home before Thanksgiving Day (1869) to Brother O. N. Dutton's near Janesville, I remained through the winter preaching in the Janesville Branch and at Hanover. Late in

March I went to Pecatonica to see my mother and sister and thence to Marengo, of which branch I was a member, thence to Plano and attended the General Conference of April, 1870. Brother William H. Garrett and I served as secretaries of that conference. The first quorum of elders was organized and I was enrolled in it. Later I was chosen as its secretary and was ordained one of Brother Banta's counselors.

Before I left Plano that April Brother Joseph Smith proposed that I consent to serve as president of the Northern Illinois District. He said that he intended to resign for the reason that he could not take time from his other church work to travel in the district and do the things that needed to be done. But I refused to consent and was indignant at the idea. Compared with the old elders I felt I was but a small boy and not fitted for the task. However, it worked on my mind until when at Marengo I asked for spiritual light through Brother Charles H. Jones. He sought the Lord and I was told that if I would accept it God would bless me and enable me to do the work. So when the June session of 1870 came, and the wish of the branches and of the Saints seemed so unanimous, I accepted and went to work. In July I moved my personal effects from Pecatonica to Brother Joseph's home in Plano, as he invited me to do. How kindly they cared for me; and from that time onward, whenever I was back from my trips, through the district, I had my steady home at Joseph's house, excepting during the two periods when Brother and Sister Dancer lived in Plano, 1871-2 and 1875-7 and insisted on my having room and home with them. Of course many other Saints were free in hospitality, according to the true gospel fellowship in every age. Also from 1870 to 1880 I was often in Brother Israel L. Rogers' home at Fox River and Sandwich, and sometimes at Brother Elijah Banta's. Brother Dancer removed to Decatur County, Iowa, in February, 1877.

I owned no property of any kind excepting a few wagon tools left at my mother's, and I had neither wife nor children to take my time or attention. Thus for six years from June, 1870 to June, 1876, I was somewhere in the field constantly, driving Joseph's faithful old mare Tatty, and later other horses, over the prairies of northern Illinois and southern Wisconsin. Summer and winter I went through heat and cold, through snow drifts and pelting rains. There were finally thirteen branches, namely Plano, Sandwich, Fox River, Mission, Amboy, Batavia, Boone County, Piper City, Wilton Center, Braidwood, Streator, Pecatonica, Janesville, and Burlington, the last two in Wisconsin. The last named branch was on the site of Voree, the notable spot where James J. Strang flourished for a time and where his body was brought for burial about 1856. I drove each year fifteen hundred to eighteen hundred miles.

Not infrequently Brother Joseph Smith accompanied me to some point for one Sunday or to district conference, and at other times Brethren William W. Blair, Zenas H. Gurley, senior, Edmond C. Briggs, Israel L. Rogers, David H. Smith, Charles Williams, O. N. Dutton, and John Landers went with me, but usually I was alone. Both in 1870 and 1871 I drove through Amboy, Dixon, and Mount Carroll to Savannah on the Mississippi River, and with Brother Charles Williams held meetings for weeks, resulting in several baptisms.

I also preached near Rochelle, Illinois, where Father John Landers lived, and baptized his daughter, Mrs. Mary Peale, in 1871. He and I labored near Pecatonica and had large attendance among old friends of mine. My mother had then united with the church, having been signally blessed of the Lord with striking testimonies in dreams that showed her the path of duty and that she had not yet done *all* that was necessary in order to receive complete reward and a fullness of

joy. She was baptized at Plano in June, 1871 by Brother Joseph Smith.

I have said that I was somewhere in the field continually throughout the six years of 1870 and 1876. My effort was to be where I thought help was most needed, either in the branches or in places where a few Saints lived and had secured openings for preaching to the people. When in branch limits I made it a practice to visit the homes of all Saints, whether they lived in a good house or a log one. In this way I became acquainted and learned their feelings and their experiences. In those days few had anything more than the common things of life. But they loved the gospel cause, and the only thought we elders had was to do them good, no matter about the inconveniences or the lack of means. With some Saints the conditions were poor, but I was fed and cared for with kind hospitality, as one of Christ's messengers even in scores of homes in that district of nearly two hundred miles square. The work of the Lord was all we thought about in connection with its effects upon the hearts and lives of those we sought to comfort and to strengthen with the Lord's truth. And though I received but about sixty dollars per year for clothing, postage stamps and other needful things, yet I was happy in the service of God. I had no home nor property of my own, but the words of Christ in Mark 10: 30 were fulfilled to me, so far as this life is concerned. God grant the last part will be fulfilled in the life to come, I pray.

Some of the winters were severe to be riding about in an open buggy, therefore I tried to be where I could do good without so much driving as in summer. The winter of 1870-71 I spent in the Janesville, Burlington and Marengo branches. In the winter of 1871-2 I was able to go more and I labored in Mission, Wilton Center, Braidwood, Sandwich, Pecatonica, Janesville, and Batavia. In the fall of 1872 I accepted the kind

invitation of Brother and Sister David Dancer to stay that winter in their home at Wilton Center, sixteen miles southeast of Joliet and forty-five miles from Plano. I wrote Book of Mormon articles for the *Herald*, read Josephus through and preached each Sunday. In my memory is the kind love I received from those faithful Saints and from the Harveys, Bickfords and others there.

I mention here that late in March, 1872, I made my first visit to Nauvoo when on my way to the Saint Louis General Conference that year. I was with Brother Joseph at his mother's home about a week. A year or two before that about one fourth of the foundation walls of the "Nauvoo House" had been built upon and made into a two-story dwelling for "Mother Emma" and her husband, Major Bidamon. I had met her before at the Plano conference of April, 1868. I am thankful that I knew her. She was a wise, devoted, steadfast and faithful woman. Brother Alexander H. Smith then lived in the "Mansion House" at Nauvoo and he went with us to Saint Louis. He had dwelt at Plano in 1870 but soon returned to Nauvoo. It did not chance that I was ever associated with him in gospel work, except as secretaries of the Saint Louis conference in 1872. About forty Saints took the boat at Keokuk for the conference, elders and others from Iowa and Illinois. While there Brother Joseph and I lodged at the home of Brother William Roberts. The business transacted at these conferences is a matter of record and I do not need to mention it.

My book reads that in the winter of 1873-4 I labored in the Amboy, Mission, Batavia, Wilton Center, Braidwood and Piper City branches. Thus I tried the best I knew how to serve the interests of all the twelve branches. In the Mission branch, La Salle County, I was cared for in the homes of Brethren Thomas and John Hougas, Andrew, Oliver, Hans,

and Austin Hayer, Andrew K. Anderson, George W. Weld, O. A. Olsen, and Esquire Teal. All these excepting one or two have passed over, but their sons and daughters live in Illinois and at Lamoni.

On April 4, 1874, two days before General Conference convened at Plano, Brother Isaac Sheen, general recorder for the church, died. During the session I was called to the death bed of my mother at Pecatonica, one hundred miles northwest of Plano. She died on April 13, and Brother Blair came and preached the sermon. He informed me that the conference had chosen me as Brother Sheen's successor as church recorder, also that I was appointed as church secretary, pro tem. (In 1875 I was elected as permanent secretary.) As I had been district recorder for some years, my experience had rather fitted me for the larger duty; also I had a natural inclination or taste for that kind of work.

After my mother's death I remained to settle up her affairs, and by request of many acquaintances in the town, some of them my old comrades in the army, I began preaching in the Universalist Church and stayed more than a month, baptizing six excellent people and organizing a branch with Brother J. M. Leland as presiding priest. I have already mentioned the baptism of Brother and Sister Leland in 1870. Their daughter Clara E. was one of the six baptized now. Later I baptized the daughter Jennie M. They are now Sisters Kilgore and Johnson of Pecatonica and DeKalb, Illinois. Of the ten Saints counting my mother, seven or eight are now dead.

On June 1, 1874 I returned to Plano and preached at Little Rock. On June 19 was called to Chicago to preach the funeral sermon of George Barnett, husband of an aged sister who was a member of the old organization. Also I spoke in a schoolhouse in Forest Hill suburb. In September was in the city again visiting oldtime Saints, and preached on West Lake

Street. Thus I did the first ministry work there by any of our elders. Late in April, 1878, Brethren William H. Kelley and Columbus Scott went with me to that city and they preached one Sunday in a hall on West Lake, one hired by Sister Minnie Lewis (afterward Wickes). But not much was accomplished until a permanent place was hired and a man was stationed there at church expense. Then Brother Forscutt began in January, 1880 and continued. Although troubles arose later on, yet the cause survived and for many years past the work has prospered in Chicago.

In July, 1874, the Bishop, Brother Israel L. Rogers, obtained the church records by process of law, those having them in possession refusing to turn them over to the church until they were compelled to do so. There was an attempt to burn them, but lack of fire in the hot weather prevented. They were then put in a place of safety until I could take up the work upon them.

After preaching at Marengo and Sandwich I decided on a vacation trip to see the lands purchased in Decatur County, Iowa, by the Order of Enoch, of which I was the secretary. I also wanted to visit Saints, whom I had known in Michigan, Wisconsin and Illinois from 1868 onward, and who had either bought land for themselves or had rented of the order. So about July 24 I went out with Brother Elijah Banta. He was president of the company. Israel L. Rogers was treasurer and David Dancer was vice president. I preached to the Saints two Sundays and visited many.

Early in August, Brother Adam Dennis took me the twenty-five miles to Allendale, Missouri, to Brother Joseph Hammer's home. I spoke two evenings in the village schoolhouse and then went by hack to Grant City and Maryville, where I took train for Atchison, Kansas. The branch of the church in that city was in charge of Brother David Williams and a

branch some miles in the country called Good Intent was in charge of Brother Daniel Munns. Brother Hiram Parker also lived there. All three of these brethren afterwards moved to Netawaka, Kansas. During August I preached both in the city and at Good Intent many times. It was the great grasshopper year when thousands of settlers were driven out of central and western Kansas because their crops were entirely destroyed. People in eastern Kansas had been established long enough to endure the loss of that year's crop. I well remember the loathesome mass of swarming hoppers and how they ate every green thing in fields and gardens and stripped the trees of leaves. They flew up before us and many were crushed under our feet, also when they rose up high to cross the Missouri River, I looked through a spy glass into the dense throng of millions high up in the air. Gazing as nearly into the sun as one could, the shining on the wings of the countless host was a sight not to be forgotten.

On August 25, 1874, I turned my face homeward, but stopped at Saint Joseph and preached twice on Sunday, August 26. Was cared for at the home of Brother and Sister John Burlington. Brother Robert Winning had recently married their daughter Nellie, and they lived with her parents at that time. I was also at Brother and Sister Palfrey's.

On August 31 I came by way of Maryville and Grant City to Allendale. There I preached three sermons. But being anxious to return to my own field, and to my special work, I only stayed over Sunday at the colony. Then went on to Sandwich and labored there and at Fox River, Batavia, Wilton Center, Braidwood and Streator until our November conference convened in the Mission branch. Brother Joseph Smith and William W. Blair were both present and the latter was asked by the conference to go with me to Janesville, Wisconsin, because of a challenge sent by a man who wished our best man



to come and debate with the renowned soul sleeper, Mr. Sheldon. Brother Blair in his "Memoirs" tells of this trip and how Mr. Sheldon excused himself and backed out. When the debate fell through Brother Blair returned to Sandwich by way of Burlington, Wisconsin. I remained at Brother O. N. Dutton's and preached in the grange hall eighteen times to large congregations. But the defection of Noah Dutton and his public attacks upon us nullified our efforts and there were no baptisms. Brother O. N. Dutton did not follow his father but remained steadfast, as also did his wife. Their son Jasper O. Dutton has been in the missionary field many years now and is well known to the church.

One incident I mention here because it gave me much comfort in the knowledge that the Lord guides his work no matter who proves recreant or goes wrong. As district president I was expected to go from Janesville to Burlington to attend to putting a president over this branch in place of Brother John C. Gaylord who had died. That the delay might not be too long I asked Brother Blair when he left me to help them, if the Holy Spirit made it plain to him what action to take and whom to choose. If he did not receive guidance then I would act on arrival when through at grange hall. Brother O. N. Dutton said he would take me the thirty-five miles with a team, and thus we went over there.

And here is the singular or striking part of the affair: As we rode along the subject came suddenly into my mind and I asked "Did Brother Blair attend to that matter?" Instantly a voice spoke saying, "Let David Montgomery be ordained to the priest's office and placed in charge of the branch." I knew Brother Montgomery to be a noble and worthy man in his life and character, also a careful and a safe man in his ways. On arrival I asked what had been done and was told that Brother Blair had not acted but left it for me. I learned that all the

Saints wanted Brother Montgomery but that the most of them held that he ought to be ordained an elder to best serve the interests of the work. However his wife objected, saying that as an elder he was liable to be sent out as a missionary, and for this she was not willing. She was not a member of the church, although always as kind and hospitable to the Saints and elders as could be. And she said she was willing for David to be ordained a priest and serve the branch. I honor her memory for her good works.

Therefore on Sunday, when the Saints met, I related what had been spoken to me as the Lord's instruction and it was so accepted and acted upon. He was ordained a priest and proved a faithful pastor. I believe that the Lord had respect for Mrs. Montgomery's feelings and so gave the instruction I have related. And it was comforting to me, because I found that it exactly fitted the case and the necessity. If Brother Blair had already attended to the matter then the words I received would have been unaccountable and have tried my heart severely. Hence as instruction from the Lord it came when the branch needed to know what action to take. It may be spoken of as a small matter, yet it was in accordance with the promises of Christ and the custom of the apostles in the early church as to selecting the ministry. Paul wrote: "As the Lord hath called . . . so ordain I in all churches." The instance I have related is only one of thousands experienced among the Lord's ministers in the latter days as well as among his ministers in ancient times, no doubt.

One of the most respected and loved friends of those times was Brother John S. Keir, grandfather of the present Bishop James F. Keir. In the severe winter weather of December 1870, I drove from Brother Dancer's (Wilton Center) to the Braidwood coal mines to become acquainted with that branch, Brother Edmond C. Briggs going with me because he knew

where to find our people in the great spread of coal shafts and miners' cabins. Brother Keir was branch president and Peter Devlin, Frank Lofty, David Kerr and James Frew were leading brethren. I soon saw the almost universal humility, lowliness of heart, and Christ-like love that bound the Saints together, chiefly Scotch people there, but also some Welsh. Their happiness when convened for either preaching or prayer services, and the singing began, was very evident and their joy was inspiring to witness.

Brother Keir had a cautious and self-controlled spirit, and his earnest advice was heeded, not only by our people but also he was honored among the body of miners when they held their council meetings to discuss grievances and make requests for better conditions from the mine owners.

Brother and Sister Keir, Brother and Sister Kerr and Brother and Sister Frew (all related) had been in Utah and seen the evils there and had but recently come away, gladly uniting with the Reorganized church when they proved it.

While at Burlington Branch, Wisconsin, in December, 1874, I preached there and at Sugar Creek about two weeks, and on December 28 reached Sandwich, where I had arranged to board and lodge at Brother Austin Howard's while I worked on the church records through the winter. My efforts were to obtain corrected lists of branch membership throughout the church, as being the first step toward improving records. Not any branch reports or documents that had come to Brother Sheen during his illness or after his death were permitted to come into my hands. They were either simply withheld or else destroyed.

It was a great task to obtain corrections, especially because it had been thought that anyone would do as a branch clerk and recorder, also because nearly all of those chosen made the shortest work of it they could. Some had no books and they

used sheets of paper and sometimes they had items on fragments of paper. Some paid small attention to items of birth, baptism, confirmation and ordination dates and places. Seldom was stated the names of the branches from which members were received or to which members removed, and the dates letters were voted or received. And when no items of birth, baptism or confirmation were given on reports it was sometimes impossible to tell who the individuals were, especially where several of the same name were members of the church.

I remember that on one page of the record of a branch were three Elizabeth Morgan's with no information about them except that they came by letter of removal, branch not stated nor any items of birth, baptism, or confirmation. Years later I found all three in a branch composed chiefly of Welsh miners, and then I got items and what branches they had lived in and so filled up more than one record with their items.

But for thirty-two years (1874 to 1906) I followed up this work and gradually, by the use of specially printed branch and district books and branch reports, and by many branches electing more careful and better qualified clerks, I obtained good results. But it was a never-ending work, and my interest in it was so intense that often I wrote on the books or the correspondence until eleven and even twelve o'clock at night. Usually I was out preaching through the summer and then tried to make up for that by writing each night (as well as by day) through the winter when I should have taken rest and conserved my strength. As a reward I was told that my work was not worth much because it did not take me all the time. I could have used all the time by working reasonable hours as other men do.

I also served as church secretary twenty-two years from 1874 to 1896, making and correcting each year complete records of all the quorums of the church from the presidency to

the deacons. Also I made scrap books of the published minutes of all General Conferences, down until such were published in pamphlet form, with index. How I endured it all I do not know unless the Lord specially blessed me with strength. A revelation that Joseph gave to me April 19, 1890 said that my labors and sacrifices for the church and the church records were accepted and approved of God, and that the Spirit of the Lord had watched over me and blessed my labors; also that I should continue in patience to "correct the records." I did so for sixteen years more, and then the burdens and unpleasant things, with failing health, were too much to endure longer.

In April, 1876, I was chosen as assistant editor to Brother Joseph, also as one of the board of publication, and in June I resigned as district president and devoted my time to the *Herald* and *Zion's Hope*. But nearly every day when six o'clock came I turned to my church recorder's desk and took up that work until late hours, and so continued until October, 1880, when I resigned editorial work and removed to Lamoni.

For several years I was with Brethren Israel L. Rogers and David Dancer as one of the Presiding Bishopric, but I have ever since then believed that it was a mistake by Brother Rogers that he did not choose a man who had a natural adaptation to financial affairs and one fully capable for such a work. Also the same about my serving as one of the board of publication. My tastes are for books and study and for intellectual and spiritual affairs. In my own financial matters I have been foresighted and had capacity to keep things level, to take care of what little I had, and to always be free from debt. But larger things I was never qualified for, only in the way of caution not to go far into debt. However, that is only one item in business affairs. I have always regretted that I accepted those callings. However, all three, Brethren Rogers, Dancer, and myself, resigned in April, 1882, and Brother George A.

Blakeslee was chosen as the Bishop to succeed Brother Rogers.

In April, 1879, being chosen and ordained a high priest I was also elected as secretary of the quorum in 1882. In that I served twenty-one years, until 1903. Previously to 1879 I had been secretary of the first quorum of elders. When Brother Banta removed from Sandwich to Lamoni in 1877 the Sandwich Branch urged that I become president there. So I finally consented, although I had to take the evening train at Plano every Saturday night and travel five miles and have a busy time each Sunday at Sandwich instead of resting. Sometimes I also went over for the Wednesday night prayer meeting. There was an early morning train back so I lost no time from the office. I lodged either at Brother Israel L. Rogers or G. W. Trout's home.

On October 7, 1879, I was married to Sister Clara B. Sellon at her parents' home in Burlington, Iowa, Brother Joseph Smith performing the ceremony. We made a month's trip to Lamoni to visit Brother and Sister Dancer and a host of other kind Saints. Then returned east and lived in Plano a year, until October, 1880. Accepting Brother Dancer's offer of a share in the grain and lumber business at Lamoni we moved here and I entered upon new scenes and new activities. I was blessed financially and built us a home in which we have lived now over thirty-eight years. One daughter, Helen Vivian, was born in Plano in July, 1880, and Ruth and Alfreda were born here. All have died and gone to the place of the blest. Also one other was lost.

But I could not be happy out of gospel work and after I had a home free from debt I gave up business and worked on the church records and did some preaching. Later I was chosen as president of the Decatur District, now Lamoni Stake, and for about eight years I traveled summer and fall among the branches and in new places. The branches were Lamoni,

Davis City, Pleasanton, Leon, Greenville, Evergreen, Lucas, Creston (for a time), Ellston, in Iowa; and Lone Rock and Allendale in Missouri. I pursued the same plan I had in Illinois and Wisconsin, and many times was greatly blessed in my work of visiting and preaching, also in visiting and talking with those not Saints, a good many of whom were baptized at the time or later.

Looking back over the fifty-six years since I was baptized I see plainly many mistakes that I made, largely so through ignorance, because of inexperience; sometimes because those in office who should have done the managing, laid the responsibility upon me and gave no advice or counsel and then left me to suffer the consequences. Therefore the years of grief and humiliation I have suffered. Many years ago the wrongs done caused me to retaliate to some degree, but that is now in the past. And wrong ideas were circulated, such as had no foundation, in fact or in truth.

But I am thankful that in the life to come the truth of all things and the feelings of all hearts will be known before the Great Judge. The great need in the past has been the Holy Spirit's power in such sufficiency among us as to create kindness, forbearance, genuine brotherly love, such as seeks to save, to bless, to consider all sides of a matter, especially the defense, instead of accepting insinuations and accusations, and being encased in prejudice which prevented justice. Ofttimes a little inquiry, prompted by kind brotherhood, would have explained things and all have been made right. But instead many have been wounded and some have entirely given up hope. "This is my commandment that ye love one another, as I have loved you." The love that our Savior possessed contained no distrust, no malice, no secret ill will, no unforgiveness. Had this love fully prevailed with us, thousands of difficulties would

have been solved and many Saints been fed, nourished, and redeemed who have become lost.

At the organization of the Lamoni Stake, on April 30, 1901, I was chosen and ordained as one of the high council thereof. After serving about six years the deafness in my right ear had so increased that in 1907 I resigned that office. My left ear became entirely deaf in the sixties, soon after I came from the army. Probably the exposure and ills I suffered there had much to do with it.

During the fifty-four years since my first ordination I have served in the cause in Illinois, Wisconsin, Michigan, Minnesota, Iowa, Missouri, Kansas, Texas, Colorado, California, and Utah, but my work in the last four States was only brief in each State. Have baptized over five hundred people and preached five hundred funeral sermons. In both cases the number would have been greater had not sickness or my absence from home, or my inability to go from home when requested, caused me to miss a great many funeral sermons, baptisms and marriages.

One of the never-to-be-forgotten testimonies I have had was that received before my nine sermons on the Book of Mormon were delivered at Independence, Missouri, in February, 1894. I believe it is worth relating because it was such a plain proof of God's inspiring power given to one so unfitted and weak as I was. I needed such help because I had no ability equal to that which the Lord gave me at that time. It came like this: In January, totally unexpected by me, came a letter from Brother William Crick, publisher of *Zion's Ensign*, saying that the Religio, the Sunday school and the branch had all united in a request that I come to Independence to preach several sermons on the Book of Mormon. But, although I had studied the subject a great deal and had written *Herald* articles, one in February 1869, and a series of thirteen in 1872-3,



yet I had never tried to preach any course of sermons that included antiquities, but only the Bible proofs. Hence, though my heart and mind were deeply interested, and I longed to be able for it, I yet declined to make the attempt, and I wrote them that they would have to get some one else.

But soon came a reply that they would not do so and that I must come. About this I prayed earnestly. The only light given to me was that I should write them that I would prayerfully seek and also would go through the books and see how things looked. If the Spirit of the Lord greatly aided me and made the way and the proofs plain so that I could not resist, I would consent to come. But if it did not so direct I would not even try to come. They *must* get some other man.

I sat down and began to go over the antiquarian writings of John L. Stephens, Josiah Priest, J. D. Baldwin, C. G. Foster, H. H. Bancroft, Desire Charney, W. H. Prescott, and other historians. The first distinct instruction given me was, "Take the Jaredites first, as the first people who came." The next was to take up the narrative and follow it in its order clear through. In the first I was astonished at the clear proofs brought to my attention, those I had never heard any of our ministers use nor seen in any writings. As I continued the Holy Spirit bore witness to me in such power and gave me light I had never had before. All fear and dread left me and I made page after page of references and quotations to use in the sermons. Therefore I wrote Brother Crick that I would come, even though it would throw upon me a great burden of labor at nighttime, on the church records, in addition to day labors after my return to Lamoni, to make ready for General Conference. I took with me nearly all the above named books as proofs for our claims. On arrival I found that Brother Wallace Robinson had made a very large map of the south half of North America, all of Mexico and Central America and the

north half of South America. It helped me greatly. I continued nine evenings. Although there was deep snow yet the audiences continued large each night. Sister Belle Robinson was the shorthand reporter and the result was published in the *Ensign* during several months. I finally revised the whole thing and it was published by the Board of Publication and has been on sale year after year. For the truth's sake I am glad the sermons were given. I did not ask for nor have I received any income from the sale of the books.

Among my greatest friends and benefactors I count good books. When I was a twelve year old boy, the youngest child of a poor widow, I often looked into the booksellers' windows at Beloit, Wisconsin, and longed for means to buy some. But we only had money for bare necessities. However, I borrowed and read about the Pilgrim Fathers and the Manhattan and Virginia colonies and the Indian wars, the Revolution and the nation that grew under God's care. In my boyish patriotism it seemed that he protected it, though I did not fully see the fact until later in my life.

When I took up gospel work I wanted books that made plain that in all ages the Lord has largely directed and ruled in "the kingdom of men." The Holy Spirit set its seal upon my heart and inspired me to see that it can be proved to honest souls that the providence of God has always shaped, more or less, the destinies of nations and kingdoms. This comes from his desire for them to do right and to execute justice and mercy; and if they fail to so perform then the reward of selfishness and sin comes upon them as punishments.

At an early time I found the declaration of the prophets, especially of Isaiah, Jeremiah, and Ezekiel, were long ago fulfilled as to Nineveh, Babylon, Egypt, Jerusalem, Tyre, and other nations and cities of antiquity, and I rejoiced to read of it, and of the discovery of antiquarian proofs of God's word set

forth by Henry Layard, Doctor Hincks, George and Henry Rawlinson, James Rich, Paul E. Botta and other travelers, explorers and historians. Their work was from 1840 to 1847.

I found that the Lord seemd to have chosen 1840 and thereabout as the period in which to bring to light the prophetic, historical, and antiquarian proofs of the truth, the divine truth, of both the Bible and the Book of Mormon. Within a period of ten years from 1840 was brought forth and published the most remarkable and striking evidences for both books. In his "Bampton Lectures" Salisbury, England, in 1859, Professor George Rawlinson spoke of the discoveries since 1840 saying: "It seems to be time to bid the nations of the earth once more to 'bring forth their witnesses.'" (Isaiah 43: 9-12) and the "records of former things."

Of course Professor Rawlinson referred alone to the Bible, but we also see that the great work of John L. Stephens in Yucatan and Central America in 1840-42 was the beginning of the remarkable evidences and proofs of the truth of the Book of Mormon that were brought to light and published prior to 1850. I have original issues of Stephens published, two volumes in 1841 and two volumes in 1842, also W. H. Prescott's Conquest of Mexico published in 1843, and his Conquest of Peru published in 1847. Before that were Josiah Priest's American Antiquities, published in 1833 and John Delafield's Antiquities of America published in 1839. Since then have been published H. H. Brownell's New World in 1856; E. C. Squier's Nicaragua in 1856, and his Land of the Incas in 1876; C. W. Brownell's Indian Races in 1860; J. D. Baldwin's Ancient America in 1872; Colonel J. W. Foster's Prehistoric Races in 1873; H. H. Bancroft's Native Races in 1875; J. T. Short's North American of Antiquity in 1882; Desire Charney's Ancient Cities of the New World in 1887; and Honorable E. M. Haine's American Indian in 1888. I have all these

works in my library and others not as valuable as those I have named.

Brother Joseph Luff has the earnest and undying love of my heart for his forty-five years of faithful friendship. He advised, counseled and strengthened when he saw faults. And the Spirit of the Lord gave him understanding, and in his heart has been forbearance, mercy and love, also divine compassion, instead of tearing in pieces and helping to destroy.

In 1868 began my acquaintance with Sister Marietta Walker, which resulted in a lifelong friendship; with much comfort and benefit to me. Added to her natural ability the Lord especially endowed her with the quickenings of his Spirit, thus enabling her to go through the many years of service and to accomplish labors that no one else was able to come up to, for which no one else seemed to be anywhere near fitted. Now in her eighty-sixth year the influence of her writings in the past continues on and on. Her work in pure teaching and the highest morality was for many years made plain when she was the editor of both *Autumn Leaves* and *Zion's Hope*, and the eternal effects thereof are recorded on high.

If to the readers of this biography any of it appears egotistical or conceited I state that I have only desired to relate the facts as a historical detail of my experiences and not with any glory to myself. I can see plainly that I have been but a very small instrument in the hands of God, and one very much prone to make mistakes, as well as one largely ignorant as to proper ways to walk in and courses to pursue even when my heart fully desired to pursue and to perform in the best manner possible.

One thing is very evident, and which has loomed up more and more as the years have gone by, has been the need of a greater unity in purpose and a greater harmony in action in the church, as well as the avoidance of friction and antagon-

ism, which have brought darkness and uncertainty as well as personal distress and grief. But to establish this unity and harmony there was needed a thoroughly permeating power of love, of the divine love that is from God, to dwell in and continually operate upon the minds and hearts of all Saints, and in particular upon the minds and hearts of the men in the quorums of the church. It would have been good had it been possible in the past for human hearts to have recognized the necessity, and to have really lived up to the requirements stated by the Lord Jesus Christ in the testimony of John, reading as follows:

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 34-35.

“This is my commandment, That ye love one another, as I have loved you.”—John 15: 12.

How very far we might have been upon the road both to heaven and Zion we can have some idea by reading these texts and meditating upon the purposes and intentions of the Lord. But Satan has had great power in every age to prevent the completeness of men’s salvation and happiness, except in the case of Enoch, as described in Genesis 6: 76-78 in the Inspired Version:

And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years. And Enoch, and all his people walked with God, and he dwelt in the midst of Zion. And it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. And all the days of Enoch were four hundred and thirty years.

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## MEMOIRS OF EXPERIENCES OF THE WORK IN CANADA

BY JOHN SHIELDS.—CHAPTER 3

(Continued from page 97.)

I have already repeated my last argument against baptism being a saving ordinance and for the remission of sins, but there has come to mind a circumstance that occurred on that occasion that might be well to mention, as it shows the necessity of putting our trust in God and in his word rather than to take the counsel of our fellowman in opposition to that which is written. A Mr. Jones was present when I requested baptism and the elder said, "Mr. Jones, what do you say about it?" His reply was, "I will see about it." When walking home together, Mr. Jones broke the silence by saying, "I believe it is right." I said "Why not be baptized on Saturday with me." He said: "I am going to Shelburne to-morrow and will ask the Reverend Mr. D— about this baptism." We said: "James says: 'If any of you lack wisdom let him ask God.' I have been asking in that way and feel directed to obey, and am going to do so."

Mr. Jones went his way and asked the counsel he said he would, and received for answer, "Oh, those Mormons or Latter Day Saints, as they call themselves, place too much stress on baptism; I don't think it is really necessary to your salvation, but if you wish to satisfy your conscience in that matter, why I will baptize you." After that Mr. Jones concluded that if it was only for the satisfying of his conscience, he could do without baptism, and the last I heard of him, he classed himself on the side of infidelity. It is written: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jeremiah 17: 5, 6), and while I believe this prophecy to have a particular bearing in reference to Brigham Young, and others, who with him departed from the

faith in these "latter times," (1 Timothy 4:1) yet from the experience above cited, I believe that any who put their trust more in man than in God, will come under a measure at least of condemnation.

Being baptized January 5, 1884, I attended the June conference of that year in the Egremont Branch, and there for the first time met Apostle John H. Lake, Elder Samuel Brown and many others I would like to mention, but will mention Elder G. C. Tomlinson, senior, whom I believe was then a priest in the church. We were lying on the grass, waiting for the meal to be prepared at the home of Brother John Hamilton, when Brother Tomlinson said, "Brother Shields, the Spirit of the Lord informs me that you will yet hold the priesthood." I had read from the epitome, "We believe a man must be called of God, and ordained by the hands of those who are in authority," but did not know that such authority meant "priesthood," but believing that his statement had some reference to my becoming a preacher I rather resented it. For while I had a desire to do good to humanity, I felt I had neither the ability naturally, nor the education required (as I had only common school education) to qualify for any such position, neither did I desire to become a preacher. However in June, 1885, at a prayer meeting in the town of Alliston (where we had moved in the meantime) I was called in the gift of prophecy to the office of priest. This call I would not have accepted, only for the mention of certain things which I knew that none except God knew anything about and which I never so fully understood as when made plain to me in that gift. I was ordained on the Friday following, and the next Sunday evening when near the church, Brother McIntosh said, "Brother John, I want you to preach this evening." Well, being satisfied I was indeed called, and having promised the Lord while I was yet a Methodist that I would always try and do what he wanted me to do, I thought

I would make the effort, and trust to the Lord to use me as he saw fit to do.

I saw the people before me and realized that I was talking, but when I halted to consider who I was and what I was doing, my liberty left me and I sat down. The Saints said I did well, and the elder wanted me to go out as a missionary, as I understood that he and Elder Samuel Brown were the only ones in all Canada, devoting all their time to the work, while Brother Lake had Michigan and Canada in charge. However I did not remember what I had said in my sermon and because of this did not feel like making another effort. Another thing I could not bear the thought of and that was, to live with the Saints in their homes and have them provide my meals, etc., without my being able to pay them for those things as I went along: neither could I think of having the church support my family; but had the desire that when I had enough laid by to sustain them in my absence then I would go out and preach and do what I could.

On July 11, I met with the accident in a sawmill, by which I lost the fingers from my left hand. I was engaged in the yard and had just finished measuring lumber at five o'clock and was not expected to do anything more, but went into the mill to cut out some slabs to oblige the poor man whose work it was but who was away cutting hay he had bought cheaply. All I know as to *how* it happened is that I stepped backward instead of waiting to turn around and that a piece of edging tripped me, bringing my hand in contact with the saw. After the doctors dressed the wound I desired to be administered to, but it was not known where an elder could be found. However, the few Saints met and had prayer for me. The third day after, the doctor became alarmed as the red streak indicating blood poison had already reached my shoulder. He did what he could but seemed powerless to relieve the situation. That



night as I lay awake with my hand out on a high chair surrounded with broken ice, the lamp burning brightly on a stand, my hand felt such a soothing feeling as though it was just bruised and mother was holding my hand in hers to soothe the bruise.

So certain was I that a personage held my maimed hand in his that I tried to turn and look, but for the time being was powerless to move even my head: presently I got turned sufficiently to discern the outline of a personage with dark and flowing hair releasing his hands from mine. The pain had ceased and in the morning the swelling had gone down, also the red streak was gone, neither did I suffer any more pain, only uneasiness when it was being dressed. It healed rapidly and in three weeks I was at work in an insurance office in Shelburne.

Some have stated that it was because I did not have both hands to use in labor that I have continued in the ministry as a missionary. I wish however to correct that wrong impression, wherever or however it may have obtained, by explaining the fact, that when I took the mission field I was getting two dollars a day and my expenses; whereas the first year I was in the mission field I received less than forty dollars and my family but one hundred dollars. For some years I had earnest solicitations from the firm for which I was then working to return to their service, but I believed with Paul, "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." In 1888 I received my first missionary appointment, which has continued ever since, having as a priest received a bishop's appointment the first of the year, general conference appointment in April, and in June 1 was called to the office of elder and ordained at Corinth conference of London District.

Apostle J. H. Lake had contracted a severe cold and was in failing health and hardly able to preside over the confer-

ence. At the Monday morning prayer meeting, he said he felt to express himself as Paul had; that he also was willing to depart and be with Christ, but for the sake of the church he was willing to remain and labor if it was the Lord's will. Just then Brother R. B. Howlett arose and addressing Brother Lake in the gift of prophecy told him that his health would be restored and his life spared to accomplish good.

Turning to R. C. Evans, he was told he would have to meet the Goliath, but if he would use the pebbles of God's word as David used the stones from the brook, he would obtain victory for the Lord's work.

Sometime after, when in Waterford many miles away, R. C. Evans was challenged to meet the Reverend T. L. Wilkinson in debate for eight nights. We have heard R. C. state that he entered that debate after a thirty-six hour fast, with his Bible as the standard of evidence, and that the Lord so blessed him that he could tell the people what Mr. Wilkinson would say in his next speech. He could not endure to say what Evans said he would and took his books and left the third night some twenty minutes after the debate began. Next day the Waterford paper appeared with large headline, "GOLIATH SLAIN BY LITTLE DAVID." We have no idea they knew anything about the prophecy at Corinth. It seems incredible that a man could go back and deny this work after having such evidences of God's blessing to his servants in this work. However angels have fallen, and it becomes us all to heed the admonition, "Let him that thinketh he standeth take heed lest he fall." (1 Corinthians 10:12.)

After being unable to remember what I said the first time I made an attempt to preach, it was some two years before I would make another effort. I was opening some meetings for Brother Willard J. Smith, then holding forth at Masonville, and he said to me, "Brother John, why don't you preach?" I

said, "I don't know enough." I had been reading and trying to study whenever I could but did not seem to be making any progress. He said: "You are called and you won't know any more till you try and tell the people what you do know."

He had baptized a number of people in Amaranth Township, about ten miles from Shelburne and they wanted me to hold services among them for their encouragement. Again I tried to occupy according to my calling and was blessed by having come to mind in the very hour that portion of God's word I should mete out to the people. The minister from whose flock several of those Amaranth Saints had come out, got Brother Smith to sign propositions for debate on the subject of baptism, then secured a man of superior ability to himself to do the debating. However the cause did not suffer as Brother Smith was enabled to meet the arguments of his opponent so successfully by turning the illustrations on that man's chart so effectually against himself that said chart disappeared after the first night, and before the fourth night, which ended the debate, Mr. W. seemed to have lost considerable confidence in his own arguments.

I have introduced this Bowling Green debate to show that our opponent, failing to establish his position according to the scriptures, used slander and ridicule to establish his position, for, "Ridicule will sometimes prevail, and cut the knot when graver reasons fail." Arriving late the third evening and passing among the strangers outside the church in twilight I heard a man say "eggs" and saw him get money. The Amaranth Saints lived six miles away, so we advised for the last evening, all to come in heavy wagons and go a mile out of the way rather than cross the creek half a mile from where the debate was held. Brother William D. had a big load of Saints, while his Brother Malcom D. had a big load of the people of the other church. The voice of each man sounded the same and

both were strong of voice and could be heard above the rumble of the heavy wagon.

When we got on a hill top on our roundabout way we heard shouting at the creek. Next morning Brother William D—, going early to the home of his Brother Malcolm, discovered the wagon of the latter besmeared with eggs and on inquiry as to what had happened was told. "They thought my voice was yours and that my load was your people, they had the road fenced and kept us in the creek and the louder we called for them to stop the more freely they poured the eggs in on us." There never has been any preaching done by our people at the actual scene of that debate, but two who heard it afterward united with the church apart from the people of Amaranth; those being Sister Rose Tier and her father. Later, when preaching at Amaranth, I was invited to the home of Mr. Joseph Carrol, near Grand Valley, to hold meetings. Soon after at a conference at Masonville I met Brother Lake and told him of Mr. Carrol's invitation. His reply was that if the attendance and interest increased I might continue, but if the attendance fell off it might be well to discontinue the meetings. My thought was that Brother Lake thought I had a little too much zeal and would not be able to keep the interest up. Of course I wanted to do my duty but had no confidence in my own ability apart from the power of the Lord to assist in the discharge of that duty.

During the past summer, Brother William Taylor, who had united with the church at Masonville, was at the home of his father John Taylor, senior, three and one half miles from Grand Valley in Garafraxa Township, building an addition to his father's house. Brother William lost no opportunity to tell in his former home of the gospel he had received, and as a result his brother, John H., and Sister Adeline attended Masonville conference and were baptized by R. C. Evans. I might

here add that Brother John H. Taylor has been president of Garafraxa Branch about thirty years, and is not only honored and respected by the Saints of the branch and people of the surrounding country but wherever he has been called to administer to the sick, officiate at funerals and perform marriage ceremonies. Sister Adeline is now the wife of Elder James McLean, president of Proton Branch, who is a brother to High Priest A. F. McLean, president of Toronto Branch.

I wish to state here that being employed by a Toronto firm to sell large family Bibles, albums, and a collection of other books, and having unlimited territory, and my hours on the road being from 9 a. m. until 5 p. m. was why I considered the holding of meetings at Mr. Carrol's home and set out for there soon after the conference at Masonville. Somehow I got on the wrong road and when a few miles from Grand Valley could not find anyone to tell me where Mr. C. lived, but they knew Mr. Taylor and without further inquiry arrived at his home after a thirty-mile drive from Masonville.

I had become acquainted with John and Adeline at Masonville conference and was made welcome by their parents as well as by themselves at their home. Mr. Taylor told me that Mrs. Carrol was his niece, that they lived about seven miles distant, but that I might as well hold meetings at his place, and to come and spend the Sunday with them. This I did, and as John and Adeline were "desiring the sincere milk of the word, that they might grow thereby," the father met with us, Bible in hand and took part in our studies on this pleasant "Lord's Day." As I was leaving for duty Monday morning Mr. Taylor said: "The Reverend Mr. Crozier is to have a prayer meeting at my son Isaac's farm on next Tuesday evening, but you come back and we will get our meeting announced for Wednesday while we attend there." It may be sufficient to say that Mr. Crozier extended no invitation and alone took part in

his prayer meeting, neither did he make any announcement for our meeting the next evening. However he said, "There is a child to be baptized" and attended to the ceremony without giving any scriptural proof or explanation why he did so. Next evening at our meeting the mother and grandmother of the child were present. We had a number present who were not at the meeting night before, but my zeal for the Lord's work, led me to explain the laying on of hands for the blessing of children and to show that the baptism of children had no scriptural warrant. Next evening when I drove into Mr. Taylor's yard I noticed a carriage standing there. I had been told I was to put my vehicle in the drive house and horse in the barn before coming to the house and this was to occur as often as I came. When on my way to the barn I met Jane (now wife of Brother James Hillis) coming from milking the cows. A smile was on her face as she approached me and she said: "Do you know whose buggy that is in the yard?" I said I guessed it was the preacher's. She said, "Yes, and he and father are having it hot and heavy; hurry to come up and help father." When I entered I was not recognized by the pastor now, although Mr. Taylor had introduced us on Tuesday evening. Mr. Taylor arose and introduced us again. The minister, instead of sitting down, began to button his coat, saying, "Mr. Taylor, you will have to excuse me as I have a missionary meeting to attend this evening." Mr. Taylor assured him that he was expected to dine at the home and the meal would soon be ready.

The pastor was asked to return thanks, which he did. During the meal Brother John H. and I were conversing on religious topics and inviting the minister's opinion but he paid no attention to us; but the meal being ended, he said: "Mr. Taylor, if you let us have a Bible we will read and have prayer before we go." He read the third chapter of John. After

reading from the fifth verse: "Born of water and of the spirit," he said "The water is here used as a symbol of the spirit, or born from above as the margin has it, literal water would be man's work." There was no interruption till he read and was commenting on: "As Moses lifted up the serpent," when Mr. Taylor said, "There was a work in looking upon that serpent, the bitten Israelite might believe with all his heart that the brazen serpent was upon the pole, but unless he was obedient enough to turn and look he must die from the bite of that fiery serpent."

This controversy continued until people were coming in to attend our meeting. Mr. Taylor said, "This discussion is not edifying, as Mr. C. won't come out and argue fair." I asked to be excused and when I returned to the room I heard the minister say to Bro. John H.: "When you take your horse down to the river to give him a drink do you baptize him?" John replied: "Did John the Baptist take Jesus down to the river to give him a drink?" The minister had not prayed yet and Mr. Taylor was waiting with the lantern on the door step to go and get his horse. After prayer I noticed the pastor was trembling from head to foot. I have been reminded of this occasion when reading that statement from the Book of Mormon: "Woe unto all those who tremble and are angry because of the truth of God. For behold, he that is built upon the rock, receiveth it with gladness: but he that is built upon a sandy foundation, trembleth, lest he shall fall" (2 Nephi 12: 3, small edition). I afterward learned he had been trying to persuade Mr. Taylor not to let me have his house to preach in, by saying: "Those people [us] go around and hold a few meetings, take people away from their church and then go off and leave them and these don't like to go back to their old church and become lost to the cause of Christ."

I subsequently learned that this same man lost some thir-

teen members from his congregation in Egremont who at this time formed part of Egremont Branch, that when he moved to Proton, he there lost Sister Campbell, her Maggie, (Macgregor) and others. I held meetings here every night for a week, then at his son David's a week or more with a fuller house every night. Then I returned to Masonville where I was living at the time. Brother Bowley Arnold took Elder J. A. McIntosh to Gara, who held a few meetings at a schoolhouse and more at David Taylor's home. In about two weeks I was on way to Caledon when I met Brother William Taylor on the way from Gara to Masonville. He told me that his people sent word they wanted to see me in Gara again. I turned aside thither when I was told I was wanted to perform a baptism as I was the first to instruct them, and that five candidates were in waiting viz, John Taylor, sr., his son Jacob, and daughters Hannah and Jane, and John Elliott.

This was my first administration of the ordinance and was performed December 3, 1887, in the waters of the Grand River. The next day being Sunday, these were confirmed by Elder McIntosh, who left next day to begin services at Mr. Carrol's. Grandpa Taylor (as he was generally called) had been considered an invalid for seven years and most of that time had been confined to his room, or the house, with sciatica. He had been warned against entering the cold water, as there was about six inches of ice on the Grand River at that time. However he being the first, did not wait for the others to be baptized, and when we entered Mr. Elliott's house, where the changing of clothes was done, he was jumping around and said he had not felt so well in seven years. As his healing in baptism was questioned I have his testimony in writing that he was indeed healed and could have gone to farm work next day. I had driven a cutter to Gara but the snow was now gone and



they desired me to preach as I could not travel on the roads at my work.

Brother J. H. Taylor said he wished he did not have the floor to paint or he would go over to William Rae's or Robert Brown's, (about two miles east) as there were more people convenient to attend. I said I would do the best I could to fill his place. He returned with joy from the fact that he did not have to ask to have meetings over there, for Mrs. Rae said: "Is that man at your place yet who was here with the books? We heard the singing from the river on Saturday and wish he would come here and hold meetings."

Arrangements being made to begin meetings that evening, I was sitting near the door in the Rae home, when the aged Brother Elliott entered. He had formerly belonged to an organization where they greeted all the brethren with a kiss, and thinking it no harm to adhere to his former tradition, kissed me when I arose to shake hands with him. Brother John H. Taylor was next to me and a similar attempt was made on him but he dodged the issue. Next evening the house was packed full, the more part being young men and women. It had been noised abroad during the day that they ought to come and see the new preacher get the holy kiss. However the effect was good, for afterward the majority of those in attendance became members of the church. At the close of the third night's service, Mr. Rae said, "I have it now; some forty years ago I heard a sermon on a street corner in the old country; since then I have attended many churches in search of the same teaching but never heard it again till now." He was baptized, kept the faith, and passed away last year, aged about ninety-six.

Next home opened for meeting was that of Mr. John Hillis, (termed by a local correspondent to the Orangeville *Sun*, "The brick fort") on the thirteenth where many meetings

were held, the heads of the home and most of their family being baptized. Next place was that of Mr. Isaac Scott on the next farm. One evening I just commenced speaking when two middle aged men entered. I felt to at once change my subject and speak from Matthew 24: 14, on the primitive apostasy. Later I learned that both were elders in the Presbyterian church at Waldamar. The one who was the means of the other coming did not come back any more, but Alexander Clark, the other, (father of the late Ada Smith) continued to attend until he and many of his family not only became members of the church, but have helped to make the name Latter Day Saint honorable; which time our late prophet said he hoped to live to see. One cold and stormy winter evening, before any of this Clark family united with the church, I was driving past their home, and fearing my hands might freeze before I reached my destination, I drove in the shelter of the L of the house, threw the robe over the horse and went in to warm.

Mr. Clark invited me to take off my overcoat and warm myself good. I replied I did not cover the horse very well and if I did as he requested I would likely stay too long. He asked if I had an appointment awaiting me and being answered in the negative, he said he would look after the horse.

When warm I looked out the window and discovered the horse gone. When Mr. Clark returned he said the horse was comfortable and I might as well be.

When handed the Bible before retiring I read Acts 20: 17-38. When we arose from prayer he looked over the chapter and pointing to verse 28, said "I have tried to do good, but I would give all I am worth if I could say that the Holy Ghost had made me an overseer of the flock of God." Our reply was that if he would do the will of God, as we presented it, if God had a work for him to do, he would call him to that work, and if not he would be free from the responsibility. He

was later called to the office of teacher and the verdict wherever he has labored has been that he was the best they ever met to keep trouble out of the branch and unity therein.

My second baptism at Gara, was the mother and two sisters of Brother J. T. Thompson of Hamilton. At the time another daughter was in Fergus under a doctor's care, who said she might as well return and die under the roof of the parents' home, as nothing could be done for her. On my return from Christmas holidays, I was invited to go and talk with her. On my third visit she desired baptism. What was I to do? Could I refuse the ordinance of God's house to a dying girl? On the other hand, if she died soon after, I would be accountable therefore, according to public rumor and perhaps be judged culpable by the law of the land. As she urged I felt I could not refuse her, let the consequences to myself be what they would. On the sixth day of January, 1888, her brothers brought her, well wrapped and in a sleigh to the river where the ice which was now over a foot thick had been cut out in the shape of a grave. So weak was she when lifted into the water that I had to hold her from falling while I said the words of the ceremony.

Did she die? Why no! for in three weeks she could do a fair day's work and attend meeting at night, and in three months there was not a healthier looking girl in the neighborhood. She married, became the mother of six children and we believe she still lives and enjoys health.

Again I fear I have become too descriptive, but this blessing to our sister, tended much to increase my faith in the power of God as manifested through the ordinances of his church.

When I first stopped at the home of Grandpa Taylor, there was a man named J. L. Mortimer plastering the new addition to the house, but he would not stop at our meetings, but drove

to Grand Valley in the evenings, and at the hotel amused the boys by telling in his characteristic way what he heard mentioned concerning the gospel gifts and blessings. However, as his wife was a niece of Brother Taylor he drove her down one Sunday in the winter and was obliged to either hear Elder McIntosh preach or stay out in the barn. He became interested in that sermon and took some tracts home to read.

In May he was building for Mr. Isaac Taylor, where I attended the prayer meeting before mentioned. I went to see him and during the course of our conversation he invited me to come and hold meetings at his home some ten miles distant. On the way back to Brother Taylor's I was meditating about this man and wondering whether he were a "stony ground hearer" or whether the Word in his case would bring forth many fold. When I arrived at the home Sister Adeline said: "Well, how did you find Jimmy? Was he favorable?" I said: "What would you think if Jimmy would yet preach this Gospel?" for I had the evidence when thinking about him that such would be the case.

He was baptized on July 30, with his wife and Melissa, wife of Brother Jacob Taylor, parents of the twin girls so well known in Ontario as singers and good workers in Sunday school and Religio. Two others baptized on that occasion were James Elliott and a Miss Hollinger, who later married an Adventist preacher and became lost to us and whereabouts unknown. In September Brother J. H. Lake arrived in the evening at Brother Taylor's home for the purpose of organizing a branch of over thirty members.

It was his first visit, never having met any of those people before, but during the prayer meeting J. L. Mortimer was called to the office of elder and John H. Taylor, priest, and the Garafraxa Branch organized.

I will state that in all my experience I have never had

another such successful new opening, or where the people believed and received the gospel so readily as they did at Garafraxa, for although I had baptized only eight before Christmas, Brother Williard J. Smith called, on the way from Cameron, preached once before I left and three times after, and baptized twelve, while I had twenty-two baptisms to include in my March first report.

It was during the past winter that Elder J. A. McIntosh held an eight-night debate in Grand Valley with the Reverend T. L. Wilkinson, of which Mr. Osborne, the magistrate of the village, wrote to the *Sun* before his baptism: "It was evident that Mr. McIntosh had the best of his opponent on most every position, as his arguments were founded entirely on the scriptures."

I said over thirty at the organization of the branch, but know that Brother Mack baptized a number after his debate.

(To be continued.)

## BIOGRAPHICAL INDEX

Abbreviations used in this article are as follows:

C. H.—Church History.

T. & S.—*Times and Seasons*.

J. H.—JOURNAL OF HISTORY.

S. H.—*Saints' Herald*.

A. L.—*Autumn Leaves*.

This index contains only material found in the periodicals mentioned, and in the Church History, and concerns only names of Latter Day Saints and those connected with the Latter-day History. We believe this practically covers the field, so far as our men are concerned. It should also be stated that so far as Joseph Smith (1832-1914) is concerned, there is no attempt to adequately give all *Herald* references, as each number between 1860 and 1914 contains something of his biography. His memoirs have not yet been published.

There is great need for a biographical dictionary of Latter Day Saints and in the meantime we trust this index will be helpful.—Heman Hale Smith.

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## OFFICIAL STATEMENTS OF JOSEPH SMITH

COMPILED BY HEMAN HALE SMITH.

The group of statements of Joseph Smith brought together this month bear directly upon the problem of the duties and functions of the First Presidency, so interesting to students of church history. We present the following as representative of the feelings and views of one who held the Presidency of this church for fifty-four years of its history.

The opening quotation is the conclusion of a statement made in the *Herald* in 1892, (volume 39, page 805, ff) the first part of which appeared in the January JOURNAL.

That the voice of God's people had to be consulted in matters of government, civil and religious, in the times of the Nephites, is very clear from the Book of Mormon, though the methods then in use to obtain it are not so fully explained as some may desire. Whoever will examine Mosiah 10: 1; 11: 2; 13: 4; Alma 1: 7; 2: 5; Helaman 2: 13, etc., etc., will see at once that to the people were reserved rights and powers securing them against intrigue, domination, deception, and oppression, from any source. In Mosiah 10: 2 we read the solemn charge of Alma to the Saints, saying:—

*"I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you; and also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments."*

From the above it is seen that God required the people to judge and decide as to who should be their teacher and minister. But as to the *methods* by which this was to be done the Book of Mormon is silent, at least as to details. But the Doctrine and Covenants is not; and the Bible is not entirely so, as we have heretofore seen. All teach that the *people*, under God, are sovereign. Herein is security against priestcraft and other wrongs.

In treating of the rights of the membership—"the people of the Saints of the Most High"—it is safe to say that, all the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people, and that therefore their voice is made essential in the government of the Church of God. And this is upon the principle that the Lord will have the people learn to govern themselves under his law, and from the fact that, "it is not common that the voice of the people desireth anything contrary to that which is right" (Mosiah 13: 4); and from the further fact that men are sometimes inclined to use their authority, opportunities, and powers, under the promptings of blind ambition, selfishness, or other evil motives such as

have corrupted some leaders in the past and thereby brought blindness, reproach, and ruin upon the people, as see Isaiah 3:12; 9:16; Jeremiah 23:11, 13, 25; Malachi 2:8; Acts 20:29, 30, etc., etc.

The ministry should be honored promptly and sustained thoroughly, when faithfully and lawfully engaged in their respective offices and callings, but they are the servants of the people for Christ's sake, and God's people are entitled to observe and judge of their ministrations to themward.

In the times of Joseph the Seer, every person who presided over an assemblage was at its organization first nominated by some member of that body and then chosen by majority vote. And this was true of all assemblies, great or small, and of all committees, councils, and quorums, unless otherwise provided for.

All persons ordained in such assemblies were first nominated by some member of such body, then chosen by vote, and then set apart and ordained by competent persons. In support of these facts we cite *Times and Seasons*, volume 2, page 405, as to the methods adopted by the church and the Twelve in a conference in London, England, in 1841. Here the officers of the conference were nominated and seconded and chosen by members of the body, and here ordinations to various offices in the church were had by nominations made by various members of that assembly and by majority vote of that body.

An excellent editorial upon "Authority: its use and abuse" appeared in the *Herald* for March 20, 1895. It deserves reading and rereading as in the opinion of the compiler, it is one of the best things ever written by Joseph Smith. We quote from *Saints' Herald*, volume 42, page 179:

To office in the Church of Christ attach both honor and responsibility. To the divinely chosen occupants qualification is pledged under stated conditions. A call and assignment to office expresses confidence by the chooser in the fitness of the one chosen, under that pledge. An acceptance of such call by any man is the equivalent of a return pledge to faithfully bear the responsibility, in return for the associated honor. Should the occupant of an office arrogate to himself the honor that rightly belongs to the office alone or should he use the office as a means for exacting services and courtesies or exercising prerogatives which the creator of the office made no provision for, he may be said to have abused his trust. Should his successors in that trust continue his course, the office itself is liable to come under a shade of suspicion and reproach among those not careful in making discriminations and he who thus occupies forfeits his claim upon the promised qualifications until he repents of having abused a sacred trust.

No office in the church takes on any additional prerogative because of the priestly standing of its occupant, nor should any authority belong-

ing to him outside of said office be used as an enlargement of the prerogatives of that office while he holds it.

An officer who seeks to exact more recognition than his office warrants will, in a short time, be likely to receive less. Every organization, whether general, district, or branch, is greater in its entirety than in any one of its parts and possesses the right to reverse or annul, at will, any procedure instituted by its parts without its consent.

Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed, consultation should be had with those who are to be affected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged, it is the privilege and duty of the organization to veto the movement of its president, should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action.

Members should always honor the officers of the church, notwithstanding the occupants of those officers fail at times to wisely perform the functions thereof. A refusal to so do is equivalent to withholding due service from God because a fellow-being has taken undue license in office. No government can long be maintained where such support as is properly due is withheld. Within the church we are under obligation to God to uphold his appointments. This does not require, however, that we shall sustain officials in anything but the performance of that which the law enjoins upon them. If the judgment of a lay member is at variance with that of the presiding officer, and the matter involved is serious enough to require a decision in settlement, such decision can be had upon respectful application to the leading quorums of the church. Meantime the ruling of the officer should be respected, at least so far as to abate all disputings.

A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body and when he is no longer willing to so do, he should resign and thus permit the selection of one who has a better conception of such an official's duty. When once a branch, district, or general assembly has disposed of a matter in settlement, the members should avoid agitation of it again, and should seek to enforce the rule indorsed, thus allowing the virtue of the rule to manifest itself while in operation. No wise officer will contract debts for the body over which he presides, unless so instructed by the body. Should he act contrary to this he should not complain if the body leave him to pay the debts contracted. It is always easier for an officer to counsel with the body and obtain an understanding as to its will. When that is secured his pleasure should be to execute it and leave the consequences with the body. Confidence between the officer and the members is thus maintained and unnecessary friction avoided.

In organizations where the membership is large, varieties of opinion are almost certain to exist, and a presiding officer need not be surprised if he fails to please all. If a goodly majority approves of his course he should be willing to proceed, always however manifesting a spirit of toleration and showing a decent respect for the views of the minority. Arrogance is as unseemly in an officer as is churlishness in a member. The disposition to dominate is entirely out of character with the gospel work. The body owes to every member respectful hearing and a consideration of the views he presents. Every member owes to the body graceful submission should his position be overruled. The right of appeal in cases of grievance, real or fancied, inheres to all. He who feels most certain of the correctness of his position can best afford to be considerate and patient. A little time spent in self-examination will surprise the best of us, as to our own liability to err in judgment and action. The ablest leader, the sublimest teacher, and the highest officer ever known to the church was the humblest servant of the people we have any record of. A frequent comparison with him and his course will be helpful to all of us. "Hear ye him," said his Father. "Learn of me," he himself said.

In the same volume of the *Herald* we find one on "Common consent" worth quoting: (*Saints' Herald*, volume 42, pages 821-22.)

#### QUESTIONS

Please explain the principle of "common consent," as used in Doctrine and Covenants and as understood by the church, also the following difficulties:

1. Is not "common" consent complete consent? Would the will of the majority be the "common consent" of the body? If so, would the bare majority of one be sufficient and safe reason for final action in church issues? and in this latter case does not the consent rest with only one who holds the balance of power—is that common consent?

2. Might not the minority be right quite as often as the majority? If so, is not the "majority" interpretation of the principle faulty and unequal, as well as unjust to said minority? The minority is sometimes right—what then?

3. Inasmuch as we are commanded to be "one" of the "same mind", should not a matter at issue be submitted to a temporary or test-vote, and if there be only a majority consent, then defer the matter (discussing it at intervals) until there is complete consent or unity thereon? Is it likely that he who commanded oneness would give a law calculated to defeat that end? (This is based upon the fact that the result of majority consent is often "division," and the supposition that the majority method is common consent.)

We all want to build right and safe in church governmental matters.

The world has had enough of imperfect government. Civil laws and principles are being submitted to crucial tests, and what wonder that principles having a divine claim should come under the same category. We have a right to expect a perfect system from such an omniscient source.

"The government of the church is of a twofold character and may be said to be a theocratic-democracy. Power of direction and decision originates and rests with God primarily. Any commandment or rule given of God must be obeyed. In all the business matters the church is left to the control of the majority, the voice of the majority being obtained by any method that may be agreed upon or obtained among the church of churches. The common consent is supposed to be in the expressed will of the majority when so obtained. All may not be present when the question is up in which common consent is desired, but all having an opportunity to be made acquainted with the subject matter upon which such consent is desired or agreed in the consent of the majority of those present when the expression is taken or had.

The citation to common consent in section 25, paragraph 1, Doctrine and Covenants, has reference to the matter pending in the church, July, 1830, and the church referred to was evidently the whole organization then existing. The references in section 27, paragraph 4, Doctrine and Covenants, show that it is only done by the church when properly gathered together, either in local or in general assemblies, and must then be done in order and according to rules of the church. 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 the common consent in the church, by the prayer of faith."

There is no reference in section 41, paragraph 1, Doctrine and Covenants, except that they are to agree as to how the law may read and affairs in the church be governed thereby. The reference in section 101, paragraph 3, Doctrine and Covenants, in regard to a local social organization supposed to be existing, provides only that it shall be done by the order according to the voice and consent of the united order. Similar reference occurs in paragraph 12 of the same section with regard to moneys and the treasury of the order.

Common consent is not complete consent in the sense that all the church have spoken, for the reason that it is impossible to obtain such complete consent. The right to speak and by a vote consent the many has delegated directly or indirectly to officers and members in the church who represent those not present, their voice and consent, or, with voice and consent, is an expression of the common consent, of those whom they represent. Such consent, though the majority may be of but one in the assembly, would carry the common consent of the whole. Nor does it rest with the one, but with the whole; nor is it correct to say that the balance of power rests with the one that makes up the final vote. He is but the turning point on which the vote hinges and is affirmed or

denied; all voting with him are to be counted and it is his vote that makes the tone of the majority. In practice in the church, in our experience, it very seldom happens that the question is decided by so close a vote as one.

The minority may be right, but it is not likely that in the course of general business the minority will be right as often as is the majority. "In the multitude of counsellors there is safety," evidently contemplates the idea that in collective and deliberative assembly where a proper freedom of action is accorded to all the oversight and decision of the many will be safer for all.

There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole.

When personal influence, ambition, and private interest secure the popular voice and assumes the control the majority may be led astray; but it will be a minority influence that leads. Where such a thing occurs there are safeguards in the law whereby the rights of the minority can be preserved and with them the liberties of all be preserved. Such a case as this has already occurred, and the minority are slowly forging their way to the front against almost overwhelming odds in numbers and power. That the truth, in this case represented by the minority, will prevail, we have not a doubt.

That the "majority principle" may sometimes work an injury to the minority is conceded; but that it is so in reality as a rule cannot be held. But, if the majority principle at times work an injury to the minority, and for that reason the principle ought not to obtain, should destroy and make void the principle, should the rule of the minority be assumed to be right and prevail? For it is equally certain that the principle would work an injury to the majority, the greater number. What other rule then could be accepted than the principle that the voice of the greater number should prevail, in the absence of the direct expression of the will of the Master? We confess to ignorance of any better method of decision. The minority may sometimes be right. "What then?"



We answer, then patience must have its perfect work, and the minority abide, if the wrong be bearable, until the wrong is demonstrated, when there will be an opportunity to correct; and the majority should and would be pleased to retrace its steps.

From the complexion of most questions, and the character of the men forming assemblies, there is small probability that such a course as is suggested in clause three would be either popular or successful. And in many questions arising before an assembly would be utterly impracticable; for the reason that decision, either one way or the other, is demanded by the emergency; there being no time for delay, and the possible indefinite postponement such a course might effect.

Were such a rule to prevail it would lie within the power of a factious minority to defeat any measure that the emergency might require, or the better sense of the well-meaning and trustworthy might suggest, and discussion with its real or supposed harmfulness be made interminable.

It is not to be held that the Master would command what was impracticable, or impossible; but "Be ye one," is susceptible to similar suggestions of difficulty that "Be ye perfect" is. Both involve the bringing of the will of the individual into unity, oneness, or subjection to the command or will of the one great head; or the expression of understanding of the greater number, or the recognized interpreters of the word, rule, or opinions recognized as of worth or weight. One object of assemblies is to discover this tone of the mass that the divisions of the few may coalesce with the unity of the many. If the refusal of one, or the fewer number is to block the progress of the whole until those few, or that one chooses to be reconciled to the larger number, or the latter turn to the view of the objectors, there would be little if any definite and conclusive deliberation.

The "fact" referred to in the parentheses after the question in this paragraph three, is a mistake in statement. The "division" stated to be the result "of majority consent," is the result of the minority refusal to consent. There would be no "division," were there no minority; or if the minority would consent to abide the operation of the rule, when against them, as they would expect others to do when themselves were in the majority. This rule works well both ways, hence, by evidence is a good one.

There are some who either cannot or will not bring themselves into any sort of harmony with those whose opinions may differ from their own. These, as a usual thing, deplore the great lack of oneness and throw the blame of being at variance on those who differ from them, themselves being in the right, of course. As a fact, however, it is no farther from the man who differs from his neighbor than from his neighbor to him; and if absolute oneness is essential, it is possible that the exercise of the same assiduity and desire to be at unity upon the part of the first that he expects to be manifest on the part of the second

would greatly lessen the difference between them. It frequently occurs that "I will" and "I won't" contend for the mastery, and "I won't" wins where "I will" should be the victor.

There may be serious faults in the method of securing common consent now obtaining; and the way suggested in paragraph three might secure a greater oneness. We have seen it suggested in specific cases, but never as a rule before; and it is possibly worth a thought. In the meantime, we shall be under the necessity to accept the situation and do the best we can to assimilate the various elements there are in the body until the degree of unity desired is effected. This will come in time, but it is likely there will for a long while be "many men of many minds."

It will be interesting also to record his application of the principle of common consent to local questions and the affairs of the district: (*Saints' Herald*, volume 39, pages 597 to 600.)

We suppose that by the term common consent, it is intended to be understood the consent of all, or a respectable majority of all of any body of people interested in any given subject, question, or proposition, which consent so obtained is acquiesced in by the minority and so becomes the action, will, or order of the whole. This common consent may be reached in several ways. The one in use among the Latter Day Saints is by voice and vote in assemblies supposed to be sufficiently representative to carry the public opinion of all, branch district, general church conference, etc.

The Decatur district conference at which the resolutions providing for the nomination of branch and district officers by missionary in charge and district president, was one of these supposed representative bodies. The resolutions in question are clearly an innovation on church custom and usage. If they are not, why should they have been presented and adopted? What was the necessity for them? If they changed the methods of doing business pursued up to that time in any wise, they are beyond all doubt an innovation. The very fact of their being presented and adopted certifies to the idea that the method introduced by them was a new one, one not had in use before; one intended to change existing methods for some other and differing ones. Instead of it being the duty of those who may be opposed to the new method to show by proofs in the law that it is improper and subversive of rule and custom, the burden of proof rests on those introducing and favoring the innovation, for as it is something new, it is thus confessedly contrary to long established custom and church usage, whether those usages and customs were inharmonious with the law or not.

For this reason, that the resolutions were intended to change the methods long pursued by the district, and did so change them in regard

to the nomination of officers, and confined to one or two, a right, privilege, or prerogative hitherto belonging to and exercised by the many, the action of the district conference was hasty, and inconsiderate. Those having the resolutions in charge, and who were urging their adoption should have known that such action was so far a radical change in business procedure, likely to meet opposition, from many who were not present at the conference, and who for various reasons could not be there, and should have been contented with introducing them, and then deferring further action until a subsequent session that the whole might have been better understood, and all who might have wished could have had an opportunity to at least vote upon them. A change so radical and so positively taking from the many a liberty which they had so long enjoyed and exercised should not have been so hastily made.

Nor should it have been expected that those unfriendly to the resolutions should have been under the necessity of staving off an action, which in their judgment was so changeful in its nature, as it may have been and likely was their opinion at the time that the resolutions would not prevail, as they felt that they should not.

The difference between officers of the general church and those of branch and district in the manner of their being called and chosen is marked. The first are called by the Spirit in accordance with the gifts and callings of God unto them, and are chosen by the church because they are so pointed out, the choice of the body being but the recognition of the appointment so made; and the term for which they are chosen is for life or during good behavior, albeit they may, if first called to the lower, be called to higher offices. The second are chosen by the body from among those already ordained and serve for a specified period only.

The object of those introducing the resolutions may have been to aid branches and the district to use their agency of choice and common consent in accordance with the will of God; but in the absence of any expression of that will indicative that the methods hitherto employed in making nominations were displeasing to God, the attempt to change those methods is an assumption to that effect without warrant. It is a fundamental principle, and conceded by all that whatever God commands it is lawful to do; and if the method, way, or manner in which the thing commanded is to be done is pointed out, that is the lawful way to do it. In the choosing of the general officers of the church, the way it is to be done is more or less specifically pointed out; God appointing by revelation by the spirit of revelation and wisdom, to be approved or disapproved by the people. The organizations of quorums from First Presidency to that of Deacons are all provided for specifically, to a greater or lesser degree the Lord giving those officers to the church and requiring the common consent of the people to make the action binding on the church. There is a wide difference from all this in the choosing of branch and district presidents. The organizations known as districts and branches are the results of growth, the necessities of

method and organization to facilitate culture and development; the manner in which these organizations should be effected has not until recently been pointed out. Nor does the rule of law relied upon as the basis of these resolutions made it the duty or prerogative of the one having charge of the assembly to nominate, name, or direct who may, or should be received by common consent of the branch or district as presiding officers. It may have been the custom for the one who might be in charge of affairs, one of the Twelve or Seventy, missionary in charge, or president of district to name, nominate, or present the name of some suitable person to be chosen by common consent to preside over the branch or district respectively at organization; but we know of no such custom, or rule of law for it that creates it into a right, a privilege, or prerogative; our experience and observation having been that nominations for both branch and district presidents have been made as frequently from members on the benches as from officers in the stand. And it has been, and is yet a custom in many branches of which Lamoni is one to first proceed to an informal ballot for presiding officer and from among those thus named to select the one, two, or more having the highest number of ballots and formally ballot for a choice; and in no single instance of either organized branch or district in our thirty years of experience do we remember now that the presiding officer at the time claimed or exercised the exclusive right to name, or nominate the one who was to be chosen; the motions to nominate by acclamation, by show of hands, or by ballot usually being made by some of the officers, or members sitting in the body of the house.

The introduction of the motion that the missionary in charge and the president of the district should nominate the candidate or candidates to be voted for as president of the Lamoni branch, when made at the business meeting at which it was presented as heretofore referred to, was a surprise; and it was not until by questions asked the presiding officer and answers given by him, which gave the understanding to those present that the officers named in the motion were to be considered as a committee appointed by the branch to select and present to that meeting the name or names of such officers as that committee deemed suitable to the duties of the office, that the motion was allowed to be put. It was with this understanding that some voted for the motion, as they would have, had any other two members of that body been named in the motion as members of the committee. Those thus voting had held and enjoyed for many years in organized branches and districts the right and privilege of naming by open nomination those of their number they deemed wise and capable ministers qualified to preside over them as branch, or district president. They had held and exercised that right in harmony with the law; as there is not a line prohibitive of it to be found. They voted for the motion appointing the missionary in charge and the president of the district as a committee to nominate persons to be voted for by "common consent," without conceding or intending to concede it as a

right, the prerogative of these officers to so name; or as relinquishing one right they themselves held. We presume they would hold now as they held then.

The provisions of section 120, Doctrine and Covenants, providing for the organization of branches and districts, in no wise warrant the conclusion that to either the missionary in charge, or the president of the district does the right inure to nominate who should be chosen to preside over either branch or district; nor do they even provide that either of these officers shall, of necessity and right preside over the meetings called for the purpose of organizing such branch or district. If any right to preside, or to nominate is conferred, such right inures primarily to the conferences, general, or district; secondarily, to the Twelve as a quorum; thirdly, to some one of the quorum; and not to the missionary, or district president except in case of contingency. These provisions apply only at organization, and do not necessarily attach to either branch or district after organization is effected.

We regret that anyone should have charged those not favoring the resolutions with being so far blinded and prejudiced by the spirit of error that they have made statements that are misleading and misrepresent facts, partially quoting portions of the law, and misapplying texts. We regret that anyone thought there was reason for such charge. And we regret quite as much that anyone making such a charge, should do like things. As for instance: In one article the following appears, referring to paragraph 2, of section 120, and quoting from it: "District may be presided over by a high priest, or an elder, who shall be *received* and sustained in his office by the vote of the district." "He must first be *presented* before he can be received; and as the branch is to receive and sustain him in his office by vote, I ask, who is to nominate, or present him to the branch?"

The argument evidently intended to be made by this quotation and question was that by implication it teaches that the missionary in charge, or the district president, is empowered to make the nomination, and that the right belongs to one, or both of them. The argument does not apply, for the reason that the premise is incorrect, being either a partial quotation, or a misquotation altogether.

The first sentence of the paragraph reads thus: "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, *chosen* and sustained by the vote of the branch."

If this was the clause which was intended to be quoted as a premise for the argumentative question asked in reference to the second clause of the paragraph, the question is not fairly stated, for the reason that the question hinges upon the force of the word "received" which is italicized by the writer, showing the intention on his part to use that word in its meaning in the argument of implication. The word "received" does not occur in clause one of the paragraph; hence the question and its argument cannot apply to the clause. Clause two applies to districts

and not branches; and as the district and not the branch is to receive and sustain the high priest, or elder that is to preside, neither the clause nor the argument are applicable to the question at issue the question raised by the resolutions is on the method of nomination of branch officers.

Clause one of paragraph 2, section 120, referred to, provides that the one who is to be selected to preside over a branch is to be "chosen and sustained by the vote of the branch." If there is any implication to be drawn from this language in favor of any special one as being entitled to name, or nominate the one to be chosen to preside over the branch when organized, that implication is in favor of the members of which the branch is to be composed, for he who is to preside is to be "chosen," and is to be sustained by the vote of the branch, The right to choose by the nomination of one, or of several by the membership, having been exercised until it had become a custom, presuppose that the right remains unchanged, and that the choosing was to be done according to the prevailing custom; which was not out of harmony with the law before the giving of section 120, and is not now.

If there was any inharmony between the method of nominating branch officers prevailing in the Decatur district before section 120 was received and adopted, this should have been shown by those favoring the resolutions. Or if there was any inharmony between such custom and section 120 when it became the rule, the friends of the resolutions should have shown that; and it does not follow that those who do not favor the resolutions are held to prove that the custom and the section are not in harmony; this is taken for granted as no change in the custom was either made or hinted at. That the resolutions were intended to make a change in the custom is a fact that does not need to be proved. If no change was intended, what was the need of the resolutions? So radical a change required that reasons should have been given for it.

The question stated in regard to the priest presiding in the presence of an elder, settled by conference several years ago, is not a parallel one. That question arose from a decision by answer of the President to a question at a conference; and the decision and the question raised by it agitated the church for several years, the ground being taken by many that the opinion of the President was an error. It was not presented to the conference for decision until years after it began to be agitated; and it is presumable that there was not a member of the conference present and voting on the question but what had canvassed it and heard it canvassed many times. If it was an innovation it was never made to appear. We used every effort possible to us at the time it was being agitated to ascertain what the custom in "Joseph's day" was, and became satisfied then, as we are now, that in unorganized assemblies, the one holding highest authority presided by priority of right; but that in organizations the officers chosen by the vote of the

membership presided over presided in those organizations. What we said to one individual on a private occasion is cited in favor of the idea of disregarding a custom of the old church, if such custom was not taught in the law; and the assertion of another that it was the custom in the old church that a policy like the one provided for in the Decatur County resolutions was practiced in England from 1838 to 1841, is cited as against the custom obtaining in the Reorganized Church from 1860 to 1892, in regard to nominations. Of this we say as we said then. It is not so essential what the custom in this particular was then, as it is whether the custom referred to resulted from the teaching of the law. If it is shown that it is provided in the law that the membership of a branch are not entitled to the right, privilege, or prerogative to nominate those who are to be voted for and thus chosen and sustained to preside over them, those who may be opposed to the resolutions will very likely cease their opposition. Or if it is shown that the law provides the right, privilege, or prerogative of the missionary in charge, or the district president to name, present, or nominate the men who are to be voted for, and thus be chosen and sustained to preside over the branch, it is to be presumed that all will submit cheerfully to such provision of the law, and be governed by the resolutions making that the method.

The second clause of paragraph 1, of section 120, runs thus: "In the meantime, branches and their officers, and districts and their officers, are to be considered as provided for by My law to carry on the work of the ministry in caring for the membership of the church, and to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when effected."

If any right to name the men who should be presented to branch or district for election to the charge of either, when an organization is to be effected, inures to either of the officers named, that right ceases by limitation "when organization is effected," for those officers are not to be diverted from their gospel work by the care of congregations that are to be self-governed. As it is by implication only that any right to nominate the officers of branch or district is made to inure to missionary in charge or to a district or branch president, by virtue of what is found in paragraph 2 of this section 120, it is clear that no direct provision is found in the law for such right; and it is claimed that the resolutions were intended to be in harmony with that section, the implication derived from a consideration of clause 2, of paragraph 1, that organizations when effected look after their own affairs, must govern to an extent all following clauses, where the direction is not specific and clear, the same as do all other enactments of a similar kind. The implication that because an officer is to be received by a branch by vote the right to present him belongs to missionary in charge or district president, is not a just one upon the hypothesis that he is first to be presented before he can be received, and that

it is somebody's special right to present him, therefore it inures to the persons named in the resolutions under consideration. It is not stated in the law that these persons shall nominate the men who are to be chosen as officers, nor is the exercise of the right so long exercised restricted or forbidden; hence it belongs to the branch, the membership as the same may be constituted of officers of the church and lay members alike.

The resolutions infer that the exercise of the nominating power is safer in the hands of those named in them than in the hands of the membership, and this because of the provisions of God's law; and that the method provided is in harmony with section 120, referred to in the resolutions. We have given the matters herein stated a fair examination, and fail to discover the harmony alleged. We have a decided and strong interest in the principle involved, and cannot see how the common consent of a branch is any more easily, or perfectly obtained when that branch is dependent upon the will, choice, preferment, selection, and nomination of one to be chosen and sustained by it as their presiding officer, of a missionary in charge, or a district president. We do not see how this method facilitates the expression of the will of the people. We do see how it takes directly from the people a privilege long enjoyed, which has not been shown to have been exercised contrary to any direct provision in the law, or out of harmony with the law itself. We do see how it lodges in one, or two, the privilege to exercise a right hitherto conceded to and exerciseable by any and all of the many, without express direction in the law, upon implications which in our judgment are not properly deducible from the law.

We make no apology for having written upon the subject. It may be that the spirit of error has blinded and biased our mind so that we cannot see clearly the conditions of the situation and for that reason we are unfitted to write upon it. It may be, further, that we are so prejudiced in favor of the methods of choosing branch officers, which for thirty years have to our knowledge obtained wherever we have been, that we do not give due weight to those provided in their stead. We were present in the business meeting of the Lamoni branch when the incipient motion in the direction taken by the resolutions was made. We know that for the eleven years that we had been a member of the branch, no such method as that named in the resolutions had been presented or used, at any meeting at which we were present; nor do we know that any such method prevailed in any meeting for the choosing of officers held when we were absent from the branch. No such method was adopted or used in the Olive Branch at Nauvoo, of which we were a member from 1860 to 1866. Nor was any such method practiced in the Plano Branch during our stay in it from 1866 to 1881. Notwithstanding all this we may not be fully acquainted with the situation, or prepared to state our convictions judiciously.

Is it necessary to the maintenance of the resolutions that an argu-



ment shall be made upon the fact of the editor of the *Herald* having written in seeming opposition to them? Has the plea that what was written by the editor came freighted with all the prestige belonging to the editor and to the President of the church any force in the minds of any to the disparagement of what merit there might be in what he wrote? Was it intended by this to detract from the force of what the *Herald* had to say about the matter; to prejudice the readers against it because the editor wrote it? Was what was written worth any more, or any less in itself because of the prestige belonging to the editor? If not, of what benefit was it to call the attention of the readers of the *Herald* to that phase of the controversy? If we attacked the resolutions at all, we did so because we thought them wrong in principle, without a thought, or reference to who was for them, or against them, or what his calling, or office; and without prejudice to the prestige due to any.

We charge none with any intent to do wrong. We grant the best of motives, the honesty of all. We do not call the integrity or love of the work of any into question. We accuse none of being blinded by prejudice, or biased by the spirit of error. We can readily see and and grant that missionaries in charge and district presidents may be moved upon by the spirit of revelation and wisdom in making the nominations to office provided for in the resolutions. We can also see and grant that the spirit of revelation and wisdom may rest with a branch president in making nominations to the lesser offices in the branch. But we can also see and hold that the spirit of revelation and wisdom do not rest with these officers alone; but that they may rest and be found to abide with many of the membership, whose love for and anxiety in regard to the prosperity and success of the work of God and the peace and harmony in the branch, may be just as great as may be felt by either missionary in charge, president of district, or of the branch. Hence the two classes stand on a level in this regard. We can see too that nominations made by members and the choice to follow may at times prove to be injudicious. But, in all cases of this kind, the same rule that it is only for a time and may be rectified at the next choosing, applies with as much force as it does to the case supposed by us in our former writing. If a mistake made by missionary in charge, or president of district, or of branch may be noted and rectified at the expiration of the time specified by nominating and choosing another, so likewise may the people correct a mistake made by themselves.

We repeat, that if the method provided in the resolutions should continue and prevail in organized branches, the liberties of members hitherto enjoyed are held in abeyance and they deprived thereof without adequate return in efficiency and safety to the work of the branch. We do this without in any sense attempting to detract from the necessity rights, privileges, powers, and integrity of any who may hold the offices of missionary in charge, district, or branch president.

We concede again that it is possible to obtain what may be called

the "common consent" of the branch in cases where the nominations may be made as provided for in the resolutions. So it could be if any other person or persons were made a nominating committee. We hold, however, that it is in our judgment more preferable that the branches shall be left to determine this matter of nomination, each for itself. If at the time when officers are to be reelected the branch may choose to name by vote a nominating committee, whether these may be the missionary in charge, or the district president, or others, it should be a matter of their own determining, the choice being made in the ordinary way, by motion and vote. This is to us the more direct and preferable way of obtaining the common consent of the branch."

The reaction of President Joseph Smith to criticism and the spirit in which he believed it should be received, is well shown in the following: (*Saints' Herald*, volume 45, page 757.)

#### CRITICISM

Under this head Brother D. F. Lambert, of the *Independent Patriot*, of Lamoni, has a fine editorial upon the subject of just and unjust criticism.

"All public men, all movers upon the many-sided phases of human action, are subjects of criticism. And those things in which men employ their time, talents, and strength are made the subjects upon which the critics exercise their powers.

No honorable man who makes his action conform to his own convictions of right should fear intelligent criticism, indeed, he should not fear criticism of any sort; but the passing of an intelligent opinion upon himself or his methods should be listened to by him, and if found to be just upon an examination he should profit by the opinion expressed.

However, it is too often the case that much of the criticism which is passed upon men who by reason of their positions in the public eye are subjects to be criticised, is not of the kind to be called intelligent; therefore it cannot be just. Such criticism is hurtful, is difficult to endure; and no matter how strong in his conception of his own sense of right and purity of motive the man may be, he cannot help but feel keenly the sharpness of the critic's tongue or pen."

The ordinary citizen feels himself to be qualified to sit in judgment on the most of the wide range of human affairs which engage men's attention and to pass sound opinions regarding the conduct of them, whether the fellow citizen criticized be high or low, in the public or private walks of life.

The editor of the *Patriot* takes good ground against improper criticism, and suggest what all must concede, that criticism to be of

value and effective, must not be made except upon a knowledge of the thing, man or measure, to be criticised.

We commend the excerpt from the *Patriot* for November 17, which we give below, to the reader or the thoughtful patron of the *Herald*, with the suggestion that the closing paragraph, be read slowly, carefully, with a view to the self-examination referred to in it.

"The *Patriot* is sorry to have the sad thought impressed again and again, that there is a disposition anywhere to discourage criticism. Instead it should be heartily and earnestly encouraged. The safety, defense, and spread of truth; the development of characters of eternally enduring material; the love of justice and right in their most enlightened form, are the natural outgrowth and product of just criticism. A people that persists in critically and justly examining all things with which they are connected, both men and principles, may be expected to stand for the right, and hence always resist the wrong; but a people who can be persuaded to close their eyes, cease to justly criticise either men or principles, or both, is in a favorable condition to be misled by ambitious and unrighteous men. Such a condition it is the duty of all to avoid.

"But criticism to be valuable must be just. The carping croaker is a pest to any community. The very evils at which he strikes are aggravated by his own injustice.

"But such unjust criticism can never be avoided by an equally unjust wholesale condemnation of all criticism. Such a course aggravates and spreads the disease, the cure of which it essays to perform. If hammering the tree laden with ripened seed, is a good way to prevent the spread of such seed, then continually hammering and scolding tattlers, backbiters, and critics generally, without any distinction as to the kind of criticism, is a good way to stop such work.

"He who is strong in the consciousness that he is right, usually has neither need nor disposition to cry out against criticism, nor any fear of its consequences; hence such outcry only serves to create the fear, in the minds of those intelligent persons previously free therefrom, that probably there is something that needs to be guarded from a close examination.

"Just criticism cannot be made without knowledge. Hence, he who desires to criticise justly and in no other way, will find upon a careful examination of himself as a rule, that the number of the things he criticises will be materially, and in the cases of many strikingly reduced, and the character of the criticism touching others radically changed; all of which tends to the betterment of the critic, and the improvement of the conditions to which his attention is given. Criticism, therefore, properly indulged, will condemn that species of condemnation not based upon proper information, just as much as it will condemn the failure to condemn that which is proven wrong by competent and material evidence. It will lead to more careful research, to fuller information,

to nicer discrimination, to a greater and keener love for the right. It will make better men, better women, better citizens. Indeed, it is the uplifter of the race, the purifier of the world; and the brightest and most consoling hope held before all the race, is that at last, justice will be done to all, that is, just criticism or judgment, will be passed upon all."

For further proofs of the splendid Christian spirit of the man when serving as presiding officer we quote from the Conference Minutes for 1900, pages 150 to 152:

I wish to make a few remarks; I do not know that I will edify you or change your sentiments in any form; but I have been seriously impressed during the last year and especially for the last six months touching this conference and its outcome, and I strove earnestly and continuously that the Lord might in his infinite wisdom give us the instruction that so many seemed to want, to desire.

I do not know that any of you may realize the condition the position I have occupied has put me into; I do not know whether you may realize the peculiar temptation that would beset a man of whom so much was expected and from whom so much was anticipated in relation to the voice of revelation. The peculiar temptation that must necessarily beset a man who has strong opinions of his own as to church work, as to doctrine, as to theory and practice, to formulate his opinions and add a "Thus saith the Lord" to them. Knowing that under ordinary circumstances a great many would receive those views with a "Thus saith the Lord" attached to them without serious question; realizing also that there was an element in the church—must necessarily be there properly—that would scan anything that bears the impress of revelation closely, especially anything affecting the word as it is written to us and the ideas that have obtained among us upon that word.

Whether the fault is mine that we have not had such recognition at the hands of God, I do not know. If I had known that I was in fault and in what it consisted, and that the amending of that fault would have brought the desired result, I would gladly have made the amendment. I do not know that it is the fault of anybody else. I cannot say. What my impressions are it is not necessary to present. But we have come through the conference. I received no response to my prayers, I have received none to yours. I realize how many have agonized over this topic. I know, I believe, how earnestly many have sought for light; I believe I realize to a very great extent how continuously the Saints have been praying for this approaching conference during the last year, and knowing all this, brethren and delegates, I hope that when you go hence you will go with a kind of an understanding of the position that I was placed in, and if in your opinions I have been in fault, I hope you will be lenient in your judgment; and if you believe that the fault lies anywhere else, also be lenient in your judgment. If satisfied that the

conditions we are in as a people have shut up the approaches to us and that we are not heard because we have asked amiss, then let us be patient until we can get into better condition.

Let us not be careless; let us not grow indifferent; let us not forget that God has beforetime watched over the interests of his work and has finally brought it to completion; he has determined that no weapon formed against his work shall flourish, shall be allowed to be successful, and if our faith is not of sufficient character strong and steady in its nature to abide under the cloud, pray, what profit is it and what honor is it to abide in the sunshine? If we cannot be good Saints in adversity, how can we be and be approved of God in his smile, always?

If, in the administration of the office to which I have been called, I have injured anyone and they will kindly make it manifest to me, I will do what I can to repair it. I could do no more than that. And if any of you have just cause to complain of my service as your colaborer while you have been in the field and I at the center, I trust that you will, in your kindness, make it known to me and I will repair that wrong. I believe that I have conscientiously tried to answer every man his inquiry according to the time and opportunity that I had, on any and all important topics touching his mission. I may have done this in some instances where local injury may have arisen or occurred, where my words have been quoted, my letters have been used in local controversies, and I prejudged, perhaps, in the controversy, if it should arise or continue.

I hope that none of the brethren will go hence with the thought in their minds that I have not tried and placed myself in a receptive position before God. I am in no sense what is called a spiritist. I believe that if a man opens the avenues of his soul to the incomings of the evil spirits, he does it to his hurt, and hence I have been careful to avoid the approaches of the spirit of self-exaltation, and also of those spirits that seek to take captive the servants of God and lead them into disorder; willing only to receive ministrations from the Spirit of Christ, who is the Master, the only infallible source to which we can look, from which we can expect anything to substantially help us in this conflict.

I have known for years that the church was approaching a crisis in this respect, that there must be a broader charity, there must be a more extended influence of the ministerial force, there must be a more complete welding together of the tenets, if we may use that expression, to signify the principles that we were to teach and to enforce among men. There are many things I do not understand touching the work in its future, but this I feel I can comprehend, that God has intended through Christ to make our ministry effective unto the salvation of men; and while there are a great many things that we do not understand, and which if known would add to our knowledge and in that sense increase our usefulness, if we are but bent on accomplishing the sending of the mission

of Jesus Christ abroad, as the angel brought it, the man that does it, the men who do it, will find ample opportunity and may be blessed continually in their so doing.

And I hope that you, who, like myself, may not understand all that there is in store for us, nor comprehend all that may have been written, I hope that you with me shall avoid the stumbling and the falling from a failure to comprehend those things we do not understand. Let us wait until such time as God in his infinite mercy will relieve the pressure and give us light; and if I should undertake to answer the voice of inspiration at the present moment, I should predict this for the men who listen to me, that those who keep their vessels clean and who minister in humility of heart in the field where they are called to labor in the office to which they have been ordained, they shall find those places pleasant to them, and there shall open to them light and instruction when it shall be needed by them, when they are called upon to stand in the difficult places and minister for God.

I can say nothing further than this touching the year that is past, and I hope that the mistakes we have made will be made profitable to us. They can only be profitable to us by the spirit in which we forbear one with each other, and by the spirit of self-abnegation we learn the value of the Master's teaching that we are to esteem every man his brother as himself.

I thought I would say to you before you parted what I have said touching the year and the six months that are past; my earnest and continued endeavor to ask for light upon those topics that have been vexing, upon those points upon which many have thought we ought to have instruction from God, and upon which we have so earnestly sought that he would give us light that so many desired. Whether I thought it was better for me, it was better for them, whether I was to be benefited by it or whether others were to be benefited by it, it would be to the benefit of the church, the whole church, and as a consequence, while I have been denied, my faith is still as strong as it has ever been. I repeat what I repeated when my brother was taken with what seemed worse than death, and when I realized the condition of it, after I had agonized before God and had passed through a struggle such as I never want to endure again, I arose to my feet and said, looking up to him, "I will trust thee, though thou slay me." And if, in the future, I can discover that the reason of this failure lies with me, I will remove it if I can and place myself before God and ask his blessing, in pardon for my error.

I feel to express to you, also, this afternoon, this: I have been extraordinarily helped in my health during this conference; I have not engaged in the work of a conference so free from physical disturbance for the last ten years as I have this conference. I feel to give praise to God for this and to acknowledge that it may have been in response to the prayer of God's people.

EARLY DAYS ON GRAND RIVER AND THE MORMON  
WAR. FIFTH ARTICLE.

BY ROLLIN J. BRITTON

(Continued from page 70.)

(REPRINTED FROM JANUARY NUMBER OF MISSOURI HISTORICAL  
REVIEW.)

On November 30 the prisoners were started from Rich-  
mond for Liberty, as ordered in the following mittimus:

STATE OF MISSOURI, RAY COUNTY.

*To the Keepers of the Jail of Clay County, Greeting:*

Whereas, Joseph Smith, jr., Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, as also Sidney Rigdon have been brought before me, Austin A. King, judge of the fifth judicial circuit in the State of Missouri, and charged with the offense of treason against the State of Missouri, and the said defendents, on their examination before me, being held to answer further to said charge, the said Joseph Smith, jr., Hyrum Smith, Lyman Wight, Alexander McRae and Caleb Baldwin to answer in the County of Daviess, and the said Sidney Rigdon to answer further in the county of Caldwell, for said charge of treason, and there being no jail in said counties: These are therefore to command that you receive the said Joseph Smith, jr., Hyrum Smith, Lyman Wight, Alexander McRae, Caleb Baldwin, and Sidney Rigdon into your custody in the jail of the said County of Clay, there to remain until they be delivered therefrom by due course of law.

Given under my hand and seal the 29th day of November, 1838.

AUSTIN A. KING.

STATE OF MISSOURI, COUNTY OF CLAY:

I, Samuel Hadley, Sheriff of Clay County, do hereby certify that the above is a true copy of the mittimus to me, directed in the cases therein named.

SAMUEL HADLEY, *Jailer.*

By, SAMUEL TILLERY, *Deputy Jailer.*

CLAY COUNTY, MISSOURI. (*Millennial Star*, vol. 16, p. 566.)

LYMAN WIGHT'S JOURNAL

Lyman Wight's account as recorded in his journal is as follows:

November 1. This morning we were ordered by General Wilson to make ready to go to Jackson County, and informed by him that we were delivered into his charge, that he had three hundred good soldiers, and that he would guarantee that we should be well treated; which promise he fulfilled to the very letter. We were then placed in a wagon, marched seventeen miles to Crooked River, and camped for the night.

2d. To-day we marched on and crossed the Missouri River at William's Ferry and camped on the other side for the night.

3d. We now found ourselves in Jackson County, from which we were driven in 1833, about thirteen miles from Independence. Several times in the course of the day we were exhibited as a public show, having been carried in a covered wagon. But I have it to say that with one exception we were treated in the most genteel manner. We landed at Independence about three o'clock p. m. and were placed in a huge log house on the north side of the public square, with a small guard about us. We had many respectable visitors this evening, together with some few of the offscouring of the earth. We had food prepared for and brought to us. We rested very comfortably through the night.

4th. This day we were at liberty to go where we pleased about through the town. We walked down to the Temple Lot, in company with a gentleman by the name of Collins. He said he presumed the place did not look as it would had we been permitted to have remained in this county. We spent (the day) in walking about, retired in the evening to the same place and tarried for night.

5th. This day we were invited to dine with General Wilson, by the request of his wife and family, where we were treated in the most genteel style. When the blessing was asked at the table, his wife shed tears freely. We retired after dinner to our place of residence for the night.

November 6. This morning General Wilson ordered us to be moved to Knowlton's Hotel, where we were treated in a genteel manner. We spent the day in walking about through town, and traded some, and returned to Knowlton's for the night.

7th. On this day we were invited to dine at a hotel in the lower part of the town. We returned to Knowlton's in the evening, and were introduced to Colonel Price, who gave us to understand that he had been sent by General Clark, who had just arrived in Richmond with five thousand troops, and who, by the order of the Governor, was commander-in-chief of all the mob militia in the State, ordered us forthwith to Richmond for a new trial, as he claims the highest authority of martial law on the occasion. He also informed us that General Clark had with him an express order from the governor, to either exterminate or drive from the State every Mormon within its borders. We now returned to rest and to wait the result of another day.

8th. This morning we made every necessary preparation to repair to Richmond as quickly as possible. Colonel Arnat and two other men



attended us as guards. We started and crossed the Missouri River fifteen miles from this place about the setting of the sun, and camped in an old house on the opposite bank.

9th. This morning, about ten miles from Richmond, we were met by about fifty men, who guarded us into Richmond, where we were thrust into an old log house. Some little provisions were brought in, which we took in our hands and ate. We were strongly guarded through the night. This evening we were informed that General Clark had been to Far West and had disarmed every Mormon that he could find, and had taken about sixty prisoners and brought them to this place, and placed them in the court house about twenty rods from where we now are, which has neither floor nor door-shutter, and the weather is very inclement. The remainder of the Mormons he said could remain until the opening of the spring season; but if they should then be found attempting to put in a crop or stay longer, they should most assuredly be exterminated without mercy.

General Clark came between the hours of seven and eight o'clock this evening, who, on being interrogated, what our crimes were, said he would inform us in the morning, and with a frown passed out of the room. After receiving many insults and much abuse from the people, we were left to await the result of the morning.

10th. This morning General Clark came and with a look of awe and disdain said: Gentlemen, you are charged with having committed treason, murder, arson, burglary, larceny, and stealing, and various other crimes, too numerous to mention, and in great haste left the room. He had not more than passed the door when Colonel Price with sixteen men stepped in at the door, each having his gun presented with his thumb on the cock. They were quickly followed by a Mr. Fulkerson, the overseer of the penitentiary, with three trace chains and seven padlocks in his hands, and commenced chaining us by our legs, one by one, until we were all chained together about two feet apart. We were then informed that we were delivered over to the civil law, and that General Clark, after arriving at this place, had held a court martial and sentenced us to be shot, but fearing this might not be correct he had sent to Fort Leavenworth to the United States officer, whose answer, on the subject was that it would be nothing more nor nothing less than cold-blooded murder (Colonel Richard B. Mason, First Dragoon, made this reply).

During this whole time there had not been a process served on us, neither civil nor uncivil. We spent this day in chains for the first time, ruminating from present prospects to what the future might be. You may well calculate the day passed off with gloomy aspect.

11th. A. King, circuit judge of the fifth judicial circuit, called for us at the courthouse (at Richmond) to-day, and informed us that we were put on trial for the above mentioned charges, stated by General Clark. (This was of course merely a preliminary hearing.) Court was

called and adjourned for want of testimony. We retired to our chains and couches of straw and spent the night.

November 12th. Court opened this morning and Sampson Avard was sworn. He was a man whose character was perfectly run down in all classes of society, and he being a stranger palmed himself upon the Mormon Church, and in order to raise himself in the estimation of the church invented schemes and plans to go against mobocracy, which were perfectly derogatory to the laws of this State and of the United States, and frequently endeavored to enforce them upon members of the church, and when repulsed by Joseph Smith he would frequently become chagrined. At one time he told me that the reason why he could not carry his plans into effect was that the First Presidency of the Church feared that he would have too much influence, and gain the honor which the First Presidency desired for themselves.

At one time he said to me he would be damned if he did not carry his plans through. More than once did he raise a conspiracy against them (the Presidency) in order to take their lives, thinking that he might then rule the church. Now when he was brought before the court he swore that all these treasonable purposes (which he had sworn in his heart to preform) originated with us.

#### PRATT'S ACCOUNT

P. P. Pratt writes concerning their treatment at Independence:

We were soon at liberty to walk the streets without a guard; and soon we were removed from our house of confinement to a hotel, where we were entertained in the best style of which the place was capable, which was lodging on the floor and a block of wood for a pillow. We had no longer any guard—we went out and came in when we pleased. A certain keeper being appointed merely to look to us; with him we walked out of town and visited the desolate lands which belonged to our society, and the place which seven years before, we had dedicated and consecrated for the building of a temple, it being a beautiful rise of ground about half a mile west of Independence. When we saw it last it was a wilderness, but now our enemies had robbed it of every stick of timber and it presented a beautiful rolling field of pasture being covered with grass.

Oh, how many feelings did this spot awaken in our bosoms! Here we had often bowed the knee in prayer to Jehovah in bygone years; and here we had assembled with hundreds of happy Saints, in the solemn meeting, and offered our prayers, and songs, and sacraments, in our humble dwellings; but now all was solemn and lonely desolation; not a vestige remained to mark the place where stood our former dwellings; they had long since been consumed by fire, or removed to the village and converted to the use of our enemies. While at Independence we

were once or twice invited to dine with General Wilson, and others, which we did with much apparent politeness and attention on their part, and much cheerfulness on our own.

After about a week spent in this way, during which I was at one time alone in the wilderness more than a mile from town, we were at length (after repeated demands) sent to General Clark, at Richmond. This place was on the same side of Missouri that Far West was, and about thirty miles distant.

Generals Lucas and Wilson had tried in vain to get a guard to accompany us; none would volunteer, and when drafted they would not obey orders; for in truth, they wished us to go at liberty.

At last a colonel and two or three officers started with us, with their swords and pistols, which was more to protect us than to keep us from escaping. On this journey some of us rode in carriages and some on horseback. Sometimes we were sixty or eighty rods in front or rear of our guard, who, by the by, were three sheets in the wind in the whiskey line, having a bottle in their pockets; but knowing we were not guilty of any crime we did not wish to escape by flight. At night having crossed the ferry, we put up at a private house. Here our guards all went to bed and to sleep, leaving us their pistols to defend ourselves in case of any attack from without, as we were in a very hostile neighborhood. (Persecutions of the Saints, pp. 92-95.)

One touching incident we relate here as given by Mr. Pratt, as occurring at the preliminary at Richmond:

The court of inquiry now commenced before Judge A. A. King. This continued from the 11th to the 28th of November, during which we were kept most of the time in chains, and our brethren, some fifty in number, were penned up in the open unfinished courthouse.

It was a very severe spell of snow and winter weather, and we suffered much. During this time Elder Rigdon was taken very sick from hardship and exposure, and finally lost his reason; but still he was kept in a miserable, noisy, and cold room, and compelled to sleep on the floor with a chain and padlock round his ankle, and fastened to six others; and here he endured the constant noise and confusion of unruly guards who were changed every few hours, and who were frequently composed of the most noisy, foul-mouthed, vulgar, disgraceful, indecent rabble that ever defiled the earth. While we lay in this situation, his son-in-law, George Robinson, the only male member of his numerous family, was chained by his side; and thus Mrs. Rigdon and her daughters were left entirely destitute and unprotected. One of his daughters, Mrs. Robinson, a young and delicate female, with her little infant, came down to see her husband and to comfort and take care of her father in his sickness. When she first entered the room, amid the clank of chains and the bristle of weapons, and cast her eyes on her sick and dejected parent and sorrow-worn husband, she was speechless, and only gave vent to

her feelings in a flood of tears. This faithful lady with her little infant continued by the bed of her father till he recovered from his sickness and till his fevered and disordered mind assumed its wonted powers of intellect

In ~~the~~ mock court of inquiry the judge could not be prevailed on to examine the conduct of the murderers, robbers, and plunderers, who had desolated our society. Nor, would he receive testimony except against us, and by the dissenters and apostates who wished to save their own lives and secure their property at the expense of others; and by those who had murdered and plundered us from time to time, he obtained abundance of testimony, much of which was entirely false. (Persecution of the Saints, pp. 102-104.)

#### FOUR OF MORMON LEADERS SENT AS PRISONERS TO BOONE COUNTY

Of the prisoners left at Richmond when Joseph and his companions were taken to Liberty, all were finally released but four, and they were sent to Columbia, in Boone County. Of this, Mr. Pratt writes as follows:

On the 24th day of April our cases were laid before the grand jury of the County of Ray; and Darwin Chase and Norman Shearer were dismissed after being imprisoned near six months. This release happened just as Mr. Shearer came to visit his son for the last time before he left the country. He came into the prison to see us, and not knowing of the intended release, he took an affectionate leave of us and of his son, who seemed to weep with heartbroken anguish. But while he yet lingered in town, his son was called before the court, and with Mr. Chase was told that they might go at liberty. The father and son then embraced each other almost overcome with joy, and departed. At the same time, my brother Orson Pratt, whom I had not before seen for a year, came from Illinois to see me, but was only permitted to visit me for a few moments, and then was ordered to depart. Mrs. Phelps, who had waited in prison for some days in hopes that the court would release her husband, now parted without him, overwhelmed with sorrow and tears, and with her infant moved slowly away to remove to Illinois and leave her husband behind. Thus our families wander in a strange land, without our protection, being robbed of house and home. O, God, who can endure the thought! Come out in justice, O, Lord, and restore us to our mourning families!

Our number in prison were reduced to four, one having been added about the middle of April. His name was King Follet; he was dragged from his distressed family just as they were leaving the state. Thus of all the prisoners which were taken at the expense of two hundred thousand dollars, only two of the original ones, who belonged to the church, now remained, Mr. Gibbs, having denied the faith, to try to

save his life. These were Morris Phelps and myself. All who were let to bail were banished from the State, together with those who bailed them. Thus none are like to have a trial by law except ourselves; and we are without friends or witnesses in the State. After the grand jury had found a bill against us for defending ourselves in the battle with Bogart's Company, we were kept in prison at Richmond for about a month. We then took a change of venue and were ordered to be sent to Columbia, Boone County, for trial.

On the 22d day of May we were handcuffed together, two and two with irons round the wrist of each and in this fix we were taken from prison and placed in a carriage.

The people of Richmond gathered around to see us depart; but none seem to feel for us except two persons. One of these (General Park's lady) bowed to us through the window, and looked as if touched with pity.

The other was a Mr. Huggins, merchant of Richmond, who bowed with some feeling as we passed. We now took leave of Richmond, accompanied by Sheriff Brown, and four guards with drawn pistols, and moved on towards Columbia. No tongue can describe our sensations as we came forth from a most filthy dungeon, where we had been confined for near seven months, and began to breathe the free air, and to change the scenery and look abroad upon the face of the earth. There was a sweetness in the air and a perfume from the earth which none could fully realize except such as have been for a long time confined in tainted air. It had been thundering and raining for some days and the thunder storm lasted with but short cessations from the time we started till we arrived at the place of destination, which was five days.

The small streams were swollen so as to be very difficult crossing them. On the second day we came to a creek which was several rods over, with a strong current, and very deep. It was towards evening and far from any house, and we had received no refreshment through the day. Here we halted, and knew not what to do. We waited awhile for the water to fall but it fell slowly. All hands were hungry and impatient, and a lowery night seemed to threaten that the creek would rise before morning by the falling of additional rains. In this dilemma some counseled one thing and some another. Some said, go back some miles to a house and tarry till morning. Others said camp here for the night. Others said, swim the river and leave the carriage and baggage till morning; and some advised to attempt to drive some miles around the head of the stream. At last I proposed to the Sheriff that if he would take off my irons I would go into the water to bathe and by that means ascertain the depth and bottom; this he consented to do, after some hesitation. I then plunged into the stream and swam across, and attempted to wade back; I found it to be a hard bottom, and the water about up to my chin; but a very stiff current. After this, Mr. Brown, the sheriff, undertook to cross on his horse; but just

as his horse neared the opposite shore he sprang sidewise to gain a bank, and Mr. Brown was thrown off his horse and buried in the stream. He could not swim, but sprang out hollowing and flouncing in a manner that caused much merriment to the company. This accident decided the fate of the day. Being now completely wet, he resolved to effect the crossing of the whole company, bag and baggage. According several stripped off their clothes and mounted on the bare backs of the horses; and, taking their clothing, saddles, and arms, together with our trunk and bedding upon their shoulders, they bore them across in safety, without wetting.

This was done by riding backwards and forwards across the stream several times. In this sport and labor, prisoners, guards, and all mingled in mutual exertion. All was now safe but the carriage. Mr. Phelps then proposed to swim that across by hitching two horses before it; and he mounted on one of their backs, while myself and one of the guards swam by the side of the carriage to keep it from upsetting by the force of the current. And thus, Paul like, we all got safe to land. Every thing was soon replaced and ourselves in the carriage, and the suite on horseback, we moved swiftly on, and at dark arrived at a house of entertainment, amid a terrible thunderstorm. Next morning we proceeded on and in a few miles came to another swimming stream; but after some consultation it was thought best to go around the head of the stream. We accordingly took our back track for a half mile, and then striking to the north in the open prairie, without any track, we rode some seven miles around, crossed the head of the stream, and returned to the road which we had left; this day we crossed the Missouri at a place called Arrow Rock, being named from the circumstance of the natives coming there from all quarters to get a kind of hard rock from the bluff to make arrow points. In this journey we had slept each night on our backs on the floor, being all four of us bound together, with hand and ankle irons made for the purpose.

This being done, the windows and doors were all fastened and then five guards with their loaded pistols staid in the room, and one at a time sat up and watched during the night. This cruelty was inflicted on us more to gratify a wicked disposition than anything else; for it was in vain for us to have tried to escape without any irons being put on us and had we wished to escape we had a tolerable good opportunity at the creek.

When we arrived within four miles of Columbia, the bridge had been destroyed from over a large and rapid river; and here we were some hours in crossing over in a tottlish canoe, having to leave our carriage together with our bedding, clothing, our trunk of clothing, books, papers, etc., but all came to us in safety after two days.

After we had crossed the river, our guards having swam their horses, mounted them, and we proceeded toward Columbia, the prisoners walking on foot, two being fastened together two and two by the wrists.

After walking two or three miles, Mr. Brown hired a carriage, and we rode into Columbia. It was about sunset on Sunday evening, and as the carriage and our armed attendants drove through the streets we were gazed upon with astonishment by hundreds of spectators, who thronged the streets and looked out at their windows, doors, etc., anxious to get a glimpse of the strange beings called Mormons. On our arrival we were immediately hurried to the prison without going to a tavern for refreshment, although we had traveled a long distance without anything to eat. When unloosened from our fetters we were ushered immediately from the carriage into the jail, and the next moment a huge trap door was opened, and down we went into a most dismal dungeon, which was full of cobwebs and filth above, below, and all around the walls, having stood empty for near two years. Here was neither beds, nor chairs, nor water, nor food, nor friends, nor anyone whom we might call, even for a drink of cold water; for Brown and all others had withdrawn to go where they could refresh themselves. When thrust into this dungeon, we were nearly ready to faint with hunger, and thirst, and weariness. We walked the room for a few moments, and then sank down upon the floor in despondency, and wished to die, for like Elijah of old, if the Lord had inquired, "What dost thou here?" we could have replied, "Lord, they have killed the prophets, and thrown down thine altars, and have driven out all thy Saints from the land, and we only are left to tell thee; and they seek our lives, to take them away; and now, therefore let us die."

Our feelings were the more melancholy because here we had hoped to see our families from Illinois or some kind friend from thence, as we had not heard from them for some time and were now within one hundred miles of them: but we neither saw nor heard of any one who knew us or cared for us. We now sent to the postoffice, but got no letters. Our families and friends, it seemed, had even neglected to write us—this seemed the more unaccountable, as they had long expected us at Columbia. When we had been in the dungeon for some time, our new jailer handed down some provisions, but by this time I was too faint to eat; I tasted a few mouthfuls, and then suddenly the trap door opened, and some chairs were handed to us, and the new sheriff, Mr. Martin, and his deputy, Mr. Hamilton, entered our dungeon and talked so kindly to us that our spirits again revived in some measure. This night we slept cold and uncomfortable; having but little bedding. Next morning, we were suffered to come out of the dungeon, and the liberty of the upper room was given us through the day ever afterwards. (Persecution of the Saints, pp. 114-124.)

#### ESCAPE OF THE MORMONS FROM THE BOONE COUNTY JAIL

P. P. Pratt and Morris Phelps escaped from the Boone County jail on July 4, 1839, and finally made their way to

their families in Illinois. Mr. Follet broke jail with them, but was recaptured. Mr. Lyman Gibbs, the other of the four, apostatized, and was acquitted on trial. Mr. Follett was retained several months and dismissed.

The following is Mr. Pratt's account of their thrilling escape:

The author of the foregoing narrative is now at liberty and some account of his narrow escape from prison and from the State of Missouri is due to the public. On the 1st of July the special term of the court was held at Columbia for our trials but was adjourned for nearly three months because all our witnesses were banished from the state. Under these circumstances we were unwilling to be tried in a state where all law and justice were at an end. We accordingly thought it justifiable to make our escape. In the meantime we were visited by Mrs. Phelps, the wife of one of the prisoners, and also by my brother, Orson Pratt, and Mrs. Phelps's brother.

These all came from Illinois or Iowa on horseback, and visited with us for several days. On the 4th of July we felt desirous as usual to celebrate an anniversary of American Liberty. We accordingly manufactured a white flag consisting of the half of a shirt, on which we inscribed the word "Liberty" in large letters, and also a large American eagle was put on in red. We then obtained a pole from our jailer, and on the morning of the 4th this flag was suspended from the front window of our prison, overhanging the public square, and floating triumphantly in the air to the full view of the citizens who assembled by hundreds to celebrate the national jubilee. With this the citizens seemed highly pleased, and sent a portion of the public dinner to us and our friends, who partook with us in prison with merry hearts, as we intended to gain our liberties or be in paradise before the close of that eventful day. While we were thus employed in prison, the town was alive with troops parading, guns firing, and shouts of joy, resounding on every side. In the meantime we wrote the following toast, which was read at their public dinner, with many and long cheers:

"The patriotic and hospitable citizens of Boone County; opposed to tyranny and oppression, and firm to the original principles of republican liberty—may they in common with every part of our widespreading country, long enjoy the blessings which flow from the fountain of American Independence."

Our dinner being ended, our two brethren took leave of us and started for Illinois (leaving Mrs. Phelps to still visit with her husband). They had proceeded a mile or two on the road and then took into the woods, and finally placed their three horses in a thicket within one third of a mile of the prison, and there they waited in anxious suspense till sundown. In the meantime we put on our coats and hats and waited



for the setting sun, with prayer and supplication for deliverance from this long and tedious bondage; and for a restoration to the society of our friends and families, we then sang the following lines:

“Lord cause their foolish plans to fail,  
And let them faint or die,  
Our souls would quit this loathsome jail  
And fly to Illinois,

“To join with the embodied Saints,  
Who are with freedom blessed,  
That only bliss for which we pant,  
With them awhile to rest.

“Give joy for grief—give ease for pain,  
Take all our foes away,  
But let us find our friends again,  
In this eventful day.”

This ended the celebration of our national liberty, but the gaining of our own was the grand achievement now before us.

In the meantime the sun was setting. The moment arrived, the footsteps of the jailer were heard on the stairs. Every man flew to his feet, and stood near the door. The great door was opened, and our supper handed in through a small hole in the inner door, which still remained locked; but at length the key was turned in order to hand in the pot of coffee. No sooner was the key turned than the door was jerked open, and in a moment all three of us were out and rushing down the stairs. The foremost, Mr. Phelps, was clinched by the jailer; both tumbled down the stairs, through the entry and out into the dooryard, when Phelps cleared himself without injuring the jailer, and all of us leaped several fences, ran through the fields towards the thicket, where we expected to find our friends and horses. In the meantime the town was alarmed and many were seen rushing after us, some on horseback and some on foot, prepared with dogs, guns, and whatever came to hand. But the flag of liberty with its eagle still floated on high in the distance and under its banner our nerves seemed to strengthen at every step. We gained the horses, mounted, and dashed into the wilderness, each his own way. After a few jumps of my horse I was hailed by an armed man at pistol shot distance, crying, “D—n you, stop, or I’ll shoot you,”

I rushed onward deeper in the forest, while the cry was repeated in close pursuit, crying, “D—n you, stop, or I’ll shoot you,” at every step, till at length it died away in the distance.

I plunged a mile into the forest—came to a halt—tied my horse in a thicket—went a distance, and climbed a tree to await the approaching darkness. Being so little used to exercise, I fainted through overexer-

tion, and remained so faint for nearly an hour that I could not get down from the tree. But, calling on the Lord, he strengthened me, and I came down from the tree. But my horse had got loose and gone. I then made my way on foot for several days and nights, principally without food, and scarcely suffering myself to be seen. After five days of dreadful suffering with fatigue and hunger, I crossed the Mississippi and found myself once more in a land of freedom. Hundreds of my friends crowded around me, and many of the citizens of Illinois, although strangers to me, received and welcomed me as one who had escaped from a persecution almost unparalleled in modern history.

I was everywhere invited to preach the gospel and gave many public addresses, but no attempt has been made to retake myself and fellow prisoners. (Persecution of the Saints, pp. 164-169.)

(To be concluded)

### CORRECTIONS

On page 82 of the JOURNAL OF HISTORY for January in the article entitled "Personnel of the leading quorums" the sentences reading as follows:

"Two, viz, John C. Foss, James F. Mintun, were superannuated."

"Three, viz, Romanan Wight, Columbus Scott, and James McKiernan, resigned."

Should be corrected to read as follows:

"Three, viz, John C. Foss, Columbus Scott, and James McKiernan were superannuated.

"One, viz, Romanan Wight resigned on account of ill health."

On page 76 the line "Frederick M. Smith.....1914" should be corrected to read "Frederick M. Smith.....1915."

On page 17 in the article on the 'Cowdery Genealogy' "where Joseph Smith, Oliver Cowdery and others were in prison" should be corrected to read "Where Joseph Smith, and others were in prison" omitting the name of Oliver Cowdery.

## HEMAN C. SMITH

### WHAT MEN SAID OF HIM

“The greatest authority of to-day on the question of Mormonism.”—Reuben Gould Thwaites, former superintendent of Wisconsin State Historical Society, and author of *Early Western Travels* and other books.

“Mr. Smith was considered an authority on the factions in Mormonism and on the old Mormon trails. A *Church History*, in four volumes, *The True Succession in Church Presidency*, and *Truth Defended* are among his historical works. With J. M. Howell, he was joint author of a two-volume history of Decatur County, Iowa. He was also a contributor to various historical publications and was a member of The State Historical Society of Iowa.”—Benjamin F. Shambaugh, Superintendent of Iowa State Historical Society.

“Heman C. Smith was a recognized authority upon the history of the Mormons, having been identified with the Reorganized Church of Latter Day Saints from the age of twelve. He devoted his life to the work of the church and of recent years to its history, as editor of the *JOURNAL OF HISTORY*. He was the author of the *Church History*, *Truth Defended*, *The True Succession in Church Presidency*, also many articles of general historical interest. Since the history of the Mormon church is closely connected with the early history of Nebraska, Mr. Smith’s work was of value outside of his own denomination.” . . .

“In discussing the history of Nebraska with my students I am accustomed to refer to the Mormon migrations across our State and briefly to state what seems to me to be one of the most remarkable and phenomenal events of the past century,

exemplified by the story of the Latter Day Saints.—A. E. Sheldon, Superintendent of Nebraska State Historical Society.

“The late Heman C. Smith was an active member of this society. I enjoyed very much my correspondence with Mr. Smith, who was a most estimable and courteous man indeed. He did a great work and it will live.”—Floyd C. Shoemaker, secretary of the State Historical Society of Missouri.

“Your father was one of the earliest members of this association and frequently attended its meetings. My husband, who died in 1916 and who was the secretary of this association from its beginning, also Secretary of Nebraska Historical Society, was well acquainted with your father and recognized his place in history.”—Mrs. C. S. Paine, Secretary of Mississippi Valley Historical Association.

“I much regret to learn of your father’s death. Twice I had the pleasure of meeting him and now recall the impression that he gave of sincerity and definite purpose.”—George Francis Dow, Secretary of Topsfield Historical Society.

“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. . . .

“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, deep-thinking machine, dealing terrific blows to error or driving deep the foundation piles for the edifice of truth.”—Elbert A. Smith of the First Presidency of the Church.

“To me he was: A man with the courage of his convictions. Determined to do the right as he perceived it. A staunch defender of the truth. Loyal under the pressure of most trying circumstances.”—Benjamin R. McGuire, bishop of the church.

“I remember with reverent respect the work of Brother Heman C. Smith, who so long and faithfully filled this responsible office in the church.”—Walter W. Smith, present church historian.

“He was exceptionally of the judicial temperament and possessed, as do few men, the ability to distinguish between assertion and proof, between statement and testimony and that which constitutes convincing evidence. He realized clearly that every vagrant assertion of the past 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 move-

ments in the settling of New England and the settling of the West.”—Samuel A. Burgess, associate editor of *Saints' Herald*.

“In the death of Heman C. Smith the church has lost one of her stalwart and honored sons, a powerful and fearless protagonist, an eloquent and powerful preacher, a writer and author whose works have become standard to the ministry. . . .

“He was a man of immense physical and mental strength and endurance; consequently his convictions were deep and strong. He contended for Christ as he understood his Savior, both inside and without the pales of the church, and with honor to himself and his Master not only because of the splendid ability brought into action, but even more because of the nobility of the spirit of his work. We who have known him intimately may at some critical moment fail to recall specific instances of his wonderful mind processes; but the general impression of greatness and self-control and devotion and industry cannot be effaced. They are an inspiration.”—Richard Lambert, editor of *Zion's Ensign*.

“His devotion for right, his love for principle, his sacrifice for truth, his desire for fair play, his confidence in his brethren showed the true merit and worth of the man, and appealed to me most forcibly and won my admiration for him.”—Joseph A. Tanner, president of the High Priests' Quorum.

“Ever since I first got well acquainted with him I have considered him a kind of index to my own thought and action on account of his sterling qualities and wise judgments.”—Richard B. Trowbridge, auditor of the church.

“Thousands know of him only as his literary contributions reveal him to them, and from their lips the expression is everywhere heard: ‘A great man has gone.’ But only

those who by reason of immediate intercourse and intimate companionship have learned the value of the man and discerned the richness of his soul and heart competency can truly sense the greatness of the loss the church has sustained in his departure.

“To me he seemed the personification of nobility, and it was only necessary to think of him in order to find a sufficient rebuke for the unseemliness that occasionally had exhibit in my own life, and I could go to my extreme in eulogy of his character to-day without entering the realm of flattery.

“After the manner of human speech, he is dead, but in me he yet lives and will never die till I have passed beyond the reach and sphere of memory. He lives to be loved—to be emulated—his absence to be mourned as an irreparable loss, and the asperity of the thought of coming dissolution for me is softened by the hope that it will permit my reassociation with him.”—Joseph Luff.

“In his deportment when discussing issues involving the interests of the church, either with his brethren, or the opponents of the latter-day work, no one can truthfully say that he resorted to questionable methods in order to gain a point. . . .

“He was slow to record anything purporting to be history until he felt sure he had the facts. The church can feel itself indebted to his masterful efforts to ascertain the facts. At no time have we ever had to repudiate that which he has written as a matter of history.”—Leonard G. Holloway.

“He was a man of strong moral character, of sterling integrity, independent in thought and judgment, humble, reverent toward God and the gospel, ready to serve in every good cause, kind of heart and a strong defender of the gospel as restored in these the last days.”—Columbus Scott.

“You will pardon me for referring to your beloved father under whose official administration I labored for a number of years. His judicial mind and deep insight into things generally made him master of the situation, and after he had spoken there was but little to be said on the subject. His intense love for the right was such that he would have condemned his dearest friend if in the wrong and would have extended his hand to help his bitterest enemy (if he had any) if he were in the right. Heman C. Smith did more to stabilize the reign of ethical law in the church than did any or all of his contemporaries, in my judgment. His moral courage was sublime. Once convinced a thing was right he entered the arena of conflict solely on the merits of the case, he only wanted truth to win for that alone could serve the true interests of mankind. The church, the community, and the state, have many noble men, but too few like Heman C. Smith.”—Francis M. Cooper.

“Heman, you know, was one of the men in the church in whom I had full confidence; one upon whom I could depend, at all times, to stand for the common people, and for the right, regardless of personal interest. And he was one of the men, too, upon whom I could depend to defend the cause of right. Others may have been just as willing to stand in defense of the right, but there were so few, so very few, who had the ability that he had.”—Isaac M. Smith.

“No man in the church, or world ranked higher in our estimations for accomplishments of mind and soul. Firm yet tender, honest and true, the full measure of a man. For forty-five years we knew him. In counsel, in personal visits, in correspondence, in his ministry we proved him, enjoyed him. Earth is impoverished, hence heaven must be enriched in his transition.”—Alma M. Fyrando.



“The church undoubtedly has lost one of its strongest and best men. I loved Brother Heman in life and in my memory he will occupy a leading place among distinguished men of God.”  
—Paul M. Hanson.

“No one could give more freely of his ability of which he had an abundance than did Brother Smith. I shall remember him for his stalwart integrity, his love of absolute justice, his brotherly consideration.”—Mark H. Siegfried.

“I placed Brother Heman second to no man on earth. In the church I would rather have had his counsel than any other. I always found him devoted to duty, trying to avoid friction and truly trying to build up the work to which he devoted his life, energy, and power.”—Sidney Pitt, senior.

“Brother Heman was a product of what we call ‘The latter-day work.’ He believed in fair play and the square deal as the Westerner would express it.

“We step forward to place a wreath upon his grave as a token of our love and respect for a brother who so fearlessly stood for the truth, a man who, by his eloquent tongue and forceful character, has been instrumental in God’s hands in turning a life from the errors of this world and its disappointments to a life of service in the church and kingdom of God.”  
—George H. Wixom.

“Perhaps there is no one among those who have aided in planting the work in the Southeastern Mission who is held in higher esteem than the subject of this little sketch. The recollections of association with him in missionary labors in the Southeast are a sort of ‘wellspring of pleasure’ in the mind of the writer, and also, I am sure, to others. Not only were my associations with him pleasant and enjoyable, but they

were also valuable, and in many ways helpful. His teachings in private and public seemed always to be in complete accord with the highest moral and religious code; and these were always made effectual by corresponding deeds, so that in the hearts of many he 'being dead, yet speaketh.'

"As a 'minister in charge,' he was kind almost to a fault, yet was his advice always helpful and fatherly, and could be followed with safety. He had the happy faculty which enabled him to get the men in his charge to do pretty generally what he wanted done, and at the same time getting the men to believe they were doing what they wanted to do. We believe that is the right sort of team work.

"As a preacher he stands in the front rank in the estimation of those who were acquainted with him. His sermons were noted for deep thought and lofty inspiration. One could not listen to him while he spoke under the power of the divine Touch without partaking of that spirit of love which makes all the world akin; and consciously or unconsciously being drawn closer to God.—T. C. Kelley.

"The late historian and devoted missionary in the Lord's work, Apostle Heman C. Smith, who has now passed to the other side of the veil, was from his first labors in missionary service till the completion of his warfare, a strong and hearty worker in the interest of the truth, and a ready and faithful helper to his companions and friends in the cause of a holier life.

"Having known him from the time of his first and prime labor in the Western Iowa gospel field till his closing work so faithfully performed, it is assuring to be able to say that a good and worthy man has answered a holy and divine call."  
—E. L. Kelley.

“For purity of purpose and rectitude of aim he had no superiors and but few equals. As impartial as human nature will permit; as charitable in all decisions as the law would admit, yet he knew no compromise with evil. A sturdy, valiant defender of his convictions he always fought for them in the open and fought fairly. Without acrimony he advanced his cause against an opponent, or assailant. Seemingly sarcastic in argument at times; it was the sarcasm of logic and humor, not of spleen or vindictiveness. His endeavor was to win a friend rather than to vanquish a foe. Dignified in action, without ostentation possessing poise without pose; humble in spirit, but without servility. Always approachable and courteous to the most lowly. He took on no airs of superiority over his subordinates in the ministry, counseled with them, or advised as with equals; patient in their complaints and sympathetic in their trials.”—James McKiernan.

“As you know, I was for several years both as historian of the Nauvoo district, and as Assistant Church Historian, under the direction of your father, and associated with him, in research work in genealogy and history, and it was of great profit and pleasure to me to labor thus with a man of such energy and enthusiasm on a subject in which we were both supremely interested.

“Heman C. Smith was a rare man in many respects. He was fundamentally opposed to shams, hypocrisy, and deceptive diplomacy. He stood for what he regarded as right, openly and above board, and did not care who knew it. He was no time server nor respecter of persons. He was true to his friends, and had a kind and loving disposition; but an implacable and uncompromising foe to tyranny, oppression, and injustice of all kinds.”—Herbert Spencer Salisbury, assistant historian 1918-1919.

From an extensive acquaintance with Heman C. Smith I can repeat the reference of the Savior to Nathaniel, "Behold an Israelite in whom there is no guile."

As to integrity, zeal and ability "Excelsior" may be properly applied to him. My life has been enriched by association with him during many years as a colaborer in the office of elder, seventy, president of seventy and the council of the twelve apostles.

"My ambition is to become just what a man in Christ will be in the final product" was a favorite sentiment held by him.—F. M. Sheehy.

"To have had the friendship and the fellowship of one like Heman C. Smith was to enjoy the riches which enlarge one's appreciation of the Christ in man. His personal contact with my life bequeathed to me an asset which becomes none the less by using. His passing made me a poorer man in that I could no longer experience the thrill of personal association with him, and I want his loved ones who yet linger to know that memory encourages me oft with the recollection of his wise counsel, his sound reasoning and his determination to defend the convictions of his heart, though at times the task was attended by great suffering. I loved and honored him as a true man who helped me to see and know God and Christ more clearly."—Frank A. Russell, Church Recorder.

"I cannot add to anything that has been said concerning the integrity and devotion to Brother Heman and you know something of the love which I personally had for him with others of my brothers who shared such high opinion of him and his work. It seems hard even now not to be able to go to him and communicate with him and counsel with him as in the days of old.

From my earliest recollection in the Church your father was one of the chief characters of the priesthood. I valued his counsel as an apostle, and appreciated his great mind in instruction and debate. I honor his memory as a great saint."—W. A. Sinclair.

## LOCAL HISTORIANS

POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

The Pottawattamie district conference for February 24 and 25, 1883, met at Council Bluffs. John H. Hansen presiding, K. H. Hansen clerk pro tem. Council Bluffs reported 137 members; Crescent 74, received by vote 2, by letter 2, by baptism 1; North Star 61 members, 1 received by letter, 2 removed, 1 died; Weston Scandinavian Branch 21 members. The spiritual condition of these and the Wheelers Grove branch was reported as fair. Louis Davis was released from the office of district treasurer. Calvin A. Beebe was appointed delegate to the General Conference and the \$17.15 on hand and \$7.45 collected to be used by him for expense and the branches requested to take up collections for the same purpose.

Brother Thomas W. Chatburn, requested by the last conference to visit the Saints at Reno, Cass County, reported that he had not yet been there, but desired to be continued so as to give a satisfactory report. He was therefore continued. It was resolved to request the General Conference to provide an efficient minister to labor in Council Bluffs. The following preamble and resolution was adopted by the Conference.

Whereas, at the conference of this district held last May, a resolution was adopted asking Brother Joseph Smith to resign the editorship of the *Herald* that he might devote more of his time to preaching.

And whereas, our delegates to the fall conference were instructed not to present the same in consequence of the *Herald* having refused to publish the notice of the resolution, at the request of the district.

And whereas, it has since been brought to the notice of the church in various ways, therefore, be it resolved that our delegates to General Conference be and are hereby instructed to present to the conference the resulting passed last May, asking the editor of the *Herald* to resign, and if possible obtain a favorable vote thereon, and he is especially instructed to oppose its being referred to the Board of Publication as that is the body which has hired him."

The conference sustained Andrew Hall as the bishop's agent, Frederick Hansen as clerk, and elected Calvin A. Beebe as president for the next three months.

With reference to the preamble and resolution concerning the editor of the *Herald*, the *Herald* for May 5, 1883, says:

The readers of the *Herald* will do the editor a favor if they will turn to the *Herald* for August 1, 1882, page 241, middle column, near top, where they will see the identical resolution in as plain print as there is on the page.

A copy of the same resolution with the conference minutes was sent with a request to publish. The editor declined to publish the resolution, giving two reasons in writing that the matter was a personal one and that publication in the conference minutes was sufficient. Those who read the preamble in the conference minutes of the district for February 24 and 25, and in the General Conference minutes, might gather the idea that the resolution referred to as having been passed last May had not appeared in the *Herald* which would not be correct as any one can verify by reading *Herald* for August 1, as referred to.

On April 11, the delegate, Calvin A. Beebe, called up the preamble and resolution from the Pottawattamie District; Brother John H. Lake releasing President Smith in the chair after a motion to adopt, or substitute was offered. "It is the wish of this body that President Smith be retained as editor of the *Herald* and *Hope*, but no work be required of him by the Board of Publication but that which comes strictly under the duties of editor, so that he may have more time to devote to his duties as president of the church," the substitute, carried, and Elder Calvin A. Beebe with one other requested to have his vote in the negative recorded and it was so ordered.

The General Conference of 1883, having authorized a general reunion to be held in western Iowa in the fall, delegates from districts Little Sioux, Gallands Grove, Pottawattamie, Fremont, North and Central Nebraska, met at Council Bluffs, Iowa, on the third day of July and there provided for such reunion to be held at Lelands Grove, Shelby County, Iowa, about thirty-five miles east from Council Bluffs, on the line of the Chicago, Milwaukee and Saint Paul railroad. The meeting to be held from September 15 to 23 inclusive. All profane amusements were barred from the grounds within the distance prescribed by law.

The district met in conference May 26 and 27, 1883, at Crescent, Elder Calvin A. Beebe presiding. Crescent reported 69 members; Council Bluffs 137; North Star 60, died 1; Weston (Scandinavian) 18, loss by removal 3; all reported in fair condition. The conference approved the plan to hold a reunion in the fall and appointed Calvin A. Beebe to represent the district in the meeting called to arrange for the same, and instructed him to favor the vicinity of Council Bluffs as the place for the meeting. Missions were appointed to K. H. Hansen, at Eight Mile Grove; Hans Hansen and Peter Anderson at Walnut; Benjamin Harding and Alfred Bybee in the north part of the district; A. H. Stadley with Edmund C. Briggs while the latter labors in the district. At this conference, Peter Anderson, who had heretofore labored as a priest, was ordained an elder under the hands of Edmund C. Briggs. Calvin A. Beebe was continued as president of the district.

The district conference for August 25 and 26, 1883, met at Downsville, Iowa, Calvin A. Beebe presiding and Frederick Hansen clerk. Wheelers Grove Branch reported 80 members, 6 baptizd, 4 removed, 3 expelled; Weston 18 members. It was resolved that two-day meetings be held in each of the branches

and important missions during the next quarter and that we secure the service of an efficient elder to help conduct the same.

At a previous conference it had been decided to publish some tracts in Danish. Peter Anderson was to translate them and they were to be examined and approved by Hansen and Drebis. Upon Brothern Anderson's statement that he had so translated and desired the conference to make provision for meeting the expense, the conferenc adopted a resolution requesting the various branches in the district to take up collections for the purpose and forward the same to the district treasurer, Andrew Hall, who had been appointed to this office by the conference. It having been decided to elect the district president by ballot at each succeeding conference, Elder Calvin A. Beebe was so elected. There was one baptism during the conference. Adjourned to meet at Wheelers Grove, Iowa.

November 24, 25, 1883, the Pottawattamie district conference met at Wheelers Grove, Calvin A. Beebe president. Council Bluffs branch reported 143 members, 1 baptized, 3 removed; Crescent 70 members, 1 baptized; Wheelers Grove 80, no change. Labor was performed in the district during the past quarter by Priest K. H. Hansen, Elders Hans Hansen, Peter Anderson, Thomas Nutt, Edmund C. Briggs, G. E. Deuel, Calvin A. Beebe, Daniel Hougas, and Henry Kemp. Beebe was elected district president. Brother Beebe, who had served as superintendent of the Council Bluffs Sunday school since October 2, 1878, was released during the year 1883 and succeeded by Brother Robert McKenzie.

In the *Herald* for January 26, 1884, appears an appeal from James Caffall and Peter Anderson to the Danish Saints to learn what assistance could be obtained toward the issue of a publication in their language. The result finally was the



publication of *Sandhedens Banner* in the interest of the Scandinavian mission.

In a letter to the *Herald* dated from Council Bluffs, February 14, 1884, Elder Peter Anderson says:

"I have the following tracts translated into the Danish language: The Voice of the Good Shepherd, The Kingdom of God, The Sabbath Question, Polygamy, Epitome of Faith, and What is the Truth?"

We learn by a letter to the *Herald* from Sister Baker of Fontanelle, Iowa, February 27, 1884, that Elder G. E. Deuel held a series of meetings there in the Congregational Church from the sixteenth to the twenty-sixth, being as long as they could have the house. The attendance was fair and quite an interest awakened; especially was his sermon on the Sabbath opportune as the Adventists had been holding services there and had made some comments.

On February 23, 24, 1884, the district conference met at Council Bluffs, President Beebe in the chair and K. H. Hansen clerk in the absence of the district secretary. Council Bluffs branch reported 143 members including 1 apostle, 1 seventy, 10 elders, 4 priests, 2 teachers, 1 deacon; received by letter of baptism 1, president Calvin A. Beebe. Weston branch 18 members, including 1 elder, 1 priest, 2 teachers, 1 deacon. Received by letter of baptism 1, removed 1, president Hans Hansen. North Star 61 members, including 4 elders, 2 priests, 3 teachers, 1 baptized, 1 received by vote, 1 died. Crescent 68 members, including 1 seventy, 4 elders, 2 priests, 3 teachers, 2 deacons, 2 removed.

With the exception of the branch at Weston the spiritual condition of the branches was reported as fair, though the reports to this conference do not indicate much activity on the part of the ministry during this quarter, possibly due to the inclemency of the winter weather.

Owing to the disorganization of the North Pigeon and Boomer Branches, K. H. Hansen and Frederick Hansen were authorized to secure the records and deposit them with the district secretary. Peter Olsen, senior, an elder in the Boomer Branch, persisting in teaching that Saturday is the true Sabbath had been silenced by the last previous conference. The action was approved by this conference. A collection of \$14.00 was taken for the benefit of the Saints who had suffered by severe floods in West Virginia. Beebe and Hansen were sustained in their respective offices as was also Brother Hall as Bishop's agent and district treasurer.

To the General Conference held at Stewartville, Missouri, in April, 1884, the Pottawattamie District reported 5 branches 458 members. During the year there had been 12 added by baptism, 8 by letter and vote, 7 removals, 3 deaths, 3 expelled, leaving seven as the net gain.

May 31 and June 1st, the Pottawattamie conference met with the Crescent Branch, Hans N. Hansen presiding pro tem. So far as the records show the Weston Scandinavian Branch was the only one to send a report to this conference, and they reported a membership of 20; received by letters 2. Reports of missionary labor during the quarter were by Elders Peter Anderson, John F. Drebis and Hans N. Hansen; the latter was appointed to labor in the vicinity of the old Boomer Branch, Hans Hansen and Christian Carstensen among the Danish; Daniel K. Dodson and Robert McKenzie were continued in their former mission. Calvin A. Beebe was elected district president after which conference adjourned to meet at Downsville, Iowa, August 30, 31, 1884.

To this conference the Council Bluffs Branch reported 141 members, no change; Crescent reported 76 members, 3 baptized, 2 removed. The business of this conference was unusually light. The Bishop's agent and district treasurer re-

ported as usual as did also Hans N. and Hans Hansen. Hans N. Hansen was elected district president to succeed Elder Calvin A. Beebe. The conference adjourned to meet at Council Bluffs. In the *Herald* for February 1, 1885, the editor announces that Brother Davis H. Bays is engaged to hold a discussion at Wheelers Grove, Pottawattamie County, Iowa, to begin February 24, at ten a. m., but fails to say with whom or on what topic.

The district conference met according to previous appointment at Council Bluffs, February 28, 1885. The district president and the secretary both being absent, Elder Calvin A. Beebe was called to the chair and Joseph F. McDowell to act as clerk. There was no business transacted during the forenoon session. In the afternoon, Hans N. Hansen having arrived, took the chair and reports were read from Council Bluffs who reported 144 members, 4 baptized, 1 received by certificate of baptism, and 1 by letter, 3 died, net gain of 3; Crescent: 74 members, 1 received by baptismal certificate; Hazel Dell: 21 members, 1 baptized; North Star: 61 members, 1 received by letter, 1 died.

The spiritual condition of the branches was reported as encouraging. Elder Peter Anderson reported 29 sermons delivered and 1 baptism. Joseph F. McDowell baptized three. He preached in Norwalk Township, but his services were principally in Council Bluffs. James Caffall, Calvin A. Beebe, Hans Hansen, Hans N. Hansen, Daniel K. Dodson, Benjamin Harding and Robert McKenzie had filled their missions as best they could. Elders Hans Hansen and Peter Anderson were appointed to visit Peter Olsen, senior, to inquire as to his relations to the church.

Hans N. Hansen was sustained as district president. Frederick Hansen was sustained as district clerk. Andrew Hall was sustained as bishop's agent and district treasurer.

Two-day meetings were appointed at Hazel Dell and North Star branches.

The conference adopted the following preamble and resolution:

Whereas, much discussion has been had in the columns of the *Saints' Herald* on items of doctrine long entertained by the church, and

Whereas, by these discussions the validity of certain doctrinal tenets in some revelations in Book of Doctrine and Covenants had been questioned, thereby calling into doubt the certainty of what we believe to be God's word, and believing that in consequent of such discussion the office of the *Herald* as a *church organ* has been abused, believing its exclusive use should be the actual reflection of the well defined tenets of faith named in Epitome.

Therefore, be it Resolved, that we discountenance such abuse and we hereby instruct our delegates to recommend to General Conference the taking of action relative to the *general* and *special* use of the *Herald* as to being a *church organ*.

Hans N. Hansen and Joseph F. McDowell were appointed delegates to the General Conference, with Peter Anderson as alternate.

In the *Herald* for March 28, 1885, the editor says he had visited Council Bluffs on the fifth to the tenth. Brother Joseph F. McDowell has been laboring there for the most part of the winter and has succeeded in accomplishing considerable good. . . . But a watchful notice of the Sunday services kept up from week to week in the city papers, giving the subject for discussion, a very good, and we should judge a very healthy inquiry has been aroused so that good audiences greet the speaker. We spoke on Sunday, the eighth, twice, at 10.30 a. m. and 2.00 p. m. Subject "Straight Paths." Brother Mc-

Dowell occupied the evening acceptably on the theme Church Polity—Is it of Divine Right?

To the General Conference, April, 1885, the Pottawattamie district reported 5 branches, with a total enrollment of 440, including 3 apostles, 5 seventies, 26 elders, 13 priests, 11 teachers, 6 deacons. During the year 10 have been baptized, 3 received by letter, 1 expelled, 8 died; net gain 4. Hans N. Hansen president; Frederick Hansen clerk.

June 13, 1885 President Joseph Smith, Alexander H. Smith and Joseph Luff met at Council Bluffs on their way to their Western mission, Brother Joseph preaching Sunday morning, June 14, and Brother Luff occupying in the afternoon. They left on Monday June 15, Brother Alexander H. Smith for California, Brethren Joseph Smith and Joseph Luff for Utah.

The Pottawattamie conference met at Crescent, Iowa, on August 29, 30, 1885. Hans N. Hansen, presiding, Robert McKenzie, clerk. Council Bluffs branch reported: 147 members, 1 baptized, 5 received by letter and vote, 3 died; Hazel Dell: 30 members, 8 received by letter and vote; North Star: 60 members, 1 died; Crescent 65 members, 8 removed, 1 died.

The committee appointed to visit Elder Olsen reported him immovable in his attitude with reference to the Sabbath question. It was moved and adopted that:

Whereas, we learn that the Council Bluffs branch refused their house of worship to missionaries from Utah, and

Whereas, we are assured that truth has nothing to lose by comparison with views of others, we believe that said refusal was unwise and injurious to our own work.

Therefore, be it resolved, that we disapprove of said action, but recommend to the ministry and Saints to be courteous and kind to those of a different faith and do to all as we would wish to be done by.

Whereas, it is of the greatest importance to the work of God that there be unity of action among elders representing the church.

Therefore, Be it Resolved, that no elder who speaks against the church books, or in any way antagonizes the accepted doctrines of the body shall be permitted to represent the Church.

Hannah Jones, a former member of the Church who had withdrawn her membership and united with the body presided over by Sidney Rigdon, made application to this conference for restoration to membership on her former baptism. This being put to vote was denied.

The officers of the district were sustained for the next quarter. Preaching by Andrew Hall and Joseph F. McDowell. Adjourned to meet in November at Council Bluffs.

In the *Herald* for October 3, 1885, the editor under the caption, Open Doors, says:

We are informed by letter from Brethren Andrew Hall and Lewis Davis of Council Bluffs, Iowa, that the branch there, by vote, refused the use of their chapel to an elder of the Utah Mormon Church. We regret this action on the part of the Council Bluffs Branch for we have assured several, when in conversation upon the fact that we have been refused the use of houses in Utah, that houses under the control of the Reorganized Church were available to all accredited ministers of other denominations including the Mormons of Utah. This assurance has been publicly given from the stand by the elders of the Reorganized Church also. We gave this assurance from our understanding of what were the expressed sentiments and views, as well as the course pursued by the branches where we have lived, labored and visited. It would appear that we made a mistake in regard to Council Bluffs branch, either from lack of information or a correct understanding of the views of the officers and members of that branch.

We confess to a feeling of mortification at this action of the Council Bluffs branch for two reasons. One: We had formed opinions of a larger and freer liberty than such a refusal shows; and the other is, we have stated that all houses of worship controlled by the Reorganized Church should so far as our influence could go, be open for investigation, and that ministers from other denominations, the church in Utah included, would be permitted the use of such house when not in use by the

branches where they were located. We now have to admit that we made a mistake, that all the houses so controlled were not open as stated, and that the influence we had was not sufficient to secure the result we desired.

We disapprove of this action of the Council Bluffs branch most decidedly, and shall now feel much less inclined to ask for the use of places of worship held by the Utah people; and shall not feel disappointed nor indignant when refused, because we shall know that it is a return measure for what was meted by us to others; that we cannot confidently feel that we have done to others as we would feel that they should do also to us.

Of course the branch at Council Bluffs, as are all other branches, is at liberty to govern its own affairs in its own way; and we can neither control nor direct in this other than an advisory manner; but we can and do feel that the policy shown by such refusal of the use of the meeting house is a denial of the principles of fairness and liberality which we have claimed were characteristic of the Reorganized Church, that we are ill prepared to receive at the present juncture of human affairs.

On September 5, 1885, a reunion was held at Wheeler's Grove. This was the first reunion held in the district and it continued until September 13. Elders William W. Blair and Charles Derry presided over the meetings. The speakers were Brethren Blair, Derry, Gillen, Forscutt, McDowell, Kemp and Elvin.

(To be continued.)

## CURRENT EVENTS

### POLITICAL

November 19, 1919. A constitution for Egypt and local self government of Malta are announced in London, designed to meet the unrest in those countries, which have been demanding application to themselves of the self-determination theory.

24th. Representatives of organized labor in convention in Chicago create the Labor Party of the United States, by the adoption of a set of political declarations and several resolutions.

December 4. The conference of the Association for the League of Nations being held in Brussels, with eighteen countries represented, instructs a commission to draft a code of international law to be submitted to the governments of the states concerned. The code aims "totally to eliminate from its text the right to go to war."

5th. The Supreme Council takes up the consideration of immediate measures to remedy the financial difficulties of various countries, involving international credits of great magnitude. The countries to be aided include former enemy nations, particularly Austria.

23d. King George of England issues a proclamation announcing the new measure giving India a larger degree of self-government.

January 8, 1920. The New York Assembly prepares to try the five Socialist members who have been suspended. Proposals are also under consideration to enact legislation barring Socialists or those holding to the tenets of the Socialist party from participating in elections.

9th. The Austrian Government partially confiscates private fortunes to realize \$2,400,000,000 to pay for food and raw materials purchased in foreign countries.



12th. Jews killed in pogroms in the Ukraine up to September 9, 1919, are estimated at 29,000 by General Jadwin, of the United States Army, in a report on his tour of inspection of that country, transmitted to the Senate by President Wilson.

13th. The United States Government refuses to accept any part of the indemnity to be paid by Germany for the destruction of the German fleet at Scapa Flow, because it objects in principle to the settlement made by the Supreme Council.

13th. Withdrawal of the American forces from Siberia is authorized by President Wilson, and the movement of troops will begin at once, according to an announcement by Secretary Baker.

16th. The League of Nations is formally launched by the Executive Council of the League at Paris. Representatives of France, Great Britain, Italy, Japan, Belgium, Spain, Greece, Portugal, and Brazil are present. The first official act of the Executive Council of the League is the appointment of a commission to trace the frontiers of the territory of the Saar Basin.

16th. The Eighteenth Amendment to the Federal Constitution rendering the American nation permanently dry, goes into effect.

#### SOCIAL

November 19. The International Labor Conference in session at Washington unanimously approves a plan regarding child labor and fixes fourteen years as the minimum age of employment in all countries except Japan, India, and a few others in the Orient. This plan will be submitted to the governments represented at the Conference.

21st. President Wilson by executive order revives the war time powers of the Food Administration, placing the Gov-

ernment again in control of the Nation's food supply, in an effort to avert a sugar famine.

December 1. The second industrial conference called by President Wilson to discuss the industrial problems of the country holds its opening session in Washington under the permanent chairmanship of Secretary of Labor Wilson.

4th. Formal complaints are issued by the Federal Trade Commission against the five big Chicago meat packers charged with violating the Clayton Anti-trust Act through the alleged control of thirty-one corporations handling food and other supplies.

January 7, 1920. The formation of the All-American Farmer-Labor Cooperative Commission is announced at that organization's offices in Washington. It is an outgrowth of the recent farmer labor conference in Chicago, and has for its object the solution of the high cost problem through cooperative buying, production, and distribution.

8th. The steel strike is officially declared off. W. Z. Foster, who took a leading part in its organization, resigns his office as secretary of the steel workers' committee. The steel strike is said to have cost the Pittsburgh district \$348,157,210. The loss to the workers in wages amounts to \$48,005,060.

26th. The Senate, by a vote of 36 to 14, passes the Kenyon Americanization Bill, requiring all residents of the United States, sixteen to twenty-one years old, not mentally or physically disqualified, and all alien residents between sixteen and forty-five who cannot speak, read, or write English, to attend school not less than two hundred hours a year.

#### RELIGIOUS

November 17. The Interchurch world movement from November 17 to December 19 held a series of conferences for the training of religious leaders to prepare them to in-

form the churches of their countries in regard to interchurch plans and methods. The registers of the sixty-six state conferences showed a total attendance of 13,468 men and women, picked leaders of their denominations. These leaders now are carrying to their home districts the message of the movement—how the church is to meet the great task that faces it. The conferences, besides informing the delegates thoroughly as to the aims of the Interchurch World Movement, resulted in most States in the practical completion of the State organizations, so that the work of the movement may now be carried ahead in a sympathetic way. In point of attendance the conference at Columbus, Ohio, made the best showing. There were 525 names on the register here.

21st. The pope addresses an important encyclical to the Catholic episcopacy of the world on behalf of poor children, victims of the war.

December 16. A conference of one hundred Chinese and foreign Christian workers was held in Shanghai, December 16-20.

January 7-10, 1920. More than a thousand leaders in home and foreign missions and other church activities gathered for the World Survey Conference of the interchurch movement held at Atlantic City.

#### LATTER DAY SAINT

##### *Conferences*

October 5. The Utah district conference convened with the Saints in Salt Lake City, Utah.

17th. The Southern Michigan and Northern Indiana conference was held at Grand Rapids, Michigan: District presidency in charge.

November 1. Southern Missouri district conference held its quarterly conference at the Pleasant Hope schoolhouse.

1st. The Alabama district conference met with the Lone Star Branch; in charge of the district presidents J. R. Harper, and Martin M. Turpen.

15th. The Kansas City Stake conference convened at the Central Church, Ninth and Lydia Avenue, Kansas City, Missouri.

15th. The Northeastern Missouri district conference met at Higbee, Missouri.

29th, 30th. Southern Wisconsin district conference convened at Beloit. In charge of district president B. C. Flint, E. J. Lenox and L. O. Wildermuth.

December 6. The Northeastern Illinois district conference convened at Chicago with the Central Chicago branch. District officers in charge.

6th. The Minnesota district conference convened at Frazee, Minnesota, with H. M. Curtis and W. E. Shakespeare in charge.

6th. Minnesota district conference convened at Frazee, Minnesota. H. M. Curtis and W. E. Shakespeare presiding.

13th. The Spokane district conference convened at Spokane, Washington, W. F. Yates presiding.

January 3. The Mobile district conference convened at Mobile, Alabama, with T. J. Booker in charge; assisted by N. L. Booker and A. G. Miller.

15th. The Southern Nebraska district conference met at Lincoln, Nebraska with district officers in charge.

25th. The fourth annual conference of the Australasian Mission convened in the Saints' Church, Rozelle, on Christmas morning.

29th. The conference of the Lamoni Stake met at the Brick Church at Lamoni, January 29 to February 1. The stake presidency in charge.

31st. The Idaho district conference convened at Boise,

Idaho, January 31 and February 1: In charge of the district presidency, assisted by Apostle Gomer T. Griffiths.

January 2, 1920. Mobile district conference met at Mobile, Alabama; district president and N. L. Booker and A. G. Miller presiding.

10th. Sheffield—At Claycross, England. District president, C. Cousins, presided.

31st. Fremont district conference convened at Glenwood, Iowa. N. L. Mortimore in charge.

31st. Pottawattamie district conference met at Council Bluffs, Iowa.

February 1. The Pottawattamie district conference met at Council Bluffs. Newly elected district officers are: Orman Salisbury, president; A. J. Hansen and George Beaty, associates.

6th. The Des Moines district conference convened with the Des Moines Branch Friday evening, with a lecture by President F. M. Smith on "The near approach of the redemption of Zion." Presiding officers in charge.

6th. The Eastern Iowa district conference was held at Muscatine, Iowa, 6th to 8th. Brother Amos Berve, district president.

7th. The North Dakota district conference convened at Fargo, North Dakota, at 10.30 a. m. with William Sparling and Thomas Leitch in charge; William E. Shakespeare, secretary pro tem.

7th. The Gallands Grove district conference convened at Dow City, Iowa, with the district presidency J. B. Barrett, C. E. Anderson and E. R. Butterworth in charge, with Elder Daniel Macgregor associating.

7th. Western Colorado district conference convened at Delta, Colorado, with Elder Amos T. Higdon in charge.

7th. Western Wales district conference met at Anchor

Cafe Rooms, Neath. Bishop Roderick May, associated with district presidents, presided.

14th. The Kirtland district conference convened at the chapel at New Philadelphia, Ohio. A. R. Manchester presiding. J. W. Davis assisting.

14th. The Seattle and British Columbia district conference met at Seattle, Washington. District president J. M. Terry and S. S. Smith presiding.

14th. The Southwestern Oregon district conference convened at Myrtle Point, Oregon, with vice president A. A. Baker in charge.

21st. The Portland Oregon District conference was held in Portland, Oregon, with Charles E. Jones in charge.

21st. Southern California district conference convened at Santa Ana. George H. Wixom, Nathaniel Carmichael, and William H. Garrett presided.

22d. The Kansas City Stake conference convened at Kansas City with stake presidency in charge.

26th. The conference and conventions of the Holden Stake met at Holden. Stake presidency in charge.

26th. The eastern Colorado district held one of the most successful sessions in its history at Trinidad. This is the first conference ever held at Trinidad. District officers in charge.

28th. The Florida district conference was held at Santa Rosa Branch, Catawaba, Florida. Elder Martin M. Turpin, district president, presiding.

28th. Central Nebraska district conference met with the Inman Branch. District officers in charge.

28th. Southern California district conference convened at Stockton, California. Elders Charles W. Hawkins, Homer J. Davison, and A. J. Dameron officers of district in charge.

March 6. The Pittsburgh district conference convened

with the Lock Four Branch with Elder L. F. P. Curry district president, in charge; Mary McGowan secretary.

6th. Northeastern Kansas district conference met at Topeko, Kansas. District president Frank G. Hedrick and Richard S. Salyards presiding.

6th. Alabama district conference met with the Pleasant Hill Branch. Richard C. Russell and district presidency in charge.

#### *General Items*

August 12. A debate occurred at or near Fort Towson, Oklahoma between Elder James F. Curtis, representing the Latter Day Saint Church, and a Mr. Chism of the Christian Church of the non-progressive wing.

September 20. A debate occurred at Broken, Oklahoma between Elder J. W. Jackson of the Latter Day Saint Church, and T. R. Vaughn representing the Christian Church.

November 13. Brother A. M. Baker of Koshkonong, Missouri, representing the Reorganized Church of Jesus Christ of Latter Day Saints, and Elder Early Arceneaux, of Houston, Texas, representing the Church of Christ, held a debate at Hickory Nut Schoolhouse November 13-19.

16th. The organization of a branch was effected at Creston, Iowa, in Lamoni Stake, Elder John F. Garver being spokesman.

January 4. The first Sunday of the New Year, 1920 was the occasion for the dedication of the church at 12 Sewall Street, Somerville, Massachusetts; the home of the Boston Branch for over fourteen years.

## LOCAL HISTORIANS

(Continued from second page of cover.)

Michigan, Southern .....	Blanche Cavanaugh, 956 Oakdale Street, Grand Rapids, Michigan.
Michigan, Western .....	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan, R. F. D. 4.
Minnesota .....	Alta Kimber, Battle Lake, Minnesota.
Missouri, Northeastern .....	W. C. Chapman, Higbee, Missouri.
Missouri, Southern .....	Benjamin Pierson, Tigris, Missouri.
Mobile .....	Edna J. Cochran, Moss Point, Mississippi.
Montana, Eastern .....	Mrs. C. D. Freeman, Andes, Montana.
Montana, Western .....	George Thorburn, Race Track, Montana.
Nauvoo .....	Mrs. Joseph W. Layton, Mission House, Nauvoo, Illinois.
Nebraska, Central .....	Levi Gamet, Inman, Nebraska.
Nebraska, Northeastern .....	Carl T. Self, 405 Bee Building, Omaha, Nebraska.
Nebraska, Southern .....	Charles H. Porter, Wilbur, Nebraska.
Nevada .....	
New York .....	
New York and Philadelphia .....	N. Edward Milligan, 414 Cottman Street, Cheltenham, Pennsylvania.
New Zealand .....	
North Dakota .....	Mrs M. D. Graham, Burlington, North Dakota.
Nova Scotia .....	Mrs. Leander Johnson, Williamsdale, Cumberland, Nova Scotia.
Ohio, Northwestern, .....	J. F. Mintun, 1012 Waverly Avenue, Toledo, Ohio.
Ohio, Southern .....	Aaron B. Kirkendall, Creola, Ohio.
Oklahoma, Central .....	R. M. Maloney, Oklahoma City, Oklahoma.
Oklahoma, Eastern .....	
Oklahoma, Western .....	Lemuel D. Dykes, Eagle City, Oklahoma.
Oregon, Portland, and Oregon, Southwestern .....	Mrs. C. E. Jones, 124½ East Seventy-fifth North, Portland, Oregon.
Owen Sound, Canada .....	James A. Morrison, Palmerston, Ontario.
Pennsylvania, Pittsburgh .....	Mrs. Alma Booker, 136 East Park Avenue, DuBois, Pennsylvania.
Pennsylvania, Youngstown and Sharon .....	T. U. Thomas, 176 East Earl Avenue, Youngstown, Ohio.
Pottawattamie .....	J. Charles Jensen, 102 Broadway, Council Bluffs, Iowa.
Saint Louis .....	C. J. Remington, 2730 Rutger Street, Saint Louis, Missouri.
Saskatchewan, Northern .....	Leslie Mogg, Senlac, Saskatchewan.
Saskatchewan, Southern .....	Mrs. C. R. Bowerman, Regina, Saskatchewan.
Scandinavia and Germany .....	Peter Muceus, Lamoni, Iowa.
Seattle .....	Frederick W. Holman, 3633 Whitman Street, Seattle, Washington.
Society Islands .....	A. B. Karlstrom, Papeete, Tahiti.
Spokane .....	
Spring River .....	
Texas, Central .....	Sheldon Armstrong, 56 Vida Street, Houston, Texas.
Texas, Southwestern .....	
Toronto .....	Mrs. Floralice Miller, 1526 King Street West, Toronto, Ontario.
Utah .....	Bert McKim, 1501 Washington Avenue, Ogden, Utah. <a href="http://www.LatterDayTruth.org">www.LatterDayTruth.org</a>
West Virginia .....	Okey J. Tary, Wheeling, West Virginia.
Wheeling .....	Okey J. Tary, Wheeling, West Virginia.
Winnipeg .....	
Wisconsin, Northern and Southern .....	Julia N. Dutton, Milton Junction, Wisconsin.

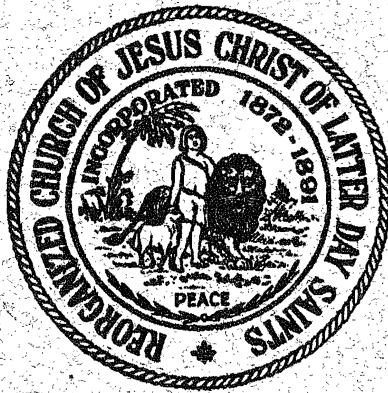


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Published By  
The Board of Publication  
of the  
Reorganized Church of Jesus Christ  
of Latter Day Saints  
LAMONI, IOWA

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

# JOURNAL OF HISTORY

WALTER WAYNE SMITH, EDITOR  
HEMAN HALE SMITH, ASSISTANT EDITOR

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These historians are authorized to act as agents for the JOURNAL OF HISTORY.

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British Isles .....	Frank Henry Edwards, 13 Heathfield Road, Handsworth, Birmingham.
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California, Southern .....	Sylvester H. Garner, Box 662, R. 11, Los Angeles, California.
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Far West .....	Minnie E. Scott Dobson, 307 North 16th Street, Saint Joseph, Missouri.
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Fremont .....	Charles W. Forney, Thurman, Iowa.
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Indiana, Southern .....	Edward O. Byrn, Byrnville, Indiana.
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Kansas, Northwestern .....	
Kentucky and Tennessee .....	O. S. Caldwell, Springville, Tennessee.
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Kirtland .....	Earnest Webbe, Willoughby, Ohio, R. F. D. 2.
Lamoni Stake .....	Daniel T. Williams, Lamoni, Iowa.
Little Sioux .....	James D. Stuart, Magnolia, Iowa.
London, Canada .....	James Weingarden, General Electric, London, Canada.
Maine, Eastern .....	
Maine, Western .....	George Knowlton, Sterling, Maine.
Massachusetts .....	William A. Sinclair, 166 Pearl Street, Winter Hill, Massachusetts.
Michigan, Central, Eastern and Northern .....	Homer A. Doty, 116 Monroe Street, Traverse City, Michigan.

(Continued on third page of cover.)

# Journal of History

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VOL. XIII, NO. 3

LAMONI, IOWA

JULY, 1920

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## PETER ANDERSON

BY FREDERICK A. SMITH

Elder Peter Anderson, who has served the church since reaching the age of twenty-one as one of its ministers, was smitten by the hand of death on June 1, 1920. Early exposure in missionary work had made inroads on his physical powers, and on the date mentioned above he went out into the yard about six o'clock in the evening to care for his chickens. Not returning as soon as was expected his wife called to him, but receiving no answer she became anxious as to his welfare (for he had been nervous and restless all day). She went into the yard and found him lying across the path already dead when she reached him, having died from heart failure.

It was a severe shock to his family and to all those who knew him as he had been suddenly snatched from our midst. Those who were well acquainted with him had lost a true friend, the church a faithful servant, the family a devoted husband and a loving father. His record of thirty-nine years of service for the church was without stain and one of which to be proud.

He was born on the island of Moen, Denmark, April 1, 1860. While he was a boy yet in his teens he became acquainted with the restored gospel which had been taken to this island by Elder Hans N. Hansen who was appointed to the Scandinavian Mission in 1876. A brother from Council Bluffs by the name of Frank Peterson, who was born on the

island of Moen, was visiting some relatives there and invited Brother Hansen to go with him. While on the island he preached in the home of Andrew Jensen, distributed tracts to quite an extent, arousing quite an interest, but as usual in



PETER ANDERSON

these places the clergy of that country became aroused and brought such pressure to bear that all the doors were closed against them and they were unable to continue meetings. Brother Hansen departed for other parts of the field, but the seed had been sown, the sermons were discussed, the tracts

were read, and in this way were brought to the notice of Brother Peter Anderson who had been reared in the state church commonly known as the Lutheran Church. The idea of a restored gospel and a church organized according to the New Testament pattern appealed to some so effectually that they came to America to learn more of this great latter-day work. The labors of Brother Hansen were as bread cast upon the water returning after many days, or seed sown in good ground growing and bearing fruit.

Brother Andrew Jensen in whose house the gospel was first preached is now living at Bedison, Nodaway County, Missouri. Among the number who came to America was young Brother Anderson. He investigated the work very thoroughly and it finally became the happy privilege of Brother Hans N. Hansen to baptize the young man into the church December 9, 1880, at Weston, Iowa.

In 1881 he was ordained a priest and became active in church work at once; and while his school privileges had not been as great as the most of them have nowadays, Brother Hansen says of him "that he lived in his home and neighborhood for some time after coming into the church, and a more studious young man would be difficult to find. He was determined to qualify himself for usefulness in life and such service as God might require at his hand for the church. And I think we are justified in the statement that he accomplished this purpose to a very large extent." While he was not able to do all that he would like to do, he gave his all, laying it on the altar of sacrifice in the interests of the church and the work of God which he loved above everything else in this world.

In 1882 he was appointed by the General Conference to go to his native country (Denmark) on a mission, but owing to various conditions arising at that time and lack of funds he

was unable to go, but continued active, laboring among the Scandinavians in western Iowa. He was unable to speak the English language, but applied himself with unrelenting zeal to the task of overcoming this difficulty and acquainting himself with the English language.

In 1883 he was ordained an elder at Crescent, Iowa, and continued his labors as a missionary among the Scandinavian people. As he became more conversant with the English language he broadened his field of operation, working among the English speaking people as well. His work was well received and he made many friends.

In 1885 he was appointed to the Rocky Mountain Mission, at this time a very difficult and trying one. While there were a great many Scandinavian people there and he found a wide field for occupation, he found it full of prejudice, doors everywhere closed against him, the minds of the people blinded by a bigoted and hostile priesthood who taught their people to look upon him and all other ministers of the Reorganization as apostates from the true church; and the people had been taught that an apostate should be avoided as they would a poisonous snake, and that in some cases they were fit for nothing but to be put out of the way. He did not hesitate nor shirk in any degree the responsibilities of the mission, but met the difficulties that beset his pathway with courage and yet with kindness and withal having a dogged persistence that was wonderful to witness by those who were permitted to see and know his work in that country.

On April 1, 1887, he was married to Jacobine Jacobsen and they settled a little later at Logan, Utah, where they lived for some time. While here they passed through many hardships, unflinching and uncomplaining. They were oft-times short of funds, going without the necessary things of

life that he might fulfill his mission and do the work that was assigned him.

He was ordained a seventy in 1888 and continued his labors in Utah. He studied the Utah question with all the powers of concentration that were his. He was associated in this labor with Brother Robert J. Anthony, and they wrote and published the tract known as "Crooked paths" which has been used extensively in the Utah Mission ever since.

In 1889 the writer moved to Salt Lake City and from this time on has been closely associated with our lamented brother in church work. As our acquaintance ripened and our confidences became more general, we learned to recognize the integrity of the man who without reservation was willing to sacrifice himself and all he had in the interests of this latter-day work. We found him an earnest, studious, persistent worker, and fearless in his efforts to promulgate what he believed was for the best interests of the work of God. He was slow to make up his mind, very considerate and thorough in his investigation, but when his convictions had been reached he was firm and fearless in maintaining them. Though naturally quiet and reserved, he was an exceedingly interesting fireside talker, and one would find him far better posted along many lines than is generally understood. He was not without his sense of humor and was disposed to make himself very pleasant and agreeable in the homes of those with whom he stopped. As he made his home with us whenever he was where we were living for thirty years or thereabout, we had an opportunity to study the man at close range, and the children learned to hold him in high regard and look eagerly forward to the time of his visits.

In 1893 he was appointed to Scandinavia again and this time was permitted to fill the mission under extremely adverse conditions. With very little help in the way of associ-

ate missionaries, very little money with which to get along, and few friends to assist in that country, he was wont to appeal often to his Scandinavian friends in America to assist him in his work; to which appeals they have responded very heartily. He has not heralded abroad his successes, neither his trials nor difficulties; and while he has oftentimes asked for assistance he has not complained bitterly if he did not get all he asked for. Some of his experiences in the Scandinavian field have been exceedingly trying, and of these times he has often talked with your writer as with others and has told us of going for weeks when he lived on ten cents a day while translating the church books into the Scandinavian language; has walked the streets all night in the rain, compelled to move all the time to keep from being arrested; all this because he had no place to sleep, no money to go to a hotel. How many of us would have stayed with the mission? Yet he continued faithful to the trust that had been imposed upon him, staying for two years and more at a time away from his family and the association of his brethren in the church. It is such sacrifices as this on the part of the missionary and of the family that speak loudest of his love for the work and his loyalty and fidelity to his Lord and his conviction that it was the work of God.

In 1901 he was called to the office of apostle in which capacity he has served the church in various fields of appointment, part of the time in charge of the European Mission in association with Brother John W. Rushton, having Germany as well as Scandinavia under his immediate direction. He has made for himself a name, a record that is clean and without stain, and has endeared himself to many Latter Day Saints both of the Scandinavian and English speaking people; where he was best known you will find his strongest and best friends. He remained in this office, performing the work assigned him



as best he could. The last few years his health had failed to some extent which had hindered his activity to a large degree and become a source of some anxiety to himself and family. The last year he told me he had felt much better than for some time before, but was not so rugged as he would like to be.

At the conference of 1920 he was released from the active work of the apostles' quorum and was expecting to devote his time and energy to the work of the *Sandhedens Banner*, a paper established by Brother Anderson, and printed in the Scandinavian language in the interests of the Scandinavian people who were unable to read the English. This paper he edited and remained the editor to the day of his death. Later on Brother Peter Muceus was associated with him in the editing of this paper. Of his work with Brother Anderson, Brother Muceus has the following to say:

My first acquaintance with Brother Peter Anderson was made at the General Conference of 1898. I had come from Norway to attend this my first General Conference. As we were both very much interested in the work in Scandinavia, we commenced to plan together for the work over there. We met again in 1900, and also in 1901, when he was ordained an apostle and I to the office of seventy. Receiving the appointment to go to my native land from that General Conference, I met Brother Anderson in Norway the following year, from which time I was much associated with him in the work for the establishment of the kingdom of God in the Scandinavian countries.

He came over in the summer of 1902 and in November of that year the first number of the *Sandhedens Banner*, of which four volumes had been edited by him in this country, was printed. He has the honor of being the founder of this periodical and its editor until death severed his connection with it. In his editorials and other articles for this gospel messenger, he revealed more of himself, perhaps, than in any other way, and those who have read his production have been correctly instructed, wisely directed, and kindly encouraged in the pathway of peace, rest, and eternal life. Having been associated with him in editing this paper since 1902, and now being left without his council and help, I feel keenly the loss that has come to the Scandinavian Mission and people as the result of his departure.

In the spring of 1903, on March 14, we began the work of translating the Book of Mormon into the Dano-Norse language, and on the 17th

of June we read the last proof of the same. In this work we were engaged early and late, and he manifested a keen desire to have the rendering as true a revelation of the original meaning as it was within his power to do. He was faithful to the charge imposed upon him and always willing to do his share. He was anxious that the Saints in Scandinavia and all Scandinavians that did not understand the English language should have the privilege of becoming acquainted with God's dealings with his people on the Western Continent, and this work will be a monument to his untiring and unselfish labor, his interest in the people of his native land and those related to them, and his anxiety to help them to receive that which had become his life treasure, the gospel of Jesus Christ.

Among other of his lasting works for the Scandinavian people is a hymnal of ninety-six pages containing 108 hymns, translations from our American hymnal, selections from other books, and original productions, a work much needed and heartily appreciated by the Saints.

Brother Anderson remained in Scandinavia until June, 1904. During these two years he began the work in the capital of Norway, Christiania, where a few were baptized; he labored in Eidsvold, Porsgrund, Grimstad, Christianssand, Norway, and in a few places in Sweden and Denmark. Tracts were written and distributed, addressed to the Scandinavian people, setting forth the differences between us and the people in Utah. In this way much prejudice was removed, a better understanding brought about, and interest for the work of God created. Of this mission he wrote from Hull, England, dated July 4, 1904:

"As I now leave the mission after my two years' work in connection with my brethren, I am reminded with no small degree of satisfaction that our work nowhere in Scandinavia has been in vain. We have Saints and friends at all the above-named places. Many thousand tracts have been distributed, and many newspapers have willingly printed articles touching our faith, who we are, etc."

In company with Brethren Rushton, LaRue, Kelley, and J. J. Christiansen, Becker and Sister Becker he left Boston for Liverpool, England, July 4, 1905. He accompanied Brother and Sister Becker to Hamburg, Germany, and remained with them ten days, assisting them in getting ready to begin the work there. On July 25 he arrived in Denmark and there joined Brother Christiansen and Brother and Sister Peter T. Anderson who had come over in June. He also met Brother S. K. Sorenson in Hundslund, where Brother and Sister P. T. Anderson were now located; he had come over to visit relatives. Services were held out in the open and good interest manifested.

Some of the above-named brethren accompanied him to the capital, Copenhagen, and from here he went over to Sweden to visit Brother C. A. Swenson who at that time was living at Bjuf. Here he met Brother J. H. Hanson who was holding forth in Guttensburg. Services were held in the home of Brother Swenson with some interest. Only four were present to partake of the sacramental feast on Sunday, but the spirit

was present to make their hearts rejoice in the love of God. He next visited Guttenburg where Brother Hanson had been laboring for about a year, resulting in the gathering of fifteen souls. After holding a few meetings here he again came to Norway, traveling over the southern part of the country and visiting Porsgrund, Krager, Arendal, Grimstad, Christianssand and Christiania. He returned again to America in the summer of 1907.

In the year 1909 he was again back in Scandinavia, laboring in the three countries, Denmark, Sweden, and Norway, doing good work which was much appreciated both by Saints and friends outside. During his visit he wrote two tracts, one, "The way of salvation," the other, "The ax at the root of the tree." Both were large, sixteen-page tracts, clearly and concisely written, covering the main features of the principles of the gospel which they set forth in a logical and convincing manner.

He left the Scandinavian Mission for the last time early in July, 1911, this time by way of Quebec, Canada. It was his intention to have gone over once more, but failing health prevented him until this year when he intended to have gone in order to encourage the Saints over there who have been left alone for more than four years.

During his many years of travel in Scandinavia he had many peculiar experiences, some very trying, caused by unreasonable men whose ill will and prejudice ruled their actions; others were amusing and encouraging. But under all his trials and difficulties he proved himself a man of God, a true servant of the humble, lowly Master. He was always calm, patient, and considerate, accepting abuse and vituperation while returning kindness and good will. He loved the common people and enjoyed sitting down and explaining the gospel to them. He had no respect for the pomp and glory of the world, cared nothing for the fashions and customs of men. There was no hypocrisy or sham about him; he appeared as he was. If anything, his exterior was a poor indication of the self within.

From his earliest acceptance of the gospel he manifested an earnest desire to dedicate his life to the service of God, and this he carried out. He laid his all upon the altar, sacrificing home life with loved ones and the association of friends for the sake of giving his fellow men the opportunity of hearing the gospel. He was indeed faithful to the end and is among those of whom the Lord has said: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He lived and died a blessed man; more can not be said of any man.

Thus passes from the state of action one who has been active in the promulgation of this latter-day work, and whose name must be inseparably connected with the history of the Reorganized Church of Jesus Christ of Latter Day Saints.

And while we deplore his sudden taking away and realize he has not been permitted to accomplish, as he expressed to me, his long-cherished desire to make the paper, *Sandhedens Banner*, of greater worth and of more service to his people of the Scandinavian nation, and that a heavier burden will fall upon his associate in the care of this paper, we have confidence that it will still accomplish its good work and remain, as Brother Muceus has said, a monument to the love of his people and his untiring efforts to take the light of the gospel and the hope of Christ to them. His work is finished, and while we are made sad by his taking away, we are made glad that he is worthy of the rest that has been promised the faithful—the reward that will come to the worker—and be permitted to rejoice in the realization of the hope of the gospel of Christ that he has held out to the people for these long years. He has not labored in vain.

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#### DEPARTMENT IN THE HOUSE OF WORSHIP

##### Doxology and Overcoat

A New York clergyman, by an understanding with his organist, had the music suddenly cease in the midst of the final doxology. It was a grotesque scene which the sudden silence revealed. There was a man with his head under the seat looking for his rubbers; there another with arms outstretched working himself into his overcoat; there one reaching for his cane in the corner of the pew; there one stroking affectionately his beaver hat, and so on. The joke was quickly seen. The people who were in order glanced with pitying eye upon the friends whose dressing-room performances had been thus awkwardly arrested. A few calm words from the pastor sent the audience out with a new idea of the sacredness of God's house. The rebuke was deserved. Alas, we fear that in most of our churches the closing hymn has little of worship in it. Reader, think of this next Sunday when the concluding act of worship draws near. God is as worthy of the last act of worship as of the first. Wait till after the benediction before you begin your preparations to leave the sanctuary.—An Exchange.

## DISTINGUISHED WOMEN

BY VIDA E. SMITH

*Marietta Walker*

Who is thy heart's Lord? Who is thy hero?  
Brutus or Caesar or Charlemagne,  
Hannibal, Olaf, Alaric, Roland?  
Dare as they dared and the deed is done.

. . . . .

Let loose the conquering toiler within thee;  
Know the large rapture of deeds begun!  
The joy of the hand that hews for beauty  
Is the dearest solace beneath the sun.

. . . . .

Therefore is joy more than sorrow, foreseeing  
The lust of the mind and the lure of the eye  
And the pride of the hand have their hour of triumph,  
But the dream of the heart will endure by and by.

—Bliss Carman.

Marietta Walker, Editor—For many years this was a familiar title to the readers of church literature. I wish I might present you to the honored possessor of this simple title. Were it in person I would lead you from the little railway station in Lamoni to the west halfway to the Brick Church. Turning aside we would cross a well-kept lawn set about with flowers, shrub, and tree, and approach a many-gabled house with open door and sunny window. The flutter of wings from the well-populated bird palace nearby would announce our coming—and the shadow across her sunlight would attract the attention of Mrs. Walker at work near the vine-draped window. The sound of wing or voice would not be heard for our friend has been deaf for many years. It may have been a cross to Mrs. Walker but she has made of it but another means of grace. From the silent world in which she is forced to live, she looks out with dignified, sweetened

calm on the world of beauty and action, with a vision clear and keen. There is an added grace to her already direct and charming personality, by reason of this apartness and its introspective development. Coming face to face with this woman, if you are her friend, there springs a wonderful light



MARIETTA WALKER

to her beautiful dark eyes, "the light that never was on land or sea." I remember my joy when, after years of absence from her (having known her in childhood), I met her as one woman meets another and she gave me that look. I never forgot it. I felt a nameless honor. Many have seen it as I have seen it, a beacon, a light in a window, and an encouragement, for she is a friend of whom none need be ashamed. How often, with many others, have I been led up toward heights

shining with desire, by that look, as she gave me of the gentle goodness of her constructive criticism. My own daughters have met this light and love it.

One morning during the recent war, my daughter came into Lamoni on the early train. When she reached me a few moments later, her face was beaming, her eyes suffused with tears. She had met Mrs. Walker at the station and caught the reflected glow in her love-lit face. Leaning on the arm of her soldier grandson, she was leaving for a visit with her children. In the handsome, blue-eyed, broad-shouldered, khaki-clad soldier, and from others, she found recompense for the disappointment she may have felt when life had denied her a son. Chivalrous and gentle, the young man hovered near this wonderful grandmother of his, as tender to her as had she been a bride.

There has been joy for Mrs. Walker in her half dozen splendid grandsons, sons of her two younger daughters, Mrs. Davis and Mrs. Ackerly. In them is abundant restitution for the trick of fate in denying sons to herself.

The late war had no more vividly-interested observer than Mrs. Walker. And should you feel the need of an inspirational talk on any subject of deep concern or vital interest, talk with this woman and be well prepared to defend your position, for she will not quibble, and if she has a conviction, be assured of a womanly, scholarly, courageous defense of it.

Near her may be needle, thimble, and embroidery silk, for she is versatile, this friend of mine. On the wall hang pictures in oil, her own handiwork, and flowers grow as if by magic under her hand. The latest periodicals at hand, the oldest classics culled and chastened for her use, with manner most engaging, she draws you into conversation, for she is a gifted talker on things sound and wholesome. A woman first and last of the highest type. A loyal citizen of the United

States, unafraid to speak her mind, but conservative and tolerant.

Her religion is not a fetish. It is a sane, reasonable element of life. Her heritage was in the church of Latter Day Saints, but by reason of family connection with the sorrow of the early church, she held aloof in a measure from the church, until in the light of mature womanhood she made a study of church claims, and with refined and intelligent acumen, and a sacramental denouncement of ambition, she espoused the cause of Christ in the Reorganized Church of Jesus Christ of Latter Day Saints. Armed with her own superior natural endowment of mind and a nature modest, firm, and strong, she took up her life in the church work. Added to these elements of success was the splendid accomplishments of a student having been trained in the best schools of her time.

Nor was this all. She had the heart of a saint, an all-important thing in any great achievement—the heart of it. Her love for humanity was the great dynamo of her success and it worked all the time.

And whence came this woman with wonderful dark eyes and a soul that championed the cause so unpopular? She is the daughter called Marietta of Curtis and Lucy (Clark) Hodges—the father from the State of New York, the mother from Vermont—the union of these people taking place in the Green Mountain State.

The call of the church to the borders of the gentile led the family westward toward the hoped-for *Zion*. This journey from New England or New York State to the wilds of Missouri was usually broken by emigrants upon reaching the region near Kirtland, in what was then known as the Western Reserve. It was while sojourning in Willoughby, Ohio, en-route to Missouri, that this child Marietta was born on April 10, 1834.



Later the family with other Saints moved on westward, settling in Upper Missouri on a farm of three hundred and twenty acres of good land. The destiny of the church became the destiny of her people. When persecution came the men of the household entered into defense and protection of their rights as they understood them. At the battle of Crooked River the father was wounded, and other sad and irreparable losses were soon after met by the family. With the exodus from Missouri the family came with the body of the church to Illinois, settling in Pike County, for a season, then moving into Nauvoo. Here they shared in common with many the sorrow, disappointment, and shame that fell upon the church, incurring the bitter hatred of Brigham Young and his adherents by their opposition to his dictation and perversion of church principles. This hatred brought upon them unbelievable suffering. Time nor tide could efface the bitter memories from the hearts of those left of the happy and brilliant circle that had once surrounded the hearthstone. In the burial place, east of Nauvoo, there was laid the beloved forms of the dead, and the family journeyed back to the East. In Pennsylvania the father, broken and bowed with sorrow, gave up the struggle and slept the long sleep. Of this father Mrs. Walker speaks with deep and tender feeling in her "Memories of Nauvoo" in the third volume of JOURNAL OF HISTORY.

That June day—that weary walk—returned in after years, but not to vex her, although her heritage in the church had left the taste of wormwood because of false brethren and persecution from without. It was these sad and heart-stifling days that were remembered by our friend in connection with the church—babyhood in Kirtland, early childhood in Far West, and the imaginative, dreamy time of later years in the city of Nauvoo.

It is due childhood that there be joyful memories and the sound of happy voices. When we read the story of Nauvoo, when we sit in metaphor under her drooping willows and breathe the air that vitiated the fair city, we marvel that out of it God gathered a remnant of clean-souled, serious-minded men and women for the work of regeneration. Such a small number and such a mighty force they proved! The intangible, myterious element of distrust and fear and shattered hope was bound to enter into the memory of the susceptible nature of our friend. Scenes deeply burned into the memory of the child were enacted during those trying days following the martyrdom of Joseph and Hyrum Smith.

Whatever the enemies of Joseph Smith may bring to bear against the memory of this man, it is a fact that he was beloved by children and those older with a love that nothing seems to efface. Sixty-four years after that unfortunate and wholly unjustified scene in Carthage, Mrs. Walker relates her memory of the saddest day in Nauvoo. She was but a child, but the thoughts of youth "are long, long thoughts." That we may present the beauty of her thoughts, the facility of word movement, and strength of purpose, we quote extracts from an article from her pen published in 1910 in JOURNAL OF HISTORY, volume 10, pages 189 to 199:

Fair and cloudless dawned the morning of June 29, 1844, over the beautiful city of Nauvoo. Never seemed the wooded banks to have clothed themselves in deeper shades of green or the waters of the mighty river to have thrown back with clearer, more sparkling rays the beams of the rising sun. It was yet early in the day and over the city a Sabbath stillness seemed to rest.

Soon, however, this gave place to movement and action, for as the day advanced there issued forth from house after house groups of people clad in their best attire, who passing into the streets, turned their faces toward the river as though by common consent.

Afar on the hill, reflecting the beams of the morning sun, rose the walls of a beautiful temple. This was indeed the sanctuary of worship—this building, stately and grand, overlooking the city nestling near to the broad sweep of the river. It was here that from time to

time all the people were wont to assemble and hear from the lips of their ministers the truth which would make them wise unto everlasting life.

But this morning it was not towards the temple that their looks were turned or their footsteps bent; they were thronging toward the city by every road and avenue. From north, south, and east they came—some on foot, others in vehicles of various descriptions, while from the west many were finding their way in skiff or boat across the river. But from each varying direction all steps were bent to the center of attraction—a Mansion House located near to the river—just where its waters form a curve into which the land juts out. Footsteps might have been eager before they neared the neatly-kept lawn in front, but there all haste slackened, every head was bowed, and with slow and solemn tread one after one they entered the open door.

Tramp! tramp! tramp! a steady stream of slowly-moving lingering feet, each one pausing for a time, then moving on with slower, more muffled tread, only for another to take his place. From early morning until now when the shadows were lengthening towards the west, this same dull sound of tramping feet had continued, and but for the occasional mingling with it of sob or groan, no other sound was heard. Not a voice was raised, not a word was spoken, as the unbroken line of men, women, and children, with bowed heads and tearstained cheeks, passed by. It was almost as if heartbeats could be heard and counted when a bereaved people thronged to gaze for the last time upon the forms now still in death, which in life had been so dear to each one of them.

Tramp! tramp! tramp! The muffled sound ascended from the rooms below to those above, each one falling upon the bereaved hearts of those mourners waiting there, like the sound of the first clods upon the coffin lid. Without the day was calm and fair—balmy, too, as the prodigal month of June could make it. The air which came in at the open casement was laden with the fragrance of roses and the sweet-brier clambering on the wall. Just beyond and plainly seen through an opening in the boughs of screening trees, swept the rippling waters of the majestic Mississippi, flowing onward to the Gulf.

There are pens which could describe the scene in all its beauty; there are artists who could transfer to canvas its every tint and shade; but where is the pen which can ever describe, the artist who can ever depict, the agony of those bereaved ones?

Tramp! tramp! tramp! Will it never end? Will the people never have done coming? And despite the fact that she well knew how great was their love for him and that many who now came to gaze for the last time upon his lifeless form would gladly have laid down their own lives to have saved his, the weary, sorely-bereaved woman could not repress her longing to have it all end—to be alone with her

dead. The balmy air was not felt by her; the fragrance of shrub and flower was alike unnoted, as was also the sweep of the great river and the sylvan green of its farther banks where the rippling waves made distant, unheard echoes of the ceaseless tramp, tramp, tramp of the feet below. Poor wife, poor mother! Stricken indeed and desolate. Years, long years have passed since then, but is there a heart in all the world so cold, so callous, as even after this long lapse of time not to feel for her? To be moved with pity when they remember all which she had endured in the years that were already gone for love of him and in defense of the message he had been given by the angel to declare? It can not be; and when to this is added the more painful fact that even then, nestling close to her heart, drawing its own life from hers, she bore his unborn child—the child who in life was never to know a father's love, never to have a father's guiding hand—it would be strange indeed if the tear of sympathy should be withheld.

But now the shadows lengthen and the day is far advanced. Slowly but surely, one by one, the tramp of footsteps has died away and all save a few have departed. Even these have withdrawn from the room where are lying the shrouded dead, and one by one the family enter for a last farewell. The aged mother whose sons lie there—the boys bereft of a father almost idolized—and the wife—but let us draw the veil. The scene is too solemn, too sacred for our intrusion. But though we shut it out from our eyes, from our heart and the hearts of thousands can never be shut out the wail coming from behind those closed doors, "Oh, my husband, my husband, have they taken you from me at last!"

Among those who had that day passed eagerly but sadly near to take a last farewell of the dead, was the bent form of an aged man to whose hand a little girl, a child of some nine or ten summers, was clinging. As they came to the head of the coffins, the man bent slowly down and tenderly raised the child in his arms that she might see more clearly the faces of the dead. For a moment they stood there in silence—then passed out with the rest. They did not pause or linger, and save to exchange a silent clasp of the hand as some special friend was met going in the direction from whence they had come, they passed on their way. Their road led up the river past many dwellings—past even the last straggling houses on the very outskirts of the town; and after winding above an inlet where the waters from a noisy brook were met by those coming in from the river, they crossed a rustic bridge, then followed down the brook to where the road ran close to the river's bank. Their way was shaded by tree and shrub, and wild flowers brightened it with color and fragrance. From the boughs above and thickets beyond came the song of birds, and these with the soft murmur of the river were the only sounds which broke the stillness, as hand in hand they walked along. The way had been long and neither

had rested since starting out in the early afternoon. But now the old man turned aside and releasing the hand of the child said:

"Let us sit down upon this grassy bank, daughter, and rest us a bit."

"You are tired, father," and then as she raised her eyes to his pale, sad face she added, "You are not well, are you, father?"

"Not very," the old man replied, "but, child, my heart is very sad," and as if to himself he added, "O that I ever should have lived to see this day!"

"But, father, it will not be for long. We shall have Brother Joseph and Brother Hyrum with us again. The grave could not hold Jesus and it cannot hold them. How beautiful they looked this morning, and once I was almost sure I saw a motion of Brother Joseph's lips as though he were going to open them and speak to us."

"It was but imagination, child. His lips will never speak to us again and we shall see him no more until he comes with his Savior in the clouds of heaven to reign with him upon this earth. His work on earth is finished. Wicked men have taken his life, which they could not have done if he had not finished the work God sent him to do."

Nearly sixty-six years have passed since that June morning in the memorable year of 1844, memorable at least to the child who was raised in her father's arms to look for the last time upon the face of one whom even the children of his people loved. She, too, (like his own loved ones,) has shared in many of the sorrows which came to them through love of the truth. But life has not all been sad. Many advantages—many privileges—have been hers, and she has loved to follow the reaching out of the minds of men eminent in various walks of life—loved to trace in the history being made from day to day, the gradual, but steady advancement of principles which she knows are yet to triumph, because they are of God, and God is the embodiment of truth. Naturally, because of early instruction with perhaps a touch of hereditary influence as well as the subtle power of early environment, her mind has been largely attracted to deeper questions agitating the religious world to-day, and because of his broad humanity, his unblemished character, as well as depth and clearness of intellect, she has loved among others to follow the writings of Lyman Abbott, editor in chief of *The Outlook*.

But while it is true when a child she believed with all the faith of a child that Joseph Smith, then and there, would be raised to life, even then had the following assertion which she read but a few weeks since from his pen in the *Outlook* been read to her, she would have replied in the words of Paul, for the children of the followers of Joseph Smith's teachings were even as children familiar with the teachings of Christ and his apostles.

In the *Outlook* for January 8, 1910, in an article entitled, "Religion and miracles," Mr. Abbott makes this assertion: "If it could be proved

that Joseph Smith rose from the dead, the proof would add no intelligent convert to the Mormon church. If it could be proved that Jesus Christ did not rise from the dead, the proof would take no intelligent disciple from the Christian church."

Consider the latter declaration in the face of Paul's assertions:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," wrote the prophet ages ago, and surely his words are being verified.

Mr Abbott, in his assertion above, quoted the word *intelligent*. In one of the revelations given to the church through Joseph Smith, it is declared: "The glory of God is intelligence, or, in other words, light and truth." Fortunate for those that love the truth that this definition was added, for if measured by the commonly accepted standards, there would be now, even as in former times, few intelligent converts to the truth as revealed in the gospel.

One of earth's noblest men has written in language almost sublime:

"The plowing of the Lord is deep  
On ocean or on land;  
His furrows cross the mountain steep,  
They cross the sea-washed sand.

"Wise men and prophets know not how  
But work the Master's will;  
The kings and nations drag the plow,  
His purpose to fulfill."

Ah, there is sweet, comforting assurance to the trusting heart of the humble believer in this deep plowing which the Lord himself is doing—assurance which all the vaunting assertions of science can in no wise disturb, but which in the language of those of old replies: "We are not careful to answer thee in this matter." The course of our God is not deviating, but one eternal round. His glory is "light and truth." It ill becomes those who truly have faith in him and his revealed word to apologize to scientific men for its plain declarations because of any seeming conflict between science and religion. The furrows of his plow have already revealed many wondrous things which but a few years since scientific men would have declared impossible, and they will yet reveal the truth of many others which scientific men vauntingly deny.

And thou departed spirit of him whose body rests peacefully beside the mighty rushing river—thou:

"From thy peaceful home on high  
Shall see the cause move on;

The cause of truth can never die,  
While God and truth are one."

Better now than then you see the entering wedges of that truth doing its work, and the weeping of your loved ones which endured for a night has been changed to the joy which cometh with the morning. Already the east is roseate with the glory of the coming of the Lord and the time is near when with his saints he shall "so come in like manner as ye have seen him depart," and no man will have need to ask, "Why should it be thought a thing incredible with you, that God should raise the dead?"

Familiar at an early age with the teachings of Christ and his apostles, as shown in the New Testament, she added to her knowledge from year to year by going deep into broad religious views of men and women of the world of thinkers.

The tide of circumstances and the overruling powers of her good angels carried her into the field of teaching. Surrounded with conditions entirely removed from church influence, she formed friendships and acquired standards of measurement that she found of inestimable value in the years that followed in the church. Somewhere it is written, "I will draw them with strong cords." So it proved to Mrs. Walker. The subtlety of early environment can not be lightly counted. It creeps into the very fibre and implants itself upon the plastic child mind with irrevocable decrees.

From the church message of the sixties, there came to her mature and cultured mind something that found its own in her heart. Again with psychic mystery she walked beside her father, close to a wide, swift river. She heard doves calling, and saw the fan-light of a June sunset in the sky across the river. Again as one dreams she heard a beloved voice and the flood of years rolled back:

"Remember this—fix it in your memory, that it may never be forgotten. Joseph Smith is dead and his body will soon return to dust—but the *truth* he was sent to declare to men will *never die*. The gospel he was sent to preach is

the good news brought by the angels long, long ago to the earth and can never be conquered, for it is immortal—a part of God himself who is unchangeable yesterday, to-day, and forever. I am old, my child, and soon shall follow Brother Joseph to the grave. You may not understand all I am saying to you, but if you will try to remember it and live to be as old as I am now, you will see the truth he has declared to the people marching on to a glorious triumph, for the leaven hidden in the gospel—the truth of God—will work until the whole lump is leavened. The Master asked, ‘When the Son cometh shall he find faith upon the earth?’ He will, my child, but it will be among his own people—those who believe the truth which he taught. Will you try to remember this?’

She felt the gentle clasp of his hand on hers and heard her own voice say, “I will, father”; and so, putting away—nay, rising above the bitterness of other scenes, time came when she chose to walk with the people who were bringing in the dawn of a new day—becoming a member of the Reorganized Church of Jesus Christ of Latter Day Saints. Is it not a magnificent testimony to the basic, moving spirit of this church that men and women may see loved ones persecuted, tortured, martyred in its defense and that, too, by the misdirected energy and erring policies of brethren, and yet, so strong is the trust in its *true* and sometimes half-forgotten tenets that the sorrowing and beaten cling to these fundamentals and throw themselves into the fight for the triumph of the doctrines beloved by the martyred ones?

Sometimes we feel the full import of Job’s sublime utterance—“Though he slay me, yet will I trust in him,” combining of course our large vision of the Creator’s purposes and the unlimited possibilities of service. This is why men of immense energy and splendid physical magnetism sometimes return to a neglected place in church work and pursue it with



renewed and sublime vigor. They get an outside view of the work and God and the comparison is too great to withstand.

Something like this moved on our friend. The years brought to her many changes. A married sister, Mrs. Lyons, lived in Texas and into the Lone Star State the dark-eyed girl found her way. Later she attended Mrs. Avis's school for girls in Saint Louis, Missouri, making her home with the principal, Mrs. E. A. Avis. Writing of her sojourn with them in later years, the son of the principal, W. H. Avis, stated:

SAINT LOUIS, MISSOURI.

About sixty years ago, when I was twelve or thirteen years old, there came to Saint Louis, from what was then the wilds of Texas, a girl some four years my senior, who was a fair representation in character and disposition of that big, free liberty-loving country. She made her home with us while seeking education, and we became chums at once.

For the first half year she chafed under the restraint and confinement of her new environments, and longed for the broad plains and free air of her Texas home. It is not surprising, therefore, that with a mischievous, fun-loving boy of twelve this girl, with her independent, care-free disposition, would occasionally let down the bars of restraint, and with her lover-like boy for a companion, indulge in a lark, many of which we had. Her favorite was to take a lunch and go out into the woods, gather wild flowers, of which she was passionately fond, pick berries, or gather nuts, all of which were to be had within a mile or two of the city. Making candy was also a favorite fun-producing stunt. I remember on one occasion the candy failed to mature, and with our hands full of the sticky stuff we adorned the door knobs of our neighbors' houses, or placed it where we thought it would do the most good (?).

However, as time rolled on, this rollicking Texas girl mellowed and sobered down to the studious and thoughtful woman, and took up the serious problems of life bravely. With a mind unusually bright at the start, she developed intellectual abilities above the ordinary, and her favorite occupation, when not otherwise engaged, was to give free rein to her imagination—a large share of which she possessed—in writing both prose and poetry. In the latter, especially, did she show remarkable talent, brilliant flashes of which would drop from her pen when the muse was under control.

Among the many good qualities which she possessed, there was one that stood out most prominent and noticeable, her absolute unselfishness. She was never so happy as when thinking or working for others.

Her friendships were few. She placed a very high estimate on the word *friend*, and the mere acquaintance might have considered her cold and unresponsive for that reason. But the congenial souls she clasped with hooks of steel, and to them she was willing to open her heart freely.

Time has dimmed the recollection of much more that could have been written about this girl of sixty years ago. W. H. AVIS.

And as beautiful a tribute is paid by another member of the family:

*Our Dear Marietta:* "Ours," for as such you have always been, my mother always speaking of you as "my" dear Marietta, and we, as children, always regarding you as "our" dear Marietta. I have not written you for some time, but learning of the approach of your birthday, I want to share a part in that happy day, and to wish you a birthday greeting.

When I was a little girl, and after a day of play, as twilight drew near I would sit at my mother's knee, and to my plea of "Tell me when you were a little girl," she would answer me by telling me of her school life in that little school of Mrs. Avis's and of a dear young girl, some years older than herself, of whom she grew very fond, and of their ripening friendship which grew as they grew into womanhood and into middle life and only ended in the "going away" of the one, and the going on of the other, until now it is your birthday, that I, that little girl that was, am writing to congratulate you upon.

In the twilight of those dear hours of days past recall, but sweet and fresh in my memory, you seemed to me a picture. I could see you a tall, slight girl with great eyes that looked out on the world with a purpose. Then I saw you in your home in Nauvoo, then again out on the western desert with only the Indian women for company, and then came your two dear daughters. We often spoke of your rare courage and that you were content one hour. We perhaps might have been only in those great free spaces of desert, but that you were learning and growing was evident in your later life.

In looking over some letters and "keepsakes" of my mother's, I came across one of your last letters to her. She had treasured it, and so shall I. In closing I quote from a verse in a copy of your Afterglow:

"Not pensioner, but friend —  
A friend at sorest need,  
Or kindest word and deed —  
And best of all a friend,  
Whose love flows on and on, and knows no end."

CLARA.

Among her early instructors was one Doctor Scott who kept up a correspondence with his beloved pupil until he was

more than ninety years of age, living with his daughter, Mrs. Harrison, in the White House—Washington, District of Columbia.

Mrs. Walker received her final education at Oxford Female College in Ohio, graduating therefrom in 1859. Upon the death of her sister, Mrs. Lyons, she removed to San Antonio, Texas, that she might be near the two motherless daughters left by this sister. Here she became principal of the San Antonio Female College, filling the position for a number of years. How eternal her influence as a teacher, can be estimated to some extent by the constancy of her pupils, now her close friends.

She married in 1861 Robert Faulconer, a conscientious and loyal supporter of the Confederate cause. Entering into the fortunes of his own land, Mr. Faulconer laid down his life for her interests in the second year of the war. Mrs. Faulconer came north from Texas during the perilous times of the war, coming by way of Cuba to escape the blockade. Coming to Illinois she made her home with her brother-in-law, Elijah Banta, in Sandwich. Here also resided her mother. To this union with Mr. Faulconer was born a daughter, Lucy, still living in Los Angeles, California.

It was in Sandwich that Mrs. Faulconer again came in contact with the religion of her parents. At Plano, some miles distant, the church had established its printing plant and later organized a branch. The home of her brother-in-law was the rendezvous of the Saints in that part of the country. Of this home Joseph Smith wrote to Mrs. Walker, many years after:

*Dear Sister Walker:* I am told you will soon be reaching your seventy-seventh birthday. I am not surprised at this, for though I seem to be standing still on the highway of life, neither seeing the years which come nor the years that have flown, only as memory from the things of the past forecast the future, it was not so long ago that I first knew you; and while friends are congratulating you on your having

so well rounded out the years of service in the Master's cause, you will pardon me if I recall a few moments of our life together.

Under ordinary circumstances the summer of 1869 should have been shrouded in a degree of grave grief to me, but my recollections of the passing of that year are such that while there is a certain amount of sorrow left, there was a great amount of good came to me that summer. I became acquainted with you and the family of Brother Banta, and made his residence a general stopping place for my visits at Sandwich. It is commensurate with the effort now being made to give you a comforting word of cheer by your coworkers and associates, that I add my mite.

The secret of much of the attraction which drew me to the home of Elder Banta was this: As the Savior at the house of Lazarus found Mary and Martha, and there spent hours of relaxation, it is no disparagement to the example set by him, that I, striving to follow in the precepts that he has given, confess here and now that at Brother Banta's I found a Lazarus, a Mary, and a Martha; and I owe much of my usefulness, not only that year but afterwards, to the feasts of intellectual conversations and bright interchange of thought upon intellectual matters that I found with the Mary of the household. The result of those conversations in general are with me still. I acknowledge my indebtedness here to you, that while I enjoyed the splendid hospitality of Brother Banta and his companion, I valued the comfort of the chats upon gospel work and intellectual affairs with your self and your mother.

I take pleasure in making this acknowledgement to you, and to those with you, with whom you are associated.

JOSEPH SMITH.

In 1865 she came to Sandwich. Not many years passed until a name appears in the *Herald* over a column edited for the children by "Frances"—and for many years this has been the non-de-plume of Marietta Walker. The name Walker was bestowed upon Mrs. Faulconer by her marriage to Samuel Fry Walker, a student and a scholar. Mrs. Walker threw her splendid powers into the study of church doctrine.

Her association with the church had been of a character to make its memory undesirable. Her heritage so far had been a sad one. Upon her parents had fallen the glory of the Restoration, and they followed its light until the shadows fell. The youth and beauty and strength of their home went out. and dead sea ashes lay upon the altar of their faith. And yet

she drew from eternity many blessings for the church and withheld not her hand. A favorite motto with her was: "Get thy spindle and thy distaff ready and God will send thee flax," and she was a living example of its truth. In a talk with Mrs. Walker we can easily see how those visits of President Joseph Smith to the home of his modern Lazarus, Martha, and Mary gave inspiration for his work.

How she pleaded for that corner she edited in the *Herald* and kept it going either by contributions from her own pen or by those solicited by her to write! During these years she was also teaching a class of young girls and boys. Hear the testimony of one of these:

Memory carries us back to an upper room in Brother Banta's home in Sandwich, where she taught us the word of God and instilled into our hearts purer and holier thoughts, words, and deeds. I shall ever remember how beautifully she presented the gospel plan to that class of boys and girls, illustrating the story of Christ in such plain and simple language that we were ever ready and eager for more of the "old, old story." Some accepted and obeyed, while others drifted into the world and one can only wonder where they are to-night.

Mother joins me in wishing God's choicest blessings to be yours.

M. B. N.

She came into the active work of the church at a time when woman's work in public places was not so universally championed as it is to-day in 1920, but she came also when she could feel that she was needed; and the softened heart of the people—softened by bitter humiliation and scattering, crushing influences—was ready for the staff and stay of a sure and determined spirit. She saw all about her the need for up-build and, alas, the dearth of trained talents and educated men and women. The forces of her nature were under excellent control and wherein she lacked she was not ashamed to counsel with those wiser. Through the years she came until to-day. She has written her broad outlook and uplifted ideals on the very heart of the church literature.

For with her there labored also a coterie of consecrated,

love-inspired men and women who counted no service too severe if it were for the Master. In this connection I cannot but quote from her pen regarding the Religio. This in the year 1896: "In the early days of the society's existence, we wrote at different times speaking of service and averring that if the society was successful in the mission it was intended to accomplish, that from base to capstone service must permeate every layer of the structure. . . . Intellectual culture without heart culture is crippled in the very start of life's race, and if we were reduced to the choice of one we would say, 'Cultivate the heart, for out of the heart are the issues of life.' 'I,' said Jesus, 'am among you as he that serveth.' "

And what is the keynote of the Scout, the Oriole, the Temple Builder organizations but this, and the members of these orders make the personnel of our Religio and Sunday school.

Not alone did she spend time and strength for the young, but she dug deeply into the philosophy of life, and the thinking men and women of the church and community loved her exegesis and trusted her conclusions. The gifted and wise, the learned and unlearned, the ambitious and the zealous were friends of the dark-eyed, animated matron with the clear, even-toned voice that took upon it such deep, vibrant flections when she spoke with unusual fervor or was deeply moved to plead some cause of mercy, justice, or just plain love. Once she put her hand to the accomplishment of any avowed purpose there was no turning back, and every friend was converted and so impressed that he, too, felt the move of the proposed project.

It was Mrs. Walker who was Editor of *Zion's Hope* and *Autumn Leaves*. This last venture was one of importance and unequalled generosity. She financed the launching of the magazine and most liberally supported it by gifts of subscrip-

tions. She wrote story and poem. She took the raw product of untrained writers and edited it into readable appearance. She by the same kindly, sincere and very lucid criticism made both friends eternal and enemies as lasting. She cheered and encouraged the gifted and backward. She offered suggestion and taxed her splendid ingenuity to "bring out" the literary talents of the young. Placing her magazine on a magnificent basis, making it a success financially and literarily, she turned it over to the church, a living power for good, a gift of love to the youth of the church. And not this alone, she kept alive the "Mothers' Home Column" until there was born a united organized order of the women of the church. She is one of the mothers of the Children's Home movement. She threw her powers for interesting and developing into the project for a "gospel boat," and it succeeded. She is forever a part of the initial work of Sunday school organization and of the Religio Society.

Although into story and poem she threw the rich embellishments of her fruitful imagination, all questions touching doctrine and theological differences she stated with square-cut plainness, both her convictions and why. It is pure delight to read her defense of a position. Her splendid personality, her indomitable spirit, her unerring counsel lives in the various departments of the church forever. Though she die and sleep in the dust, she yet lives and that in vivid love-lighted places.

For a long time Mr. and Mrs. Walker lived in the State of Nevada, but settled near Lamoni at a period that makes them pioneers of the country. It was while living on the farm now owned by the college that our very highly esteemed friend, Elder Henry A. Stebbins, visited them. Concerning it he says:

*Dear Sister Walker:* As we go through the years of mortal life each birthday makes its mark upon us. Also, at those times, a few of

our friends remember the special day and give us kindly greeting as we pass the milestone. And so we do now by you, and to me has been allotted the pleasure of reminding you of the years you passed on the farm, when you dwelt in the house a little east of where the college now stands.

You lived there from 1877 to 1885. I remember visiting you there in September, 1878. You were busy making and packing butter to send to Nevada, where the market price was sufficient inducement to do the work and feel that it paid. And how much other toil there was on the farm! Both to yourself and Brother Walker it was like the birds having their wings clipped and unable to rise to higher atmosphere and clearer vision. In the dairy and at other toil your minds were ever upon the work of God and upon what was being done for it, and much more upon what needed to be done for its good progress and for its full effect upon the hearts and lives of those who are "called to be saints."

But in the seclusion of those years of physical toil new thoughts were born, new hopes grew up, patience and love, molded and fashioned by prayer and by the Holy Spirit's visit to heart and brain, prepared you for the good work which you have done for Zion's children and children's children, through God's special gifts and blessings to you that so increased the power of your already well-endowed spirit.

We had no idea then that your house would sometime become a home for college students, although you did say, while living there, that on the highest ground a college would yet be built.

However, your thoughts and dreams were more for character building everywhere, among all Saints in every land, than about college building even. The latter is only an item, but the other is the fabric of the greater building, the church and kingdom of God triumphant and eternal, attained through righteousness on the part of God's people.

Now, having known you so long, and your labor of love, I earnestly ask for you such other years as God may see wise to give, and when the time comes for you to pass over to paradise, that every year you have lived will be found as a diamond in the crown that the Lord will give you at his coming. May God bless you abundantly.

HENRY A. STEBBINS.

Mrs. Walker has had opportunity to throw her powers into work for the world, but in her devotion to her church reserved nothing from her service and still writes occasionally with clearness and with her distinctive and scholarly style.

To Mr. and Mrs. Walker were born two daughters, one living in Leon, Iowa, Mrs. Albert Ackerly, and one a teacher in the city schools of Iowa City, Mrs. Frances Davis. She



has beautiful and accomplished granddaughters besides the half dozen grandsons.

Again we quote, this time from the pen of Elbert A. Smith addressing Mrs. Walker.

For a quarter of a century you have been actively connected with *Zion's Hope*, either as editor or as correspondent. What a wonderful opportunity you have had to help mold the growing minds of the church! How well you have improved that opportunity!

Before me, as I write, stand seventeen bound volumes of *Autumn Leaves* bearing your name as editor. In a way they represent seventeen years of your life. Yet no man can bind your editorials, or gather your life's work into concrete form and say, "This is what Sister Walker has done."

Your message, borne on the printed page, went to far regions, beyond your ken or mine; it is alive to-day in the warm hearts of men and women, many of whom perhaps you do not know by name.

If we were to burn all existing copies of *Zion's Hope* and *Autumn Leaves* to-day, to-morrow some boy of yesterday, meeting his temptation and overcoming it, would rewrite one of your editorials; some poor girl would struggle out of the pitfall that had claimed her and again take up her journey along the straight and narrow way, and so would appear another of your editorials, and so on and on widening circles.

I write you to-day in behalf of the boys and girls, the men and women who have been helped by your editorials and by the many personal letters and words of advice freely given in times of need, and not anywhere recorded on the printed page, the fruits of which will mature from time to time for yet many a year.

Personally I owe you a great debt of gratitude for help and encouragement given to me while I was yet a boy. I am reminded, too, that you were my father's friend also; and now my boy reads *Zion's Hope* each week.

My wife joins me in sending her regards, and so does my mother, who still cherishes the friendship begun so many years ago in Sandwich, Illinois, when she was your friend and pupil.

The word *friend* means more to one as the years go by; especially when friendship has a deeper underlying foundation, for we can truly say:

"The friends that most cheer me on life's rugged road,  
Are the friends of my Master—the children of God."

Affectionately yours,

ELBERT A. SMITH.

She is the mother of the Christmas Offering scheme and the promoter of many other plans for good.

Years have brought no abatement of the fine zeal that marked her earth life; nothing but the trial of physical weakness keeps her out of the glorious open field of woman's work to-day. We may be pardoned if we have reserved for the last in this blundering tribute to one worthy of better than we can do, the story of her part in the establishment of a church college. For years in private, in public, Mrs. Walker urged the necessity and pleaded the cause of a college or school for advanced study.

Just west of the farmhouse of Mrs. Walker was a noble rise of ground with a beautiful sweep of prairies south, east, and north. Often Mrs. Walker pointed to the spot and remarked, "There is the ground on which our college shall stand." With the eye of a dreamer in prophetic summons she saw the long, long hope come to pass many times before she finally gave the deed for the purpose and saw the structure rise, now known as the main building of the college. The first dormitory was named in her honor Marietta Hall and to-day with sparkling eyes and deep satisfaction written on her face she listens to every item of Graceland's progress.

Mrs. Walker is the author of a number of books and innumerable articles and stories of unusual merit. Among the books we would mention *The Indian Maiden*, a temperance work; *Joan of Arc*; and *Fireside Talks with Our Girls*.

She builded with a free vision, with the church of her choice, as a medium for her touch with the world. She has lived to see the glory of achievement rest on her enterprising adventures, and she still points the way to higher, broader fields of opportunity.

Some stand at her age, hands filled with poppies of memory in dreams, but she is intently watching the sowers on this side—the reapers in that—her hands eager for the sowing, her face glorified with the promise of coming harvest.

So I see her stand—her face to the gate, her heart in perfect beat with this universe of God's own building. When she goes through those gates it will be to more glorious fields of usefulness, and she leaves no wasted moments—no grass-grown paths of duty behind.

So pass, noble one, with torch ablaze—from glory to glory—and a blazed trail marks your way to the heights and beyond.

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#### A SCRAP

With the mounting sun, my spirit  
Soars to touch the sacrifice,  
But the evening shadows bring me  
Dreams of those blest love-lit eyes.  
When the sunset gates are opened  
And night's shadows gather slow,  
Toward the out-stretched arms I turn me,  
Toward the welcome home-fire glow.

VIDA E. SMITH.

## THE CENTENNIAL GENERAL CONFERENCE OF 1920

BY WALTER WAYNE SMITH

The General Conferences mark the steps in the progress of the church. They are important and authoritative events, and from the standpoint of the historian, epitomize the development and growth of the church. It will be of interest to those following the history of the great latter-day work to know what the last General Conference of the church did. A resume of the activities preceding conference, and the official actions during conference is here given.

### THE ELDERS' SCHOOL

For two weeks preceding the convening of the conference the general ministry of the church assembled twice daily at the Stone Church in Independence, Missouri, to hear a series of lectures on the doctrine of the church. Splendid interest was manifest, a fine attendance greeted the lecturers, and the twenty-four sessions covered the entire field in a brief summary of the doctrine of Christ. The instructors were President Frederick M. Smith, President Elbert A. Smith, Bishop Benjamin R. McGuire, Bishop James F. Keir, Apostle J. Arthur Gillen, and High Priests Samuel A. Burgess, J. August Koehler, John F. Garver, and Walter W. Smith. Altogether the school was considered a success, the schoolroom being often filled by the ministry long before the lectures began.

### EVANGELISTIC SERVICES

A series of evangelistic services was conducted each evening for two weeks previous to the convening of the conference, in each of the five churches of the Saints in Independence. These services were under the direction of Brethren Elbert A. Smith of the Presidency, Ulysses W. Greene of the Twelve, and Walter W. Smith, president of Independence Stake. The speakers were: Apostles

J. Frank Curtis and Ulysses W. Greene at the Stone Church; Elmer E. Long and James Davis at the Second Independence Church; Lee Quick and Daniel T. Williams at Walnut Park; John R. Grice and James E. Yates at Enoch Hill; and Leonard G. Holloway and Edmund Gleazer at Liberty Street.\* The same themes were discussed simultaneously in each of the churches. Spirited congregational singing was an attractive feature under the direction of a corps of missionary singers. A daily distribution of tracts covered the entire city of Independence, more than 36,000 tracts being distributed. This work was carried on regularly in spite of the rainy season. The interest was enthusiastic from the beginning, each church being taxed to its capacity nightly. The meetings resulted in a splendid revival of interest among the Saints and the baptism of several at the close of the series.

#### THE CENTENNIAL SUNDAY

Easter Sunday, April 4, was observed as the centennial of the first vision of the latter-day work. At eight a. m. the priesthood held a communion service in the lower auditorium of the Stone Church, which was a fitting climax to the elders' school and the evangelistic service. President Elbert A. Smith was in charge, assisted by Gomer T. Griffiths of the Quorum of Twelve, Cyril E. Wight, and Walter W. Smith. The opening hymn, "The morning breaks, the shadows flee," was scarcely begun, when a great flood of spiritual light burst over the meeting. The emblems were administered and a very feeling prayer offered by Brother Frederick G. Pitt. Following this Brethren Elbert A. Smith, John W. Wight, Charles F. Davis, Richard Bullard, and Walter W. Smith spoke under the inspiration of the Spirit in a

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\*The program for April 5, including a lecture on the Historical Settings of the Restoration, was carried out according to the official program.

H. H. S.

veritable pentecost of prophecy and tongues. Brethren Gomer T. Griffiths, Edmund L. Kelley, Beauford J. Scott, and Leonard G. Holloway bore witness to the presence of the Spirit in testimony. Those present felt that although the storm raged without, all was well with those within. The sacrament of the Lord's supper was administered at the same hour in four of the other churches in Independence and to a large congregation that filled the entire upper auditorium.

At 11 o'clock the theme for the discourse in all the churches was the "Vision of 1820." The speakers occupying at this hour were Walter W. Smith in the Stone Church upper auditorium and Frederick G. Pitt in lower auditorium; Second Church, Richard Baldwin; Walnut Park, John A. Dowker; Enoch Hill, C. Ed Miller; Liberty Street, George H. Wixom. All of the houses were full to overflowing.

At 2.30 in the afternoon the subject was "The vision of 1920, or Zion's outlook from the viewpoint of the young men." The speakers on this occasion were: at the Stone Church in upper auditorium, Floyd M. McDowell; in the lower auditorium, Cyril E. Wight; Second Church, Cornelius M. Clifford; Walnut Park, Frank B. Almond; Enoch Hill, Edward D. Moore; Liberty Street, W. Roland Kapnick.

At 7.30 in the evening the subject of the discourse was the "Seer of Palmyra, his mission and message." The speakers were: James Arthur Gillen, at the Stone Church upper auditorium; Ulysses W. Greene, lower auditorium; Second Church, Daniel Macgregor; Walnut Park, J. Frank Curtis; Enoch Hill, William M. Aylor; Liberty Street, Gomer T. Griffiths.\* A wonderful day of inspirational services marked the

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\*The same themes were discussed at the same hours in the Central Church of Kansas City, as to the official program of the conference, the speaker being Frederick A. Smith on the Vision of 1820, Heman Hale Smith on the Vision of 1920, and Joseph Luff on the Seer of Palmyra.

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celebration of the centennial of Joseph Smith's first vision, the beginning of the great latter-day work.\*

#### GENERAL CONFERENCE

Tuesday a. m., April 6, at 10 o'clock, Elbert A. Smith called the sixty-seventh General Conference to order. "Redeemer of Israel" was sung and prayer by Gomer T. Griffiths. Albert N. Hoxie, the general chorister, led the congregation in singing "Blessed be the tie that binds." Apostle Ulysses W. Greene read from the Journal of Joseph Smith, his record of the first vision as follows:

"I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, State of Vermont. My father, Joseph Smith, senior, left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) County, in the State of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family consisting of eleven souls; namely: My father, Joseph Smith, my mother, Lucy Smith (whose name, previous to her marriage was Mack, daughter of Solomon Mack), my brothers, Alvin (who is now dead), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters, Sophronia, Catherine, and Lucy.

"Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo, here" and some, "lo, there"; some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For, notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody "converted," as they were pleased to call it, let them join what sect they pleased; yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued, priest contending against priest, and convert against

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\*Evangelistic services during these two weeks were also held at the Central Church of Kansas City by Elder Daniel Macgregor.

convert, so that all the good feelings, one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church; namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

"During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their error, or at least to make the people think they were in error. On the other hand the Baptists and Methodists in their turn were equally zealous to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right, which is it? and how shall I know it?

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs; that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom and would give liberally, and not upbraid, I might venture. So in accordance with this my determination, to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an at-



tempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God—to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) ‘This is my beloved Son, hear him.’

“My object in going to inquire of the Lord was to know which of all these sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; ‘they draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.’ He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself lying on my back, looking up into heaven.

“It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the

account of the vision he had when he 'saw a light and heard a voice'; but still there were but few who believed him; some said he was dishonest, and others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute me for telling the truth? I have actually seen a vision, and 'Who am I that I can withstand God,' or why does the world think to make me deny what I have actually seen; for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation."

The general chorister then introduced a thirty-minute period of congregational singing in which the vast congregation joined heartily.

President Frederick M. Smith presented the following address as his message to the conference:

The text I have chosen is one which quite unexpectedly came to me as fit for the subject I have in mind. It is not new to you. Many of you have used it. Many of you have quoted it. And without doubt, many of you have used it to present the eschatological aspect of our religion, and I wonder if not a few of you have failed to see the economic aspect of this text. You will find it in the latter part of the 11th chapter of Saint Matthew, the last three verses: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

This is a favorite text with our people who are desiring to present to the people of the world an invitation for coming into the fold—to introduce the message that will bring cheer and comfort to those whom they may have before them as listeners, and I challenge anyone to produce anywhere in religious literature an invitation which is more appealing, more enticing, which is more encouraging than this invitation that was given by the Master to those who might be weary with the affairs of this world: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

## NEED FOR MESSAGE

Perhaps at no time in the history of the world was the necessity for this invitation greater than it is to-day. Perhaps at no time can it be presented with more appealing force, with more significance than to-day, if the import of that message is understood as Jesus intended we should understand it.

The world is war-weary, and yet is not permitted to rest. Anyone would have supposed a few short months ago that of all nations in the world that would be disposed to make haste to consummate peace, it would be the United States, and yet we have seen the Senate of the United States discussing for months a document as a basis upon which peace might be introduced, and finally rejected it, leaving us technically at war. For over a year since the armistice we have been trying to establish peace, and yet it is significant that the French Army is on German soil, and the French themselves have been disposed to disregard the terms of the treaty they were anxious to introduce a short time ago for their own protection. Not only that, but the Balkan situation, as we all know, is still uncomposed. Consult any European politician and he will put his finger on that situation as the keynote to the whole trouble; the fire, if you please, that keeps the European kettle still boiling, and is likely to for some time. The world is war-weary, and yet it cannot rest.

The laboring class is striving hard to improve its condition. The laborer has become toil-weary. He has worked at his machine; he has worked at his trade for the purpose of gathering wages, that he might aggrandize his interests, ameliorate his own condition; not only toil-weary, under the conditions that exist to-day, but added to the weariness of body is that most awful of things which we call homesickness, and the homesickness of the masses of the laboring people to-day is intensified because of the hopelessness that exists in many instances of their ever having what they can call their own home. Add to the weariness of toil the heart-weariness of homesickness and you can appreciate the depression the laboring man is fast getting into to-day, and the significance of what it means to society because it is arousing a bitterness within the heart of the masses of the laboring people that is bound to find its expression sooner or later, even though it might find it in destructive ways, for the time being. The world is weary not only of war, but it is toil-weary, and many of its masses are weary because they have added to the discomfort of aching muscles the heaviness of heart that comes from the knowledge of the fact that they have no home.

## THE EVILS OF COMPETITION

The favored classes, therefore, find that the laboring man is banding and the organizations of labor are becoming more powerful and there is growing up within the organization of labor itself a spirit of domination, a spirit of determination to have their own way and to

alleviate their condition that makes it inevitable that the crash will come sooner or later. The favored class is still trying to maintain its position of advantage.

Competition is what has crippled industry to a large extent. There are people to-day who still are devoted to the doctrine of competition, though they fail evidently to recognize its mercilessness, as it drives to despair and distraction not only the laboring man, but the man who employs labor, as well. The evils of competition have augmented the bitterness of the struggle that is being waged between the laboring man and the employer. Living without labor has become a false idea of success. Almost within a stone's throw of this auditorium, there occurred an incident not long ago that will illustrate what I mean. A man who had been making a comfortable living by selling stocks, writing insurance, etc., said that as a young man he had completed learning the trade of shoemaking and one day he was boasting to a banker that he had learned a trade. He had evidently been reared among those who held it out as an ideal to be accomplished by an individual that every man should have a trade to fall back on if necessary. The banker who was listening ridiculed the idea and said, "That is all right to have a trade, if you haven't brains enough to get a living without work." The man had boasted that he had taken that statement to heart, that he hadn't worked since, although he had made a living. Living without labor is a false idea of success, and it has left its impress upon the condition of the world and has become a factor in contributing to the conditions that exist to-day.

The deplorable condition of society as we find it to-day increases the burden of the laboring class, for, for every man who is detracted from the ranks of honest labor it means an additional burden placed upon those who remain therein. I am not going this morning to take the time to analyze this question of labor, to say what is or is not labor; it does not mean, of course, to say that just because one does not work with his hands, he is therefore not doing honest labor.

#### FEAR OF DEPENDENCY

Ceaseless toil for the mere privilege of existing (let me repeat that) ceaseless toil for the mere privilege of existing has brought not alone weariness, but has brought despair. And that is another factor that is functioning to-day that makes the condition critical. The fear of dependency through disability has added to the gloom. A man who feels that he has years of service before him, who goes to work rejoicing in his physical powers, that his muscles are working without aching, that his joints are not rusty, that he is robust in health, that he can breathe to the bottom of his lungs, that he can do more or as much work as any alongside of whom he works, has constantly the fear over his head that a misstep, a miscalculation might take off a hand or foot and leave him disabled for life, and his family, who depend upon him, left without their means of support. The fear of

dependency in the laboring class in this age of competition has added to the gloom that exists, that is driving organized labor towards the clash, towards the conflict.

The fear of debt through sickness adds to despair. Any man who has had experience through his own family, or has seen what comes to the family of his friend, knows that the small savings are dissipated as snow before the June sun when the doctor comes into the house, when medicine must be secured, when the sick must be nursed. So that the fear of sickness adds to the despair that is creeping over the laboring classes.

And fear of still another kind adds and intensifies the bitterness of the struggle for gain; and that is the fear of old age without means of support. One of the most dreaded things in the life of the average man is the advent and advance of senility, and the fact that he has to rely upon others for his support. This embitters and intensifies the struggle for gain. Poverty, looking through the mists of misery, glimpsing the luxurious extravagance of opulence, has in resentment engendered hatred, jealousy, and smoldering desire for revenge. Class consciousness, aroused by the evidences of disparity, is easily fanned into class hatred by the efforts of those deliberately attempting it, especially when the pinch of poverty, the hungry cry of loved ones, the moan of un nourished, unsuccored sick augment the efforts towards discord. That is the purpose of creating class consciousness, and the realization of the disparity that exists in society creates this class consciousness and sets it on fire as nothing else can. And when to this effort to arouse class consciousness and class hatred there is added the pinch of poverty, the hungry cry of loved ones, the moan of the unnurtured sick, the efforts towards discord are tremendously augmented and multiplied.

#### A WORD PICTURE

Let me paint you a picture. We see a man some bright morning, a man whom we recognize to be in his prime of physical condition, who apparently is in good health, and who is going to his work; and yet he goes droopingly, no spring in his step, his shoulders are forward, and when he looks up towards the factory he is about to enter, no joy is reflected in his face. He approaches the machine almost with hate, for he feels that he is tied to the machine, and almost as mechanically as the machine he operates he goes through the movements of the day, for wages—a mere chance to live. He leaves his machine and the factory when the whistle blows, and if when his weary muscles across the street, he comes close to being hit by a rapidly moving motor car, can you not see the strong inclination to raise the threatening fist of hate when he sees within that car his employer riding in ease to his home, while he is left to walk wearily the long distance to his? Joy in his work has long been taken away from him. And can you imagine how the despair, the bitterness can be augmented and will be augmented if on coming to that place he calls

home, which might be a mere hovel, he finds in his absence while operating the merciless machine, disease has stealthily entered his house and stricken one of his family? Can you picture the despair when he sees in imagination the small savings account disappear and in place thereof come the burden of debt? I can picture him telling his troubles to a fellow laborer, and I can imagine somewhat his surprise when he learns that his fellow laborer is also a fellow in misery; and this bond of sympathy between men in misery is bound to expand its circles and draw together the laboring men until they can remove the conditions against which they revolt and protest.

And the employer who was apparently riding home in the machine in luxury—what about him? Is it as well with him as the laboring man perhaps misguidedly judged? I imagine that in nine cases out of ten if you could scan carefully the face of such employer you would find it was marked and seamed by the traces of care, and would he unburden his heart to tell you he would tell you stories of hours of meditating, contemplating, and thinking in trying to meet the problems that come to him—problems everywhere, problems of maintenance, problems of machinery, problems of difficulties in settling strikes, of satisfying discontented laboring men, of trying to get the raw material and considering the cost, the problems for converting the raw material into the finished product, always counting the cost, the problems of putting the product on the market, ever considering the problem of cost. Costs as offset against profits. Profits for what? Trying to protect himself, perhaps, against the same thing the laboring man is, an old age of incompetency, or an old age of dependency, because of sickness. Profits for mere gain for selfish purposes to protect himself and loved ones from the fear to which all seem to be heir. And so the struggle goes on and on towards the inevitable clash. Let me put the old trite expression, the conflict between labor and capital. Now I hear some of you perhaps who are optimistically inclined say, "Why ring that old cry in our ears? Has it not been in the world almost since the introduction of steam and power machinery, when it became impossible for one man to own and run machinery by himself, when companies were organized to carry out these things, always has the cry been the inevitable clash or conflict between labor and capital?" Yes; it is true that it has been. It has been looked for, and the looking for it will continue; but let me ask you in all sincerity, let me ask in all earnestness: Can you students of history put the finger on a page of history that records a time that was more propitious for the clash between labor and capital than it is to-day? Higher wages, higher costs; higher costs, higher wages—reckless extravagance on every hand; people buying because they have the money, turning away from low priced things because they have the money in their pockets which they never had before, and not counting the cost. They want the thing that is highest priced.

## GOING IT BLIND

Extravagance in every direction! The Government itself going into extravagance of expenditure despite the fact that its treasurer is constantly calling out the fact that its treasury is being fast depleted, the Secretary of the Treasury indicating how by hundreds of millions of dollars almost monthly we are plunging into a condition of national debt with no promise of getting out. (I don't want to get into politics here, so will stop right there; I might go too far.)

Labor is organized, offsetting this organization of employers. Labor is organized to an extent not known before. Walking delegates everywhere are not only watching and safeguarding the interests of labor, but are constantly on the alert to stimulate the laborer to anger, if you please, and resentment against the conditions he is laboring under. And you who have come in contact with those conditions know that is true. Recently I have learned indirectly, but not very far removed, of a conversation between a large shipper and a railroad official of one of the most powerful railroad organizations in the country, one of the few who came through the United States Railroad Administration without financial depletion in which the railroad man said, "We don't know what to expect, but we do know this, that from the stenographer in the office of the president down to the humblest man working on the roadbed, our employees are organized to a man; and we do know that smoldering in their consciousness somewhere are demands they are going to insist upon to which we cannot yield." They are looking for a clash.

We are going it blind as a nation, economically, socially, and I doubt not but what we might be ecclesiastically. We are going it blind—no, not entirely; there are some who are calling attention to the condition into which we are plunged, but the man who is pointing out these dangers to the church is likely to be swept aside as an obstructing pessimist and told to get out of the way. Yet, talk with the leaders of finance, talk with the princes of business, and if they will speak frankly (and most of them will) their minds to you, they will confess to you that they do not see where they are going. I recently talked to the president of one of the strongest banks in the Middle West. It happened he was a man who felt free for the occasion to speak frankly, and when I said, "What is the outlook financially, so far as the country is concerned?" he replied, "Any man on the street knows just as well where we are going as do any of us who call ourselves financiers. We don't know where we are going; we are going it blind." And you men who quote scripture know what is likely to happen when the blind lead the blind.

## THE SEEDS OF DISLOYALTY

And perhaps just as significant, and I don't know but what more significant, is the fact that to the alert eye there is evidence everywhere (now please note this) that everywhere in every organization

there are not only the seeds but also the systematic propaganda of disloyalty, until the whole social fabric of this Government, and every other government in the world is shot through with decay and precarious conditions due to disloyalty. I have been rebuked by some of my brethren for crying out against disloyalty, but I shall keep on crying out against disloyalty as long as I see the insidious inroads that it is making in our own ranks by those who seem to be determined to split this church by creating disloyalty in its ranks, for I see the processes of disloyalty going on not only here but in our Government, and you have only to look at the condition in the world to-day when we see governments crumbling over night, to realize that there is nothing that can bring about such conditions except a widespread dissemination of the spirit of disloyalty. I will admit it has been engendered by causes that exist; and I admit, too, that this condition of despair in which the laboring man is finding himself compelled to work—this condition of despair that follows in the wake of the competitive system—I admit that there are perhaps reasons for this development of disloyalty; and yet on the other hand people who are alert and wise know that when processes are put into effect to disrupt an organization that is founded for good, any other organization built out of the fragments of the first organization is just as likely to be unstable.

Not only do governments crumble over night, but the news of strikes has become so commonplace that nothing short of a "scarehead" attracts attention any more. Switchmen walk out by hundreds in Chicago over trouble that nobody knows the cause of. They are immediately joined by other switchmen, though they do not know why. So the strike spreads until one of the biggest industries of one of the biggest cities of the United States is suddenly disrupted, and yet we read it with the utmost complacency and think nothing of it because it has become so commonplace. And if you have had your eye open to the signs of the times, you have seen lawlessness and crime sweep over the country and over the cities in constantly growing waves until each wave that succeeds the other is larger and more ominous.

#### WHAT IS THE ANSWER?

What is the answer to all this? It is useless for me to add myself to the numbers of hundreds of others who are calling attention to these conditions unless we might offer some solution. Social reformers have given many answers to the question, but frequently the answer is too simple, due to inadequate analysis and therefore simple in the application of the remedy. It is difficult of course to put your hand upon any one thing that might offer the remedy, unless that one thing is so constituted that it becomes fundamental to the whole social organization, that will constitute a basis on which this thing is built. If one is going to maintain the basis of competition, then one has a most difficult task in presenting an economic theory that will eliminate



all the evil that exists in the world to-day and bring about the good condition we desire. But if the whole situation can be so analyzed that we can find what are the foundation stones on which the superstructure has been wrongly built, and then passing down to those foundation stones see to it that the proper basis is put in, then our superstructure will carry its own weight.

And a question of equal importance to this is one that we as a people should ask, "What is the church going to do about these conditions, and what has the church to offer?" It seems to me that the church to-day should be alert to the invitation that we read as the basis for our remarks, "Come unto me, all ye who labor, and are heavy laden." It did not stop at labor; it did not mean to say, Come unto me all ye who labor and I will teach you how to work without labor. Jesus did not say that, did he? He did not establish that false basis. But he did say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In other words, those who find their work burdensome, driving them into a constantly growing weariness—these are the ones who find labor burdensome. It was useless to come unto Jesus or anybody else, for a weary man, unless there was offered to him that that would relieve his weariness permanently, and I think Jesus meant to say, and that would be the interpretation of his message, the interpretation of this passage we would present to you—Jesus meant to say, "If ye come unto me and adopt the plan I have or will institute, then I can promise that every man who labors will labor joyfully and without burden, and every man must labor, for in my economy there is no place for the idler," for "in my kingdom there is no place for the idler," he says in another place. And so the economic significance of this passage is just that, that this church has the burden placed upon it of removing the burden from the laborer, that drives him home with aching muscles and a heart heavy with homesickness—in other words, the answer to this economic condition that we would change must be found in the instituting of a system that will enable us to work for the joy of working, produce for the pleasure of producing, and producing for service, because that is one thing that will bring pleasure.

#### A NEW MOTIVE

Let me in imagination now go back to the man we saw going into the factory, and let us imagine conditions changed, and see him again. This time as he approaches the factory his step is springy because there has been granted to him sufficient time to recuperate so that his industrial efficiency, his human machine, if you please, has been kept to the topnotch condition. He leaves his family joyfully because he knows it is comfortably located in a home they call their own, with enough food on the shelves so that there is no danger of his family becoming hungry; and he knows that in case sickness comes into that family while he is gone there are resources at his command

that relieve that despair, and he approaches the machine almost with a song in his heart because he says, Here is the thing that is permitting me to bring my contribution to society; this machine is mine, I love it because I am master of it, and from its whirring wheels I can bring that and lay on the altar of the community that is protecting me, and I can make my contribution to society as well. Then when he leaves the factory at night he will not leave with his weary limbs dragging until he is in fear of being run down, but he will leave saying, It is only to go and rest, to keep me in condition, that I leave you, dear machine; I will see you again and we will still further produce that we can contribute to the welfare of society.

Let us take the case of the employer, the same one we saw riding down the street in his machine, luxurious, perhaps, to the casual observer. What about him? He has problems to meet. He is a man of capacity; he is a man of initiative, recognized to be able to accomplish much good, to direct great enterprises. He is still meeting problems; yes, problems; still considering the question of production, the question of output, but this time considering the question of profits not because it is selfish, but because profits measure the service he can bring to the community; and he, too, like the laboring man, we have seen going home joyfully, is happy because his stewardship is bringing in his contribution to the community that is standing by *him* and protecting *him* against fear as well.

#### STEWARDSHIPS THE KEYNOTE

I spoke the keynote just then, stewardship. I do not mean the stewardship that is being taught perhaps even falsely to-day—another one of those peculiarly attractive things that will be seized by individuals who look to organization for selfish commercial purposes and thereby are permitted another instrument by which they can extract money from the people: I am speaking about the stewardship that Jesus Christ himself brought to the world. I am glad the world is making some step towards it, but there is yet to be made a demonstration of this question of stewardships. It will take as its foundation stone that which is the deepest laid of all the stones on which any human endeavor is built, and that is true religion. Unless there is true religion as the basis of a social economy, that will even introduce the doctrine of stewardships, it will not accomplish its purpose. Christ lived, and worked, and died for the people, and the spirit and genius of his work, working not for wages, not for the mere chance to exist, but for the service, irrespective of the discomfort which it might bring to him—that is the spirit and genius with which this church must work, or any other that is attempting to introduce social reform to-day.

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

What is the church going to do? To the question of Zionic conditions I must confess to you this morning I have given much thought.

It has occupied in my attention a far greater amount of time, energy, and thought than have the questions we might call theological. I might be approached by a person who would ask me whether the Saints shall occupy the highest degree of glory. I do not know, and I do not care, for that will take care of itself; between now and the time this glory will be meted out to us there lies a period of such tremendous work and responsibility and so much to accomplish that I am more concerned about that which lies just before us, and I would like to ask this people, not as to whether you are concerned about the degree of glory you are going to have on the other side, but what are you going to do now, to-day, to-morrow, to relieve the awful condition of misery that is existing in the world? A man's pockets may be bulging with money, but that does not mean that he is out of his misery; the very possession of the money under certain conditions intensifies the misery with which he finds himself dominated. But the conditions existing in the world to-day make it apparent to any man who may observe, that misery is extant, that people are unhappy, that they are hungering and thirsting for the very thing this church is qualified to give them. Are we going to give it, or are we going to withhold it?

#### A CENTURY OF THEORY

For nearly a century this church has been holding out the theory of the doctrine of stewardships in a system which makes the most appealing attraction to the individual that you will find anywhere. Take the theory of communism and the theory of socialism as suggested to-day and they fade in their light and brilliancy when placed beside this system of stewardships as was introduced to the world by the Seer whose message you heard this morning, and to me that is one of the greatest evidences of the divinity of this work, that an individual situated as was this individual could bring to the world that thing which will offer the solution of the difficulties and misery of the world and yet come from a man who was considered unlearned.

What are we going to do about it? If I have my way about it, as your leader, you will do a good deal and do it quick, for I am burdened with this responsibility that here is a people who, for nearly a century, have been holding out the ideal of stewardship and yet have made little or no progress to put it into application; and I say it here, I shall as your leader no longer take the responsibility of refusing to call on this people to put into effect its doctrine of stewardship, to gather to the place called Zion, to institute the Zion condition and establish the condition that will organize us economically and industrially on a religious basis. That, this church alone offers, and I wonder if we are going to be equal to the task. The times are portentous; a place of safety must be built, and we must build it or make the effort, and I bear this testimony to you this morning, that the evidences we see and discern in the church indicate that the Spirit of God is working mightily among his people. Testimonies are being borne every-

where of the presence of God working among his people until the spirit of altruism which is essential to organization on this religious basis is being disseminated throughout the church. Young men with their lives before them, with all the ambition of a young man who is in his vigor and feels his power, and is therefore somewhat reckless of the fear that seizes the mind of an older person, and who feel confident that they can extract from this world a decent living—they are offering their all, laying their talents on the altar of service and saying, What I am, what I possess, it is for the church to own and direct. And when that spirit is common, as it is, and we sense it; and when we see it manifested in the meetings of the priesthood and of the Saints still widening the circle of this splendid influence, can we not arise in our joy and sing, Zion shall be redeemed; she shall put on her beautiful garments and stand as a flaming testimony to the world that the Spirit of the Master is having its perfect work?

#### THE TIME IS HERE

If I have conveyed to you the meaning that I intended, you have been impressed with the thought, as it has impressed me, that beside belief in the restoration of the priesthood, and in the doctrine of continuous or continued revelation, the next most distinctive belief that differentiates this church from all others, is its doctrine of social economy; the very crux of which is found in the doctrine of stewardships. Let me repeat, too, what I said, viz, that so far, our presentation of the doctrine of stewardships has been largely theoretical. I make one glorious exception to this, and one of which I am proud, and that is the splendid spirit of the ministry of this church, who have, to all practical intents and purposes, been upon a basis of stewardship in all the years they have worked for this church. So far as the work of the church is concerned, then, the time is *here* for the establishment of the practical aspects of the doctrine of stewardships, and for that the Presidency stands, and *that* we recommend to you—that we enter upon the establishment of stewardships without delay. Let me emphasize those last two words, WITHOUT DELAY—for the time demands it. Now there may be those who will place themselves in opposition to this. There may be those who will attempt to delay the establishment of these stewardships. Let them take the consequences, if they succeed. My responsibility ends, as your leader, when I say the time is here for the establishment of stewardships, except that I expect to work for it with all the vigor of my powers if I remain the leader of the church, by your choice.

Any church which fails to be vitally interested in the welfare of its people in every one of the aspects of the manifestations of its life, comes short of its duty to-day; and any Christian church has upon it this duty more specifically and more burdensomely than others and that is especially true of a church such as is this, operated on the expressed belief, not only in the Christian principle, so far as religion

is concerned, but in the belief of a society organized on the basis of stewardships in its economic and industrial life.

For long your leader has been calling for education. Calling for it with a vigor and a zeal that was backed by an intuitive knowledge—I can go farther and say on inspired knowledge that things were before this church, the imminence of which was not at the time appreciated, that have now plunged this church in the midst of a time that we have been hoping our people would be prepared for. I thank God that the manifestations of the Spirit, the workings of the Spirit in the church have been that we come into this time with a far greater degree of preparedness than I, in my deep concern, had thought we would manifest. For the Spirit of God, let me repeat what I said this morning, is working mightily among this people, if I can read aright the signs of the times leading them surely and even rapidly towards the consummation of this application of the doctrine of stewardships.

#### COMMISSION TO BE FORMED

Do you read the signs of the times thus? The time is here when these young people, and older ones, who have with the idea of being useful to the church in this economic Zion condition—who have been pursuing courses of study, and amassing a wealth of knowledge—the time has come, let me repeat, when they are to be put to the test, to make a practical application of what they have gleaned; and so I will make a slight change in the note of my pleading with you, then, this afternoon, and that is that the education of the people of the church go on with even increased speed until every man and woman can feel the importance of seeing to it that every energy that he or she possesses, every ounce of nervous force that he has command of, is being spent towards his own betterment, not from a selfish motive, but with the idea of being, ultimately, of greater service to God and his church; and yet at the same time that the educational forces are in progress, we must take on an additional burden, and against that I have been warning you—and that is the burden of organizing, in a practical way, and demonstrating to the world the feasibility of the doctrine of stewardships in a society which is founded on religion. And so recognizing the progress that we have made, feeling the weight of responsibility of the leadership that you have imposed, the Presidency unhesitatingly make some recommendations to this conference, and have some things to present to you that will require your careful and your prayerful consideration, because the adoption of them means the undertaking of a task the like of which few peoples have ever undertaken.

Closely connected with the establishment of the center place is the question of establishing the Saints on the land in the industries of the regions round about, according to the law of stewardship as we understand it. To meet the many practical problems in working into a reality the theory of stewardships, affords a task which is great, that which must be accomplished. That from a multi-

tude of counsel might be assured safety in this movement, the President of the church purposes calling the business men of the church into frequent consultation, and of forming commissions of qualified men and experts to intensively study and practically work out the many problems connected with the endeavors we must foster, encourage, promote, or develop, according to the aspect of the stewardship which is contemplated. The heads of these commissions we expect to form into what might be termed an industrial council. From the workings of this council we expect to see the practical obstacles to stewardships gradually overcome.

#### UNITY WILL COME WITH ENDEAVOR

I appreciate the difficulties that we as a body of independent thinking men confront in attempting to solve a common conception of what a stewardship means. I appreciate the task, too, of ironing out all the difficulties that will arise. I appreciate even the difficulty of holding in check those who are convinced that they have followed the right line of reasoning and have reached the only and indisputable result of those conclusions, and who therefore are not easily converted from the error of their way, if they have fallen into an error, or, to use a common expression, they must be clearly shown before they will retrace; and, appreciating as I have, some of the difficulties of the question of stewardships, especially on this matter of how they shall be held, I have thought how we could overcome these difficulties, and remembering in my own experience as an executive how, frequently, almost apparently insurmountable difficulties have disappeared before the free exchange of opinion, the widening of the circle of our common understanding, rather than an attempt to fight to the end our differences, I have finally concluded that perhaps the solution lay in calling into council with the spiritual authorities of the church the men who have become experienced in business, men of affairs, men who have shown themselves to be equals and even the superiors in some instances, to men in similar industries in the affairs and activities of the world. Meditating over this, in its general aspects, I was not long ago, while riding on one of the railroad trains in the East, permitted to see the unfoldment of this plan in practically all its details, to such an extent that I felt there lay the solution, ultimately, of all our difficulties, in regard to the working out of the problems of stewardship. Many of the men to form these commissions or head them were presented to me; and it is only a matter of detail or clerical work to notify these men and ask them to come to Independence for this conference; and the details of this we expect to present to the proper authorities in due time.

Let me say that the workings of the Spirit of God among his people, the deep devotion, the readiness to consecrate talent and labor as well as wealth, the turbulence of the times, the restlessness of the world, the absence of peace, as well as the testimony of the Spirit

all indicate the advent of the hastening time. Let us be up and about the Master's business.

In addition to this I desire to recommend the following matters for your consideration:

#### REORGANIZATION OF INDEPENDENCE STAKE

The Independence Stake, in the opinion of the Presidency, has reached a condition in its evolution where we can easily and logically complete its transition into the "center place." The organization of the stake has gradually been brought into a condition where the final changes can be made with little or no interruption in the work, or jar in transition. The Presidency and Presiding Bishopric should therefore assume control of its affairs. To accomplish this, and to provide for the final steps, it is only necessary to authorize the dissolution of the present stake presidency and high council, and the reorganization of the present Standing High Council of the church into such an organization as will enable it to function freely as the Standing High Council of Zion. To so reorganize the Standing High Council has long been in the mind of the Presidency, but we have awaited this occasion. We recommend an enactment fully authorizing the Presidency to complete the transition already so nearly consummated.

#### TRANSFER OF HEADQUARTERS

This will involve transfer of the legal headquarters of the church to where now its real headquarters is; namely, Independence. Closely connected with the establishment of the center place is the question of establishing the Saints on the land and in the industries of the regions round about, according to the law of stewardships as we understand it. To meet the many practical problems in working into a reality the theory of stewardship, affords a task which is great, but which must be accomplished. That from this movement, the President of the church purposes calling the business men of the church into frequent consultation, and of forming commissions of qualified men and experts to intensively study and practically work out the many problems connected with the endeavors we must foster, encourage, promote, or develop, according to the aspect of the stewardship which is contemplated. The heads of these commissions we expect to form into what might be termed an industrial council. From the workings of this council we expect to see the practical obstacles to stewardships gradually overcome.

#### SANITARIUM

There is urgent necessity for enlarging the capacity and widening the field of activity of the Sanitarium. It will be seen that the Board of Trustees has made some recommendations looking in this direction. In addition to those recommendations, the Presidency recommends the changing of the articles of incorporation of the Sanitarium so that the Board of Trustees shall be an ex officio one, rather than one composed as it now is.

The location of the Sanitarium within the limits of the center place, the growing general character of its work, together with the strong probability of the Sanitarium becoming the center of the health movement of the church, the logical ex officio board is the First Presidency and the Presiding Bishopric, and we so recommend. We feel that this would pave the way for the necessary expansion of the work of that institution and placing it upon the basis from which it can best function.

#### BUILDING PROGRAM

And this perhaps leads very logically to the next recommendation that the Presidency desires to make on a matter which we have to present to you, and that is the question of a building program. You will remember last year in our presentation to the conference of some of the things for which we expected to stand, we spoke of a building program. Too long has this church delayed in having formulated a well-developed building program. Perhaps I can say, without any disrespect to those who have held responsible positions in the church in the past, in the line of construction, that we have not to-day in the church one building that is adequate for the purpose for which it is intended. Not one.

This building program therefore should include not only such things as general office building and assembly hall, but it ought to include a well-defined building plan; such as perhaps exists in a most beautiful form of imagery in the mind of our splendid young architect—a plan of a system of buildings which will meet every social need for us as an organization. A community of buildings, if you please. And we cannot possibly outline, conceive, or imagine a building program that will touch the center place, but what we find it will carry its ramifications farther than its environs, into the Kansas City Stake on the west; Holden Stake, in several directions; Far West on the north; and even the Lamoni Stake, for this is the organized form of the regions round about, and the building needs of these themselves in their general aspects must be taken into consideration when we are outlining this building program. And I suspect under the direction of our church architect it will not be difficult to form a commission of consecrated men who will study the building needs of the center place and regions round about, and can bring to us a well-definitized plan towards which we can work; and know that every brick that goes into place is going into place according to a plan worked out in all its details from the first, and working towards a definite goal. This is the building plan I should like to see instituted, and it must be formulated.

#### GRACELAND COLLEGE

Reverting once more to the question of education, it would scarcely be logical for us, in the light of what we stated a few minutes ago, to do anything else than call your attention to the report of the trustees of Graceland College, and to the recommendations that are made therein, and especially in their budget, where the church is asked to support the



college in their efforts to enlarge the activities of this, one of the most devoted servants and potential servants of the church. It seems to me that the college has so established its right to exist, well supported, that there is little need for us to plead for it, though we might well ask that you strain your generosity to give this institution the means that will put it on its feet, to function as it has not yet fully functioned, as one of the greatest of the institutions of the church, looking to the welfare of the future generations.

#### CHILDREN'S HOME

Touching the Children's Home, the First Presidency recommends that to the First Presidency and Presiding Bishopric be referred the question of a revision of the work of this institution with authority to change articles of incorporation or reincorporate.

There have been a number of things connected with the Children's Home with which I have not found myself in full accord. I do not favor the maintaining of large children's homes. It is a trite saying among those who have made a study of child delinquency and dependency, "Only one thing can take the place of a broken home, and that is another home." Our Children's Home, as an institution, should only be a channel, if you please, through which the unfortunates from broken homes may find their way to other homes that are waiting to welcome them.

#### SANITARIUM ANNEX

In this connection we also suggest the advisability of providing an annex to the Sanitarium as a home for delinquent children. "Why Sanitarium?" I imagine most of you saying. It is a question of health, nine times out of ten. Many a child has been started on a career of crime because some medical man who knows his business has not had opportunity to analyze the child's deficiency. That is why I say our delinquent children should be fostered under the shadow of the Sanitarium, the headquarters of our health movement. There have been several things happen during the course of the years that have made this need apparent to us.

President Smith then announced that action had been taken on the following matters during the year:

#### HISTORICAL DEPARTMENT

Subsequent to last General Conference the joint council of Presidency, Twelve, and Bishopric to whom was referred the matter or reorganization of the historian's department, took under consideration the appointment of a successor for Brother Heman C. Smith. Brother Walter W. Smith was appointed general church historian with Brother Heman Hale Smith as assistant.

#### PUBLICITY DEPARTMENT

During the year conditions showed clearly the necessity for a

Publicity Department, that the interests of the church might be better cared for and the opportunities for advertising and defense might be made the best of. After consultation, the Presidency, in connection with a number of the Quorum of Twelve, and the Bishopric, had no hesitancy in appointing a publicity agent and forming a Publicity Department. The agent we have selected, and who is now at work, and whose work speaks for itself, is Brother Arthur E. McKim.

#### STATISTICAL DEPARTMENT

The Joint Council of the Presidency, Twelve, and Bishopric, shortly after the last General Conference, made a change in the recording department by releasing Claud I. Carpenter and appointing Frank A. Russell in his stead. The work of the department has been changed materially, with the end in view of furnishing to the church the vital statistics which would be of service to the membership and officers. The appellation of the department has been changed and it is now called the Department of Statistics.

On the afternoon of April 7 President Frederick M. Smith presented for the consideration of the church the following document:

I have still one other matter to present to the church, but I wish to presage it by saying that as much as I should have desired, and as badly as is needed a third member in the Presidency, I am not yet permitted to suggest the name.

I have been admonished that a number of changes will eventually be made in the Quorum of Twelve. Some I present to-day. Others will be presented in due time, contingent upon the development of conditions.

To-day I wish to present for your consideration this document to the church:

*To the Church:* Having given to the general missionary needs of the church and the condition of the Quorum of Twelve much thought and prayer, I am permitted to say to the church by way of instruction, through inspiration received:

Let Francis M. Sheehy and Peter Anderson be released from the Quorum of Twelve; and to fill the vacancies created by these releases let Myron A. McConley and Thomas W. Williams be ordained apostles.

Let the Quorum of Twelve be admonished that to discharge the responsibilities of the burden of the missionary work upon them, they should in humility before God and in sincerity of purpose apply themselves to this great task with unreserved devotion. The work in this line must be hastened. Let them not be unduly concerned with the work of the standing ministry, only as they shall be directed by the Presidency therein; and let contention cease concerning the prerogatives of the leading quorums. The work awaiting the efforts of the missionary forces is great and there is no time for contentions. Let the apostles

move out, as they have in the past been directed, in the task of taking to the peoples of the world the message of peace, and they shall find comfort and satisfaction in their labors.

FREDERICK M. SMITH,  
*President of the Church.*

INDEPENDENCE, MISSOURI, April 7, 1920.

After due consideration of the quorums of the church, the following resolution was passed by the conference "that we accept the communication as inspiration from the Lord and that the same be adopted as a law to govern the church and that the ordinations ordered be provided, and, that it be ordered printed hereafter in the Doctrine and Covenants."

The conference sang under the direction of Brother Hoxie "The Lord is my shepherd" and two verses of "Nearer my God to thee," during which time Brother Myron A. McConley and Brother Thomas W. Williams took their places on the rostrum. President Frederick M. Smith and Gomer T. Griffiths, president of the Quorum of Twelve, then ordained them, President Frederick M. Smith being spokesman in the case of Brother McConley and Brother Griffiths in the case of Brother Williams.

Upon the afternoon of April 9 the recommendation of President Frederick M. Smith touching the matter of the erection of a building for the housing of General Conferences was taken up. After an interesting discussion the matter was carried by a very large majority. This was followed by very enthusiastic manifestations which took the form of subscriptions for the building of the assembly hall. Something like \$40,000 was pledged at this afternoon's meeting.

Saturday, April 10, may be considered the high water mark of the harmonious enthusiasm of the late General Conference. One after another of the recommendations made in the President's address was taken up and each by unanimous consent was adopted. First, the Children's Home; second, the sanitarium annex. After that the enlargement of the Sani-

tarium itself. Then it was moved and seconded "that the recommendation of the Presidency relating to the establishment of stewardships be adopted." This was carried not only by the conference, but by a unanimous vote of the spectators in the gallery.

The matter of reorganization of the Independence Stake was taken up and by unanimous consent the recommendation of the Presidency in making Independence the "center place," the reorganization of the Standing High Council and the transferring of the administration to the First Presidency and the Presiding Bishopric was authorized. The transfer of the headquarters from Lamoni, Iowa, to Independence, Missouri, was provided for.

Following the adjournment a mass meeting was held in the amphitheater on the east lawn where the subscriptions for the new assembly hall were increased to \$65,000.

Wednesday afternoon, April 14, the following resolution was presented by Brother Heman Hale Smith.

*To the Secretary:* Whereas—it is the duty of the church to use its full power in the amelioration of social conditions controlling the lives of its members, and whereas—the program of stewardships will not seriously affect the economic system about us in the immediate future. Therefore: Be it resolved, That the church lend its support to the desire of workingmen for an eight-hour day and for a living wage; That it encourage the movements for the abolition of child labor in factories and mines, and for the limitation of the hours of women's work; That it endorse peaceful and legitimate efforts for greater cooperation between labor and capital and for greater participation and responsibility by labor in the management of industries.

After extended discussion the matter was referred to the First Presidency and Bishopric, this in view of the fact that the time for deliberate consideration could not be had.

On the afternoon of the fifteenth, Presiding Bishop Benjamin R. McGuire nominated Israel A. Smith as second counselor, stating that at the time he was given to know that he would be called to the work of the presiding bishop of the

church, he was also shown who should be his counselors, that some of the peculiarities of this manifestation to him, he did not at that time fully understand. He had worked at the problem of solving this question and not until within the last few days had he felt the liberty to propose the brother shown to him as his second counselor, to the conference, but that now he was willing to do so.

#### WORK OF THE TWELVE

President Frederick M. Smith indicated the work of the Twelve as follows:

One of the members of the Twelve, William Aylor, will be asked to go to South Africa to open up the work there, and two of the young boys of the church will be asked to go with him.

Brother R. C. Russell, of the Twelve, will be asked to assume the responsibility of working at the base that has been established by Brother Philemon Pement in the province of Quebec, and enlarging the work there. And some youngsters will be asked to go with him.

One of the Twelve, or perhaps two, one of these to be T. W. Williams, is to go to England for some very hard work (possibly accompanied by one of the Presidency), then to Switzerland and Germany if the conditions make it possible, and on to Palestine.

G. T. Griffiths will have charge of the work among the American Lamanites and devote his time to that work, having as his assistant Brother Hubert Case.

In the course of a few months, two of the Twelve will be asked to go to Australia to relieve two of the brethren who are there now, so that they might return to this country as agreed upon when they went there. The responsibility that the Presidency placed upon these two brethren was far greater than most of you thought it was. We were quite aware of the situation growing up in Australia, which promised to make most serious difficulties for the church unless there were some wise officers there to cope with it. The brethren have had plenty of work to do and it was a great relief to me to learn that they were on the shores of Australia. I had not told them of some of the things existing in Australia, as I wanted them to be free to meet the situation as they found it.

Two of the Twelve will be asked to remain at the office for a while, U. W. Greene and Myron A. McConley, to look after the work of caring for correspondence from the mission field.

Two others will be asked to serve as emergency or minute men, and these men will be J. A. Gillen and J. F. Curtis

This is not intended as a program which will last for the conference period of two years, but is a present basis of operation.

I feel that before the missionary arm of the church, as well as the local parts, judging from every angle from which we view the subject, tremendous possibilities lie, and if the missionary force will throw themselves into the tackling of the missionary problem and devote themselves without reservation to the task of bringing the warning voice to the peoples of the world, that when we come back here two years hence, or possibly a little longer, the missionaries will feel the deepest of satisfaction at the work accomplished.

I feel impressed with the need of the local arm of the church intensifying their work of feeding the sheep that the missionaries have already brought into the fold.

I consider the legislation passed at one of our sessions of conference, on Saturday afternoon, the most important session of conference that this the Reorganized Church has ever seen, and at that session more far-reaching and important legislation was put on the statute books of the church than at any other conference this church has ever held, and it throws a tremendous responsibility upon those whose duty it is to reorganize the forces.

We stand at the threshold of some important developments, which will require a consecration as deep as the souls of the people touching every avenue of their lives. I share with you the feeling and promise of the endowment we have had and an indication of the great endowment promised. And I cannot see how any man who has followed and sensed the deep spirituality throughout the whole series cannot feel that within his soul there has been intensified the spirit of consecration, that will cause him to throw his soul into the work without reservation, that the membership will be impressed with exactly this; that the missionaries will go out to the church, and stop the work of undermining the confidence of the people by carrying to them distressing rumors as to what is said to be existing at headquarters. From my own contact with the men who are standing at the heads of departments, I know there is no finer set of men in the world, so far as consecration to the church is concerned, and if you give them the support they should have, this work will sweep forward and the obstacles will be brushed aside.

Some appointments will require the men to make sacrifices; there is no department that does not, and I feel that as the men go forward in the discharge of their work they will feel a constantly growing power, especially if there is a constantly growing disposition on their part to consecrate their services—what they are and what they expect to be—without reservation.

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General Conference after having the list of appointments read, and after sustaining the officers of the church by

vote, adjourned on April 15, 1920, to meet at Independence, Missouri, in 1922 at the call of the Presidency.

In addition to new members of the Twelve and of the Presiding Bishopric, the following ordinations were provided for:

To the office of high priest: A. M. Carmichael and R. A. Ballantyne of Lamoni, Iowa; A. E. Warr of Des Moines, Iowa; J. O. Dutton of Northeastern Illinois District; E. J. Williams of Denver, Colorado; Otto Fetting of Port Huron, Michigan; C. W. Clark of Columbus, Ohio.

To the office of seventy: William Bath, Joseph Yeager, Matthew W. Liston, A. C. Martin, Cornelius M. Clifford, Frank F. Wipper, Gomer Reeves, George E. Burt, Frank B. Almond, Amos T. Higdon, B. C. Flint, J. W. A. Bailey, Keith Rogers, E. L. Ulrich, F. V. Elliott, and H. A. Merchant.

To the office of bishop: A. F. McLean of Toronto; John L. Burger, Saint Thomas, Ontario; John C. Dent, Bothwell, Ontario.

The industrial commission for the purpose of working out a practical plan for the establishment of Zion as called for by the President, was provided for. A preliminary organization of this commission was effected at the close of conference.

Sessions of Religio, Sunday school, and Women's Department were held throughout the conference, the Religio carrying on an exposition in the Battery Building. H. H. S.

## NEW OFFICERS

BY VIDA E. SMITH

*Thomas W. Williams*

Thomas W. Williams, called to the Quorum of Twelve apostles this spring, is well known in church circles, having been an animated participant in church activities since his twenty-first year. He was born August 23, 1866, in San Pete County, Utah; baptized when nine years of age.

Was ordained a priest in 1887, his name being enrolled with the Second Quorum of Priests. Two years later, 1889, he acted as one of the secretaries for the General Conference in Saint Joseph, Missouri, and from this conference received his first missionary appointment, occupying in the Pittsburgh and Kirtland Districts. This was the beginning of years of missionary service, for to the call of duty he gave alert, ringing, generous response.

In 1890 he was ordained an elder, and in 1892 while attending the conference in Kirtland, Ohio, he accepted the call to the office of seventy, later serving as secretary of that quorum. In 1900 he was ordained to the special work of high priest, and a year later became counselor to Elder Frederick G. Pitt, president of the quorum. In his office as high priest he acted as pastor of the Central Kansas City Branch for a time. Quitting public official church work at this period, he diverted his talents into other avenues of uplift for humanity, for the working forces of this world of *folk* appeal mightily to him.

In 1916 he again accepted place in public church work, taking a mission in California, and in 1918 was placed in charge of the difficult and perplexing work contingent upon the Richard C. Evans deflection in Toronto, Canada. The task was a supreme test of patience and tact. He threw him-



self into the work with the fervor and enthusiasm of his impulsive nature, spending two years in recall and adjustment of the discouraged forces there, seeking to fill the hearts of all with a hunger for Zion.

In the year 1918 his field of service was made still wider and far more delightful when he was made first vice president of the Religio Department of the church work. This put him in direct and official touch with the young people, with whom he is a great favorite by reason of his spontaneous and sympathetic spirit. The resignation of President Trowbridge left him in charge of the Religio Department, until made superintendent of the department by action of the 1920 convention, following the nomination by President Frederick M. Smith. In this office he occupies to-day in addition to his work in the missionary quorum.



THOMAS W. WILLIAMS

Mr. Williams has very decided and broad-visioned socialistic tendencies. For several years he was an active worker in the Socialist party. We say active because *to be* is to do with this man. He is restive, loves activity, likes change. He believes in "pushing the work of evangelization to the ends of the earth," "moving out into new fields," and "keep moving."

He was secretary of the Socialist party in California and acting as such when the walkout occurred at the national con-

vention of the party in Saint Louis, Missouri. Mr. Williams was among those who denounced the action of the party on their attitude toward the war, for he is first of all a loyal American citizen, deeply concerned with the brotherhood of man and the salvation of all. He moves quickly to mental or spiritual attitudes and sometimes suffers as impetuous natures ever do the consequent reaction. This does not long depress or repress his hopeful spirit.

As a speaker, he ranks high—brilliant, sustaining, appealing. His personality is vivid, magnetic, friendly, and sympathetic.

Mr. Williams was intensely interested in the world's work in the great war. His own son was a surgeon in the forefront of the fight and returned with honor from his worthy service; and next to doing the great thing oneself is this thing that wrings the heart far worse, to have our own in the battle.

His own chance for schooling was limited, but he has never ceased to learn and is to-day a student endeavoring to help others find themselves and so enlarge his own capacity for usefulness. His home has been for years in Los Angeles, California. The spirit of the "big wide West" meets a responsive chord in his spirit, for with the broad, the free, the generous outlook, Mr. Williams's spirit is in tune.

In July, in company with President Frederick M. Smith, he sails for Europe for a missionary service of two years on the continent.

*Myron A. McConley*

We are pleased to submit this little sketch about as Mr. McConley wrote it. Myron McConley, the younger of the apostles called this spring, is a pleasant, earnest speaker, full of the spirit of his office, and enthusiastic in his service. Young, clear-eyed, and full of devotion, he stands on the threshold

of his life work. Years of usefulness beckon him with resistless urge.

Myron Alexander McConley was born at Sterling, Colorado, on September 17, 1885, the second son of Elder George E. and Mollie A. McConley. His father is a lawyer and at the present time is residing at Sterling, having as his associate a younger son, George, doing business under the firm name of McConley and McConley, prominently known in Northeastern Colorado.

When a baby Myron was blessed by Apostle James Caffall and was baptized by him when eight years old.

When he was a child there was a small branch of Saints in the country north of Sterling known as the Cedar Branch, largely the result of his father's labors, he being the presiding elder. A few years later these people all left that section, the Cedar Branch became disorganized, and for many years his father's family were the only Latter Day Saints in Sterling.

As a boy he first attended Sunday school at the Baptist church, and later when he became old enough to be interested in the young ladies he was drawn to the Cumberland Presbyterians, belonging to the Sunday school and the Christian Endeavor Society.

The father was very strict and they had family worship night and morning and through him the children were taught the true gospel. Occasionally a traveling missionary would stop and hold some meetings. These times were indeed enjoyed by all, and as he compared the elders with the preachers to which he was accustomed in the Baptist, Methodist, and Presbyterian churches, he rejoiced in their superior ability to explain the word of God.

He graduated from the Sterling high school on May 25, 1900. Went to Lamoni in the fall of 1902 to attend Graceland and was then afforded the opportunity for the first time of

real association with the church. As he looks back upon that time, two features stamp themselves indelibly on the memory—the young people's prayer meetings in the Mite Society building under the direction of Elder Frederick B. Blair, and the lessons in the Sunday school class of Miss Lajune Howard. He graduated from the Commercial department at Graceland in June, 1903. Returned to Sterling and entered the employment of the Union Pacific Railroad Company. In the fall of 1904 he took a leave of absence and completed a course in Commercial Telegraphy at Highland Park College, Des Moines, Iowa. While at Des Moines he enjoyed the association of the Saints, having missed it a great deal after leaving Lamoni.

Quoting from Mr. McConley:

In the spring of 1905 I returned to Sterling and continued in the employ of the Union Pacific Railroad Company until July, 1906. On July 5, 1906, I resigned my position with the Union Pacific Railroad Company, accepting a position as bookkeeper with the jewelry firm of Charles Wathen and Company of Denver. Here I was closely associated with Elder Charles E. Everett, the junior member of the firm, who was the president of the Denver Branch. This association proved very valuable to me and was continued until the spring of 1910 when I resigned my position to give my entire time to the ministry.

My first official position in the church was president of the Denver Religio in the fall of 1906, to fill the unexpired term of Brother Ira Lytle, who moved to Independence at that time. I was continued in this work for several terms, associated with J. B. Barrett as secretary. Also served one term as president of the Eastern Colorado District Religio Association and district home class superintendent for the Sunday school.

I was ordained a priest on June 20, 1907, under the hands of Columbus Scott and Charles E. Everett, was selected as presiding priest of the branch, and so continued until entering the mission field. I attended the March conference of the Eastern Colorado District at Colorado Springs, Colorado, in 1910, and was spoken to in prophecy through Bishop Richard Bullard and told among other things that the time had come for me to enter the active ministry, and to go home and arrange my temporal affairs accordingly. After fighting the matter off for about two weeks, I finally submitted my name to the Quorum of Twelve for appointment, fully expecting to labor in my home district. This, however, was not to be my gentle lot, for I was appointed to the

Hawaiian Islands. Before leaving Denver I was ordained an elder under the hands of E. F. Shupe, Charles E. Everett, and K. Seli, April 18, 1910.

On June 5, 1908, I married Miss Fern Frances Hamlin, daughter of Henry F. and Emily B. Hamlin, of Denver. She had been a school-teacher and a faithful worker in the Denver Branch for years, and has proven a valuable assistant to me in my work. We left Denver April 20, 1910, for San Francisco and sailed on the steamship *Manchuria* April 26, arriving in Honolulu May 2. Elder Gilbert J. Waller was in Europe at the time, and I took active charge of the branch there as well as directing the missionary work in which I was assisted for a time by Brother Burton S. McKim until his return to the coast in the fall of 1910. Having been continued in the Hawaiian Mission, in 1911 Elder J. B. Barrett came over to assist us. I was associated with Brother Barrett in that field until the summer of 1914, when I was transferred to Northern California and he to Eastern Colorado. During this time we not only extended our work in the city of Honolulu but did considerable work in the country districts on the island of Oahu, besides introducing our work in Hilo and vicinity on the island of Hawaii, at which place we left a nice Sunday school in the spring of 1914.

My wife and I arrived in San Francisco on July 11, 1914, and I continued the year in the Northern California District. Having been approved for ordination to the office of seventy at the General Conference of 1914, I was accordingly ordained at the Irvington Reunion in August under the hands of Francis M. Sheehy, Charles A. Parkin, and Samuel M. Reiste. I was continued in the California field in 1915 and was associated with Elder Charles J. Cady in charge of the district tent. We introduced the work in some new places. I was chief cook and Charles was the dishwasher. Some of those experiences will never be forgotten.

In 1916 I was again appointed to the Hawaiian Mission with Hilo, Hawaii, as my objective point, and sailed from San Francisco on the steamship *Sonoma* on September 26, accompanied by my wife. There were four members of the church at Hilo on our arrival there in October. On November 1 we opened a mission house and soon baptisms commenced, most of the candidates being those whom Elder Barrett and I had interested in the work when visiting Hilo in 1913 and 1914 together with some additional who had learned of the work through Brother and Sister James W. Davis, who were at Hilo a few months in 1914 and 1915. Four months after our arrival a branch with nineteen charter members was organized. A church and mission house of our own was finally built and was officially opened on April 6, 1916, Elder C. Ed Miller being the principal speaker on that occasion. My companion returned to the States on September 23, 1919, and on February 17, 1920, I sailed from Honolulu also, coming home to attend the General Conference at Independence, and also to make the acquaintance of a baby daughter who had arrived at our house in Denver on December 8, 1919. She was christened Alice Viola Pualani (meaning flower of heaven, in Hawaiian), and

attended all the business sessions of the General Conference, proving a sort of mascot.

I can say that the Lord has blessed my humble efforts to present the plan of salvation to the children of men and has verified his promises upon their obedience thereto. Both my wife and I have been blessed in many ways in our efforts and we have received abundant testimony of the divinity of the work. Our faith in the final redemption of God's people remains firm, and we hope to eventually be classed among the people accounted by our Savior as "Zion, the pure in heart."

*Israel A. Smith*

Israel Alexander Smith is prominently before the public now by reason of his recent call to the office of counselor to Bishop Benjamin R. McGuire, the general church Bishop.

He was born in Plano, Illinois, February 2, 1876, his parents being President Joseph Smith and Bertha Madison Smith. When a lad of four years his father came to the very new little prairie town of Lamoni, Iowa. Here Israel grew to manhood. The home was a large two-story frame structure, standing on the rolling prairie west of Lamoni. During his childhood and early manhood this house was known as "Liberty Hall" and sheltered a merry family group and always one or more guests. To the air of hospitality in that house Israel A. was in full sympathy, for his spirit is friendly, serene, and kindly.

In Lamoni he attended the public school, graduating from the high school in 1898 and attending Graceland for the two years thereafter. From 1902 to 1905 he was sole manager for the Pentol Paper Company. He was assistant or associate editor of the *Saints' Herald*, the official organ of the church, 1908 to 1914.

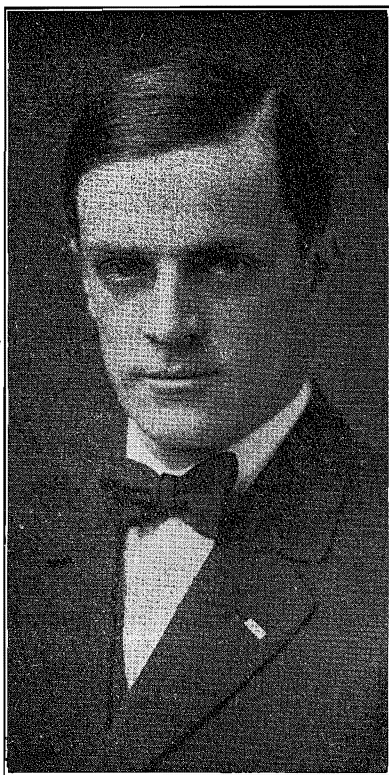
In 1910 he made the successful run for the Iowa Legislature on the Republican ticket, serving the term of 1911-1913. Always a lover of the law he spent much of his time in its study. In 1912 he was admitted to the Iowa bar and in 1914 secured admittance to the Missouri bar.

He was for a long time the companion and private secretary to his father, devoting himself almost wholly to the care and companionship of the aged and blind parent. For this task the son Israel was pre-eminently fitted by reason of his patience and tender sympathy, as well as professional qualifications. After the death of President Smith, Israel practised law in Independence, Missouri. Later was located for a while in Toronto, Canada, acting as attorney for the church in the Richard C. Evans case. Since April 11, 1915, he has served as a member of the stake high council in Independence, Missouri.

Mr. Smith's home is on West Short Street, Independence, Missouri. His wife, a charming woman, gifted in song and a reader of ability, was Miss Nina Grenawalt

of Lamoni, Iowa. They have two little sons: one, Joseph Perreine, was the adored grandson of President Smith's failing years. These two, the grandfather nearly blind and the quaint little beautiful child, made a picture as they walked about together, a picture never forgotten by those who knew them. Donald Carlos is the younger boy, a lad of fine promise.

Mr. Smith has a pleasing, courteous manner. He is espe-



ISRAEL A. SMITH

cially kind and thoughtful in his attitude to the aged or sorrowing and persuasive in his conduct with the erring or willful. With him live his three half brothers, their care being the testimony of a dying mother to her faith in Israel A. Smith's kindness, integrity, and love.

Mr. Smith was called to the new office of trust in April, 1920, and entered into its activities with a justifiable feeling that the call was true and for him. He is greatly loved by his friends who number many and whose love but grows with the year with this man's development.

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### A TRIBUTE FROM MASONIC HISTORY

The involvement of Mormonism in the story gives zest and interest which mere narration of Masonic routine could not afford. Side light is thereby cast upon a curious social development of the middle years of the nineteenth century having focus near and within the borders of the territory of Iowa. We are unable to estimate the strength of prejudice against those who fought to found and propagate a new sect. The experiment was unusual in that it contained social solutions or attempts at solutions as also a new spiritual formula.

Had the authorities of Illinois and Missouri been as fair-minded as those of Iowa it is possible that the sect founded by Joseph Smith might have worked out results of great economic value to the people of the Mississippi Valley. That these Mormons of Nauvoo and elsewhere were not the monsters alleged by their persecutors is born out by Masonic history of this jurisdiction. Men to whom the religious tenets of Joseph Smith made no appeal were found willing to testify to the generally correct lives of believers therein and willing to admit them to their lodges after strict scrutiny of character.—Organization of Grand Lodge of Iowa, A. F. and A. M., published by *Cedar Rapids Gazette*, 1908.



## DEVELOPMENT OF RELIGIOUS EDUCATION

BY CYRIL E. WIGHT

The tendency of the world has always been to swing to extremes. Whether in the field of science, literature, business, or religion, some one idea has gained such great prominence that it has largely obscured many other ideas which should have held equal prominence. This fact may be accounted for by the dominating influence of some great personality or by the accidental discovery of this idea under conditions which made it appear of greater importance than it deserved.

A glance at the history of religion will furnish a splendid illustration of the above fact. Such a glance will reveal literally hundreds of sects, creeds, and religious beliefs. What is the cause of so great a diversity? There is apparently a double cause, although both have their roots in the thought presented above.

The first cause is the development of some one idea or ideal which appears to the one holding to such a theory to transcend all other ideas or ideals. The second cause is the revolt from such a one-sided doctrine.

A comparison of Brahmanism and Buddhism will serve as an example. Brahmanism made the mistake of dealing almost entirely with a vague, theoretical doctrine of future existence, leaving out of account the needs of the present life. Buddhism is a revolt from this teaching, swung to the opposite extreme, and has practically nothing to say as to the hereafter.

Coming closer home we note that Christian Science had its origin in the theory that the principle of faith had been neglected by the various sects. They immediately proceeded to build it up to its required height and kept building until it was out of all due proportion. Some of the sects have claimed that baptism was nonessential, others that it was of primary

importance. And so the pendulum has swung back and forth until the Christian world itself is to-day divided into hundreds of denominations.

The doctrine of Jesus Christ as recorded by his disciples might be called a social religion. And yet as the ages have come and gone, its followers have gradually lost sight of its social aspects and have, until the late war opened their eyes, taught far more regarding the kingdom of heaven than regarding the kingdom of earth.

As a church organization we have taught for years that it was this crying need on the part of the religious world which made possible and necessary the restoration of the gospel in its fullness. It would seem, then, that of all people we should be able to accept everything that is good and for the advancement of our work. But such has not been the case.

We have been asked for a historical sketch of the recent development of religious education in the church. In order to have a proper setting, we must go back to the commencement of the latter-day work. Hardly had the message been proclaimed to the world and accepted by thousands who had been eagerly awaiting its coming, until schools and colleges and even a university were started among our people.

With the first rush of spiritual power which came to those instrumental in bringing the work into existence there came a realization of the necessity for education, if the gospel program was to be fully carried out.

The history is familiar. All went well for a time. Then came the dark and cloudy day and the church was scattered. The process of rehabilitation has been a slow and painful one and it has by no means been without its grave errors. It was but natural that all should seek to locate the cause of the church's rejection so that this folly should not be repeated. In this search many of the innocent and necessary practices of

the early church were placed under the ban. We fell into the same error that is responsible for the division in the religious world to-day, namely, a failure to evaluate the processes and principles.

As a result we went to the extreme of urging that education was not only unnecessary for one going into missionary service, but that it would be a distinct handicap to him and preclude the possibility of his being lead by the Spirit of God.

We have finally come to see that we were working from a false premise. That education as such could not possibly do any harm, but that the harm resulted from our attitude toward education. For instance, education is detrimental when it becomes our master; it may be of untold value as a servant.

When finally we were awakened by the inspired call of our leader to the necessity for immediate and continued educational activity if we were to be able to meet effectively the tremendous problems presented by the Zionie movement, provision was at once made for starting the work. Because of the facilities afforded by Graceland College it was thought wise to offer the course through that institution.

By virtue of the action taken by the Conference of 1919, President Smith under date of May 14, sent out the following call:

It is expected to send a group of young men and young married couples into foreign mission fields as soon as they can be fully prepared for the work. "The field is white unto the harvest." The preparation will require at least a year of intensive study along special lines. This preparation will be made at Graceland College beginning with the fall of the present year. The course will include:

1. A thorough study of the doctrines of the church, and methods of presenting them.
2. The language, history, geography, customs, etc., of the country to which the missionary is to be sent.
3. Certain academic studies to meet the needs of the individual student.
4. Elementary sanitation, hygiene, first aid, simple nursing, etc.

5. Other incidental subjects closely related to the work to be accomplished.

The selection of the young people to make this preparation is a most important matter. The qualifications of those selected must be such as to assure the highest degree of success possible. These will include:

1. Consecration and call to the work of the church and an intense interest in the project of foreign missions.

2. The necessary education and general intelligence; a high school education or its equivalent. Successful church and missionary work in this country is in most cases the best equivalent.

3. Not over thirty years of age, in good health, and without physical defects.

As only a limited number can be admitted the first year, applications for this course should be made at once by writing to the President of Graceland College, Lamoni, Iowa.

From those applying selections will be made by the general church authorities for admission to the course.

This is one of the most important pieces of work the church has ever undertaken, and is to be entered upon with a full realization of the importance of the call and the preparation necessary to make it successful and acceptable in the eyes of the Lord.

In response to this call, some forty or fifty applications were received. The outlining of the course of study to be pursued by those entering this department was given over to a committee appointed by the Presidency, consisting of the following: Walter W. Smith, Roy V. Hopkins, Lonzo Jones, and Cyril E. Wight. This committee met in the office of the Presidency on the afternoon of June 19, 1919. They were advised by President Smith that a fifth member of the committee would be appointed by the Quorum of Twelve. The Twelve appointed Paul N. Hansen, who met with the balance of the committee at the home of Walter W. Smith at 9 o'clock on the morning of June 20.

Walter W. Smith was selected as chairman and Cyril E. Wight as secretary of the committee. The committee continued in session until 11.30 on Friday morning, June 20, from 2 to 4 on Friday afternoon and from 9 to 12 on Saturday morning, during which sessions the outline as it appears below was completed:

1. Department of Church Doctrine.  
Subject:
    - (a) Doctrine (one hour).
    - (b) Church History (one hour).  
One semester, general.  
One semester, Latter Day Saint.
    - (c) Bible (one hour).
    - (d) Book of Mormon (one hour).
    - (e) Book of Covenants (one hour).
    - (f) Apologetics.
  2. Department of Foreign Language.  
Subject:  
French, German, or Dano-Norse.
  3. Department of History and Economics.  
Subject:  
History (three hours).  
One semester, General European.  
One semester, Swiss, French, or Scandinavian.  
Geography, Civics, Economics, and Customs of above (two hours).
  4. Department of English.  
Subject:  
English (three hours).  
Public Speaking (one hour, first semester).  
Argumentation (one hour, second semester).
  5. Department of Philosophy.  
Subject:  
Psychology (three hours).  
Methods and Applied Psychology (two hours).
  6. Department of General Health.  
Subject:  
Elementary Sanitation, Hygiene, First Aid, and Nursing.
- Special Electives for Women:
- Child Psychology.
  - Games for Children.
  - Handwork for Children.
  - Music for Children.
  - Story-telling.

In addition to the above, a series of lectures was provided for, as follows:

1. Religion—What is it? (one hour).  
Lecture by Walter W. Smith.
2. The Godhead:
  - (a) Self-existence (one hour).
  - (b) Personality (one hour).

- (c) Trinity (one hour).
- (d) Attributes (one hour).  
Lectures by Walter W. Smith.
- 3. Agency:
  - (a) Man; self-conscious (one hour).
  - (b) Conduct (one hour).  
Lectures by J. August Koehler.
- 4. Atonement:
  - (a) Christ's Work (one hour).
  - (b) Man's work (one hour).  
Lectures by John F. Garver.
- 5. Principles of the Gospel:
  - (a) Doctrine (one hour).
  - (b) Ordinances and Sacraments (one hour).  
Lectures by J. Arthur Gillen.
- 6. Authority:
  - (a) Origin (one hour).
  - (b) Purpose (one hour).  
Lectures by J. Arthur Gillen.
- 7. The church:
  - (a) Origin (one hour).
  - (b) Organization (one hour).
  - (c) Object (one hour).  
Lectures by Frederick M. Smith.
- 8. Revelation:
  - (a) Necessity (one hour).
  - (b) Mode (one hour).  
Lectures by Frederick M. Smith.
- 9. The Holy Spirit:
  - (a) Gifts (one hour).
  - (b) Fruits (one hour).  
Lectures by Elbert A. Smith.
- 10. Zion:
  - (a) Necessity (one hour).
  - (b) Factors (one hour).
  - (c) Processes (one hour).  
Lectures by Benjamin R. McGuire.
- 11. Liberty and Government (one hour).  
Lecture by Samuel A. Burgess.

These lectures were given at intervals through the year, being followed by periods of quiz and discussion. The same lectures were delivered before the priesthood just preceding the General Conference of 1920.

As a committee to select those who should be enrolled in

the course in religious training for the first year, the following were appointed by the Joint Council: Ulysses W. Greene, George N. Briggs, J. Arthur Gillen, Walter W. Smith, Roy V. Hopkins, and Cyril E. Wight. This committee met in the office of the Quorum of Twelve on July 18, being in session from 8.30 a. m. to 11.30 a. m., 2 p. m. to 5 p. m., and 7.30 p. m. to 8.30 p. m. Ulysses W. Greene was selected as chairman and Cyril E. Wight as secretary of the committee.

Applications from the following were approved:

Brother and Sister Frank B. Almond, Brother Roy Cheville, Brother and Sister Roscoe Davey, Brother W. Roland Kapnick, Brother Keith H. Rogers, Brother and Sister Raymond Whiting, Brother and Sister Amos Yates, Brother Cornelius Clifford, Brother Yewell Hunker, Brother William B. Hartley, Brother and Sister Alma Rannie, Brother and Sister Willard Shotwell, Brother Alvin C. Martin, Brother Chester Young, and Sister Louise Evans.

Because of arrangements which had been made by Brother Yates prior to the meeting of the committee, he found it impossible to enter the course. Shortly after the commencement of the school year, Brother Daniel Sorden and Brother and Sister Harvey Syckle were enrolled in the course. Brother Cheville was compelled to drop out on account of a long siege of sickness.

Realizing the difficulties that would be caused by the grouping of students of so great a variety of ages and previous training, it was decided to call the class together two weeks earlier than the opening of the regular school year. During this two weeks, mental tests were given, also lectures by Professor McDowell on How to Study. This preliminary work to a large extent prepared the class for the strenuous efforts ahead of them.

At this juncture it will undoubtedly be of interest to our

readers to be introduced to the individual members of the class. This introduction will be a brief one, since we have at hand only a few facts with regard to these people. However, it will serve to give you a feeling of acquaintance.

*Frank B. Almond*

Brother Almond was born in England about 24 years ago. He was baptized in 1915 and came to this country shortly thereafter. He was ordained a priest at Lamoni, Iowa, which office he held until the conference of 1920, when he was ordained an elder and set apart to the special calling of a seventy. While at Graceland College, he fell a victim to cupid's darts and was married to Miss Mary Hayes. Following their marriage, he was employed by the Herald Publishing House until the time of his entrance into the course in Religious Education. He has been appointed to the South Sea Island Mission, it being understood that he will have charge of the printing interests in that mission. His work in the classroom has been of a very high character.

*Mary Hayes Almond*

Sister Almond was also born in England, in 1899. She came to Canada some years later, where she was employed as an expert cook by some of the best families in that country. It is not known whether her ability along this line was the cause of Brother Frank's admiration, but it undoubtedly had its effect. Sister Almond is thoroughly consecrated to the work and should be a great help to Brother Frank in his work.

*Roy Cheville*

Brother Cheville's home is near Nevada, Iowa, where he was born. Though still a young man, he has endeared himself to the people of Des Moines District, where he has labored for the past few years. In addition to his activity as pastor



of the Nevada Branch he has been serving as district chorister. In reunion work especially he has made an enviable record, being ready to respond to any call at a moment's notice. In fact, he spent himself so unreservedly in his various efforts that he easily succumbed to an attack of typhoid fever and was thus compelled to drop his school work. Upon his recovery, he was assigned to work in the Des Moines District, where he is laboring at the present time. His application has been received for enrollment in next year's course. Brother Cheville's popularity is evidenced by his election as president of the first class in Religious Education.

*Roscoe E. Davey*

Brother Davey hails from the West. When in Graceland two years ago, his chief assets appeared to be a shock of curly black hair and the ability to remain astride of a bucking broncho. Since leaving Graceland he has acquired an even more valuable asset. Her name appears below. Brother Davey is twenty-four years of age and holds the office of priest. He has been studying the Norse language with a view to future work in the Scandinavian countries. It is expected that he will do missionary duty in this country until such time as a group of missionaries is appointed to labor in the Scandinavian field. He has been assigned to Utah for the coming year. Brother Davey spent one year in the army during the recent world war.

*Mrs. Roscoe E. Davey*

Before Brother Roscoe persuaded her to leave the state of single blessedness, Sister Davey was a school teacher for a number of years. This work gave her an excellent foundation for the course in Religious Education. She expects to take some training in nursing at the sanitarium in order to be better prepared to meet the problems that will confront her in a foreign field. Our returned missionaries have very strenu-

ously urged the necessity of preparation along this line and Sister Davey is to be commended for her desire to better prepare for active service.

*W. Roland Kapnick*

Brother Kapnick comes from the State of Michigan, the State which has furnished so many splendid missionaries to the church. He has already spent some time in the field, making an excellent record wherever he has labored. He is somewhat quiet and reserved but is constantly storing up material for future use. He is a most interesting and effective speaker and will undoubtedly be of great service in the Master's cause. The work of the church is always first in his mind, and he is willing to make any sacrifice for its advancement. At the time of this writing he has not been appointed for the coming year, this being due to the urgent need for men and the desire on the part of the Joint Council to appoint him where he can be of greatest service.

*Keith H. Rogers*

Brother Rogers is a native of Utah. He was brought into the work in 1911 through the activity of our missionaries in that State. Later, his mother also was baptized. Brother Rogers has made a good record in school, being a hard and consistent worker. He entered the course as a priest and at the General Conference of 1920 was ordained an elder and set apart to the special calling of a seventy. He has been assigned to labor in the field which is to be newly opened in South Africa. In January of 1920 Brother Rogers was united in marriage to Miss Helen Danforth, an instructor in the Lamoni public schools. Sister Rogers is an energetic church worker and will ably support her husband in his new activities.

*Mr. and Mrs. Raymond Whiting*

Brother and Sister Whiting came to Graceland College in

the fall of 1918. After spending a year in the academy in an attempt to better qualify for active service in the church, they became so impressed with the necessity for educational preparation that their application was received for admission to the first class in Religious Education. The work done the previous year was of such a nature as to commend them to the committee, who unanimously endorsed the application. These people come from Clitherall, Minnesota, a place of especial interest to the church on account of its being the home of the few remaining members of the Cutlerite organization. Brother Whiting was president of our branch at Frazee before moving to Lamoni. He has been assigned to work during the summer months in the Southern Illinois Mission, it being understood that he is to return in the fall to Graceland, where he will act as dean of men. His love and sympathy for his fellows should help him to qualify for this very important work.

*Cornelius Clifford*

Brother Clifford came to the course direct from the missionary field. He is twenty-two years of age and was baptized at Wallaceburg, Ontario, Canada, in May, 1915. His path since that time has been by no means an easy one, since this act met with most strenuous opposition on the part of loved ones. However, he has been true to his call into the kingdom and also to the active ministry. During the conference of 1920, Brother Clifford was ordained to the office of seventy and assigned to labor in the South African field. On June 3, 1920, he was united in marriage to Miss Helen Brackenbury, one of Lamoni's finest young women. Their honeymoon is being spent in Michigan and Canada. They expect to sail about August 1.

*E. Yewell Hunker*

Brother Hunker was baptized into the church early in 1919, being at the time nineteen years of age. His entrance

into the church came about under rather remarkable circumstances which left no doubt in his mind as to the truthfulness of the work. He was soon called to the office of priest, which office he holds at the present time. He, also, has maintained his integrity in the church in spite of opposing forces. His school work has been of the highest character and while young in years and church experience, he has ahead of him a career of great usefulness. In order to better qualify himself for his future work, he has been permitted to return to Graceland for the coming year.<sup>1</sup>

*William B. Hartley*

The experience of Brother Hartley has been very much like that of Brethren Clifford and Hunker. He, also, is the only member of his family who has obeyed the angel's message. He is twenty-two years of age and was brought into the church at Philadelphia in 1914. During the late war he heard his country's call and enlisted for service in the navy. He relates instances of a miraculous nature which occurred during this experience, indicating the protecting hand of God. In spite of carrying a very heavy course, he has done effective work during the past year as a visiting priest in the Lamoni Branch. He has been reassigned to the college for the coming year.<sup>2</sup>

*Alma Rannie*

Brother Rannie has been raised within the church, having been baptized in 1900 at the age of eight years. His home is in Independence. He is a quiet but effective worker and stands well in his class work. Brother Rannie has added zest to the work of the year by his ability as a mimic and imper-

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<sup>1</sup>Brother Hunker has been assigned to Lamoni Stake for missionary work during the summer months. EDITOR.

<sup>2</sup>Brother Hartley will do missionary work during the summer in the Nauvoo District. EDITOR.

sonator. On account of the strenuousness of the course of study, some moments of relaxation have been of prime importance. It should not be considered, however, that Brother Rannie is lacking in spiritual attainment. In fact, his is a very serious nature. He has been assigned to labor locally at San Antonio, Texas.

*Mrs. Alma Rannie*

Sister Rannie found it impossible to take the entire course, on account of home duties, her two-year-old daughter claiming her attention. She continued her work in doctrine and language, however, during a large part of the year. She also attended the classes in health, conducted by Miss Laura Mann during the closing weeks of the school year. She will accompany her husband to his new assignment.

*Willard L. Shotwell*

Brother Shotwell also comes from Michigan, being at present twenty-three years of age. Prior to his entering the course, he acted as president of the Tawas City, Michigan, Branch, and also as chairman of the Central Michigan District library board. He did such missionary work as his duties permitted him to do. He has followed the profession of a school-teacher, having taught successfully in Turner, Alabaster, Tawas City, McIvor, Whittemore, and Au Sable, Michigan, before coming to Graceland. He was handicapped during the early part of the year on account of illness. This was largely overcome, however, as the result of a minor operation. Brother Shotwell is especially well qualified along literary lines.\*

*Mrs. Willard Shotwell*

Sister Shotwell was also very seriously handicapped in her attempt to pursue her studies, due to the necessity of car-

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\*Brother Shotwell is to labor in the Spring River District.

EDITOR.

ing for her young daughter. Brother and Sister Shotwell were also made happy by the birth of a son shortly before the close of the school year.

*Alvin C. Martin*

Brother Martin spent some time in the missionary field before entering Graceland College. He labored in Kansas and Oregon. Realizing his need for additional preparation he applied for entrance into the new course and his application was accepted. Brother Martin is a most earnest and conscientious worker and will make a most effective laborer in the field. He was ordained to the office of seventy during the late conference and has been assigned to labor in the province of Quebec, Canada. He was elected as vice president of his class and following the illness of Brother Cheville and his consequent leaving of school, acted as president.

*Chester Young*

Brother Young's home is in Livermore, California, where he has lived with his mother prior to offering his services to the church. He entered the service of his country during the late war, holding a commission as first lieutenant. He is a veteran of the Spanish-American war, was for several years an officer in the State Militia of California, and rounded out his career of usefulness by doing active duty in France. Shortly before going abroad he was ordained to the office of elder and in this capacity ministered to the spiritual needs of such of our Latter Day Saint boys as he was able to get in touch with while "over there." In his school work he has put forth the same earnest conscientious effort that carried him to the top in the military field. He is absolutely dependable and will undoubtedly make good in his new field of activity as a local worker in the Western Colorado District.

*Daniël Sorden*

Brother Sorden is a native of Oklahoma, where he was born twenty-seven years ago. He was raised in the church, being baptized in 1907. He holds the Melchisedec priesthood. He spent the year of 1914-15 at Graceland, completing his education at Kingfisher College, Kingfisher, Oklahoma, from which institution he received his B. A. degree in 1917. He spent two years in the navy during the war, making two trips to France. Upon entering the course, it was his intention to prepare for foreign missionary service. However, there developed during the year a necessity for some one to take permanent charge of the extension department of the college and Brother Sorden was asked to devote his energies in this direction. He has already done effective work in placing this department on a business basis and will in the future undoubtedly make of it a very necessary arm of the church activity.\*

*Miss Louise Evans*

Prior to Sister Evans's enrollment in the Religious Education course, she spent several years in the field as an organizer for the Women's Department, doing splendid work. She also rendered effective service as district chorister in her home district in Michigan. She is an enthusiastic worker and is thoroughly consecrated to the cause. It is expected that she will be assigned to city missionary work for the present, where she can actively assist our missionaries in the line of tracting, working with the young people, etc.

*Mr. and Mrs. Harvey E. Syckle*

Brother Syckle is a young Lamanite, being a member of the Huron tribe. His home is in Michigan. Before coming to Graceland he labored as a mechanic in Flint, Michigan. He

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\*Brother Sorden is spending the summer as a student at the State University of Iowa and will teach history at Graceland the coming year in addition to his other work. EDITOR.

was married in June of 1919. Brother and Sister Syckle have done good work in the course and have been assigned to labor among the Indians of Michigan and Oklahoma. Sister Syckle will assist her husband by teaching in the Indian schools. She is well qualified for this work as she was a teacher by profession before their marriage. Brother and Sister Syckle were made glad by the advent of a baby girl into their home just recently.

With regard to results obtained from the first year of the course and suggested changes for the future, these matters are covered in detail in the report incorporated in the preconference reports. Since there are probably only a few of the readers of this article who have had access to the preconference reports, it is included herewith:

Considering the fact that this work was undertaken in the face of serious handicaps, it is felt that considerable progress has been made toward the permanent establishment of a thorough, worth-while course in religious training.

The ideals of those instrumental in bringing into being this long-desired and needed activity have not been to turn out "trained preachers." These ideals, on the other hand, may be summed up briefly as follows:

1. To cultivate in the individual correct habits of study.
2. To train the mind to think clearly, logically, and independently.
3. To make possible a broad, general knowledge of history, religion, and philosophy and in particular a specific knowledge of the doctrines, hopes, and ideals of our organization.
4. To assist the learner in developing and improving his powers of expression.

It would be presumptuous to say that these ideals have been accomplished. It is not too much to say, however, that satisfactory progress has been made toward their accomplishment.

It was clear from the beginning that those entering the class during the first year of its existence would be compelled to sacrifice personally in order that the experimental efforts of this first year might be utilized to the good of future classes.

As a result of the year's work, it is clear that certain changes should be made and such improvements provided as may be practicable. We therefore recommend:

1. That as soon as possible the course be lengthened to cover a period of at least two years. As at present constituted, it is too burdensome



for any except those of exceptional ability and a reasonable amount of previous academic training or its equivalent. A great deal of benefit is received by those who are not so fortunate as to qualify under the above classification, but far more good would be obtained if the course should cover two or more years. Such a change would not only provide for a more comprehensive scholastic education, but would make possible an opportunity for more practical work, such as preaching, visiting, etc. It would also lessen the tendency to discouragement.

2. That immediate steps be taken to provide satisfactory textbooks for the course in Doctrine. These should include texts covering the following: Bible, Book of Mormon, Doctrine and Covenants, Apologetics, Principles of the Gospel, and The Redemption of Zion. The work during the past year has been made very difficult because of a lack along this line. A text covering Bible study should handle the subject historically and should seek to evaluate the various parts of the book and establish their correct relation to the Divine plan as a whole. Since our conception of Bible teaching is so different from that of the sectarian world, the need for such a text is imperative.

A Book of Mormon text should include a historical treatment of the subject matter: Biblical proof of its divinity; internal and external evidence, including archæology; a study of Book of Mormon literature, etc.

A textbook for the study of the Doctrine and Covenants should be both historical and topical. However, in view of a divergence of opinion as to certain teachings of the book, a general text might not be considered feasible at present.

The subject of Apologetics should be both general and specific. General in that it should present the best methods for presenting our teachings to the world. It should cover briefly the subject of argumentation and debate. Specifically, it should contain comprehensive analyses of the various questions at issue between us and the sectarian world.

The two last subjects, Principles of the Gospel and Redemption of Zion, could without doubt be presented in a single volume, under some such caption as The Problem of the Ages, or The Divine Plan of Salvation. The outlines worked out by the young men's class of the Lamoni Sunday school could well be used as a basis.

3. That a correspondence course covering at least the doctrinal phases be prepared with a view to enabling those unable to enroll as resident students to obtain the benefits of the course. Such a course would depend largely upon the provision of the textbooks above mentioned.

4. That music be provided as an elective for women.

5. That the course be altered so as to provide U. S. History and Sociology in place of European History and foreign language for those preparing for local missionary service.

In view of the expected increase in the size of the Religious Educa-

tion class for the coming year, it will be necessary for the instructor in Church Doctrine to use the lecture method very largely. This can be made very effective, however, by a continuance of certain methods used this year, e. g., the assignment of various topics for report on the part of individual students, and the duplication of outlines worked out for distribution to the entire class.

The work has been very arduous but has been done with an earnest desire to further the work of God. Many lessons have undoubtedly been learned which should be of assistance to those undertaking the direction of the course in the future.

By the adoption of the report of the President of Grace-land College, of which my report was a part, the foregoing recommendations were endorsed.

It will probably be impossible to have ready for next year's work satisfactory textbooks covering any of the subjects mentioned. However, the work will be started with a view to having these books ready for use at the earliest possible moment. It is expected that these books will not only be available for use in the conducting of the course proper, but also for correspondence study.

Certainly too much stress cannot be laid upon the necessity for satisfactory textbooks. The writing of such books opens up a field for those with ability along this line; a field which has so far been practically untouched. This is not meant as a criticism of those who have written books in defense of our work. It is simply offered as a suggestion that such books have not been written with a view to use in the classroom, hence are hardly available for that purpose.

The recommendation with regard to a correspondence course is to be carried out at the very earliest date possible in harmony with the proviso contained in the recommendation.

Some important changes have been made in the course. In accordance with the recommendation, U. S. History and Sociology are to be offered in place of European History and foreign language to those preparing for local service. A special short course in music is to be offered, with a view to as-

sisting our misionaries to lead congregational singing and have a better appreciation of music and its effectiveness.

The required number of hours has also been decreased. For instance, psychology has been made elective instead of compulsory. This is to be regretted since the great importance of this subject is fully recognized. However, as long as the course covers a period of one year only, it will be necessary to eliminate some necessary subjects.

It seems impracticable at the present time to carry out the suggestion of lengthening the course to cover a period of two years. If the course is to be made of greatest effectiveness to the church, this must ultimately be done. There has been some concern manifested on the part of some who feel that the offering of a long course in Religious Education will be disastrous to the spirituality of the church.

In this connection I have but to call attention to the number of times that the command to study and prepare is contained in the Book of Covenants. I was surprised recently to find that it is reiterated more often than the admonition to humility. This does not, of course, argue that study is therefore more important than humility, but its significance should not be overlooked.

No mention is made in the commands as to the length of time to be spent in study, whether one year, two years, or a lifetime. But the experience of life has taught that the successful man is the man who remains a student to the end of his days.

Neither is it indicated that this study must be carried on at home, far removed from fellow student. Here again experience has proven that in the majority of cases best results are obtained from classroom study, where the study may be systematized and the opinions of others may be weighed.

We are forced to the conclusion, then, that whether the

course be one, two, or ten years matters not at all so far as the spiritual aspect is concerned. One year of teaching without an effort to develop spiritually would be of untold harm. On the other hand, ten years of school work under the direction of God's Spirit and with a view to properly correlating spiritual and natural values would be of inestimable value.

The call has gone out for volunteers for the next year's course and already fifty or sixty applications have been received. From these it is expected that thirty or forty will be selected by the committee which will meet June 16. The personnel of the committee will be identical with that of last year, with the addition of one new member, Apostle Myron A. McConley.

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#### THE UNEMPLOYED

Out on the road they have gathered, a hundred thousand men,

To ask for a hold on life as sure as the wolf's hold in his den,  
They ask but the leave to labor to live by the strength of their hands,

They who have muscles like the knotted oaks and patience like sea  
sands.

And the right of a man to labor, and his right to labor in joy,

Not all your laws can throttle that right, nor the gates of hell destroy,  
For it came with the making of man, it was kneaded into his bones;

And it shall stand at the last of things on the dust of crumbled thrones.

—Edwin Markham.

## OFFICIAL STATEMENTS OF JOSEPH SMITH

COMPILED BY HEMAN HALE SMITH

Since the action of the last General Conference in moving the legal headquarters of the church to Independence and in establishing the center place of Zion, a good many inquiries have come to us as to why there was ever a gathering to Lamoni instead of to Independence, and why the legal headquarters were established at Lamoni. We therefore publish the following editorial by the pen of Joseph Smith as it was printed in the *Herald* for January 21, 1893, as follows:

The reasons for locating the business center and “the seat of the first presidency of the church” at Lamoni, Iowa seem not to have been well understood by some of the Saints. To throw light upon this matter and explain the why and the wherefore of it, we write this article and leave the Saints and friends to judge of the wisdom and faithfulness of those making such location and also of the justness and propriety of the opposition their work met with from commencement to close.

All conversant with the revelations in the Doctrine and Covenants should know that the revelation of June 22, 1834, provides for locating the Saints as follows:

“And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

“Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great. . . .

“But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

“Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland; and let those commandments which I have given concerning Zion

and her law, be executed and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion."—Doctrine and Covenants 102: 7-10.

The above instruction touching the location of the Saints in "the regions round about" Jackson County, Missouri, were renewed and reaffirmed in the revelation of March 3, 1873, in these words:

"It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."—Doctrine and Covenants 117: 11.

In harmony with and in pursuance of the foregoing revelations, and as advised by the chief officers of the church after prayerful and mature deliberation, the church, in conference assembled, when and where the matter was thoroughly discussed, proceeded to take active steps to carry these revelations into effect, and the April conference of 1875 adopted the following:

"Whereas the impression seems to be gaining ground and it is believed that this impression results from the prevalence of the spirit of the gathering; that the circumstances of the country and the condition of the church indicate that the time is come that there should be a gathering of the Saints into a more centralized condition, and that such centralization is demanded by the necessities of the church and the genius of the latter-day work; and

"Whereas the spiritual condition is favorable to such gatherings; and whereas such a gathering contemplates the centralizing of the chief authorities of the church at as early a day as practicable, in order to the more effectual work of the ministry, and building up of the Church of Christ and the locating of the "publishing department," press, and fixtures, within the limits of such gathering place; therefore, be it . . .

"Resolved, that a standing committee of five be appointed by this conference, whose duty it shall be to select and make such location as is contemplated in the foregoing preamble, and arrange for and effect the purchase of lands, locate a town site, and perform such other acts as are consistent with the making of such locations and consummating such purchases; and that said committee make report of their labors to a General Conference of the church at as early a time as they shall deem prudent."—*Herald*, vol. 22, pp. 295, 296, 299, 300.

This "standing committee" was composed of Joseph Smith and W. W. Blair of the First Presidency, Israel L. Rogers and David Dancer of the Bishopric and J. H. Lake of the Twelve, chosen by the conference of April, 1875, and in due time to the church they reported thus:

*"To the Saints in Conference Assembled, April 6, 1876; Greeting:* We your committee on location, appointed at the session for April, 1875, to 'arrange for and effect the purchase of lands,' etc., as per resolution found on pages 299 and 300 of *Herald*; beg leave to report:

"That upon consultation, only one of the committee, Brother J. H. Lake, being absent, it was agreed to send to various brethren for circulation and deliberative action among the brethren, the following circular:

TO THE SAINTS

"The Committee on Location, appointed at the April conference of 1875, have consulted partially the one with the other, and four of the five, the other being absent in the field of missionary labor, are agreed that

"1. An eligible site for a location is had in view, upon which it will not be difficult to decide.

"2. The committee is not in a position to decide upon any point definitely, because they are not possessed of the means requisite to secure the land whereon to locate.

"3. It will be quite unsafe to fix definitely upon a given point unless there shall be a sufficient amount of means at the disposal of the purchasing agent to warrant the committee in entering in upon proper contracts for such amount of land as will secure those wishing to settle where such site may be selected from paying exorbitant prices for homes.

"4. The committee knows of no property belonging to the church which may be by them offered as security for moneys, if borrowed of capitalists; therefore, do not feel at liberty to pledge the faith of the church for the repayment of the means if so borrowed.

"5. The committee can therefore see no more practical method of raising adequate means with which to begin the work of purchasing lands, than the following:

"(1.) Those Saints who may have means which they wish to devote (consecrate) to this object may set it apart to be so used, by sending it to the Bishop of the church, subject to the order of the committee.

"(2.) Those Saints who may have means which they are willing shall be used in such purchase, either without interest, or at a reasonable rate of interest, may loan such moneys to the committee by sending the same to the Bishop, taking his receipt therefore, specifying date, sum, length of time for which it is loaned, and the rate of interest to be paid; provided, that such sum so loaned is to be repaid by the committee out of the proceeds of sales of lands purchased and sold by said committee, in pursuance of the object for which they were appointed; provided further, that no sum shall be loaned for a less period than two years.

"6. The committee are of the opinion that from \$25,000 to \$50,000 should be expended by the church in the purchase of lands at and contiguous to the site that may be selected.

"7. That as soon as a sufficient sum shall be placed at the command

of the committee, the purchase of lands shall begin, and continue so long as the means will permit: provided that unless a sufficient amount is raised within a reasonable period of time, the sums consecrated and loaned for the purchase of lands shall be returned to those who so consecrated and loaned them—the loans to be returned without interest.

"8. The committee are now ready to receive donations and loans, as provided heretofore, and to proceed to the purchase and location of a site for a settlement; and would make a formal appeal to the Saints to now aid in the work. They do further assure all those who may desire to help the measure, that they need have no fears in giving what aid is in their power, as the committee are pledged to carry out the measures that may be devised faithfully to the desired end.

"The committee would, therefore, in view of what is hereinbefore set forth, earnestly request, and urge upon the Saints, an immediate and positive action, that means may be forthcoming in sufficient amount to enable the committee to proceed at an early day to the completion of the duty assigned them.

"Let there be no delay, but let every man take counsel with himself and his fortunes, and whatever he has to devote to this good cause, let it be at once set apart as before provided for. Saints, the work is now before you, and whether it is done or not, remains with all, even every one.

"JOSEPH SMITH, *Chairman*,

"On Behalf of the Committee.

"PLANO, ILLINOIS, November, 1875."

"Soon after this, it began to reach the ears of the chairman of your committee, that opposition to the supposed action of the committee, as proposed in the circular, had arisen in certain localities, and among certain brethren; some of greater and some of lesser note, which has to an extent engendered distrust and apparent lack of confidence in the wisdom of your committee, and of their fitness for the duties placed upon them, as a whole; we therefore ask, should it be decided to continue the effort to make said contemplated location, that the names of such persons now forming said committee on location, as are deemed disqualified by lack of proper knowledge of their duties, and the laws of the church defining the same, and who have not sufficient wisdom to act in those duties, be released from said committee, and the names of properly qualified brethren be substituted therefore.

"And for the success of Zion's cause we your committee will ever pray.

"JOSEPH SMITH, *Chairman*,

"WILLIAM W. BLAIR,

"ISRAEL L. ROGERS,

"JOHN H. LAKE,

"DAVID DANÇER,

"Committee.

"—*Herald*, vol. 23, pp. 266, 267."



On the fifth day of the above-mentioned conference, the following was discussed and adopted:

"Whereas, the Articles of Incorporation of the Reorganized Church of Jesus Christ of Latter Day Saints locate the present business center of the church at Plano, Illinois, and,

"Whereas, provisions are made in said Articles of Incorporation for the changing of said business center to some other place; and,

"Whereas, we believe that upon grounds of economy, convenience, the common good, and a wise reference to the coming wants of the church, such change should be made at an early day;

"Therefore be it resolved that this conference does hereby recommend that *active steps* be taken by those having the matter in charge, to make such change, at such time, and to such place, as they in their wisdom may think best.

"In reply to the question as to who has charge of the matter, it was stated that the First Presidency, the Bishop, and his counselors, and the Board of Publication, as provided in Article 5, of the Constitution of the church."—*Herald*, vol. 23, p. 274.

April 10, 1877, the committee on location reported as follows to General Conference:

"We your committee on location and removal, made so by the Articles of Incorporation, respectfully submit the following report:

"Your committee at its first meeting decided that they could not safely attempt to make purchases with a view to secure a location with less than \$5,000, at command of committee; that by loan and donation the sum of \$4,447.70 has been placed at the command of committee; that in view and expectancy of receiving an amount sufficient to warrant the further prosecution of the duty assigned, *three* of your committee were appointed a committee of inquiry and observation, who upon request have reported making suitable inquiry, and the finding of several eligible locations; that your committee have not yet decided upon a particular site, and therefore ask for further time in which to perfect arrangements; and also request a more hearty and extended cooperation with your committee in the endeavor to do what the Articles of Incorporation require, and the church demands of your committee.

"Your committee further urge upon the attention of the church, that a more liberal support would enable your committee to determine definitely, and proceed to the completion of the duty as directed at your last annual session. We respectfully abide your further action.

"JOSEPH SMITH, *Chairman of Committee.*

"PLANO, ILLINOIS, April 10, 1877.

"—*Herald*, vol. 24, p. 137."

During the summer of 1877 President Joseph Smith made a tour through Iowa and Missouri, secured land for a home near Lamoni, and in the *Herald* for September 15, had this to say:

"We feel desirous that every Saint shall properly decide for himself

in choosing a site for a home in Zion or her 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 objection 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.'

To the fall conference met at Gallands Grove, Iowa, the "board of removal" reported as follows:

"GALLANDS GROVE, IOWA, September 21, 1877.

"We, the board of removal, to whom the duty of removing the business center of the church, as by law, and by your honorable body assigned, do report as follows: The committee have, as donations and loans, about four thousand dollars at their command, with which they have decided to purchase a tract of land now open for sale, of some two hundred acres, lying in the vicinity of a tract lately purchased by Brother Moses A. Meeder, and by him deeded to the church, situated in the southwest portion of Decatur County, Iowa; and to hold said land subject to certain contingencies likely to occur, for subsequent and definite action of the committee in settlement.

"Your committee have decided, for reasons and upon considerations which will be fully given in their final report on removal of the business center, and made public to the church, that Decatur County, Iowa, is at present the most eligible portion of the country accessible to settlement, within the limit to which they, of necessity, feel restricted; but that for lack of means to make the removal complete, and for other reasons not now necessary or politic to state, no removal is advisable, though the committee are quite united upon the opinion that such removal should be made at as early a date as possible, as the condition of, and the feeling in the church demand it.

"We, therefore, ask that further time be granted us, and that those who may have been hitherto opposed to the contemplated action of the committee, will take the pains to more fully inform themselves in relation to the country referred to, and the powers of the committee, together with the inadequate means at their command, with which to carry into effect the resolution adopted by you requiring action on the part of the committee.

"JOSEPH SMITH,

"W. W. BLAIR,

"I. L. ROGERS,

"H. A. STEBBINS,

"JOHN SCOTT, *Committee.*

"—*Herald*, vol. 24, p. 307."

The above report was followed by explanations from President Joseph Smith in these words:

"The committee on location have been hampered in their movements: questions have been asked concerning the site of location, accompanied with propositions that if such and such a site should be selected, subscriptions will be forthcoming; while if another site be selected, we have little to donate. Thus we have been met by difficulty. We have, however, made the selection reported by us, because we thought the surroundings there were most favorable for our people. We have made it because land can easily be obtained there, and because the regions around are already extensively settled by members of the church, so that if the value of lands adjacent be enhanced, the benefits accruing therefrom may accrue to the church. The committee have absolutely declined to be bought for any consideration; and we have moved, we think, within the purview of our privileges, and for what seemed to us to be the best interests of the church. We sincerely hope the time will come when childish and unwarranted distrust of the motives of brethren whom the conferences may appoint to specified work, will cease to be. Yet I would much rather that those of my brethren who are not satisfied with the selection, would come boldly out and so state, as one brother has done to-day, than that they should be silent now, and after having gone hence to their respective localities, give expression to their dissatisfaction in secret innuendoes, which cannot be met. For the manly and frank brother who differs from me, I have esteem; but for those who speak evil of their brethren secretly, by covert whisperings and sly insinuations, if I have any feeling outside of pity, and expressed that feeling, I must say that I despise them."—*Herald*, vol. 24, p. 307.

In giving an account of his recent visit to Decatur County, Iowa, President Joseph Smith said this:

"We were shown by Brother Z. H. Gurley, a history of Harrison County, which relates the fact that all that part of Missouri lying west of the mouth of Grand River, and north of the Missouri, which now makes some fifteen counties, was, up to 1836, all one county, called Ray, even to the north line of Fayette Township, Decatur County, Iowa, in which township the Order of Enoch and the majority of the brethren located without knowing this fact, namely, that they were upon some of the very territory comprised in the county adjoining Jackson on the north, at the time the revelations of December, 1833, and June, 1834, were given, as found in sections 98:9 and 102:8, and therefore a part of one of 'the counties around about'—one of the 'adjoining counties' mentioned, and, if the Saints do right, much of this original county will be settled by our people in due time. In 1836 the county was divided, and Caldwell and Daviess were set off. Consequently, when some of the leading financial men of the church were, as they are confident, directed by the Holy Spirit to start the experiment of building up a settlement of the Saints in those regions, they, by following that

influence, located in what was, at the giving of those revelations, Ray County, Missouri, though this fact was unknown to them; which location of land the men who had it in hand could not have made in Missouri as it now is."—*Herald*, vol. 24, p. 345.

To the April conference of 1878, convened at Plano, Illinois, the following report was made:

"The committee known as the board of removal, beg leave and report: In accordance with the intention of the board as reported to the fall session of conference, a tract of near two hundred acres of land was purchased by the committee at a cost of \$3,000, lying in the east side of Fayette Township, in Decatur County, Iowa, adjoining the tract of land deeded to the church by Brother M. A. Meeder, of which the Bishop will report. This land was paid for by moneys provided to the committee by various persons. The sum of \$4,978.20 has been paid to the committee; \$2,304.70 of which has been donated, the remainder has been loaned; some for a longer, and some for a shorter period of time. Some three hundred dollars have already been repaid, and some six or seven hundred are to be repaid soon. A portion sufficiently large is left in the hands of the committee to make some needed improvement on the tract bought, which improvements have been ordered.

"The committee further report that there is a near prospect of two railways being built through Decatur County, near to the land purchased, a tax has been voted in the township to one of these roads, and a strong probability exists for the early completion of said road; which will afford an opportunity and make a removal and reestablishment of the business center feasible.

"The church will see by this report under what pecuniary difficulties the further prosecution of the work expected of the board must needs be conducted; and though more rapid progress may be desirable, we feel that but little more could have been done than has been done under the circumstances.

"Awaiting further developments, and anxious for the best good to the church, we remain your coworkers.

"JOSEPH SMITH, on behalf of the Board of Removal.

"—*Herald*, vol. 25, p. 135."

To the April conference of 1882, the board of location reported as follows:

"The locating board, under direction of resolutions of your honorable body, adopted April 10, 1876, and subsequently, report:

"1. That the location of the railway through Decatur County, Iowa, having been finally made; your committee met November 9, 1880, and decided to remove the business center of the church and the publishing department from Plano, Kendall County, Illinois, to Lamoni, Decatur County, Iowa, that place being in the southwest part of the said county, as before reported by us.

"2. At such meeting the vote for removal was submitted and received a unanimous support of all the board.

"3. That by nomination and vote, properly made and taken at said meeting, Brethren David Dancer, of Lamoni, and Joseph Smith, of Plano, were made an executive committee of the board to execute said order of removal with discretionary powers to select and determine the site, and to erect a suitable building for the Herald Office business, in said town of Lamoni.

"The executive committee in pursuance of this vote, secured by one of its members (the chairman of your committee), sale for the farm known as the Location Farm in New Buda Township, in said county of Decatur, to a Brother Thomas France of Kewanee, Illinois.

"4. That in the spring of 1881, the executive committee proceeded to purchase a parcel of land in Lamoni, deemed eligible by them: a brickyard was made, brick burned, lumber bought, workmen hired, under the charge of the chairman of said executive committee, Brother David Dancer, and a building 30 by 65 feet in size, two stories in height, with an engine room 16 by 16 feet square attached, was erected at a total cost to the date of report of publishing committee, submitted to this session, to which reference is here made for items touching costs of material and labor, and your honorable body cited thereto, of \$5,541.14, with an additional estimated cost of \$400, to finish said building and inclose the grounds with suitable fences, etc.

"5. That in keeping with the spirit of said resolutions, the real estate property acquired by the Herald Office in Plano was sold; the Herald Office and fixtures, together with the several employees of the office were successfully removed from Plano to Lamoni, and the building placed in charge of the committee of publication on October 18, 1881. A copy of the Articles of Incorporation were filed in the office of the county clerk of Decatur County, Iowa, aforesaid, February 3, 1882, by the secretary of the church, Brother H. A. Stebbins, and the removal of the business center as contemplated fully accomplished. See Herald Office report to which reference is here made.

"6. That in pursuance of the duty imposed upon your locating committee by resolution of conference aforesaid, your committee have through their executive committee done the best that they could to carry out the wishes of your honorable body as expressed in the resolutions passed by you at your different sessions; and herewith submitting a financial statement from the secretary of the locating board for examination and record; ask that the labors of your committee be officially recognized and indorsed by you, and your committee be released from further responsibility under the aforesaid resolutions, and until further exigency arises.

"7. That in the efforts to carry out your resolutions, your locating board have received aid and support from the committee of publication, through its President George A. Blakeslee; also from the Bishop I. L. Rogers, treasurer; and H. A. Stebbins, secretary of locating board; and

from the Bishopric, through the chairman of the executive committee, Brother David Dancer.

“JOSEPH SMITH,

“Chairman of Board of Location.

“LAMONI, IOWA, March 30, 1882.

“—*Herald*, vol. 29, p. 139.”

From the foregoing the reader may learn *why* the effort has been made to locate the Saints in “the regions round about,” and *where* the church, through its proper authorities, decided it best to begin such work of location. They may also learn of the persistent opposition met from the first by the authorities to whom the work of location was committed, and that this opposition came from parties in the church who assumed to know more, and to be wiser, in respect to locating the Saints and the business center of the church, than those upon whom was placed this duty and responsibility by the word of God and regular appointment by the church through its General Conferences. And they may also learn where to lay the blame—if blame there be—for failure in any degree in respect to locating the Saints in the “regions round about” as commanded in the revelations heretofore quoted.

Had the authorized efforts of the church since 1870 touching these matters of location been heartily supported, in the spirit of godly unity and gospel wisdom, a strong line of flourishing settlements would have been established in southwestern Iowa and northwestern Missouri (where lands up to 1884 were cheap and accessible but are now much higher and more difficult of purchase) and the church would have had a fair chance to present to the world the practical fruits of the restored gospel and Church of Christ, and the Saints would have reaped the benefits of greatly increased values of real estate and especially those benefits arising from religious, social, educational, and business associations. This has been accomplished to some degree in Lamoni and vicinity, but not in nearly so great measure as would have obtained had there been less opposition and intermeddling on the part of would-be wise ones among professed Saints, and had greater unity and concentration of effort on the part of all connected with the church prevailed.

The Saints in 1831-2-3, were commanded to purchase land in Jackson County, Missouri, and notably between Independence and the west line of the State taking in the lands where Kansas City now stands. But there were croakers, doubters, intermeddlers, and men who wrought division and hindrance instead of practical unity, assuming, in effect, to be wiser than God and more prudent than the regularly appointed authorities of the church of Christ. There was miserable failure in the matter, and the Saints afterwards, up to the present hour, are left to deplore the shortsightedness, the folly, and the unfaithfulness that robbed them of great blessings placed within their reach and to which they were earnestly and urgently invited.

History has, in a measure, repeated itself concerning the efforts of the church to locate in “the regions round about” as commanded of God and as counseled by the elders in the conferences. While doubters

and hinderers have worked distrust and division, preventing united and concentrated effort in the matter of locating the Saints and the business center of the church in the regions mentioned, some of them, known to the writer, have demonstrated sadly their want of business capacity or lack of divine favor in respect to locations for either the Saints or themselves; whereas those who faithfully and patiently availed themselves of the opportunities and privileges provided by the authority of the church have been blessed richly in proportion to their diligent compliance with the word of God and the provisions of the church thereunder.

The Lord has said: "My people must needs be chastened until they learn obedience, if it must needs be by the things which thy suffer."—Doctrine and Covenants 102: 2. But it is regrettable that the diligent and faithful should suffer either loss or hindrance, directly or indirectly, through the unwise, uncalled-for interference of self-appointed censors and self-conceited critics. Some, and nearly all of those most active in their opposition never paid a dollar toward making the location, and yet they had much to say concerning it, notably in an irregular and secret way, thereby throwing discredit upon the movement and arousing suspicions against those placed in charge. This was as unjust and cruel as it was distracting and harmful. If the church by these experiences has learned the need of saying to such persons, "Hands off!" and, "Mind your own affairs!" it will be well.

The "Order of Enoch," projected by many of the leading men of the church, organized and supported by some of its ablest business men—men who had proved their faith and reliability by their works—was from 1870 (the time of its inception) subjected to very unfair and quite unprovoked criticism. Evil surmisings and damaging gossip were set afloat and the movement never attained one fourth the proportions and usefulness to the Saints intended by its originators and helpers. Its projectors, officers, and stockholders were of the tried and faithful, whose purpose was to furnish labor and homes for such as needed, also to sell lands at cheap prices and on easy terms to those desiring them, and yet these persons' motives were impugned, and their intentions basely misrepresented in some instances, the work of the order was clouded by suspicion, its progress hindered, and the objects it had in view in a measure defeated. The Order of Enoch, like the committee on location, failed to reach the laudable objects had in view, to the extent designed, and for very similar reasons. But the movement proved a blessing to many in the way of procuring labor and homes and opportunities for permanent location. Its officers proved to be, just as was to be expected, honest, wise, practical, liberal men, and that movement goes into history not only untarnished by any wrongdoing on the part of its managers, but with merited honor and commendation.

The foregoing facts and reflections will, we trust, enable the Saints and friends to judge righteously in regard to the efforts of the church in seeking to locate the Saints and the business center of the church

where the revelations of the Lord and the counsel of the elders in the conferences have designated. Disheartened and disgusted with the bad treatment their goodly designs and labors of love received at the hands of captious critics and officious intermeddlers, the officers and stockholders of the order have closed out and dissolved the order according to law.

Whenever the Saints rise up to their high duty of rejecting and repudiating the harmful work of busybodies in other people's business, resisting and rebuking the gossip and the intermeddler, honoring and upholding no minister when interfering with the rights and duties and prerogatives of others, then the church and its legitimate work will make progress under unity in righteousness and in truth and the Lord will give it glorious success and continued triumph.

We have reprinted the statements of Joseph Smith with regard to the settlement at Lamoni for what they are worth to the reader as history.

There is much curiosity concerning the history of the Order of Enoch and if there is a demand for it we would be glad to write an article on its history, but this article is concerned only with the statements of Joseph Smith, and we find nothing else from him on the Order at this particular time.

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## EARLY DAYS ON GRAND RIVER AND THE MORMON WAR. SIXTH ARTICLE

BY ROLLIN J. BRITTON

(Continued from page 259.)

(REPRINTED FROM "MISSOURI HISTORICAL REVIEW.")

Returning to Joseph Smith, jr., and his companions, we find that they reached Liberty Jail on December 1, 1838, where they were visited by their families and numerous friends, including General Doniphan, during the month of December.

On January 16, 1839, Mr. Turner from the joint select committee, introduced a bill in the Missouri Senate to provide for the investigation of the late disturbances in this State. This bill provided for a joint committee to investigate the causes of the disturbances between the people called Mormons and other inhabitants of this State, and conduct of the military operations in repressing them, which committee shall consist of two senators to be elected by the Senate and of three representatives to be elected by the House of Representatives. The bill further provided that the committee should meet at Richmond, Ray County, on the first Monday in May and thereafter at such times and places as they should appoint, and made provision for organization and clothed the committee with the power of a court. This bill was passed by the Senate on January 31; but on February 4, the House laid it on the table until July 4, 1839, which made it too late to benefit the Mormons.

On Thursday, January 24, 1839, Joseph Smith wrote a letter as follows:

*To the Honorable the Legislature of Missouri:* Your memorialists, having a few days since solicited your attention to the same subject, would now respectfully submit to your honorable body a few additional facts in support of their prayer.

They are now imprisoned under a charge of treason against the State of Missouri and their lives and fortunes and characters being

suspended upon the result of the criminal charges preferred against them.

Your honorable body will excuse them for manifesting the deep concern they feel in relation to their trials for a crime so enormous as that of treason.

It is not our object to complain—to asperse anyone. All we ask is a fair and impartial trial. We ask the sympathies of no one. We ask sheer justice; 'tis all we expect, and all we merit, but we merit that. We know the people of no county in this State to which we would ask our final trials to be sent are prejudiced in our favor. But they believe that the state of excitement existing in most of the upper counties is such that a jury would be improperly influenced by it. But that excitement and the prejudice against us in the counties comprising the fifth judicial circuit are not the only obstacles we are compelled to meet. We know that much of that prejudice against us is not so much to be attributed to a want of honest motives amongst the citizens as it is to wrong information.

But it is a difficult task to change opinions once formed. The other obstacle which we candidly consider one of the most weighty is the feeling which we believe is entertained by the Honorable A. A. King against us, and the consequent incapacity to do us impartial justice. It is from no disposition to speak disrespectfully of that high officer that we lay before your honorable body the facts we do; but simply that the legislature may be apprised of our real conditions. We look upon Judge King as like all other mere men, liable to be influenced by his feelings, his prejudices, and his previously formed opinions. We consider his reputation as being partially if not entirely committed against us. He has written much upon the subject of our late difficulties, in which he has placed us in the wrong. These letters have been published to the world.

He has also presided at an excited public meeting, as chairman, and no doubt sanctioned all the proceedings. We do not complain of the citizens who held that meeting, they were entitled to that privilege. But for the judge before whom the very men were to be tried for a capital offense to participate in an expression of condemnation of these same individuals is to us at least apparently wrong; and we cannot think that we should after such a course on the part of the judge, have the same chance of a fair and impartial trial as all admit we ought to have.

We believe that the foundation of the feeling against us which we have reason to think Judge King entertains may be traced to the unfortunate troubles which occurred in Jackson County some few years ago. In a battle between the "Mormons" and a portion of the citizens of that county, Mr. Brazeale, the brother-in-law of Judge King, was killed.

It is natural that the judge should have some feeling against us, whether we were right or wrong in that controversy.

We mention these facts, not to disparage Judge King; we believe that from the relation he bears to us he would himself prefer that our trials should be had in a different circuit and before a different court. Many other reasons we might mention, but we forbear.

The letter was directed to James M. Hughes, Esq., member of the House of Representatives, Jefferson City. (*Millennial Star*, vol. 16, pp. 7709-11.)

On Saturday, January 26, 1839, the Mormon citizens of Caldwell County met at Far West and appointed a committee of seven; to-wit: John Taylor, Alanson Ripley, Brigham Young, Theodore Turley, H. C. Kimball, John Smith, and D. C. Smith to draft resolutions respecting their removal from the State according to the governor's order, and to devise means for removing the destitute. This committee reported to the reassembled meeting on the 29th, when John Taylor, as chairman, read the following covenant which was adopted, to-wit:

We whose names are hereunder written, do for ourselves, individually, hereby covenant to stand by and assist each other to the utmost of our abilities in removing from the State in compliance with the authority of the State, and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute who shall be considered worthy from this county till there shall not be one left who desires to remove from the State; with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the overplus, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.—*Millennial Star*, vol. 16, p. 730.

The committee on removal provided for were: William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and J. H. Hale, the first named being chairman. The above covenant was then signed by two hundred and fourteen persons—later on February 1, the committee on removal was increased to eleven by adding

the names of: Elias Smith, Erastus Bingham, Stephen Markham, and James Newberry; Daniel Shearer became treasurer and Elias Smith, clerk of this committee.

On January 31, 1839, the bill of Mr. Turner, heretofore referred to, passed the State Senate but it was laid on the table by the House on February 4, till July 4, by a majority of seven and therefore availed the Mormons nothing.

Charles Bird was sent in advance to buy and store corn on the way, and to make contracts for ferriage across the Mississippi River.

On January 22 a writ was served on the prisoners and they were taken to the Clay County courthouse and their preliminary trial set for the 25th. The court convened on this latter date but this cause was continued till the 26th, and then adjourned until Monday, January 28, 1839; by noon of that date the evidence was all in. This hearing was before Judge Turnham. A day and a half was devoted to the argument, the State being represented by a lawyer by the name of Wood, while speeches for the defense were made by Alexander W. Doniphan, Sidney Rigdon, Joseph Smith, Hyrum Smith, Lyman Wight, and Caleb Baldwin. The result of it all was that Sidney Rigdon was admitted to bail and the others were all remanded to jail without bail.

Rigdon gave bail and was released from jail on February 5.

On February 7, Alanson Ripley, David Holman, Watson Barlow, William Huntington, jr., Erastus Snow, and Cyrus Daniels were visitors at the jail and they remained till supper time. As Cyrus Daniels was being let out by the jailer, Hyrum Smith made an effort to slip out behind Daniels but the jailer caught him and returned him to the jail, where the five remaining visitors were also locked in with the prisoners, and charged with being accessory to an attempted jail break.

Erastus Snow was acquitted of the charge but the other four were held to bail in the sum of one hundred and fifty dollars each. They were kept in jail till the 13th on which day they gave bail and were permitted to go home.

On March 1, the prisoners made an ineffectual attempt to bore holes through the walls of the log jail—just how they obtained augers for the purpose does not appear, but the logs were too hard for them and this effort to make a break failed. On March 15, the prisoners prepared petitions to the Supreme Court praying writs of habeas corpus. These petitions were carried to Jefferson City, but it does not appear that any action was taken on them.

On April 6, 1839, Judge Austin A. King ordered the prisoners taken to Daviess County and they left jail at Liberty under a guard of about ten men commanded by Samuel Tillery, deputy jailer of Clay County. On Monday, April 8, the party reached a point in Daviess County about a mile from Gallatin, where the prisoners were delivered into the hands of William Morgan, sheriff of Daviess County. The grand jury was in session in Daviess County at that time, it being the regular April term of Circuit Court; and that day the said grand jury returned a true bill for treason against all of the prisoners along with many others. The text of the indictment was as follows:

In Daviess Circuit Court April Term  
Eighteen hundred and thirty nine.

State of Missouri,  
County of Daviess.

Daviess County to-wit:

The grand jurors, for the State of Missouri, for the body of the County of Daviess, aforesaid, upon their oath, present that Jacob Gales, Hiram Smith, Thomas Rich, Joseph Smith, jr., Lyman Wight, E. Robertson, William Whiteman, Lemuel Bent, Joseph W. Younger, David Pettigrew, Edward Patridge, George W. Robertson, Washington Voorhies, Jesse D. Hunter, James H. Rollins, Sidney Tanner, David Carns, Alonson Ripley, James Worthington, George W. Harris, Alexander McCrary,

Tenor Burnston, Thomas D. March, James Durphy, Perry Durphy, George Hinkley, Arthur Morrison, Charles Higby, Parley P. Pratt, Reynolds Calhoun, Vincent Knight, George Morry, Daniel Carns, Caleb Baldwin, Ebenezer Page, Parley Page, Roswell Stephens, Jabes Durphy, Moses Daily, Benjamin Durphee, James Whitaker, late of the County of \_\_\_\_\_ being citizens of our said State, not having the fear of God in their hearts nor weighing their allegiance, but being moved and seduced by the instigation of the Devil as false traitors against the laws of our said State, and wholly withdrawing the cordial love and true and due obedience which every true and faithful citizen of our said State should and of right ought to bear towards the laws of our said State and contriving with all their strength intending traitorously to break and disturb the peace and common tranquility of this said State of Missouri, and to stir and move and excite insurrection, rebellion and war against our said State within this State and to subvert and alter the legislature, rule, and government now duly and happily established in this State on the \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord eighteen hundred and thirty eight, and on divers other days and times as well as before as after, at the County of Daviess aforesaid. Maliciously, with force and arms and of their malice and aforethought did amongst themselves and with divers other false traitors whose names are to the said jurors unknown, conspire, compass, imagine, and intend to stir up and excite insurrection, rebellion and war against our said State within this State of Missouri to subvert and alter the legislature, rule and government now duly and happily established within this State, and to fulfill, perfect and bring to effect their most evil and wicked treason and treasonable compassings and imaginations aforesaid the said defendants as such false traitors as aforesaid with force and arms on the said \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight, and on divers and other days and times as well before as after, at the County of Daviess, aforesaid, maliciously and traitorously did meet, conspire, consult and agree among themselves and together with divers other false traitors whose names are to the said jurors unknown, to cause and procure a convention and meeting of divers citizens of this State to be assembled and held within this State with intent and in order that the persons to be assembled at such meeting should and might wickedly and traitorously without authority and in defiance of the laws of this State, levy war against our said State and subvert and cause to be subverted and altered the legislature, rule, and government of this State now duly and happily established in this State. And further, to fulfil, perfect and bring to effect their most evil and wicked treason and treasonable compassings and imaginations aforesaid and in order the more readily and effectually to assemble such convention and meeting as aforesaid for the traitorous purposes aforesaid and thereby to accomplish the said purposes, the said defendants as such false traitors as aforesaid, together with divers false traitors whose names are to the jurors

aforesaid unknown, the said defendants as such false traitors as aforesaid with force and arms on the \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight, and on divers other days and times as well before as after at the County of Daviess aforesaid maliciously and traitorously did compose and write and did then and there maliciously and traitorously cause to be composed and written divers pamphlets, letters, instructions, resolutions, orders, declarations, addresses and writings and did there and then maliciously and traitorously publish and did there and then maliciously and traitorously cause to be published, divers other pamphlets, letters, instructions, resolutions, orders, declarations, addresses and writings, the said pamphlets, letters, instructions, resolutions, orders, declarations, addresses and writings so respectively composed, written, published and caused to be composed, written and published, purporting and containing therein among other things, incitements, encouragements and exhortations, to move, induce and persuade the citizens of our said State to levy war against our said State and to adhere to the enemies of our said State and to give them aid and comfort in time of war and further fulfil, perfect and bring to effect their most evil and wicked treason and treasonable compassings and imaginations aforesaid and in order the more readily and effectually to assemble such convention and meetings as aforesaid for the traitorous purposes aforesaid and thereby to accomplish the same purpose the said defendants as such false traitors as aforesaid, on the \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight, aforesaid and on divers other days and times as well before as after, with force and arms at the County of Daviess, aforesaid, did meet, consult and deliberate among themselves and together with other false traitors whose names are to jurors aforesaid unknown of and concerning the calling and assembling such convention and meeting as aforesaid for the traitorous purposes aforesaid and how, when and where such convention and meeting should be assembled and held and by what means the citizens of our said State should and might be induced and moved to convene and meet in said convention and meeting. And further to fulfil—perfect and bring to effect their most evil and wicked treason and treasonable compassings and imaginations aforesaid and in order the more readily and effectually to assemble such convention and meeting as aforesaid for the traitorous purposes aforesaid, and thereby to accomplish the same purposes, the said defendants as such false traitors as aforesaid, together with divers other false traitors whose names are to the said jurors unknown on the said \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight, and on divers other days and times as well before as after with force and arms, at the County of Daviess, aforesaid, maliciously and traitorously did consent and cooperate among themselves and together with divers other false traitors whose names are to the said jurors unknown for and towards the calling and assembling such

convention and meeting as aforesaid for the traitorous purposes of aforesaid. And further, to fulfil, perfect, bring to effect their most evil and wicked treason and treasonable practices compassings and imaginations aforesaid the said defendants as such false traitors as aforesaid, together with divers other false traitors whose names are to the said jurors unknown on the said \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight, with force and arms, at the County of Daviess, aforesaid, maliciously and traitorously did cause and procure to be made and provided and did then and there, maliciously and traitorously consent and agree to the making and providing of divers arms and offensive weapons—to-wit: guns, muskets, pikes, and axes for the purpose of arming divers citizens of our said State in order and to the intent that same citizens should and might unlawfully, forcibly and traitorously oppose and withstand the officers of our said State in the due and lawful exercise of their power and authority in the due execution of the laws and statutes of this State and should and might unlawfully, forcibly and traitorously subvert, and alter and aid and assist in subverting and altering, without and in defiance of authority and against the will of the people of this State, the legislature, rule and government now duly and happily established in this State. And to fulfil, perfect and bring to effect their most evil and wicked treason and treasonable compassings and imaginations aforesaid, the said defendants as such false traitors as aforesaid, with force and arms on the said first day of November in the year of our Lord, eighteen hundred and thirty-eight, and on divers other days and times as well as before as after, at the County of Daviess, aforesaid, maliciously did meet, conspire, consult and agree among themselves and with divers other false traitors whose names are to the said jurors unknown, to raise levy and make insurrection, rebellion and war within this State against our said State of Missouri. And further, to fulfil, perfect and bring to effect, their most evil and wicked treason and treasonable compassings and imaginations aforesaid, the said defendants as such false traitors as aforesaid, on the said \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight, and on divers other days and times, as well before as after, at the County of Daviess aforesaid, with force and arms, maliciously and traitorously did meet, conspire, consult and agree together amongst themselves and together with divers other false traitors whose names to the jurors aforesaid unknown, unlawfully, wicked and traitorously to subvert and alter and cause to be subverted and altered, the legislature, rule and government now duly and happily established in this State of Missouri. And further to fulfil, perfect and bring to effect their most evil and wicked treason and treasonable compassings and imaginations as aforesaid and in order the more readily and effectually to bring such subversion and alteration last aforesaid, the said defendants as such false traitors as aforesaid, together with divers other false traitors, whose names are to the



said jurors unknown on the said \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight, and on divers days and times as well before as after, with force and arms, at the county aforesaid, maliciously and traitorously did prepare and compose and did then and there maliciously and traitorously cause to be prepared and composed divers books, pamphlets, letters, declarations, instructions, resolutions, orders, addresses and writings and did then and there maliciously and traitorously publish and disperse and did then and there, maliciously and traitorously cause and procure to be published and dispersed, divers other books, pamphlets, letters, declarations, instructions, resolutions, orders, addresses, and writings so respectively prepared, composed, published dispersed as last aforesaid, purporting and containing therein amongst other things incitements, encouragements, and exhortations to move, induce and persuade the citizens of our said State of Missouri to aid and assist in carrying into effect such traitorous subversion and alteration as last aforesaid and also containing therein, amongst other things, information, instructions and directions to the citizens of our said State, how, when and upon what occasion the traitorous purpose last aforesaid should and might be carried into effect. And further, to fulfil, perfect and bring to effect their most wicked treason and treasonable compassings and imaginations aforesaid, the said defendants as such false traitors, as aforesaid, together with divers other false traitors whose names are to the said jurors unknown, on the \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord, eighteen hundred and thirty-eight and on divers other days and times as well before as after at the County of Daviess, aforesaid, with force and arms maliciously and traitorously aid, procure and provide and did and then and there, maliciously and traitorously did cause and procure to be provided and did then and there, maliciously and traitorously consent and agree to the procuring and providing arms and offensive weapons, to wit: guns, muskets, pikes and axes, therewith to levy war, insurrection and rebellion against our said State within this State of Missouri, against the duty of the allegiance of the said defendants and further, to fulfil, perfect and bring to effect their most wicked treason and treasonable compassings and imaginations aforesaid. The said defendants as such false traitors, as aforesaid, on the first day of November, the year of our Lord, eighteen hundred and thirty-eight, and on divers other days and times as well before as after, at the county aforesaid, with force and arms, maliciously and traitorously did meet and collect and together armed with guns, muskets, pikes and axes and did then and there agree amongst themselves and together with divers other false traitors whose names are to the said jurors unknown, wickedly and traitorously, to subvert and alter and cause to be subverted and altered the laws, legislature, rule and government of our said State now duly and happily established in this State did meet and converse and collect together a large armed force

and then and there did levy war against our said State and did then and there levy war against the people of this State—against the allegiance of the said defendants—against form of the statute in such case made and provided and against the peace and dignity of the State.

J. A. CLARK, *Circuit Attorney.*

On which was indorsed the following:

State

vs.

Joseph Smith

Lyman Wight

Hiram Smith

Caleb Baldwin and others.

A true bill.

Treason.

Robert P. Peniston.

Foreman of the Grand Jury.

Witnesses: Sampson Avard, Waterman Philips, Adam Blaxer, Josiah Morin, John Corril, J. L. Rodgers, Francis McGuire, Labum Morrin, Henry McHenry, John Edwards, John Brown, Robert McGaw, John B. Comer, Jackson Job, Ira Glaze.

There were numerous other indictments returned by this grand jury against the said Joseph Smith, jr., Lyman Wight, Alexander McRae, Caleb Baldwin, and Hiram Smith, charging murder, treason, burglary, larceny, theft, and receiving stolen goods—one of the other indictments being as follows:

State of Missouri, }  
County of Daviess. } ss.

In the Circuit Court  
April Term, 1839.

Daviess County, to-wit:

The grand jurors for the State of Missouri for the body of the county aforesaid, upon their oaths present that Joseph Smith, jr., late of said county, on the first day of October in the year of our Lord 1838, with force and arms, at the county aforesaid, of and from one Cornelius P. Lott, one saddle of the value of twenty dollars of the goods and chattels of George Worthington feloniously did receive and have, he, the said Joseph Smith, jr., then and there well knowing the said saddle to have been taken, stolen and carried away, against the form of the statute in such case made and provided and against the peace and dignity of the State.

J. A. CLARK, *Circuit Attorney.*

(Indorsements on back.)

State

vs.

Joseph Smith, jr.

Receiving stolen goods.

A True Bill.

Robert P. Peniston,  
Foreman of Grand Jury.

Witnesses:

Sampson Avard.

The prisoners were arraigned before the Honorable Thomas C. Burch, Judge of Circuit Court of Daviess County, and pleaded not guilty. The prisoner then took a change of venue from the Circuit Court of Daviess County on the ground that the judge had been of counsel in the cause—and the court sent the various causes to the Circuit Court of Boone County, Missouri, and commanded the removal of the prisoners to the jail of said Boone County.

The proceedings are fully set out in the order made in the cause for receiving stolen goods heretofore cited, which order, with the sheriff's return thereon, made after the prisoners had escaped from him, while being transferred from Daviess County to Boone County, being as follows:

At the April Term, 1839, of the Circuit Court held at and for the County of Daviess, in the State of Missouri, on the eighth day of April, 1839, at the house of Elisha B. Creekmore in said county, it being the temporary place of holding the court for said county. Present the Honorable Thomas C. Burch, judge, the following proceedings were had to-wit:

The State of Missouri,

vs.

Joseph Smith, jr.,  
Lyman Wight, and others,

Indictment for larency.

The judge of this court having been counsel in this cause and the parties therein not consenting to a trial thereof in this court, but the said defendants Joseph Smith, jr., and Lyman Wight objecting thereto for the reasons that the Judge of this court has been of counsel in this cause, it is ordered by the court here that said cause as to the said Joseph Smith, jr., and Lyman Wight be removed to the Circuit Court of the County of Boone in the Second Judicial Circuit in this State. It is further ordered by the court here that the sheriff of the County of Daviess do and he is commanded to remove the bodies of Joseph Smith, jr., and Lyman Wight to the jail of the County of Boone

and there deliver them to the keeper of said jail, together with the warrant or process by which they are imprisoned and held.

State of Missouri, }  
County of Daviess. }

I, Robert Wilson, Clerk of the Circuit Court within and for the county of Daviess aforesaid, do certify that the foregoing is a true, full and perfect copy from the records of said court in the above cause.

In testimony whereof I have hereunto set my hand and affixed my private seal, there being no official seal provided at office 11th day of April, 1839.

ROBERT WILSON *Clerk.*

This is to certify that I executed the within order by taking the bodies of the within named Joseph Smith, jr., and Lyman Wight into my custody and that I summoned a guard of four men to-wit, William Bowman, Wilson McKinney, John Brassfield and John Page to assist me in taking the Smith, Wight and others from E. B. Creekmore's, the place of holding court in the County of Daviess to the town of Columbia in the County of Boone, State of Missouri, as commanded by said order and that on the way from E. B. Creekmore's in the County of Daviess aforesaid on the 16th day of April, 1839, the said Smith and others made their escape without the connivance, consent or negligence of myself or said guard.

July 6, 1839.

WILLIAM MORGAN, *Sheriff of Daviess County.*

It was the 15th day of April, 1839, that William Morgan with his four guards started from Daviess County with the prisoners: Joseph Smith, Caleb Baldwin, Hyrum Smith, Lyman Wight, and Alexander McRae, to deliver the said prisoners into the care and custody of the sheriff of Boone County, Missouri, at Columbia. That night they staid with a man by the name of Cox, and on the 16th they traveled about twenty miles and camped; that night all the prisoners escaped and the sheriff and guard returned to Gallatin and made the return heretofore shown. Major Joseph H. McGee in referring to the matter in his Memoirs says:

One of the guard, John Brassfield, owned the horses on which the prisoners were conveyed; as he was on duty the night they made their escape, and his horses were missing in the morning, it was always thought he got pay for his horses as well as allowing them to escape. Morgan, the sheriff, left the country shortly after. Wm. Bowman, another one of the guards, was treated to a ride through the streets of Gallatin by the infuriated citizens of the county on a bar of steel, which proba-

bly caused his death. He never recovered from the shock and died shortly after.

Another account of this escape is told in the Mormon publication—Joseph Smith, the Prophet, and His Progenitors, page 264, where it quotes Hyrum Smith as testifying before the Municipal Court of Nauvoo, as follows:

There we bought a jug of whisky, with which we treated the company, and while the sheriff showed us the mittimus before referred to, without date or signature, and said Judge Burch told him never to carry us to Boone County and never to show the mittimus; and said he, "I shall take a good drink of grog and go to bed; you can do as you have a mind to." Three others of the guard drank pretty freely of whisky, sweetened with honey; they also went to bed, and were soon asleep, and the other guard went along with us and helped to saddle the horses. Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois; and in the course of nine or ten days we arrived in Quincy, Adams County, Illinois, where we found our families in a state of poverty, although in good health they having been driven out of the state previously by the murderous militia, under the exterminating order of the executive of Missouri.

In his summary of expenditures, Joseph Smith states:

Before leaving Missouri I had paid the lawyers at Richmond thirty-four thousand dollars in cash, lands, etc.; one lot which I let them have, in Jackson County, for seven thousand dollars they were soon offered ten thousand dollars for it, but would not accept it. For other vexatious suits which I had to contend against the few months I was in the state, I paid lawyers' fees to the amount of about sixteen thousand dollars, making in all about fifty thousand dollars, for which I received very little in return; for sometimes they were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honorable exceptions.

#### A FINAL WORD

Practically all of the surviving followers of Joseph Smith, jr., succeeded, after many hardships, in reaching Illinois before the close of the spring of 1839, where more tribulations were awaiting them, but here our story should end, though we feel it incumbent to gaze once more over the site of Adamondi-Ahman.

The same beautiful green bluff, surmounted by some of the same great trees overlook the same Grand River at the same spot still. The log cabin of Lyman Wight alone remains of all the buildings that once occupied the town site. Above where stood the village is the same picturesque elevation, warmed by the strata of limestone that compose it, adown the sides of which grow the wild cactus, luxuriant with its beautiful yellow bloom, and on the top of which stands a giant hackberry, at the foot of which is a little pile of limestone, loosened in the making of a shallow excavation in the top of the hill.

It was of this elevation surmounted by the great forest tree and limestone rock that Joseph Smith, jr., made reference when he wrote:

"We arrived at Tower Hill (a name I gave it in consequence of the remains of an old Nephite altar or tower) and out of this has grown a legend cherished by thousands of people, most of whom are not friendly to the Mormons, the purport of which is that Joseph Smith, jr., declared that particular spot to be the burial place of Adam. Joseph Smith, jr., never made such an utterance; no follower of his cherishes such a notion. What Joseph Smith, jr., did say about Adam-ondi-Ahman, was said with reference to his visit to the spot on Friday, May 18, 1838, of which he wrote:

In the afternoon, I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon and my clerk George W. Robinson for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, Township 60, 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.*

That spot will always be a Mecca for Mormon missionaries and tourists.

(The end.)

## CURRENT EVENTS

### POLITICAL

18th. The League of Nations is indorsed by the League of Women Voters at the final session of the suffrage victory conventions in Chicago. The women also adopt a resolution opposed to universal military training.

20th. The Second Chamber of the Dutch Parliament approves Holland's entrance into the League of Nations.

20th. Rear-Admiral Robert E. Peary, discoverer of the North Pole, dies in Washington at the age of sixty-four.

23d. Mr. Protich is nominated premier of the new Jugo-Slav cabinet, which has just been formed from the twenty or more political groups of the present Parliament.

25th. Bainbridge Colby, former Republican and Progressive, is appointed Secretary of State by President Wilson to succeed Robert Lansing.

26th. The Russian Soviet Government makes a new peace proposal to the Great Powers, pledging the establishment of democratic principles in Russia and the calling of a constituent assembly. It promises further to withdraw the decree annulling Russia's foreign debt. In return it asks that Great Britain and other countries abandon intervention in Russian affairs and proposes that the United States allow a credit to Russia.

March 3. Representatives of Finland, Latvia, and Rumania arrive in Warsaw to discuss peace conditions to be submitted to the Bolshevik Government of Russia.

3d. The Swiss National Council by a vote of 114 to 55 approves adherence to the League of Nations.

4th. Both chambers of the Danish Parliament unanimously adopt a proposal to join the League of Nations.

5th. By a vote of 86 to 47 the upper house of the Swedish

Parliament favors the entrance of Sweden into the League of Nations.

5th. By a vote of 120 to 20 Norway's parliamentary body votes adherence to the League of Nations.

5th. The upper chamber of the Swiss Parliament by a vote of 30 to 6 favors membership for Switzerland in the League of Nations.

8th. The Supreme Court of the United States by a 5 to 4 decision declares unconstitutional the provisions of the revenue act of 1916 imposing an income tax on stock dividends.

10th. Fifty-two members of the Egyptian Legislative Assembly meet and adopt a resolution proclaiming the independence of Egypt and Sudan, according to a dispatch from Cairo reaching London.

10th. The Syrian Congress at Damascus declares Syria to be an independent state.

10th. Hjalmar Branting is named premier in Sweden. He is the first socialist to hold this office in that country.

13th. The government of Friedrich Ebert, the socialist president of the German Republic, is overthrown by a military *coup d'etat*. The National Assembly is dissolved, and Doctor Wolfgang Kapp, one of the founders of the Fatherland party, ousts Gustav Bauer, the chancellor, and himself takes that office.

18th. Great Britain appoints four divisional commissioners for Ireland. They will become the chief representatives of the government and the highest military authority in each of the four provinces of Ulster, Munster, Leinster, and Connaught.

18th. The United States Government asks Chile to use its influence to prevent serious difficulties between Bolivia and Peru.

20th. Senator Truman H. Newberry and sixteen code-



fendants are found guilty by a Federal grand jury in Grand Rapids, Michigan, of criminal conspiracy in the 1918 senatorial campaign in expending more campaign funds than the law allowed. Senator Newberry, Paul H. King, of Detroit, manager of the Newberry campaign, and Frank Cody of New York, are sentenced by Judge Clarence W. Sessions to serve two years in the penitentiary at Leavenworth and to pay fines of \$10,000 each. The case will be appealed.

22d. The legislature of Washington ratifies the woman suffrage amendment to the Federal Constitution, being the 35th State to approve.

23d. The supreme council decides to offer the protection of the League of Nations to an independent Armenia, which would comprise Russian Armenia, and certain territories taken from Turkey.

24th. Dispatches from Beirut to Constantinople announce that Emir Feisal, the recently proclaimed king of Syria, has given the French until April 6 to leave Syria and the Arabs have ordered the British out of Palestine.

27th. The council of the League of Nations sends an invitation to the United States Government to appoint an American representative on the commission which the council is sending to investigate conditions in Russia. It is understood the President will name one of the numerous American trade experts now abroad to serve unofficially with the Allied Russian Commission.

30th. President Wilson in his latest note to the allies demands the expulsion of the Turks from Constantinople and from Europe. He sets forth the view that in the future government of Constantinople, Russia must be considered, but suggests that no final settlement can be made until Russia is under a government which is recognized by the "civilized world."

April 1. After twenty-two hours of debate, the New York Assembly expels the five socialist assemblymen who were ousted by Speaker Thaddeus C. Sweet, January 7. Attorneys for the socialists announce that the Socialist Party will fight the ouster in the courts and that the case will be carried to the United States Supreme Court, if necessary.

2d. The Treasury Department reports a reduction of \$705,660,000 in the national debt during March. The national debt is now \$24,698,000,000.

5th. A new cabinet is formed in Denmark headed by Mr. Friis as premier. Though a definite agreement had been reached to call off the general strike, clashes take place between the police and extreme socialists in Copenhagen, during which shots are exchanged and several persons wounded.

11th. Custom houses and all property of the Federal Government of Mexico in Nogales, Sonora, are formally seized in the name of the "Republic of Sonora."

14th. The long-smoldering revolution in Sonora bursts forth when a force of Federal troops estimated at six hundred is routed by a small force of Sonora state soldiers near L'furte.

15th. A republic is reported to have been formed in Anatolia of a soviet character with Arif Bey, former president of the chamber at Constantinople, as chief of the council of ministers.

21st. The Mexican states of Hidalgo and Tlaxcala have joined the revolution against President Carranza, according to reports reaching Washington.

22d. The Mexican states, of Michoachan Guerrerp, Zacatecas, Tehuantepec, and Vera Cruz, have joined the other states already in revolution against the Carranza Government, according to a report from Agua Prieta, Sonora.

24th. The New York State Legislature passes a bill permitting 2.75 per cent beer to be sold in hotels in first and

second-class cities. A measure advocated by the Lusk Committee to outlaw the Socialist Party and curb the activities of the radicals is also passed.

25th. The supreme council asks President Wilson to fix the boundaries of the new state of Armenia, and officially offers the mandate for Armenia to the United States Government.

25th. France is given a mandate for Syria, and Great Britain is made mandatarly for Palestine, which is established as the homeland of the Jews.

25th. The supreme council agrees to continue negotiations with the Bolsheviki, if the Moscow Government will designate "a suitable representative."

25th. The indemnity to be paid by Germany is tentatively fixed at an annual payment of 3,000,000,000 marks, figured at the prewar exchange rate, for thirty years. This will make a total of about \$22,000,000,000.

25th. The British and French premiers object to the Italian-Jugo-Slav settlement of the Adriatic question on the ground that the new constitution for Fiume does not conform with President Wilson's plan.

May 1. The Senate without a roll call passes the bill providing for a national budget system and for a system of independently auditing government accounts. The House already has passed a budget bill, but the Senate committee made several amendments in it.

4th. General Pablo Gonzales, long regarded by Carranza as his staunchest supporter, joins the revolution, according to advices reaching Washington through official channels.

4th. Leaders of the revolutionary movement in northern Mexico meet at Naco, Sonora, to name a cabinet for the provisional government. Governor de la Huerta, of Sonora, is made provisional president.

9th. President Carranza has been overthrown and is a fugitive, according to reports reaching the State Department at Washington. Revolutionists under General Gonzales acting with General Obregon, are in control of Mexico City, while troops under other rebel leaders have captured Vera Cruz.

10th. According to a bulletin given out by the local consulate of the Liberal Constitutional party at El Paso, all of Mexico, except the states of Yucatan, Campeche, and Chipas and the northern part of Lower California, is in the hands of the revolutionists.

10th. An amendment to the government's Irish Home Rule Bill, offered by former Premier Asquith and providing one parliament instead of two for Ireland, is defeated in the House of Commons by a vote of 259 to 55.

11th. The Italian Ministry, of which Premier Nitti was the head, resigns, following an adverse vote taken in the Chamber of Deputies on a motion by the socialists regarding posts and telegraphs.

12th. News is received in Paris that a settlement of the Adriatic question has been reached between Jugo-Slav and Italian delegates at Pallanza. It is said that the Italian delegates agreed that Italy should recognize the "Wilson line" as the frontier between Italy and Jugo-Slavia; also that Fiume be placed under Italian sovereignty, but that the League of Nations should control the port.

13th. Eugene V. Debs is nominated by the Socialist Party as its candidate for President of the United States, at the convention in New York. His nomination marks the first instance in the history of the United States when the name of a person in prison is presented for the candidacy for President.

15th. The Russian Soviet Government proposes an ar-

mistice between the Japanese and Siberians, according to a dispatch from Irkutsk.

16th. The Swiss people vote to join the League of Nations by a vote of approximately 400,000 to 300,000.

17th. The House unanimously passes the \$104,000,000 legislative, executive, and judicial appropriation bill, after it had been redrafted to meet the objection that led to its veto last week by the President.

#### SOCIAL

February 21, 1920. Food prices increased two per cent in the month ending January 15, according to statistics of the Labor Department. This is an increase of nine per cent over January, 1919, and 104 per cent since January, 1913.

25th. President Wilson signs the oil landleasing bill, which opens up for development millions of acres in the West.

28th. It is reported from London that the British Food Ministry is to be continued for five years more.

March 1. The Supreme Court of the United States refuses to order the dissolution of the United States Steel Corporation, basing its decision on the ground that bigness in business is not in itself a violation of the Sherman Anti-Trust Law.

10th. The moderate force in British labor wins a decisive and highly important victory when the Trades Union Congress decides by a vote of 3,870,000 to 1,050,000 against the use of direct action or a general strike to force the nationalization of the coal mines.

20th. A Berlin dispatch says the general strike in Germany has been ended. A decree is issued by President Ebert proclaiming Berlin and the province of Brandenburg in an intensified state of siege.

21st. A score of church denominational organizations unite to fight the "Red" menace, announcing that they are

ready to spend \$10,000,000 for this purpose. Their plans call for the establishment of training-schools to teach immigrants Americanism.

29th. The Brotherhood of Locomotive Engineers with a membership of 60,000 and the Brotherhood of Firemen and Enginemen with a membership of 70,000 decide to affiliate with the American Federation of Labor at the meeting of the executive council of the Federation in May, according to an announcement made by President Gompers.

31st. The New York legislature passes eleven laws to restrict rent profiteers. For the protecting of tenants, these provide, among other things, that the landlord shall not have the right of summary proceeding for the nonpayment of rent unless the rent is no greater than the amount paid for the preceding month or has not been increased more than twenty-five per cent in one year. It is also provided that a tenant in an action of law for recovery of rent may set up the defense that the rent is unjust.

April 1. A strike of harbor workers employed on ferries, tugs, lighters, and other floating equipment of all the railroads operating in the port of New York ties up most of the ferry lines and virtually shuts off the city's supply of fresh foodstuffs. The strike involves about 6,000 men who walk out because of an alleged attempt on the part of the railroads to deprive them of the eight-hour day.

8th. The strike of railroad employees, started by rebel Chicago yardmen without the authorization of their unions, spreads to all parts of the country. The cities chiefly affected are Chicago with 8,000 men out; Pittsburgh with 2,000; Saint Louis with 5,000; Buffalo with 2,000; Los Angeles with 1,200.

12th. Governor Allen of Kansas is planning to take over and operate the coal mines in that State for the second time in six months, as a result of the strike. More than 11,000

Kansas miners are idle in a demonstration against the imprisonment of Alexander Howat.

14th. All reports coming to Chicago indicate that the railroad strike is subsiding, and that there is a gradual resumption of business throughout the Central West.

15th. The members of the British Miners' Federation by a majority of 65,135 decide to accept the Government's offer of a 20 per cent increase on gross earnings, thus obviating the danger of a strike.

May 1. Twelve thousand coal miners in the Sydney, Nova Scotia, district go on a May Day strike as a protest against imprisonment of the leaders of Winnipeg's general strike last year.

3d. Twenty thousand textile workers go on strike at New Bedford, Massachusetts, for higher wages and to enforce other demands.

3d. Railroads east of the Mississippi and north of the Ohio and Potomac agree to ask for a 30 per cent increase in freight rates.

3d. Twenty thousand lumber workers go on strike in Wisconsin and upper Michigan. They demand an eight-hour day and increased pay.

8th. According to estimates by the Department of Agriculture, this year's prospective wheat crop has been reduced 33.8 per cent as compared with last year's crop.

8th. Representatives of the 2,000,000 railway workers of the country, appearing before the War Labor Board, demand a minimum living wage of \$2,500 a year for unskilled railroad workers with differentials above that for skill, hazard, and responsibility.

11th. William Dean Howell dies in New York at the age of eighty-three.

12th. Appeals for relief are pouring into Washington

from all sections on account of the congestion of freight in the principal railroad terminals, which is said to be the worst since the hard winter of 1917.

12th. The Department of Justice wires all United States attorneys, reiterating the department's policy of holding the margin of profit on sugar sales to one cent for wholesalers and two cents for retailers.

17th. The cost of food in Great Britain is said to have risen to 145 per cent above the prewar level, according to reports from London.

17th. Henry P. Davison, Chairman of the Board of Governors of the League of Red Cross Societies, in an address before the general conference of the Methodist Episcopal Church at Des Moines, suggests that Congress should appropriate not less than \$500,000,000 for relief of the stricken areas in Europe between the Baltic, the Black, and the Adriatic seas.

17th. The Supreme Court of the United States in a five to four decision declares unconstitutional the act of Congress of 1917 giving the States the right to enact compensation laws in respect to injuries of persons engaged in maritime employment.

18th. A wave of price cutting in retail clothing costs reaching from the Mississippi Valley to the Pacific Coast is reported. Dispatches from twenty-four cities in that territory told of promised reductions in these necessities, ranging from 15 per cent to minus profit.

#### GENERAL RELIGIOUS

March 10. Two American Methodist mission schools in Korea are closed by order of the Japanese Governor General, according to Tokyo dispatches.

25th. An increase of 186,229 members for the Catholic Church in the United States is noted in the official census con-



tained in the Catholic Directory for 1920. The United States with its possessions has 27,650,204 members of the Catholic faith, 17,735,553 of whom are in the United States.

April 12. The New York Conference of the Methodist Episcopal Church adopts a resolution indorsing the proposal to amend church discipline by striking out specific prohibition of playing cards, dancing, and theater-going.

16th. The Zionist organization in London announces that it is reliably informed from Palestine that the Arabs had demanded the suppression of the Zionist commission in Palestine within five days.

28th. John D. Rockefeller, jr., contributes \$2,000,000 to the fund of \$100,000,000 now being raised by the Northern Baptist Convention.

#### LATTER DAY SAINT

February 7, 1920. The Eastern Iowa district conference convened at Muscatine.

7th. The Utah district conference convened at Salt Lake City, Utah with district presidency, Leonard G. Holloway and A. W. Bogue in charge, assisted by Apostle Gomer T. Griffiths.

8th. Little Sioux district conference met at Woodbine, Iowa, in charge of Joseph W. Lane and Fred A. Fry.

20th. Clinton, Missouri, district conference met at Nevada, Missouri, with H. E. Moler, R. T. Walters, and Lee Quick in charge.

21st. New York and Philadelphia district conference convened at Philadelphia.

26th. The Northern California conference convened at Stockton, California.

28th. Southeastern Illinois district conference met at Centralia, Illinois, district president R. H. Henson in chair, assisted by Henry Sparling.

28th. Southwestern Illinois district conference convened

at Centralia, Illinois, District President E. H. Henson presiding, assisted by Henry Sparling.

28th. The Northern California district conference convened with the Stockton Branch, with district presidency presiding.

March 5. Eastern Oklahoma district conference met with the Fanshawe Branch.

5th. Northeastern Kansas district conference met at Topeka, Kansas, district president Frank G. Hedrick and Richard S. Salyards presiding.

6th. Southern Ohio district conference met at Columbus, Ohio, First Branch, in charge of F. J. Ebeling, assisted by Brethren Burt and Davis.

12th. The annual conference of the Far West Stake was held with the First Saint Joseph Branch.

April 3. British Isles district conference convened at Handsworth, Birmingham, England, with J. Schofield presiding.

6th. The sixty-seventh annual conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened at Independence, Missouri, with President Frederick M. Smith and President Elbert A. Smith in charge. (See article.)

11th. The Sheffield district reunion was held in the Saint's church, Fern Street, Sutton-in-Ashfield, Nottingham, England.

LOCAL HISTORIANS

(Continued from second page of cover.)

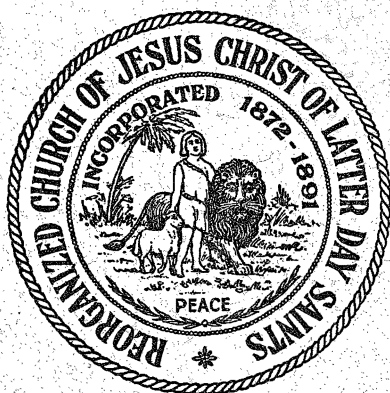
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Winnipeg .....	
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Volume XIII

OCTOBER, 1920

Number 4



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Published By  
The Board of Publication  
of the  
Reorganized Church of Jesus Christ  
of Latter Day Saints  
LAMONI, IOWA

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

# JOURNAL OF HISTORY

WALTER WAYNE SMITH, EDITOR  
HEMAN HALE SMITH, ASSISTANT EDITOR

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(Continued on third page of cover.)

# Journal of History

VOL. XIII, NO. 4

LAMONI, IOWA

OCTOBER, 1920

## GLEANINGS IN ANCESTRY OF JOSEPH SMITH AND EMMA HALE

BY HEMAN HALE SMITH

This article is in continuation of one by the author printed in the JOURNAL OF HISTORY for October, 1912, volume 5, pages 387-433. It is confined to the lines of ancestry not there given and with a correction of the Hale line as there given. It is the result of occasional researches during the last eight years. For account of the Revolutionary services of the Smith family, the reader is referred to an article by Herbert S. Salisbury on "Puritan patriots" in JOURNAL OF HISTORY.

Until the summer of 1920, the author knew nothing of the family of Joseph Smith's grandmother, Mary Duty Smith, except that her father was Moses Duty, of Wyndham, New Hampshire. An assumption made that he was of the line of Doty, who came in the *Mayflower*, is a mistake.

### DUTY FAMILY

1. The first of the name in America was apparently William Duty (1) who took the oath of freeman in Rowley, Massachusetts, in 1691. He married Elizabeth Hidden, May 1, 1684, at Rowley, and died there in 1696.

Children, all born at Rowley:

- (1) William (II), born August 3, 1687.
- (2) Sarah, born March 17, 1689.
- (3) John, born July 4, 1691.
- (4) Matthew, born January 29, 1694.

(5) Samuel, born May 5, 1696.

Elizabeth Hidden was the daughter of Andrew Hidden and Sarah Hosetin, who were married at Rowley, June 7, 1654. Andrew Hidden died at a "good age" in 1701.

His children were:

- (1) Andrew, born September 6, 1655.
- (2) John, born April 15, 1657.
- (3) Margaret, born July 28, 1659.
- (4) Sarah, born October 1, 1661.
- (5) Mary, born September 21, 1663.
- (6) Elizabeth, born February 19, 1666.
- (7) Ann, born June 22, 1668.
- (8) Mary, again, born July 21, 1669.
- (9) Andrew, again, born August 26, 1670.
- (10) Joseph, born October 28, 1671.
- (11) Samuel, born July 16, 1673.
- (12) Ebenezer, born May 7, 1676.

William Duty (II) married Rebecca Bennett, daughter of David Bennett and Rebecca Spencer, at Rowley, April 15, 1709.

David Bennett was a noted physician of early colonial times coming to Rowley about 1678. He died in 1719 at the age of 102. He married Rebecca Spencer in 1683. She was the daughter of Captain Roger Spencer, who sailed the New England coast before 1650 and until 1669. He lived at Saco, Maine, in 1652, and at Charleston, Massachusetts, in 1653. His wife was Gertrude —. His daughter married Governor Phipps of Massachusetts.

Moses Duty (III) was the oldest son of William Duty (II) and Rebecca Spencer. The date of his birth has not been preserved in Rowley records. He married Mary Palmer in Rowley, May 1, 1741, and they removed immediately to the new town of Wyndham in New Hampshire. Wyndham had formerly been a part of Londenderry. Moses Duty was mentioned in a list of tax payers, November 28, 1775, and in Au-

gust, 1776, signed the Association Test, which pledged him to refrain from harboring British troops. Among the children of Moses and Mary were (1) Mary, born in 1743, who married Asael Smith, (2) William, who was at the battle of Bunker Hill, and (3) Mark.

## PALMER FAMILY

John Palmer (I) was in Boston in 1640, removing to Rowley in 1647. He was born in England about 1623; was twice married, first to Ruth Acy, second to Margaret Northend, May 14, 1650. He was a carpenter and died in Rowley, June 17, 1695. He served in the Pequot War as sergeant.

Margaret Northend was the daughter of Lord John Northend of Hunsley in Park County. She came to America with her brother, Ezekiel Northend. Lord John Northend was the son of John Northend who was given title to the Hunsley lands by King James I, in 1608.

Children of Sergeant John Palmer and Margaret Northend—born in Rowley:

- (1) Elizabeth, born August 1, 1652; married Nicholas Wallingford.
- (2) John, born January 15, 1656.
- (3) Francis II, born October 4, 1657; married Elizabeth Hunt (II).
- (4) Sarah, born March 13, 1661; married Jonathan Harriman.

Francis Palmer (II) married Elizabeth Hunt at Ipswich, December 3, 1682, and died at Rowley, April 19, 1733. Elizabeth Hunt was the daughter of Samuel Hunt and Elizabeth Redding who were married about 1656. She died February 27, 1714. Samuel Hunt was the son of William Hunt, and was born in England in 1633. William Hunt, born in 1605, came in 1635 to Concord. He also lived at Ipswich and at Marlborough, where he died in 1667. His wife was Elizabeth



Best. Elizabeth Redding was the daughter of Joseph Redding who came to America with Governor Winthrop and settled at Cambridge in 1632. He was at Ipswich in 1637. He was given several grants of land, one in 1639 being called "Labor in Vain." He died February 19, 1674, at Ipswich.

Children of Francis Palmer and Elizabeth Hunt:

- (1) Elizabeth, born December 20, 1685.
- (2) John, born July 5, 1687; died August 10, 1687.
- (3) John (III), born June 21, 1689.

Francis had three children, Sarah, Francis, and Ann, by a second wife, Ann Jewitt.

John Palmer (III) married Mary Stickney at Rowley, November 18, 1709. He inherited the homestead of his father, Francis. He died at Rowley, December 22, 1763.

Children of John Palmer and Mary Stickney:

- (1) Elizabeth, born May 1, 1710; married Nathan Hood.
- (2) Daniel, born July 31, 1712; married Elizabeth Wheeler.
- (3) Jane, born December 24, 1714; married Simon Gould.
- (4) Mary (IV), born June 1, 1717; married Moses Duty.
- (5) Hannah, born December 30, 1719; married Gideon Walker.
- (6) Sarah, born February 7, 1721; died 1723.
- (7) Sarah, born April 17, 1724; married Joseph Barker.
- (8) Mehitabel, born March 18, 1726; married John Smith.
- (9) John, born November 30, 1729; married Elizabeth Bennett.

## STICKNEY FAMILY

Robert Stickney (I) had lands at Frankton in Lincolnshire, England, where he died October 18, 1582.

William Stickney (II), son of Robert, was baptized December 30, 1558, and married Margaret Pierson June 16, 1585.

William Stickney (III), son of William and Margaret, was baptized at Frankton September 6, 1592. He came to America in 1636, living at Boston in 1638, and the next year was one of the founders of Rowley. He was selectman in 1656, and styled lieutenant in 1661. His wife's name was Elizabeth. He died June 21, 1664.

Children of William Stickney and Elizabeth:

- (1) Samuel, born in England 1633; married Julia Swan.
- (2) Amos, born in England 1635; married Sarah Morse.
- (3) John, born January 14, 1640; married Hannah Brocklebank (IV).
- (4) Faith, born December 4, 1641; married Samuel Gage.
- (5) Andrew, born March 11, 1644; married Edna Lambert.
- (6) Thomas, born January 3, 1646; married Mehitable Kimball.
- (7) Elizabeth.
- (8) Mercy, born November 4, 1648.
- (9) Adding, born November 4, 1648.

John Stickney (IV) married Hannah Brocklebank June 9, 1680, at Rowley. He was overseer of the "west end of town" in 1673. In 1675 he was one of twelve men chosen from Rowley to serve in King Philip's War. He was in the fight of December 16, 1675, and at the capture of Fort Narragansett. At Sudbury, in April, 1676, he was a lieutenant. The village

of Buxton was granted him for his services. He was selectman at Rowley in 1679, 1681, and 1682, and constable in 1694. He died in 1709.

Children of Lieutenant John Stickney and Hannah:

- (1) Hannah, born July 23, 1681; married Ezekiel Sawyer.
- (2) Elizabeth, born June 13, 1684; married Richard Dole.
- (3) Mary, born March 1, 1686; married John Palmer (V).
- (4) Samuel, born March 26, 1690; married Sussanah Perley.
- (5) Sarah, born February 4, 1693; married Francis Palmer.
- (6) Jane, born November 10, 1696; married John Syle.
- (7) John, born January 23, 1699; married Anna Lull.

Hannah Brocklebank was the daughter of Captain Samuel Brocklebank who came from England with his mother, Jane, and brother John. He was an early settler of Rowley, where he became deacon of the church and at the outbreak of King Philip's War, captain of colonial troops. He was killed at the battle of Sudbury in April, 1676. He married Hannah \_\_\_\_\_ of Yorkshire, England, March 18, 1652, coming to America after that time. His daughter, Hannah, who married John Stickney, died in Rowley in 1749.

#### HUNTLEY FAMILY

Aaron Huntley, mentioned in my former article (page 405) as son of John and Jane Huntley, was grandfather of Hannah instead of father, one generation having been omitted in the previous account.

John Huntley (I) came to Boston in 1652 with his wife,

Jane. He moved to Rowley in 1659 and later was one of the first settlers of Lyme, Connecticut.

Children of John and Jane Huntley:

- (1) Moses, born July 1, 1653 (?); married Abigail Comstock.
- (2) Aaron, born April 15, 1654; married Mary Champion.

John Huntley, by second wife, Mary Barnes, had Sarah and Alice. Aaron Huntley (II) married Mary Champion at Lyme, February 22, 1676. He died at Lyme, May 24, 1745.

Mary Champion was born in Saybrook, Connecticut, in 1651, and died at Lyme, December 10, 1732. She was the daughter of Henry Champion, born in 1610, who emigrated from England to Saybrook in 1647. He was one of the founders of Lyme in 1670. He was involved in a land dispute in 1671 between the towns of Lyme and New London. He died at Lyme, February 17, 1708, at the age of 98. His wife's name was Deborah.

Children of Aaron Huntley and Mary Champion:

- (1) John, born November 22, 1677; married Elizabeth —.
- (2) Elizabeth, born March 16, 1679.
- (3) Aaron (III), born December 1, 1680.
- (4) Daniel, born May 25, 1682.
- (5) Mary, born February 14, 1685.
- (6) Jane, born September 10, 1686.
- (7) David, born March 17, 1688; married Hannah Brown.

Aaron Huntley (III) married Deborah de Wolf July 27, 1707, at Lyme. He died at Lyme September 26, 1748.

Children of Aaron Huntley and Deborah de Wolf, born in Lyme, Connecticut:

- (1) Hannah (IV), born July 22, 1708; married Ebenezer Mock.

- (2) Aaron, born September 14, 1710.
- (3) Solomon, born September 1, 1712.
- (4) Deborah, born August 20, 1714.
- (5) Ruth, born March 1, 1716.
- (6) Stephen, born February 28, 1718.
- (7) Phebe.
- (8) Esther.
- (9) Nathan.
- (10) Jemima.
- (11) Timothy.

#### DE WOLF FAMILY

Balthazar de Wolf (I) was in Hartford in 1656, in Wethersfield, 1664, and at Lyme in 1668, where he was living in 1695. He was member of the first "train band" of that town. There is much conjecture among the De Wolf genealogists as to whether he was a French Huguenot, a Holland Dutchman, or a Jew, the prevailing opinions inclining to the first nationality.

While he was at Hartford he broke the strict Puritan laws by smoking when and where he should not. He paid his fine in court and lighted his pipe as he walked out. His descendants were famous seamen, for many generations following the trade of the Indies.

Children of Balthazar de Wolf, who married Alice ———.

- (1) Edward, born 1646; died 1712 at Lyme, married Rebecca ———.
- (2) Simon, born 1648; married Sarah Lay; died 1695.
- (3) Stephen (II), born about 1650.
- (4) Mary, born about 1652; married Thomas Lee.
- (5) Sussanah; married Henry Chapin.
- (6) Joseph; married Elizabeth Hubbard.

Stephen de Wolf (II) married Hannah ——— about 1685.

He died at Lyme, October 17, 1712. He was in King Philip's War with his brother Edward.

Children of Stephen de Wolf:

- (1) Edward, born 1686.
- (2) Deborah (III), born 1690; married Aaron Huntley (III).
- (3) Hannah, born 1693.
- (4) Stephen, born 1694; died 1723.
- (5) Benjamin, born 1695.
- (6) Lewis, born 1698.
- (7) Phoebe.
- (8) Josiah.

#### HALE FAMILY

On page 424 of my former article, I stated that Isaac Hale, Joseph Smith's father-in-law, was the son of Gideon Hale and Sarah Watts, who lived at Middleton, Connecticut. This is a mistake due to the confusion of two Isaac Hales living near each other and of about the same age. Isaac, the son of Gideon, was a Connecticut soldier in the Revolutionary War, and died in Middleton before 1800. Our Isaac Hale served in the Vermont troops and moved to Harmony, Pennsylvania, where he was living at least until after 1830. He may have been a descendant of the same Samuel Hale of Wethersfield, given in the former article, however.

His grandfather, beyond whom I have been unable to trace, was Samuel Hale (I), who was living in Milford, Connecticut, before 1720. He married Judith Hodge, of New Haven, January 29, 1720. He moved from Milford to Oxford, Connecticut, about 1730, and I find no later mention of him. He may have been the Samuel Hale of New Haven regiment, killed at Quebec in French and Indian War, but it was more likely his son Samuel.

Children of Samuel Hale and Judith Hodge:

- (1) Miriam, born August 23, 1720.
- (2) Samuel, born October 26, 1721; married Anna Pierce.
- (3) Jesse, born August 22, 1723.
- (4) Sussanah, born April 1, 1725; married Timothy Thomas.
- (5) Elizabeth; married Daniel Hawkins of Waterbury in 1748.
- (6) Tamar; married Elisha Lewis in 1750.
- (7) Reuben (II).

Reuben Hale (II) married Diantha Ward at Oxford, Connecticut, August 29, 1759, and they removed to Waterbury, Connecticut. They moved again in 1772 to Hartland, Connecticut, and in the census of 1790 he was found at Litchfield. He was living in New York State in 1818. He served in both French and Indian and Revolutionary Wars, enlisting from Waterbury in the former and from Hartland in the latter. He served in Captain Kimberley's regiment of Connecticut troops in 1777.

The only two of his children I can find are Reuben and Isaac.

Isaac Hale (III) was born at Waterbury, Connecticut, March 21, 1763. He married Elizabeth Lewis at Wells, Vermont, about 1790. He served in the Revolution at Bennington in a regiment of Green Mountain boys commanded by Colonel Ebenezer Allen, brother of Ethan.

His children were:

- (1) Jesse.
- (2) David, who moved to Amboy, Illinois.
- (3) Alvah.
- (4) Isaac Ward.
- (5) Reuben.
- (6) Emma, born July 10, 1804; married Joseph

Smith; died at Nauvoo, Illinois, April 30, 1879.

(7) Elizabeth.

(8) Trial; married a Morse and lived at Amboy, Illinois.

A sketch of Isaac Hale may be found in my former article. I have not yet ascertained the date of his death. None of his family except Emma joined the church.

#### HODGE FAMILY

John Hodge (I), born about 1643, was first at Windsor, Connecticut. He was at Suffield, Connecticut, in 1678, and went to Lyme, Connecticut, in 1691, where he died in 1692. He married Sussanah Denslow at Windsor, August 12, 1666. She was born September 3, 1646, and was the daughter of Henry Denslow, who was the son of Nicholas Denslow, of Dorchester, Massachusetts. He was at Windsor in 1644 and was killed by the Indians while fighting in King Philip's War in 1676. Nicholas Denslow was born in 1577 and came to New England in 1630 in the ship *Mary and John*. His wife's name was Elizabeth. At the battle of Mystic in the Pequot War, he was the oldest man in the fight. He came from Dorchester to Windsor in 1640 and died there.

Children of John Hodge and Sussanah Denslow :

- (1) John, born 1667.
- (2) Thomas, born 1669.
- (3) Mary, born 1671.
- (4) Joseph, born 1672; married Ann Trumbull, aunt of Governor Jonathan Trumbull.
- (5) Benjamin, born 1674.
- (6) Henry, born 1676; married Sarah Welch.
- (7) William, born 1678.
- (8) Elizabeth, born 1682.
- (9) Abigail, born 1684; married George Gilbert.
- (10) Samuel, born 1686.



Thomas Hodge (II) married Judith — in 1693 and removed in 1694 to New Haven, Connecticut. He died at West Haven May 2, 1712. He owned much land in New Haven and in Wallingford, Connecticut.

His children were:

- (1) Daniel, born January 28, 1694.
- (2) Jesse, born November 17, 1695.
- (3) Judith (III), born October 8, 1697; married Samuel Hale.
- (4) Thomas, born March 28, 1701.
- (5) Miriam, born August 18, 1703; died young.
- (6) Sussanah, born September 7, 1705; married George Clinton.
- (7) Mary, born November 5, 1707; married Samuel Sewell.
- (8) Miriam, born March 2, 1712.

#### WARD FAMILY

Andrew Ward (I), a son of Richard Ward, of Suffolk County, England, came to America in 1630 with John Winthrop, jr. He settled at Watertown, where he was on the governing commission in 1635. In 1636 he was one of the settlers of Wethersfield, which he represented in Connecticut assembly during four sessions. He served in the Pequot War in 1637. He went to Stanford, Connecticut, in 1639 and Fairfield after 1640.

He married Hester Sherman, who died in 1667. He died at Fairfield, Connecticut, 1659.

Children:

- (1) Edmund.
- (2) William; married Deborah Lockwood.
- (3) Anne; married Caleb Nichols.
- (4) Mary; married Lieutenant John Burr.
- (5) John; married Mary Harris.

- (6) Sarah; married Nathaniel Burr.
- (7) Abigail; married Moses Dimon.
- (8) Andrew (II), born 1645; married Trial Meigs.
- (9) Samuel, born 1647; married Hannah Ogden.

Andrew Ward (II) married Tryal Meigs in 1677. He lived at Fairfield. Tryal was the daughter of John Meigs, who was born in England in 1612 and came to America with his father, Vincent Meigs, about 1634. They lived in Rehoboth, Massachusetts, in 1643, at New Haven in 1647, and at Guilford, Connecticut, in 1654, where the father died in 1658, leaving sons John and Mark. John moved to Killingworth in 1662. He married Tamsen Fry, and died January 4, 1672. He was a tanner, an owner of a large estate, and a great student of Greek and Latin.

At one time the British commissioners were about to discover the hiding place of the "regicides," some of the judges who had condemned King Charles I to death. John Meigs was the messenger who by night took his life in his hands to flee on horseback and warn the hiding judges. Charles II would have given thousands of pounds for their betrayal.

The children of Andrew Ward and Trial Meigs:

- (1) Andrew, born 1669; married Deborah Joy.
- (2) Abigail, born September 15, 1672; married John Norton.
- (3) Sarah, born November 15, 1674; married Stephen Bradley.
- (4) Peter, born October 24, 1676; married Mary Joy.
- (5) William (III), born October 18, 1678.
- (6) Samuel, born May 2, 1684.
- (7) —, born 1687.
- (8) Anna, born 1689; married Samuel Rossiter.

William Ward (III) married Lettice Beach, of Milford, Connecticut. He died December 19, 1767. Lettice was the daughter of John Beach and Hannah Staples of Fairfield.

John Beach was son of John Beach who was at New Haven in 1644, at Stratford in 1660, and at Wallingford in 1670. He died in 1677. Hannah Staples was the daughter of Thomas Staples who was at Fairfield in 1645.

Children of William Ward and Lettice Beach, born at Wallingford, Connecticut:

- (1) Meacock, born July 17, 1702; married Hannah Tyler.
- (2) Mary, born March 10, 1703; married Phineas Atwater.
- (3) William, born January 7, 1705; married Abigail Crampton.
- (4) Amy, born April 7, 1707; married Samuel Fowler.
- (5) Ambrose, born March 6, 1709; married Rachel Damron.
- (6) Lettice, born June 17, 1711; married Daniel Curtiss.
- (7) John, born January 14, 1714; married Eliza Abernathy.
- (8) Tryal, born January 10, 1716; married David Pickett.
- (9) Arah (IV), born July 5, 1718; married Phoebe Towner.
- (10) Zenas, born September 17, 1720; married Mary Bates.
- (11) Titus, born April 27, 1723; married Ann Smith.

Arah Ward (IV) married Phoebe Towner August 13, 1740, and lived at Milford and at Oxford, Connecticut. He purchased land in Vermont, where he was proprietor of several towns. He is probably the grandfather with whom Isaac Hale went to Vermont as a boy.

Phoebe Towner was born September 14, 1717, at Branford, Connecticut. She was the daughter of Samuel Towner

and Rebecca Barnes, who were married January 25, 1716. Samuel Towner was born about 1690 at Branford. He removed to Wallingford in 1723 and to Waterbury in 1731, where he was grand juror in 1739. He moved again to Fairfield, Connecticut, in 1750, and in 1763 helped found the town of Towner in Putnam County, New York. He died in 1785 at the age of ninety-five while on a visit to his sons at Goshen, Connecticut. The father of Samuel Towner was Richard, who settled at Guilford, Connecticut, in 1686, moved to Branford in 1689, and died in 1727. The father of Rebecca Barnes, born in 1691, was Thomas, born August 26, 1653, at East Haven, Connecticut. Thomas was the son of Thomas Barnes, an early settler of New Haven and one of the signers of the constitution of New Haven, the first written constitution in America.

The children of Arah Ward and Phoebe Towner were:

- (1) Diantha (V), born 1741; married Reuben Hale.
- (2) Mamre, born June 4, 1744.
- (3) Sarah, born September 8, 1746.
- (4) Tryal, born June 20, 1750.
- (5) Eunice; married Jesse Cady.

#### LEWIS FAMILY

George (I) came from Greenwich, England, to Plymouth, Massachusetts, in 1630. He was a clothier in England but became a planter in America. Was in Reverend Lothrop's congregation in 1632, at Scituate in 1634, and Barnstable in 1637. He married Sarah Jenkins in England.

Children:

- (1) Mary, born in England about 1623; married John Bryant.
- (2) Thomas, born in England; married Mary Davis.
- (3) George, born in England; married Mary Lumber.
- (4) James, born in England; married Sarah Lane.

- (5) Edward (II), born in England; married Hannah Cobb.
- (6) John, born in —, Massachusetts; killed in King Philip's War.
- (7) Ephraim, born in Barnstable February 2, 1641.
- (8) Sarah, born in Barnstable February 2, 1644; married James Cobb.

Edward Lewis (II) married Hannah Cobb May 9, 1661, and lived on 27 acres at Barnstable where he died March 29, 1703. Hannah Cobb was the daughter of Henry Cobb who was in New England in 1632. He was deacon, the ruling elder of the church at Barnstable. In 1644 he was licensed "to draw wine" at Barnstable. He was deputy to the general court, 1659-1662. He died in 1679. His wife was Patience Hurst, daughter of James Hurst, who was in Plymouth in 1632 and a tanner at Barnstable in 1640. James Hurst died in 1657.

Children of Edward Lewis and Hannah Cobb, all born in Barnstable, Massachusetts:

- (1) Hannah, born April 24, 1662; died unmarried.
- (2) Eleazur, born January 26, 1664; died unmarried.
- (3) John (III), born January 1, 1666.
- (4) Thomas, born March, 1669; married Experience Hopkins.
- (5) Eleazur.
- (6) Shubael; married Mary Lumbard December 8, 1703.
- (7) Isaac.

John Lewis (III) married Elizabeth Huckins June 4, 1695, at Barnstable. He was a deacon of the church there and died March 8, 1739.

Elizabeth Huckins was born October 1, 1671, at Barnstable, and died January 12, 1741. She was the daughter of John Huckins, who was born August 2, 1649, married Hope Chipman, and died November 10, 1678.

The father of John Huckins was Thomas Huckins, born 1617 in England, who came to Massachusetts in 1638. He was one of the original twenty-three members of the Ancient and Honorable Artillery Company in 1638 at Boston. He was once arrested for abusing a servant. He was licensed to sell wine in 1652, constable in 1659, member of council of war for the colony in 1671, commissioner general for the colony of Massachusetts Bay in 1675, and deputy to the general court from 1669 to 1678. His wife was Rose Hyller of Yarmouth, England. He was lost at sea with his son, Joseph, in 1679.

Hope Chipman, mother of Elizabeth Huckins, was born August 31, 1652, at Barnstable. After the death of John Huckins she married Jonathan Cobb and moved to Portland, Maine. Her father was John Chipman, born at Dorchester, England, in 1621, and settled at Plymouth, Massachusetts, in 1637. He married Hope Howland in 1646 and removed to Barnstable, where he became a ruling elder of the church. Together with Isaac Robinson, son of the Leyden pastor, John, he was a committee to investigate the Quakers in 1659. They lost their licenses because of befriending the Quakers. Chipman's will was found in 1708. John Chipman's father was Thomas Chipman, who stayed in England. He was born in 1567 and died in 1623.

John's wife, Hope Howland, was born at Plymouth in 1629. Her father, John Howland, came over in the *Mayflower* as the servant of Governor John Carver. He was the thirteenth signer of the Mayflower Compact, signed November 11, 1620. He became a representative and in 1634 assistant governor of the colony. He died February 23, 1673, the last survivor of the *Mayflower* Pilgrims except John Alden and Mary Allerton. He married Elizabeth Tilley in 1620, who came in the *Mayflower* with her father and mother. The father's name was John. Tilley and his wife died "in the first sickness," in

1621. Emma Hale was thus the descendant of four *Mayflower* passengers:

(1) John Howland, (2) Elizabeth Tilley, (3) John Tilley, and (4) John Tilley's wife.

Children of John Lewis and Elizabeth Huckins, all born in Barnstable, were:

- (1) Edward, born September 6, 1697; married Rebecca Lothrop.
- (2) Thankful, born December 6, 1698.
- (3) Elizabeth, born August 28, 1701; married Jabez Snow.
- (4) James, born June 4, 1703; married Abigail Taylor.
- (5) Gershom (IV), born December 30, 1704.
- (6) Shubael, born December 29, 1705; married Mary Snow.
- (7) John, born April 28, 1706; married Mary Hopkins.

Gershom Lewis (IV), born at Barnstable, married Mary, whose family I have not located. They moved to Guilford, Connecticut, and then to Litchfield, Connecticut, where he died October 18, 1766.

Their children were born at Litchfield:

- (1) John, born in 1745; died October 30, 1758.
- (2) Nathaniel (V); married Esther Tuttle.
- (3) Ozias, born 1752; married Lucy Bigelow.
- (4) Reuben, born March 22, 1753; married Patience Bidwell.
- (5) Elizabeth; died young.
- (6) Mary.

Nathaniel Lewis (V), born at Litchfield about 1745, married Esther Tuttle January 16, 1767, at Litchfield. After the birth of the first two children they moved to Wells, Rutland County, Vermont. The first Methodist preacher to the town

in 1780 asked for the poorest man in town and was directed to the home of Nathaniel Lewis. Lewis became leader of the first Sunday school of the Methodists. He served in the Revolutionary War in Vermont. In his old age he followed his sons to Chautauqua County, New York, where he died near the town of Blackwell. His descendants in New York hold annual reunions.

His children were:

- (1) Elizabeth (VI), born November 13, 1767, at Litchfield; married Isaac Hale.
- (2) Nathaniel, jr., born May, 1769, at Litchfield; married Harriet Cole, whose sister married Timothy Pickering; moved to Harmony, Pennsylvania, with Isaac Hale.
- (3) John, born October 3, 1770, at Cornwall, Vermont; married Rhoda Hall.
- (4) Enos, born May 16, 1772, at Goshen, Connecticut; married Eunice Button.
- (5) Esther, born May 31, 1774, at Goshen, Connecticut; married Anthony Cole.
- (6) Jehial, born August 20, 1776, at Goshen.
- (7) Molly, born January 9, 1779, at Litchfield, Connecticut.
- (8) Reuben, born January 13, 1782, at Wells, Vermont.
- (9) Amos, born April 7, 1785, at Wells, Vermont; married Keziah Ward.
- (10) Miles, born January 10, 1787, at Wells, Vermont.

Elizabeth Lewis (VI), wife of Isaac Hale and mother of Emma Smith, died at Harmony, Pennsylvania, in 1842, greatly respected by her neighbors. A local writer said of her, "I never visited her but I learned something useful."



## TUTTLE FAMILY

William Tuttle (I) with wife, Elizabeth, came from Devonshire, England, in the ship *Planter*, in 1635, to Boston. He moved to New Haven in 1645 and was living at North Haven in 1659 on land of Governor Eaton. He was subscriber to the compact for the settlement of East Haven where he died in 1673. His wife died in 1684. He was great-grandfather of Jonathan Edwards, and ancestor of Aaron Burr, and of dozens of college presidents and men of genius. His family is used by writers of eugenics, such as Davenport, to illustrate the inheritance of genius.

His children were:

- (1) John, born 1631 in England; married Katherine Lane.
- (2) Hannah, born 1632; married John Pantry.
- (3) Thomas, born 1634; married Hannah Powell (II).
- (4) Jonathan; married Rebecca Bell.
- (5) David, born 1639; died unmarried.
- (6) Joseph, born 1640 in New Haven; married Hannah Munson.
- (7) Sarah, born 1642; married John Stanson.
- (8) Elizabeth, born 1645; married Richard Edwards.
- (9) Simon, born 1647.
- (10) Benjamin, born 1648.
- (11) Mercy, born 1650; married Samuel Brown.
- (12) Nathaniel, born 1652; married Sarah Howe.

Thomas Tuttle (II) married Hannah Powell at East Haven May 21, 1660. He was a cooper and owned property at East Haven and Hartford.

Hannah Powell was the daughter of Thomas Powell who was on Long Island in 1664, at Springfield, Massachusetts, in 1665, and earlier at New Haven where he returned later. His wife's name was Priscilla —.

## Children of Thomas Tuttle and Hannah Powell:

- (1) Hannah, born February 24, 1661; married Joshua Hotchkiss.
- (2) Abigail, born January 17, 1663.
- (3) Mary, born June 14, 1665; died August 12, 1683.
- (4) Thomas, born October 27, 1667; married Mary Sanford.
- (5) John, born December 5, 1669; married Mary —.
- (6) Esther, born April 9, 1672; married Samuel Russel.
- (7) Caleb (III), born August 29, 1674; married Mary Hotchkiss.
- (8) Joshua, born December 19, 1675; married Mary Mix.
- (9) Martha, born May 23, 1679; died 1690.

Caleb Tuttle (III) married Mary Hotchkiss March, 1699, at East Haven, Connecticut. He died at White Haven in 1751.

Mary Hotchkiss was born January 1, 1679, at East Haven, and was the daughter of Samuel Hotchkiss, who was born in 1645 at East Haven and married Sarah Talmage in 1678.

Samuel Hotchkiss was the son of Samuel Hotchkiss who came from Essex, England, to New Haven in 1640, and who married Elizabeth Cleverly and died December 28, 1663. Sarah Talmage was the daughter of Robert Talmage and Sarah Nash of New Haven. This Robert Talmage was the son of Thomas Talmage who came with Governor Winthrop in 1630 and lived at Charleston, Boston, Lynn, and New Haven. He helped found Southhampton on Long Island in 1640. Died at East Haven in 1653. Sarah Nash was the daughter of Thomas Nash who came to New England with Davenport in 1637, and who had been with the Pilgrims at Leyden, Holland. He helped buy New Haven from the Indians in 1638 and was

one of the signers of the New Haven constitution of 1639. He died in New Haven in 1658.

Caleb Tuttle was prominent in the first secession from the First Church in New Haven and helped organize the "North Church." A late home of this congregation came to be known as the "Blue Meeting House." Its bell was heard in more towns than any other New Haven church bell. Mr. Stiles in his "History of the Judges" said: "He was a plain good man whom I well knew, a man of integrity, very intimate with Governor James's son, they having married sisters. . . . He was a zealous religionist and warmly captivated with characters distinguished for holiness and piety."

Children of Caleb and Mary, born at New Haven:

- (1) Sarah, born November, 1699; married Noah Walcott.
- (2) Caleb, born December, 1701; died December 27, 1725.
- (3) Thomas, born November 24, 1705; married Silence Sperry.
- (4) James, born November 30, 1707; married Abigail Potter.
- (5) Enos, born November 11, 1711; married Deborah Paine.
- (6) Timothy, born February 23, 1713; married Mary Humiston.
- (7) Mary, born March, 1715; married Timothy Ford.
- (8) Eliphalet (IV), born December 2, 1718.
- (9) Levi; married — Bradley.
- (10) Abraham, born January 31, 1722; married Lydia Hermiston.
- (11) Joshua, born January 31, 1731.
- (12) Stephen.

Eliphalet Tuttle (IV) was born December 2, 1718, at East Haven, Connecticut, and married Desire Bradley in 1739.

They moved about 1750 to Litchfield, Connecticut, where the last three of their children were born. Eliphalet died about 1775 and Desire married Isaac Cotting.

Their children were:

- (1) Mary, born March 23, 1741; married Jonathan Colt.
- (2) Desire, born May 5, 1743; married Thomas Marshall.
- (3) Mehitable, born March 20, 1745.
- (4) Esther (V), born February 19, 1747; married Nathaniel Lewis.
- (5) James, born June 15, 17——.
- (6) Levi, born April 3, 1751; killed in the Revolution April 19, 1778.
- (7) Rhoda, born September 11, 1753.
- (8) Submit, born February 12, 1756.

#### BRADLEY FAMILY

Isaac Bradley (I) is supposedly the son of William Bradley. He married Elizabeth —— and was at Branford, Connecticut, in 1657. He later moved to New Haven, thence to East Haven in 1683. He was a joiner by trade. Died January 12, 1712.

His children were:

- (1) Mary.
- (2) Elizabeth, married John Angus.
- (3) William (II), born in 1682; married Elizabeth Chedsey.
- (4) Isaac.
- (5) Samuel, born 1686; married Sarah Robinson. Heman C. Smith is one of their descendants.
- (6) Sarah; married George Pardee.
- (7) Daniel, born December 20, 1696; married Mehitable Heminway.

William Bradley (II) married Elizabeth Chedsey, Jan-

uary 7, 1713. He died January 27, 1727. Elizabeth Chedsey, born in 1693, was a daughter of Ebenezer Chedsey and Priscilla Thompson.

Ebenezer Chedsey, born February 10, 1666, at New Haven, died at East Haven in September, 1726. His father, John Chedsey, was deacon of the first church in New Haven, and a signer of the constitution of 1639. He died in 1688. His wife, Elizabeth, died the same year.

Priscilla Thompson was a daughter of John Thompson, who was known as "Farmer," and who married Priscilla Powell in 1666. She was sister of Hannah Powell who married Thomas Tuttle mentioned above.

John Thompson's father was also John Thompson, another signer of the first written constitution at New Haven in 1639.

Children of William Bradley and Elizabeth Chedsey were:

- (1) Caleb, born October 17, 1714; married Sarah Russel.
- (2) Ebenezer, born March 25, 1716.
- (3) Joseph, born March 13, 1718.
- (4) Elizabeth, born 1720; married John Shepard.
- (5) Desire (III), born 1722; married Eliphalet Tuttle.
- (6) James, born June 15, 1726; died 1806 in Jericho, Vermont.

Emma Hale brought to Joseph Smith a family lineage certainly no less noteworthy than his own. Among her progenitors were men and women who came in the *Mayflower*, men who helped write the first written constitution of 1639, men who founded the towns of Boston, Plymouth, Barnstable, Windsor, Wethersfield, and New Haven, men who fought in all the wars of colonial history, men who helped make the laws of Massachusetts and Connecticut from 1620 till American Independence, and at least two men who served as assistant gov-

ernors. Her father and both grandfathers fought in the Revolution.

The family records of Joseph Smith and Emma Hale reach into the life-roots of the American Nation. As a typical American study in ancestry they deserve mention. That of Joseph Smith is particularly interesting in the face of statements by critics to the effect that he was the product of weak ancestry.

*Note:* References in the above article to churches must be read with an understanding of the fact that church and state were not separate in colonial times. The church in England means Episcopal Church—in Massachusetts it means Congregational Church.

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## A BIOGRAPHICAL SKETCH OF G. M. HINKLE

BY S. J. HINKLE

G. M. Hinkle was born in Kentucky in the year 1802. He was first married also in Kentucky at the age of twenty years, to — Starkey who was a little older than he and who afterwards taught him to read and write. As to where or when he first heard the gospel preached, or when or by whom he was baptized I can say only that it was sometime prior to the year 1835.

He had five children by his first wife; namely Morgan, Andrew Jackson, George Alma, Lucinda J., and Thomas, all of whom belonged to the church excepting Lucinda J. and Thomas. Thomas was killed in battle during the Civil War, serving as a drummer, he being too young and small to bear arms. The wife died in Mercer County, Illinois, where they had settled on Duncan Prairie after having been driven from Missouri with the rest of the "Mormons."

After the death of his first wife George Hinkle married Mrs. Mary Loman-Hartman, a member of the church, who had three children: George W., Elizabeth, and William Hartman. Two of them, Elizabeth and William, afterwards joined the Reorganization. William lived and died near Lamoni. To this union were born four children, Rebecca, Michael L., Samuel J., and Charles M. Rebecca died when small and Charles M. at Red Fork, Oklahoma, in 1912. The three boys became members of the Reorganization. Michael lives now at Ridgeway, Missouri, and Samuel J. at Breckenridge, Texas. These four children were born at or near Duncans Prairie, Illinois, Michael November 28, 1848, Samuel April 11, 1850, and Charles 1852. Charles was teacher of the Davis City, Iowa, Branch for fifteen years.

My father's attitude towards the church after his expulsion from the church was simply a marvel to all who were ac-

quainted with him and the circumstances. Being persecuted without and condemned within he went right on as best he could and still remained firm to the faith.

When he left Missouri he was destitute so far as personal property was concerned. There he had been reckoned as one of if not the wealthiest of the "Mormons." He lived at Dewitt in Carroll County and owned land as well as mercantile property but lost it all by the expulsion of the Saints, and I am told had to walk out and carry some of the smaller children in his arms, with the Gentiles persecuting him and the Saints shunning him as they had been warned.

Now I ask you where is there another man who would have endured such treatment and still kept the faith? Yet that is just what he did.

After settling over in Illinois and beginning anew we find him preaching the gospel to his neighbors and some few Saints there, such as John Adams, his brother-in-law, and the Epperlies as well as others who were willing to stop and listen to his reasons for his actions at Far West.

When he learned that at Quincy they had proceeded to cut him off from the church he went right on preaching the gospel as before and built the church which was known as "The Bride, the Lamb's Wife," but after working at this for some time and having gathered something like two hundred members he saw his error and quit. Yet all the time he was preaching the restored gospel.

He moved from Mercer County, Illinois, about the year 1852 and stopped awhile in Louisia County, Iowa, but did not remain there for any great length of time. I think he had abandoned the new church idea before he moved to Louisia County. Then he moved to Decatur County, Iowa, about the year 1853, first stopping just below Pleasanton, in the upper edge of Missouri, then purchasing a tract of land two miles north of Pleasanton in Iowa. He finally settled down there

on that land and soon after started the first store in Pleasanton, or Pleasant Plains as it was then called. But he had two partners who went to Keokuk to buy goods, taking all the money belonging to the firm, and never returning, which left him to pay it all, and it took all he had and left him broke again.

Then he moved to Fontanelle in Adair County, Iowa, and lived there about two years practicing medicine and keeping a drug store and the Fontanelle post office. Then he moved back down to Decatur County and rented the old farm and was living there when Brethren Blair and Briggs first came through that country. And I think it was on their second trip that there were six baptized, my sister Elizabeth among the number.

My father never united with the Reorganization though never opposed it. I remember his taking his team at one time and taking Brethren Blair and Briggs to Fontanelle one hundred miles north. You will see the account of this in the reminiscences of Brother Blair, and of Briggs, also an account of the baptism of which I speak.

He lived on the old farm as a rented home one or two years and then bought forty acres across the Grand River at New Buda.

The fall and winter of 1860 he left his home in New Buda, Iowa, and preached at his old home over in Illinois, having held a debate on the way with a Methodist preacher.

He returned home in the spring of 1861 just about the time the war broke out.

He was opposed to the war but was a strong union man and when the militia and home guards of southern Iowa and northern Missouri gathered to intercept General Price when he made his raid up through northern Missouri, G. M. Hinkle was chosen colonel to lead the forces. This was in July, 1861. Being caught out in a heavy rainstorm and poorly

protected he caught a severe cold which was the cause of his death in the same year.

I have been told by prominent men of Iowa that G. M. Hinkle might have been governor of Iowa had it not been for his religious views. And you see he maintained these views though it cost him that.

During his sickness in the fall of 1861 prominent Saints such as A. W. Moffit, George Morey, Ebenezer Robinson, Robert Booth, and many others stood by and cared for him and one of them preached his funeral sermon.

He always maintained that the leading men of the church had never given him a chance to explain his actions in Missouri and had condemned him on the spot without judge or jury, and having once condemned him they stuck to it and never gave him a chance.

Quoting from Church History, volume 2, page 262, the historian quoted a History of Caldwell and Livingston Counties as saying, "Doubtless this officer was actuated by the noble motive of desiring to save the lives of scores if not hundreds of his brethren in his actions."

Farther, on page 263, "Colonel G. M. Hinkle was a Kentuckian and personally brave and fearless. He did not fear danger for himself but for his brethren and his course it must be admitted was certainly for the best."

So you see the historians of the world are willing to give him the credit for doing the best for his people that could be done under the circumstances.

Now I maintain that had it not been for the action of G. M. Hinkle on that day, the order of General Boggs would have been carried out, and the leaders of the church would have been killed with all their families. Consequently there would have been no Latter Day Saint Church to-day. And I hold that that was the greatest day's work that has been done since the organization of the church in 1830.

G. M. Hinkle rather favored the leadership of Sidney Rigdon after the death of Joseph Smith but was always an ardent opposer of Brigham Young and his reign and polygamy.

I believe this will show to any fair-minded man that my father, G. M. Hinkle, did exactly the right thing at the right time.

LETTER OF G. M. HINKLE

(From *Messenger and Advocate*, Pittsburgh, Pennsylvania, August 1, 1845.)

BUFFALO, SCOTT COUNTY, INDIAN TERRITORY, August 14, 1844.

TO W. W. PHELPS, ESQ.,  
NAUVOO, ILLINOIS:

*My Dear Sir:* After so long a time, I take up my pen to address a few lines to you, and thus break that perfect silence which has existed between us ever since we parted in Far West, Missouri, in the fall of 1838. Then you and I were both dissenters from the church of Latter Day Saints, though we did not dissent upon exactly the same principles; for I only dissented from the unwise, unhallowed management of the heads or authorities of the church, and not from any *true* points of doctrine which I ever had believed. But you said to me that you dissented from the whole Mormon system.

Since then I have been told by good authority, such as Hyrum Smith and others, that you have returned to the bosom of the church, and been received again to fellowship, and all seems to be well with you. If you are happy in the course you are now taking, all I have now to say to you is, at the tribunal of heaven you will have to answer for all your deeds done in the body.

But, sir, there is one point upon which I wish to address

the Latter Day Saints through you, in order that the honest-hearted and ignorant-minded may be corrected, and the malicious-hearted slanderers put to shame. It has been the theme of many, since I left Missouri, to calumniate and vilify me for the course which I, as the acting colonel of the militia of Caldwell, pursued in the surrender of the citizens of Far West, Caldwell, etc., to the authorities of Missouri. Those vilifiers have stated it, and vociferated its repetition throughout the length and breadth of our happy land, and the newspapers of the day have thrown it upon the wings of the wind, and no doubt it has gone to the Old World, and there been listened to and credited—especially by those of your faith—that I, as a base wretch, after having the confidence of the church, yet in that critical moment of their perils in Missouri, when they in and of Far West were besieged by between three and four thousand men—the story is, that I, there and then, betrayed ‘the heads of the church’ into the hands of the military authorities of Missouri, and that, too, for a large sum of money. And then, as if they intended to heap disgrace upon me, after insult and injury, they say I turned state’s evidence against them; also that I informed on many of the citizens of Far West and had them arrested and delivered up to the court of inquiry to be punished. And many such like reports have been put in circulation by my enemies to do me injury; all of which, before God, I declare to be as false as Satan himself.

Now, sir, you are the man who knows more about it than any other man belonging to your church. You know that you, John Corrill, A. Morrison, and myself, were appointed by Joseph Smith to go and confer with the commanding officers of the Missouri militia, and effect a treaty if possible, on any terms short of a battle. You know that we went and risked our lives with a white flag, when only a few hours previous the bearer of one (Charles Rich) had been fired at on the

same field; and we did this to obey the order or request of Joseph Smith. Our object was (at least I felt so) to prevent the effusion of blood, which we all saw must inevitably take place unless something could be done immediately. Were you not present, sir, at that trying scene when the eyes of our enemies seemed to flash fire when we approached, and I received from the hand of Major General Lucas that unhallowed paper, narrating to us the terms upon which the lives of our families and friends could be saved, viz: "Give up your leaders—your principal men—as hostages to be tried by civil law. Give up all your arms of defense, and all leave the State forthwith." He also read to us that generous—no, that execrable—order of Governor Boggs, authorizing him to exterminate us, or drive us from the State. Now, sir, I appeal to your candor: Did I, at this critical moment, say to General Lucas, or to any of those with him, "Give me a sum of money [Judas like] and I will comply"? If you answer in the affirmative, then query, Were you and the others of the delegation to go partners with me in such an unhallowed speculation? What! thus to betray our friends—our brethren—into the hands of their implacable enemies in the hour of their peril—and that, too, for Missouri gold!!!! Or if I did, as has been reported by men high in authority among you, winked at by all, and not contradicted by any—at least so far as I know—did I take the price and snugly lodge it all in my own pocket, without dividing with any of you? You know I did not make that treaty alone. Nay, you well remember that yourself and the others with us, by authority or request of Joseph Smith himself, agreed to the disgraceful terms. We then urged all to submit. But did I not then and there oppose that part of the order requiring us to give up our arms and immediately leave the State, urging that if any had offended by breaking the law, we were willing and even anxious that such should be punished to the extent of jus-

tice, or the magnitude of the crime, but to give up our arms and leave the State, would be virtually throwing away our most sacred rites as citizens of a republican state, and that we would as soon give up our lives? Did he not become enraged and say that Joseph Smith, Sidney Rigdon, Lyman Wight, P. P. Pratt, and G. W. Robinson must be given up, and no other terms would do? Did he not give us half an hour to consult our friends? When the facts were laid before Joseph, did he not say, "I will go"; and did not the others go with him, and that, too, *voluntarily*, so far as you and I were concerned? My understanding was that those men were to be taken and kept till next morning as hostages; and if they did not, upon reflection and consultation with the officers in the camp of the enemy, during the night, conclude to accept of the terms proposed to us, but choose to fight, then they were to be kept safely, and returned to us in the city next morning, unharmed, and time given us to prepare for an attack by the militia. During this whole interview and transaction, were not thousands of troops drawn up near the city, ready to fall upon us, provided those demanded as hostages refused to go? And when Smith and the others had given up, without any compulsory measures from us, did not General Lucas demand our arms, but on reflection agree to let us retain them till next day, inasmuch as it was then about sunset? Were we not advised next day, by word sent expressly from Joseph Smith to us, to surrender? When that intelligence was received, did I not draw up the forces under my command, and explain to them the nature of the whole affair, and then request all who were in favor of surrendering, to make it known by marching three paces forward? They made a very slow start, but finally all came forward. We then marched out with slow and solemn step into a partial hollow square of the enemy, faced inward, grounded arms, and marched away and left them. The town



was laid under martial law and guarded. Then the authorities commenced taking others as prisoners, and kept them under guard to be tried, as they said, by civil law.

No man ever knew me to complain of, or inform on any one. Uniformly when questioned by those seeking victims, I told them that all I knew to be guilty of breaking the law had fled from the city the night before the surrender. When the court of inquiry held its session in Richmond, I did not turn state's evidence, but was legally subpoenaed, as you know.

Therefore, as to my course of conduct there, even under trying circumstances, while retrospectively I have no cause of regret. And during the time I was a member of that church, before God and all men I have a clear conscience, and am willing to give an account of my course at any time.

While I lived in that church I tried to live in peace; and when I left it, I did not leave in order to persecute it, but to get from under the priestly influence of those men who bore down upon those who opposed their views, with an iron rule; with a yoke too intolerable for a high-minded man, or a humble Christian spirit to bear. Past experience had already shown me that as soon as anyone, but especially one of note among them, would leave them, he must suffer all kinds of abuse. The motto was, "His character must be ruined, or he will injure us." And in return, the dissenters have said, "Down with the heads of the church." And I know that they have sometimes used base means, and published many falsehoods, and brought much persecution on you. This has not been my course. I despise the course which both parties have pursued. I am for peace and for truth, and truth only on all subjects. Notwithstanding the many slanders that have been afloat about me, in order to injure and ruin me, this is the first scrap that I have ever published on the subject; and I have written and published this out of mere necessity, in self-defense. I have

hitherto been determined, let them say what they would or could, I would bear it, and leave the event with God. Almost six years have rolled away since I withdrew my labors and influence from among that people; and notwithstanding my reserve, some of them still continue to roll down their Satanic falsehoods upon me. I have been informed that one of your number is now in an adjoining neighborhood to this, asserting that I sold the heads of the church, in Missouri, for \$700.

Now, sir, as you are the man who was engaged in the whole affair with me, I request that you write a letter for publication, and either put in the *Times and Seasons*, or send it to me; and in it exempt me from those charges, and correct the minds of that people and the public on this subject; for you know that they are as base as the blackness of darkness, and as false as Satan himself. If I felt to retaliate or to do as other dissenters have done, I might publish much, and do it in truth, about the wickedness of that people, and it might add to the already exasperated state of feeling now existing against them; but, sir, that is not my purpose. I feel, and always have, to leave them in the hands of God, and to mind my own business; and I assure you I find enough to do to attend strictly to *my own duty*; therefore, write and exhort your brethren "*to go and do likewise.*"

Very respectfully, Your friend and well-wisher,

G. M. HINKLE.

## HISTORY OF THE CUTLERITE FACTION OF THE LATTER DAY SAINTS

BY EMMA L. ANDERSON

Alpheus Cutler was born in Plainfield, Cheshire County, New Hampshire, February 29, 1788. Of his early years I have heard but little, except that he was a soldier in the War of 1812. I believe that one of his grandsons, Freeman E. Anderson, of Bemidji, Minnesota, has a sword in his possession that belonged to Alpheus Cutler in 1812. He married Lois Lathrop, also of New Hampshire. To them were born eleven children, some of whom died in childhood.

In 1833 they were living in Chautauqua County, New York, where the restored gospel was presented to them by David Patten and Reynolds Cahoon. It was accepted by the family. They moved to Kirtland, Ohio, in 1835, and to Missouri a few years later, locating near Richmond. They were driven from the State when the Saints were driven to Illinois.<sup>1</sup> There they lived at Nauvoo until some time after the assassination of Joseph and Hyrum Smith.

Doctrine and Covenants 107: 41 shows that Alpheus Cutler was one of the High Council. After the death of the Martyrs the Cutler family lived for a time at Kanessville and at Winter Quarters. Along about 1847,<sup>2</sup> they moved to Silver Creek, Iowa, where a branch of the church was already located.

Soon Alpheus Cutler was chosen president of the branch. At this time George A. Smith and others were sent to that place to investigate conditions there. They called a meeting and bore testimony to the truth of what had been given them before: that Alpheus Cutler had been ordained and set apart

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<sup>1</sup>He was with the Twelve on its return to Far West after the Missouri exodus, April 26, 1839. He was a member of the high council of Nauvoo Stake from 1841 to 1846. H. H. S.

<sup>2</sup>He organized a branch at Kanessville April 6, 1847. H. H. S.

by Joseph Smith, before his death, to a mission among the Indians, and that he was instructed to go forth upon this mission, choosing whom he would to go with him. I have heard the widow of Alpheus Cutler bear testimony to this: that Alpheus Cutler was set apart to this mission the same as Lyman Wight was set apart to a mission in Texas, and others to missions elsewhere.

Accordingly, in 1850 or 1851, Alpheus Cutler and a chosen few went to a place called Grasshopper, on the Grasshopper River, to prosecute this mission. The place is now known as Valley Falls, Kansas, and was on land belonging to the Indians. The Indians did not seem to appreciate having the white people moving in among them, and building log houses and mills. They were not ready to be converted. In this little handful of Latter Day Saints were the family of Alpheus Cutler; his two sons-in-law, Franklin Pratt and Calvin Fletcher; Nicholas Taylor and family; a Mr. Patten and family; Hyrum Murdock and family; and a few others. They were poor in this world's goods and affliction came among them. Death claimed a number of them, among whom were Mrs. Franklin Pratt, Mrs. Calvin Fletcher, Mrs. Henrietta Cutler, and several children. Thus, when they moved away a few years later, they left some lonely graves.

By 1855 my parents had moved to Manti, Iowa, where Alpheus Cutler and quite a number of church members were located. Among them were the Fishers, Shermans, Andersons, Whitings, Calkins, Tophams, Taylors, Murdocks, Ecclestons (by some called Egglestons), Redfields, Mathews, Sperrys, Stillmans, Fletchers, Burdicks, and perhaps others whom I do not now recall.

About this time the theory became rife among them, that when the Gentiles rejected the gospel and killed the prophets, no more preaching should be done to them, that the gospel was now taken from the Gentiles, and had turned to the Jews and

the house of Israel, among whom were the Lamanites.

As Alpheus Cutler's mission was to the Lamanites, they believed that he now held the highest authority, and he was appointed by his followers, president of the high priesthood. Twice a year, on April 6 and October 6, they would vote to uphold him in that office—an office to which he was never at any time ordained.

Some time after the Reorganization began, a very kindly letter was written to the Saints at Manti, inviting them to unite with the Reorganization. As that people had already reorganized and chosen a leader, they had no use for this appeal. Copies of this letter and the reply can be produced if needful. Alpheus Cutler chose his eldest son, Thaddeus, as first counselor, and Chauncey Whiting as second counselor. After Joseph Smith, son of the Martyr, came to the church and was chosen leader, missionaries were sent to Manti, and many of their members united with the Reorganization. Among those who did so were Thaddeus Cutler and most of his family, Wheeler Baldwin and wife, Nicholas Taylor and family, William Topham and family, William Redfield and family, William Mathews and family, and perhaps others I cannot recall—nearly all of what had been the Farm Creek Branch. This, together with the war, caused a feeling of discontent.

Alpheus Cutler died on June 10, 1864, and the fall following a committee consisting of my father, Francis Lewis Whiting; my uncle, Sylvester Whiting; Jesse Burdick, and Marcus Shaw, was chosen to start north and find a new location for the church. We traveled in covered wagons as far as Redwing, Minnesota. Several other families followed in the winter and we finished our journey, locating at Clitherall, Minnesota, where the main body of the faction found us in July.

Chauncey Whiting was chosen and ordained president of

the high priesthood, and chose his eldest son, Isaac Morley Whiting (named for his grandfather, Isaac Morley of Church History mention), as first counselor, and Lyman Murdock as second counselor. They still believed Alpheus Cutler's mission was their mission, and several attempts have been made since moving to Minnesota to present the gospel, as believed by that faction, to the Indians of the Chippewa Nation. However, it has been with no success. Many of this faction have since united with the Reorganization.

After the death of Chauncey Whiting, Isaac Whiting was chosen and ordained president of the high priesthood. He chose as his first counselor, Emery Fletcher; and as his second counselor, Erle Whiting. At present they are the highest quorum in the remaining remnant of the Cutlerite faction. Though I believe they are deceived as to authority, yet they are respected as an honest, virtuous, temperate, industrious, frugal, and Godfearing people.

Many of the Cutlerite members were buried at Manti, Iowa, and at Clitherall, Minnesota, and many of the old church at Silver Creek, Iowa.

# OFFICIAL STATEMENTS OF JOSEPH SMITH

COMPILED BY HEMAN HALE SMITH

(Continued from page 390.)

We print in this issue seven editorials of Joseph Smith on the questions of (1) "Censorship of church press"; (2) "Sensational preaching"; (3) "Deportment in the house of worship"; (4) "Responsibility"; (5) "Books of Reference"; (6) "When will Christ come?" (7) "Wisdom as a gift."

## I. CENSORSHIP OF CHURCH PRESS

"We were beset on every side."

There is a strong element in the church who greatly desire a censorship for the church press and its literature.

The chief argument in favor of such an office, or the work of such an ecclesiastic, is couched in the formula, "If the trumpet give an uncertain sound, who shall prepare himself for the battle." It is held that the organ of the church is the trumpet; and that if there be no certainty with respect to what is found in that organ, those engaged in the fight do not know how to prepare themselves for the battle. It is also held by these workers, that the church, or somebody in it, should provide such mental and moral food, in the way of the church organ and the general literature of the church, that the Saints should be fed, their faith strengthened, their minds led into right channels of thought, and they be protected from all that is calculated to injure, hurt, or lead them away from right ways of thought and conduct. There is a good deal of truth in this statement of the case.

We have from the start taken the ground that from the nature of the work the Saints were called to do, the requirement of the apostle's injunction, "Prove all things, hold fast that which is good," made it practically impossible that there should be anywhere dogmatic restriction upon inquiry. Besides this, the elders everywhere teach that men, all men, Saints, sinners, the well-doers, and the "ne'er do wells," the rich and the poor, are all to give an account and answer, each for what he has done in the body, the living spirit being made the responsible keeper of the dying flesh. The fact of there being an accounting and a settlement, or judgment carries with it the conclusion of responsibility as diversified and universal as the race.

To us, this idea of responsibility has always been coupled with the liberty of self-determination, the exercise of the will in self-judgment, that is entirely incompatible with the office-work of a spiritual consorship. And while we might be quite willing to submit to one if it should be decided best, we cannot fail to ask the mental question, "If men are

to be judged for the use of the faculties they possess, and for what is done individually, rewarded or deprived of reward as merit or demerit shall appear, why ought not all to be allowed to see, read, hear, examine, and consider the same things, and all of them? Why should there be an extreme anxiety on the part of any to keep the things with which they may be familiar, or of which they may have knowledge, or opinion, from the observation of others because they are thought to be hurtful in themselves, or tend to possible injury if misunderstood, or the knowledge thereof misapplied.

The theory of comprehending from contrasts is clearly taught in the Book of Mormon, and the statement made, that good and evil are set before men according to the design of God that they may choose the good that they may be blessed by it. Nevertheless the evil is set before them and they may make choice of it, if they will. We have improved somewhat upon the idea, it would appear, and now put only the absolute good before the people, keep the evil out of sight; let the people have only what is absolutely true, keep that which is false away from them; they may perchance choose the false, their taste become vitiated and the true be left by them untasted and unappreciated.

As a church, it is to our interest to set the pure gospel before the people; and only that which is true; there is error enough in the world without our teaching it, or letting it appear in our periodicals. This is urged in favor of censorship.

This is true. It is to the interest of all that only the truth shall be taught by the church, and if the truth were always determinable, to the extremest nicety, it would be an excellent thing that the sifted product only should see the light. Who shall be the sifter?

Not long since we had a letter and an article accompanying it in which article a view, or opinion, in regard to certain Scripture was presented, with the request that if the opinion was not a correct one that some one who could be trusted to present the position of the church upon the subject should do so. We replied, sending a statement made by the former president of the church as to the meaning of the Scripture. This was not satisfactory, for the reason that the brother does not see how he can accept the dogmatic statement of any man, no matter what his position; and unless an opinion given upon it cannot be substantiated by proofs and arguments in sufficient amount and force to preponderate his, then his view must stand to him as the correct one. Now, who shall speak for the church in this instance?

This is only one of many instances that are constantly occurring, and it will be interesting to learn who may be trusted to state the position of the church in any and all of them.

The church is now being represented by many in the field of religious controversy. All agree that the days of dogma and creed are passing away. Each one feels that he is duly commissioned to contend against wrong, evil, error, and falsehood. Each feels himself to be a chosen champion of truth. Each has within himself the witness that



the gospel is true and Jesus is the Christ. Each knows that his standards of evidence within and without the church, are the Bible (Old and New Testaments), the Book of Mormon, and the Doctrine and Covenants, and the revelations accepted by the church as being from God. Each one feels at liberty to preach the word according to the leading of the Spirit to him. None acknowledges any king, dictator, master, or law-giver, but Christ. To each the law of God—his word—is supreme. When in his field and in his pulpit each feels that he then and there represents Christ, and the church; just as much so as does any other minister in any other part of the general field; and that he speaks for the church upon all questions vital to the spiritual enlightenment and salvation of those who hear him. He does not admit in either theory or fact that he is watched over, supervised, dictated to, or controlled by any of his fellow ministers, far or near, as to what he shall say or how he shall say it. The opinions of men he regards as human, and granting opportunities to be the same, he sees no reason why his opinion is not entitled to respect and may be as nearly correct as that of any other; hence he declines to accept the mere utterance of another as conclusive—he must have proof; if not proof, argument, reason. He knows himself to be entitled to the ministration of the Spirit; he feels the necessity for an upright and blameless life in order that he may be assured of the counsel and aid of the Spirit when needed; if he feels sure of himself in these particulars he sees no good reason why he should submit either contemplated sermon, or written screed to the dictation of another. To such a man his books are his study, his work and his thoughts are his daily companions; his only effect or wish is that the truth may be known and prevail. He has no fear because he knows that truth only will abide; that error must die, whether the error be his, or another's. He has not doubt; or if he has, it is not upon the great vital questions discussed between himself and other believers; and in reference to those arising on minor, or correlative questions, he prays for direction and delves into the mines of truth, the word of God.

To us the trust in each other as the ministers of the truth that is felt all over the field is not a wonderful thing; except its universality; it is the result of confidence in the truth itself, not in what any one man may hold to be the truth; but that which is held and demonstrated by one, by all. Within the domain of this truth is there any need of a censor; out of this realm would there be any utility in a censorship? —*Saints' Herald*, vol. 38, pp. 789, 790.

## II. SENSATIONAL PREACHING

Brother John S. Parrish, laboring in Ohio and western New York, has an eye to the general features of the religious work going on in the United States and the rest of the world. He lately sent us clipping of an editorial from the Cleveland, Ohio, *World*, for November 18, which we make the nucleus of a screed. Under the head, "Doctor Parkhurst is wrong," the editor writes:

"Reverend Doctor Parkhurst, the New York minister who has made so much stir in the newspapers through his visits to the dens of iniquity in the metropolis and his preaching of sensational sermons, took a decidedly new departure on Sunday, when he preached a sermon evidently aimed at himself. At least, he delivered a charge to his own pulpit, and set up an ideal for the sincere and earnest preacher, which he will undoubtedly make strenuous efforts to attain. The duty of the preacher from his point of view covers a wide field, for there is no sphere of inquiry, no range of experience, that he ought not to make his own. According to Doctor Parkhurst, the true minister must be a thorough man of the world in the most comprehensive sense.

"This certainly is very different from the conventional idea of a minister of the gospel, and it would seem to be taking a great deal upon the shoulders of the preacher.

"For our own part we do not believe in this view of the function of the minister. It is neither necessary nor proper that the modern preacher should drag the filth of the dens of iniquity into the pulpit. It does not do any good. It fails to accomplish anything except to lower the pulpit.

"Take the case of Doctor Parkhurst himself, who doubtless is a well-meaning man with a good purpose. What has he done by his so-called crusade against vice in New York? Has he wiped it out? Is there any less evil than when he began? Undoubtedly not.

"But by dwelling upon these subjects and advertising he has probably increased the evil. On the other hand, think what a vast amount of good the same energy exerted in the work which legitimately belongs to the ministry could have done.

"Ministers of the gospel should as far as possible imitate their Master. If they are not able to heal the sick they certainly can preach the gospel to the poor.

"Jesus did not go about in disguise with a disciple or two paying out large fees to abandoned women to exhibit themselves in a nude state at a circus. He did not arrest or cause to be arrested people who were committing crime. He stated clearly that he came that men might have life, and have it more abundantly. The doctrine of Jesus is supposed to give life. Ministers who do not understand that doctrine sufficiently to present it in a life-giving way should desist and go into other business.

"Many ministers who are now trying to preach could doubtless make a large success as detectives or police officers or lawyers or lecturers upon sociology. But these businesses are not a part of the gospel ministry.

"It is greatly to be deplored that so many ministers in various portions of the world hold the same view that Doctor Parkhurst does. The trouble with them is they have lost faith in the simple gospel story to save the world and believe that they must go into the general reform business in order to make any headway.

"Such men set themselves up to be greater than their Lord. The servant is not greater than his master.

"Let him that would be greatest be servant of all.' Let him that would save the world follow in the footsteps of Jesus. What men in this day and generation need is not expositions of crime and depravity in the pulpit, but the exposition of truth and life. When this is given in the proper spirit, with living faith in the preacher, light will shine into the dark places that shall destroy evil and wretchedness, and life shall take the place of death."

That peculiar trend of the religious association of the present day that leads the men occupying anything like prominent pulpits to seek to advertise themselves, their congregations, and their religious wares in sensational ways, now and then sends a man off on queer spiritual tangents and into strange places.

Of course Doctor Parkhurst must be the dictator of his own course, and if he thinks it to be his duty to fill the pews of his church building, and insure the running expenses incurred for the worshipping membership, by that kind of tactics hinted at by the editor of the *World*, it is his privilege to do so. It must strike the average looker-on, however, that it is strange and quite out of character for a minister of the gospel, (or one who claims to be,) to be found among the low and vile in disguise, not for the direct purpose of attempting to reprove them for their evils and securing their reformation; but as a spy upon them with a view to holding them up to the public in their physical want and moral depravity, in a sensational endeavor to attract hearers to the shrine where the preacher holds forth.

It is quite in character for the Salvation Army captain, cadet, or soldier to be found among the haunts of vice in his red shirt with his "Salvation Army" badge printed across it, open to the view of all; for that is his profession of faith and works; but for men like Doctor Parkhurst to seek a quasi acquaintance with the haunts of want, vice, and crime, to which he carries neither sympathy nor relief is out of character.

If the learned doctor would lay aside his clerical robes, put off his pride of social and mental standard, and in humbler garb and real intent to make the amelioration of the condition of the dwellers in the slums of New York his object, devoting his time, money, and talent to that end, then with propriety could he be found visiting those places where manhood and womanhood are degraded by poverty, and crime as a result.

The peculiar exclusiveness of the average church society in which the members shun contact with those supposed, or known to be, poor, indolent, and vicious, or have been such, has had much, very much to do with keeping certain classes from church influences; and there will not come any specific change in the condition of things which now prevent the reformation and possible redemption of the poverty and crime-ridden masses, actual knowledge of whom and their surroundings Doctor

Parkhurst sought by visiting them, until there is a better comprehension of Christ's gospel economy and a surer compliance with its demands.

Salvation is not with the high and haughty denizens of the fashionable and rich quarters of the cities, nor with the dwellers in the low and disreputable places; but will be found with the middle and work-a-day classes, whose normal condition is that of labor of brain and brawn; and whose life's pulses are neither heated by the intemperate and corrupting influences of gilded vice in high places, nor quickened by the immoral tainting of debasing evil and crime in the low.

The "common people" heard the Savior's message "gladly"; and by these were the ranks increased; while only now and then a Joseph of Arimathea, and a Lydia of Thyatira joined the holy march; and it is so now, the common people, the workers, the busy bees of society, the moving, stirring, healthy masses that form and shape and mould the material things and forces of the earthly realm are the chosen teachers and exemplars of saving grace, receiving the divine forces and reflecting them upon their own work and that of others. From these will be chosen from time to time the men whose duty it will be to spread abroad the new evangel, that will attract the sinner as well as the justified man, and the bearers of which can afford to go where vice lurks to invite the sin-laden and crime-tossed to hear the Lord of Life, who has pardon for all. Nor will it then be needful for preachers to the *elite*, the upper stratum of society, to leave their luxurious parlors to wander where vice makes its home, in order to know its face and features to portray them to indolent hearers sitting in luxurious pews; for the realities will be forced upon the attention of all, and from him that hath will be taken to furnish him that hath not, and life and immortality will be of more worth than fine palaces and excess of worldly wealth.

Doctor Parkhurst will have imitators, and other men, and women, too, will don disguises and venture in among the low and vicious, "just to see for themselves." Whether the effect of such a course of things will be conducive to a healthy morality among those who make the venture is to be determined, as one cannot "touch pitch, and not be defiled."  
—*Saints' Herald*, vol. 41, p. 693.

### III. DEPARTMENT IN THE HOUSE OF WORSHIP

#### Doxology and Overcoat

A New York clergyman, by an understanding with his organist, had the music suddenly cease in the midst of the final doxology. It was a grotesque scene which the sudden silence revealed. There was a man with his head under the seat looking for his rubbers; there another with arms outstretched working himself into his overcoat; there one reaching for his cane in the corner of the pew; there one stroking affectionately his beaver hat, and so on. The joke was quickly seen. The people who were in order glanced with pitying eye upon the friends whose dressing-room performances had been thus awkwardly arrested. A few calm words from the pastor sent the audience out with a new idea of the

sacredness of God's house. The rebuke was deserved. Alas, we fear that in most of our churches the closing hymn has little of worship in it. Reader, think of this next Sunday when the concluding act of worship draws near. God is as worthy of the last act of worship as of the first. Wait till after the benediction before you begin your preparations to leave the sanctuary.—An Exchange.

We indorse the sentiments so forcibly emphasized by this New York clergyman, most decidedly. We have often felt the blush and mortification of spirit caused by the acts of impatient thoughtlessness shown by Saints—elders and lay members—in bustling and getting ready to move out, and even in going out during the closing hymn and before the benediction. Indeed, we have been made greatly ashamed by seeing leading elders guilty of this grave and serious breach of good manners, and disregard of the dignity of the church and the respect due to the Lord during the hour of service and worship. We once exhorted a congregation to be patient and wait for the benediction and chided them for the disrespect shown to the hour and the occasion, when, while yet we were speaking a prominent elder rose, took his hat and overcoat and walked the whole distance from the pulpit to the door before the sound of our exhortation ceased, or the "good word" of dismissal had been heard. We concluded then that either we were out of place in striving to secure a respectful and fitting close to the service, or this man's teaching by example was more powerful than our teaching by precept and example.

The true proprieties of the house of worship require the best of order and most circumspect deportment. There should be no such thing as flirting, laughing, whispering, writing of notes to and from persons in adjacent seats, (whether the parties be old or young,) no grimaces or contortions of face to cause others to laugh, no shuffling of feet, drumming on the seats or books with the fingers, or on the floor with the feet, and no moving about from seat to seat. There should be absolute quiet on the part of the hearers from the time of their entrance to the house of worship to the closing words of the benediction. No one should go to the meeting room who does not intend to stay until the services close. It is a sad breach of decorum and good behavior for persons to get up and go out during the service, no matter whether those who do it are young, middle-aged, or old; unless there is an absolute necessity for such going out, it is an act of disrespect to both the minister and the people of the congregation, and to the Lord whose love, word, and goodness are represented by the being assembled together.

Common courtesies and decent civility, the respect which men of fair minds and good hearts should feel toward their fellow men, should characterize the conduct of those who attend worship in the house of God. Indeed the rule of right demands that those who enter the house where divine services are being held, should not interfere with the right of others to see, hear, and enjoy all the exercises, including the closing song and the benediction. The preacher, however humble his talent, or far

he may be from the remotest seat in the house, may be disturbed by ill or disrespectful conduct, and is entitled to fair and courteous treatment, and has the right to be left free to express his thoughts, and discuss the doctrine he has to present without disturbance by either unmannerly interruption, studied and open disrespect, or thoughtless disregard of the rules of good department.

Every member of the congregation, whether rich, opulent, or humble and poor, richly or poorly clad, has the right to see, hear, and enjoy every portion of the service from opening to close, undisturbed by any act of those sitting near by, or remote from where he may be sitting, or standing, by which he may be annoyed, fretted, or in any wise be prevented from the fullest enjoyment of song, prayer, sermon, and benediction.

It would seem, sometimes, that the only rights to be exercised and respected in the house of worship are the rights which careless young people claim and use, to go to the place to sit together, whisper, converse, laugh, carry on their flirtations, pay no heed to the people near them, nor to the preacher—but just to have a “good time,” and if spoken to, or rebuked, to get offended, become angry, feel insulted, and give the officers of the church and the church discredit for being harsh, unkind, and careless of the feelings and rights of the young.

We do not believe in, nor desire to exercise any right not properly belonging to us in the house of worship; and in this we write for hundreds of the Saints and those attending the public services held by the church; but we can see neither sense, propriety, nor right in the practice of those who, attending public meetings, pay little or no attention to the speaker, but talk among themselves, carrying their affairs into church to be talked over; chat and laugh with each other, often in a silly and giggling fashion, to the annoyance of those near them who desire to pay heed to the service; and to the annoyance, and sometimes shame of the officer in charge and the disgust of the preacher. The first rights in such places are those of the devotees and worshipers who come there to take part in the services as officers, speakers, and hearers. The rights of all others are secondary; and if anybody's rights are to be disregarded those of the last named should be the first.

There ought to be no necessity for question among Saints as to the kind of behavior that should be observed in the house of worship, the house of the Lord; neither should there be a need for persistent teaching, or urgent insistence upon the part of the elders and officers for the observance of good order, for both parents and children should take pleasure in yielding the most respectful attention to the preaching of the word, and the most graceful compliance with the rules of propriety that should obtain in the place and during the hours set apart for worship. It surely is not asking too much of our fathers and mothers, our brothers and sisters, our sons and our daughters to respect themselves, their parents, their relatives, their friends, their Redeemer, and their God while attending divine service in the house where prayer is wont

to be heard. It is not asking too much of our young men and maidens, our elders, and everybody else, to come in good time so as not to disturb people in coming in, to behave with due propriety while present and to stay till the services close. The affairs of this life are really not so important but what our young people can put them aside for the hour devoted to worship and the preaching of the word; and, if they do not themselves enjoy the service let those who may be present and desire to do so without disturbance or annoyance by youthful indiscretion or folly.—*Saints' Herald*, vol. 41, pp. 693, 694.

#### IV. RESPONSIBILITY

The term *responsibility* is one that at a glance suggests a sense of dread to almost all persons. There is connected with even an ordinary glance at this word a consciousness that something is attached to it that must at some time be accounted for. This is true of all, not excepting the careless, indifferent, or wrongdoing person; beneath the seeming total disregard of the moral proprieties that he may be constantly violating there lies concealed the stifled consciousness that in a future time there will be a righteous retribution and summary punishment meted out to him because of his misconduct. No one evades or fully escapes the scrutiny of his better nature. Much as it may be repressed, crushed, or violated, it cannot be wholly suppressed; it is not possible to exterminate it; it is a living principle having a vitality that gives it eternal existence. It is eternal in itself, by its very nature and entity. This is not true of the true man, this unwillingness to heed the promptings of his higher nature. He is first willing, then anxious to listen to the suggestions of his inner consciousness, of his better self; he takes up thoughtfully its directions; upon his part there is a desire to see himself as others may see him, which, encouraged and brought out, brings him to see himself as God sees him; his latent powers for good, warped or misdirected by improper surroundings and influences, perhaps weighted down by hindrances that have attached themselves to him through evil, bigoted, or ignorant associates, who like himself have been truants or have not had competent instructors in childhood and youth of the great school of life. Hence to life and mind there is a consciousness of responsibility which all its associations, general and specific, serve to make apparent and bring out. The man of ordinary perception must necessarily be in a degree conscious of some measure of responsibility attaching to his existence.

To awaken and perfect this sense of responsibility is to place an individual as before a mirror which reveals all his mental and moral lights and shades. It is placing before him a measure by which he shall indicate, not only to God but to others, the human and the divine sides of his character; what he is in reality, and what he will make himself. True, he cannot at first fully measure himself, but if willing to place the measure of his personality in his own hand, no one ought to become more competent in making the right estimate.

This we understand is the privilege and duty of the child of God, the gospel being the measuring line, the rod, or test, by which our defects may be manifested, our weak points strengthened, and our strong ones—if we have them—rightly directed and modified—all set in the proper course of action by the indwelling power of the Spirit of truth, which seeks to give expression of itself to the world through the lives of God's people, they thus pointing to Christ, the light of the world, made visible, constantly apparent to men in the excellent characters of the people of God as the revealed possibilities of his power within them. The Apostle Paul taught the early saints that the mystery of life, the explanation of its purpose and ultimate was made manifest to the Gentile world by Christ being in them "the hope of glory." "Christ in you" are his words. The Gentiles had at that time exhausted the stores of their knowledge in trying to understand the purposes and future of life. Human conceptions of philosophy and science had been studied and digested in vain. Man by his own wisdom could not find out God. It remained for the light of truth—the gospel—in which immortality and eternal life were then brought to life, to give to the world "the light of the knowledge of salvation in the face of Jesus Christ."

The world is to-day practically in the same condition as when Paul wrote and when the early saints were commissioned to lighten the way of the Gentiles. We are confronted by a similar spectacle; creeds have been found wanting and declared "wrong"; history has repeated itself; like causes have produced similar effects; science and philosophy, so-called, fail to solve the problem, and unless truth is sufficiently manifest among the Gentiles in this age every man will evidently do that which is right in his own eyes: "When the Son of Man cometh shall he find faith on the earth?" In the face of this condition of society we may well consider the responsibility attaching to us as a body, as official members of that body, and as the laity. Our responsibility is repeated in this dispensation in these as in many other declarations, in which the Lord has placed before us the character of his Son as revealed in the law of the spirit of life—the mirror in which as a church "collectively" and "as individuals" we may measure ourselves:

"My people . . . were set unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor." "The ax is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire. I, the Lord, have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice; yea, every sacrifice which I, the Lord, shall command, they are all accepted of me, for I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit."

It is scarcely possible that responsibility is fully understood at baptism, nor is it probable that it is fully comprehended in a short time.



Our experiences, our successes, and failures are necessary to teach us the nature of responsibility.

Responsibility should not be lightly assumed. He who accepts a trust has committed unto him that which affects not only his own welfare—present and eternal if it be a spiritual responsibility—but the welfare of others. Indeed, we may say this of temporal responsibilities, for it is a mistake to separate the temporal from the eternal. Both are one with God and with us; the temporal is part of, is complementary to the spiritual. The one, then, who accepts any responsibility should do so in the spirit of him who is the true type in everything, Jesus, the Christ, the “anointed of God,” who sought not his own glory but to glorify the Father: “Thy will be done, and the glory be thine forever.” How grand the thought, how true the realization that we can turn to him for the expression of every true principle. In him is comprehended all things; he is “*light of truth.*”

It was fitting to the nature of the transaction and to the scene, that before the eyes of the lowly fishermen of Galilee in the transfiguration the raiment of Jesus became bright and glittering as the glory of his character was witnessed on earth and acknowledged from above! With the consciousness of his exalted character he assumed and exercised responsibility with the object of glorifying God and ministering to his brethren. He is the true type, the example for us in this; we should therefore not lightly assume responsibility, knowing that the motive prompting us to accept it, if called of God, must be a pure one; that there must not be the semblance of personal ambition, love of place or power, or the display of self. He who has the greater responsibility should be the more like the Christ in nature, otherwise he lacks in the principal qualification essential to a proper response to the demands of his responsibilities. He must increase, too, in this spirit. Nothing is of more practical demand than this meekness of spirit and simplicity in men in these days when the personality and the rights of men are being made apparent, conserved, and emphasized. These are not the times of the rule of the rod of iron, of tyranny and despotic sway. God has decreed that such shall fail, and such are failing in the kingdoms of men. He who would free himself from the spirit of self-consciousness in discharging the responsibilities of his office as a minister for Christ must exercise the functions of his office in meekness, otherwise he represents not Christ but himself. Our responsibilities as ministers demand that Christ find expression in us in all the phases of our lives and work. The faithful servant will be too true to the Master to take to himself the credit for work well done by the help and grace of God. He will be too true to the welfare of the people to seek to call attention to himself. The Pharisee had his reward because he prayed to be “seen of men.”

Responsibility has no terrors for the true in heart, because they seek in their sphere to do all that is asked of them to do. They do it cheerfully and in faith, knowing that God sustains and acknowledges them in so doing. Are they men and women of means, great or small, the law

of tithing is to them not a nightmare nor a bugbear. To them the Almighty is so much above the god of this world, the dollar, that they find a pleasure and a joy in ministering to the Master "of their substance," as did the faithful in the day when Jesus was with them traveling and preaching the gospel in his power. They remember that Jesus sent his servants with the commission, the statement, "whoso receiveth you, receiveth me; and whoso receiveth me, receiveth him that sent me." To them this is a present responsibility to manifest a practical faith in and love for God. Responsibility devolves upon the possessor of temporal things to use all with an eye single to the glory of God. We are not our own; we have been "bought with a price"; we must sow if we would reap. Responsibility must be divided if rewards are to be shared. God is "just and true." He does not expect the ministry to perform all the sacrifice more than he designs for them all the rewards. His ways are equal: "Gather my *saints* together unto me; those that have made a covenant with me by sacrifice." The Lord performs all his duties toward his children; he fully meets all his responsibilities in every respect. If we love our means more than we do him we are not unselfish and broad-minded enough for salvation, "not worthy" of him. No better corrective of selfish narrowness and worldly-mindedness can be found than the law of giving. It is a stretching out of the hand in helpfulness to others. Let us meet this requirement like true men and women. The Lord rebuked one of the early elders for his "littleness of spirit." We must be great-hearted to be saved. God loves the big-hearted men and women. How must he pity those who lack this cardinal feature of the divine nature.

Responsibility and conscientiousness are closely related. The former brings out the other and harmonizes the individual with the truth. God shows us our duty, but does not do it for us. "He calls, persuades, directs," etc., but never forces the individual to do. How much better the thought that as the scope of duty is widened to our observation we should plead with him for understanding and power to meet the many demands, than that we wait to be commanded or compelled in anything! While we have had the call to come up to a higher plane, shall we not consider the need, the responsibility of applying ourselves to observe wherein we can and should improve in our spheres of action? Shall there not be in us the divinity that shall shape our course to that end? As we understand it, the possibilities of the spirit of truth stated in the promise that it should lead and guide into "all truth" are to find their expression, manifest their real meaning in an actual product—in men and women whose deeds express the Christlike character. It is a truth being made apparent to-day, that between the material and the spiritual there is no real distinction; in other words, that both are part of a great whole. The analogy of this in the present statement is that principles of truth do not find their full expression or existence in the abstract as laws upon spiritual statute books, but in the concrete, in their *living* manifestations. Christ is the exemplification of this. He came "to bear witness of the

truth." His life is a complete manifestation of truth. He is to us the representative of God who *is* "all in all," who fills the measure of all things by subduing or perfecting all things unto himself. God loves the world eternally. His love moves him to extend his love toward and bless it. We must work in that spirit as those called to work with him: "Ye see your calling, brethren," has this meaning, this practical application to us.

Responsibility with its duties has its inspiration, necessarily so. Our work is a divine one; we require and are promised help. The exercise of faith in God will bring this to us. The constantly cultivated desire to do well our work will bring the approval of the Lord upon us. As he looked upon the "young man" and loved him because of what good he had done, so loves the Lord those who are reliable, faithful, and true. Does God love beauty and faithfulness in character? While he loves the sinner can he fully love the unwilling, unresponsive one who disregards him? The magnetic needle seeks the pole by the law of attraction; God manifests his favor upon those who love and labor with him.

In organization there are necessarily degrees of responsibility, bestowed for the good of the whole. Each must therefore consider his responsibility to God to respect and actively support the work of every other. Neither foot, head, nor any part can say, "I have no need of thee." All are interdependent. The responsibilities of the ministry to the world and to the church (and there is no such thing in the law of God as ministerial responsibility to the world without responsibility and watchcare of the church), the responsibility of members to the world, of parents to children, etc., are all retroactive. The convert of to-day, the child of the present may be the minister or teacher of the future. The specific sermon, the book or class teaching does not make up the sum of his religious educational life nor complete the influences for good that mold his character; the atmosphere of home, the associations of all phases of life enter into and form the main portion of the warp and woof in his make-up, and he in turn influences others. Like the waves of the pebble dropped in the water are the influences of human life. We are in a sense partially made up for good or ill of what others have been, but behind all extraneous influences that have affected us lies our individuality. By it we may and should measure ourselves, learn to understand ourselves—our mental and physical temperaments, etc.—and practice what the Spirit, "that discerner of the thoughts and intents of the heart," "makes manifest." God knows us better than we know ourselves. "All things are naked and opened unto the eyes of him with whom we have to do."

We are responsible for our part of the work, for the character of that portion of the building upon which we work. If the mortar we use is untempered it will not hold, and carelessness may cause loss to ourselves and others: our perversity may make more and difficult work for others. How are we building?

We are also responsible to each other and to our children to culti-

vate contentment and a happy disposition. The social features of our being must be developed—but not upon worldly lines. We must keep the great end in view, eternal life; we are responsible that we do not make more important things submissive to mere social life—there must be a recognition of present conditions, of our responsibilities in meeting them; first things of first importance, secondary things secondarily.

For the use of time—its wise use—the character of our reading and thinking we are responsible. To make the most of life is to do all the good one can; the law of right living is self-helpful in all its workings. We bring to ourselves reward when we make sacrifice for others. Whether done without such thought or not, such is the result to us in the blessing of God.

There are responsibilities too various to mention or bring out. Among them, however, is the responsibility of being prudent, frugal, energetic, and of paying our debts. God may pity the lazy man; he is certainly an object of pity to the industrious one. There is no reward in temporal or in spiritual things for him who fails to discern the responsible character of the life powers with which the Creator has endowed him. It is written of the Lord that he works; that his works will never cease; that there is neither beginning nor ending to his works. Talents must not be buried in napkins.

Responsibility increases with years and service. If good service is rendered by one, he is expected to maintain his standard, to increase in attainment. Searching, critical eyes, open, attentive ears see and note the pulpit orator and public worker to-day as in olden time: "To whom much is given of him will men exact the more." The minister, the Sunday-school teacher, the worker in every line must therefore be studious and thoughtful to fill his mission correctly, to be true to his responsibilities.

The responsibility of exercising authority in meekness, in the consciousness that the higher one goes the more is he the servant of all, the more required to consider the best interests of the people, and to conserve them by careful observation, by thought, by prayer, and by study, is apparent.

The Saint is responsible to the church and to Christ, to the community in which he resides to be careful lest his example repel those who would in time accept the faith. How often have men in an unguarded moment become heedless or reckless of consequences by using intoxicants or otherwise setting a bad example that caused loss to them and required years to live down. In early days the Lord instructed the church that carelessness and unfaithfulness among them had given Satan a measure of power, the cause being thereby hindered. All the hindrances of the past are traceable to like causes. Israel of old retarded and obstructed the purposes of God by unfaithfulness. There is an underlying principle stated here that should be given thought. It requires greatness of mind to be a Saint in truth. The petty trifles and murmurings, the causes of disputation that have arisen in some branches and fields have often been

too small for the attention and time of well-balanced minds. When such arise and are fanned into flame by the unwise, the true Saint must bear them patiently for the work's sake. This is one of his responsibilities. He is under the responsibility of exhibiting the high order of manliness or nobleness worthy of and essential to his profession. Those who love God out of a pure heart will surrender self and reject every unhalloved, vain desire. They recognize the responsibility of doing all things with an eye single to the glory of God and the good of his people. They are not above saying, "I am wrong," when a mistake is made. They have intelligence enough to admit and respect the rights of others, the responsibility of conceding the exercise of such rights. That inspires confidence in the motives and in the fitness of persons.

All are responsible that they be systematic in work; that they think and act for themselves, and without haughtiness, arrogance, or an overbearing disposition. In our personal spheres we have personal freedom of action, and privileges, and duties, for which there is unwritten law, based upon the underlying foundational principles, which, understood, readily determine the proper course in all emergencies and duties. These principles are to be perceived individually, otherwise there is no development. All these things call attention to responsibility.

In the light of whatever difficulties that may arise, however great, let us renew our trust in God and be strong in him, however heavily may lie the weight of responsibility. There will always be points in our progress where the exercise of special faith will be necessary. In the darkest hour and for the heaviest task we must learn to seek the help, the direction of the Lord. Our work is a work of faith; it is inseparably connected always with the exercise of faith. We are responsible to God that we live so as to meet the demands of all temporal and spiritual responsibilities. As one learns to bear and honor responsibilities the capacity for work is increased and his mental and physical fiber becomes more adapted to meet its demands. He performs tasks once difficult without undue wear and friction. We should not shrink from proper responsibilities.—*Saints' Herald*, vol. 40, pp. 549-51.

#### V. BOOKS OF REFERENCE

In the year 1832, near its close, there came a revelation from the Lord unto the church, the 21st paragraph of which reads as follows:

"Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more thoroughly in theory, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad, the wars and the perplexities of the nations; and the judgments which

are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 85: 21, 36.

If we shall attempt to carry into effect the instruction contained in the foregoing quotations in what direction is it permissible to extend our researches in study? The range of subjects seems to be wide, as contemplated in the first paragraph; and all the restriction in the second seems to be in the words "the best books." The evident meaning of these words, "the best books," is that those books in which the subjects referred to in the first paragraph have been most carefully and properly treated are to be read, consulted, and studied. Theories, principles, doctrines, law of the gospel; the kingdom of God, its existence, form, rules, laws, locality, subjects, government, etc.; astronomy, all that pertains to the heavens, planetary systems, sun, moon, stars, etc.; geology, geography, topography, mineralogy of the earth, its flora, fauna, its history, etc.; the past, its history, its dispensations, its empires, their rise, culmination of glory and power and decline and decay; our own town, county, State, and country, its physical, political, social, secular, and religious history; in short, the whole arena of human knowledge is thrown open to the student, and a free privilege granted to all to enter therein and study.

It is not reasonable to suppose that a command of this character would be given, and the student be debarred from using the information he should gain by reason of his study in his intercourse with his fellow ministers, in council, in the assembling of the church, and in the pulpit at home and abroad, in pursuance of the command, "You shall teach one another." Neither is it reasonable to suppose that the object of giving the command was other than that those obeying it were to gain things by study to be used for the upbuilding, care, and defense of the kingdom of God and the church, and the benefit of the members of the church—all of them, individually or collectively—according to the conditions of life and the sphere of labor occupied by the student in the church.

All lovers of the mission of Jesus and the gospel are more or less interested in the history of the early church; and all that has been written of the periods when the church had its active existence on the earth is eagerly read by the students of the church now; and the works of the historians Josephus, Mosheim, Eusebius, Geike, Tacitus, Polycarp, and all the fathers are available. The meager history of the New Testament is supplemented by consulting these early and later writers, not only as to what is related as facts; but the conjectures as to the causes of success, or failure, the opinions of the men written of, as well as those writ-

ing, are all found set down by the historian; and the theories, traditions, faiths, usages, and customs of the church at its various epochs, changes for the better or the worse, are all looked at, considered, and weighed to a greater or lesser degree by the men of the present through the thoughts, sayings, statements, and opinions of the men of the past.

No one can possibly be so good a judge of what the teachings, theories, principles, doctrines, usages, and customs of the church in past ages were as one that was an active participant in the scenes, a dweller in the places, and a witness of the times, in which the church flourished; and if such a one has written, it would seem that we should be at liberty to read and use what he has written. What is true of the far past of the church's existence, must be equally true of the nearer past; that is, no one not an actual mover in the scenes, incidents, and history of the early days of the church at the restoration of the gospel by the angel's message can be so good a judge of the facts, good and bad, the sayings and doings, wise or foolish; of the times and men of that period as one of those who was an active mover in the scenes, a coworker and sufferer with the men of that period.

It follows then that the man of the present who will observe the instruction to study the "things that have been," must study them as nearly as possible as other men saw, heard, and knew them and wrote of them, or he will have but little save his prejudices upon which to base an opinion of what has been; and prejudices against a man, a principle, a doctrine, a theory are no better criterions to judge from than prejudices in favor of the same things. And, while no one in right-mindedness will think of setting prejudice in place of principle, an opinion in place of a well-established fact, or a precedent in place of the law; it is the part of wisdom and sound judgment for men whose position and duty make it necessary to know the law, to become acquainted with the opinions held of the law by other men, who in the past have occupied positions similar in responsibility and dignity to those they of the present may now hold.

The man who holds the opinions and the history of other men in disesteem or derision, makes as wide a mistake as the one who holds them in too great reverence; both positions are extremes, and neither is tenable. The one man is likely to be too courtier-like, lacking in self-confidence and assertion; the other is a bigot, and so much in love with his own opinions as to fail to give those of other men, as able as himself, due weight.

In quoting from the histories of God's dealing with man, and man's dealings with man, as the same are set forth in the Bible, the editors of the *Herald* have done so far what the things quoted "were worth," and what they purported to be; neither more nor less. And the same is true with regard to the Book of Mormon and Doctrine and Covenants. These, the Bible, Book of Mormon, and Doctrine and Covenants, have ever been considered as the standard works of the church, the books of final reference in regard to what was written, and the end of dispute

in questions of controversy—the “scripture, the word of the Lord, the will of the Lord.” Nor has there been on the part of the editors of the *Herald*, any desire, or intention to set aside the law of the Lord, the provisions of the gospel of Christ, the things of the kingdom of God as the same have been written by the command and will of God, to give place for the opinions of men, nor the interpretations, rulings, or decisions of men, whether those men have been ancient or modern philosophers, heroes, or holy men, as men regard holiness.

They have, however, used the histories of the past, secular and religious, ancient and modern, written by both friends and foes to the Christian idea as the Reorganization holds that idea in theory, principle, faith, and practice; as books of reference, auxiliaries by aid of which to comprehend the Christ idea, religion, faith, doctrine, and church government and practice more thoroughly. To find out how men connected with the same work as that in which they are engaged held and practiced; and gave what was discovered for what it was worth, and not to set aside law.

It so happens that men are liable to differ on the provisions of church law, as men do in regard to secular laws; and in case of disagreement it is sometimes well to know how other men holding similar positions in the church, and similar relations to the law and its practice, held, observed, and ruled in regard to the points upon which disagreement has occurred. And, while neither party to the disagreement would think to displace the law or any of its provisions, either would be quite willing to know that other men of like position, attainments, and responsibilities had seen the law as they see it.

“Holy men spoke and wrote as they were moved by the Holy Ghost,” is written, and what they wrote is profitable for our learning, instruction, etc. But of what benefit was it for them to write, if what was written by them is of no value or force to us? And why do we accept their writings as authoritative declarations in regard to the subjects upon which they wrote? Is it not because they had cognizance of what was transpiring about them, and were moved to write them, or to speak them for others to write? Christ upbraided the men of his time because they “were slow of heart to believe all that the prophets had written.” And the answer to a petition sent up for one to be sent to visit relatives who were unbelieving was, “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

“To the law and the testimony,” is the frequent cry. And it is pertinent to inquire, What is the testimony? There seems to be a difference between a commandment, in the sense of law, and the testimony, as also between the covenant and the testimony, and it is quite competent to say that the testimony is that which is testified; hence, that which comes to us from witnesses competent to testify may be appealed to—in the language of the Psalmist, we may say, “Princes also did sit and speak against me: but thy servant did meditate in thy statutes. Thy testimonies also are my delight, and my counselors.”



Certain rewards were to be given to certain persons when they should have finished their testimony. And in accordance with this a revelation of later times states that "after your testimony," another class of witnesses should be tried on the men of this generation; the testimony of earthquakes, famines, pestilences, fierce winds, great waves, storms, floods, fires, and such like events, of which men shall hear and read, from the accounts given by them who shall be ear- and eye-witnesses, and shall testify concerning them. One of the crying sins of the age is the fact that men are refusing to accept the testimony. Men are called of God to go abroad, preach the gospel, tell the story of the angel's visit, and bear testimony of the truth; and constantly is the old-time line repeated at their return: "None or but few have believed our testimony." "Who hath believed on report?"

Law is the rules of conduct prescribed by the highest authority in the land. In civil government, by the king, or the constituted legislatures chosen by the people, in the one case by the will of the sovereign; in the other, by the will of the people. In moral and religious government, by the Lord; whose enactments are conveyed to men as his divine word and will by revelation; and are enforced by his power, when denied or broken. To the church, the law of God is supreme in all cases when known.

Evidence is that class of things, through a knowledge and consideration of which, facts, allegations, and statements are proved and made to appear unto those who themselves have no personal knowledge of, or contact with the things in favor of, or against which the evidence is presented. There is a very wide difference between law and evidence, though the latter must be in accordance with the former to be acceptable and good.

He is a competent witness who is known to have had an opportunity to know the things of which he testifies, and the evidence of such a witness, other things being equal, is good evidence. The testimony of one of whom it is known that he had no opportunity to know whereof he assumes to testify is not good, no matter how honest, painstaking, intelligent, and worthy he might otherwise have been. A man whose position and business require him to know the thing testified of is a better witness than the one whose position and business put no burden to know on him. Luke and John were better witnesses of the life, sayings, and doings of Jesus, than was Paul; though it is possible that of the teachings, rules, customs, and usages of the church, immediately succeeding the conversion of Saul of Tarsus, no man's evidence is of more value than Paul's.

And this rule applies all down through time until now, and will continue to be applicable while time lasts; and if the principle is true, those who now bear witness to the truth will rise up in testimony against the men of this generation; as will the similar class of witnesses, of all dispensations from the days of Sodom and Gomorrah until the end of time.

There are such safeguards established by the Lord for the protection of the spiritual and temporal rights of the people, that with a rea-

sonable degree of caution and a fair knowledge of the law, there need be no great fear of the church again being led astray, by ambitious or designing men. One of these provisions for safety is the one which permits the testing of what purports to be revelation, in order that the people may be satisfied that the Lord has spoken. How this testing is to be done, may be a query; but let it be assumed that each man is to be governed by his own discretion, impression, or judgment; or more narrowly still, by the testimony of the Spirit to him. "If ye have not the Spirit, ye shall not teach," is held to be good principle. How much more important then should this be, "If ye have not the Spirit, then shall ye not sit in examination and judgment on what may come before you as revelation." A man's teaching may be of a transitory effect, heard to-day, and forgotten to-morrow; but the passing upon and accepting or rejecting a revelation from God, is fraught with influences that will be continuing here, leaving the adjudication to eternity, too late to rectify a mistake in either case where a purported revelation has been accepted as being from the Lord, and was but the result of human conception, or possibly of Satanic prompting; or the rejection of a communication from the Lord in fact, upon the mistaken judgment that it was of human, or evil origin. "If all are moved by one and the same Spirit there would be no necessity for any hesitancy in submitting a purported revelation to the test upon the witness of the Spirit to every man." True, and if all were moved by the same Spirit there would be no necessity for supposing that a purported revelation should be put to any test whatever; as the same Spirit that gave it would testify of it. "Yes, but the law has provided a test; and that test should be applied, that the church may be safe from imposition." If a revelation on any specific subject agrees not with what has been already given on the same subject, then it is not from God, and must be rejected. It follows then, that revelations are to be tested by what has been already written; if they are in harmony with the written word, or not contradictory of it, then it is safe to say that they should be accepted. That which is written is in the books; but how are the books to be understood? "No man can understand the things of God save he have the Spirit of God."

It is usually understood that the servants of God, his active disciples, are entitled to, and do have the Spirit, which is to fit and qualify them for the active service of the Master. It is given in measure to men; that measure being determined by the position for labor, responsibility, efficiency, qualifications, calling, and nearness to God. It was given to Jesus without measure, for he was highest of all; and, as it is now ministered according to his divine behest, it must rest with those called according to the degree of responsibility and the duty required. Nor does this in any way mar the symmetry of the whole, but does add to the beauty of the whole design, when understood. For this reason it may be conceded without fear that when revelations are to be tested by the written word, he is best qualified to sit in examination and judgment who is best informed with regard to the law, and the opinions, rules, precedents,

usages, customs, and traditions of the men of the church; whether history says of them that they have been good or bad representatives for Christ; the good, for examples for emulation and encouragement; the bad, for examples of wrong to be shunned as warnings.

Let us be wise and profit by the past, as workmen that need not be ashamed.—*Saints' Herald*, vol. 40, pp. 357-59.

## VI. WHEN WILL CHRIST COME?

Frequently this question is asked of us, and sometimes our interrogators express surprise at the answer we give. With some the thought obtains that it is ours to seek and obtain information as to the day and hour when the second advent will take place; but, at the risk of being considered unspiritual or of darkened mind, we here confess, as in times past, we do not know; and lest others should think that by persistently pressing the question upon us we may be hereafter influenced to seek urgently and request knowledge, we will add, we do not expect to know either the day or the hour of Christ's second appearing until that appearing takes place.

Our reasons for making this statement and feeling thus are to us consistent and justifiable. In the first place, we are not inclined to the belief that Christ will ever, by revelation or otherwise, contradict the testimony he has already given concerning the matter, and by referring to the testimony found in the standard church books we are convinced that it is not for man to know beyond what may be gleaned from the "signs" which were said would precede his coming. The ascending Savior advised his apostles that it was not for them to know the times and the seasons which the Father had put in his own power, and his words were uttered in answer to a question involving the time of restoring the kingdom to Israel.

In Mark, thirteenth chapter, will be found probably as near an approach to a definite time statement as anywhere; but after all therein to be found had been given by the Lord, he added the significant words: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The last five verses of this chapter, following the words here given clearly indicate that his coming would be without specific notification as to day or time of day. It would seem worse than presumptuous in us, therefore, to ask for information that the Father had withheld from Christ and the angels.

By some it is held that the foregoing references only show lack of knowledge up to that time, without intimating that the facts as to day and hour never would be revealed, and they quote the words of the apostle found in 1 Thessalonians 5: 4, 5: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light," in evidence of probable enlightenment to follow. We admit that this scripture warrants a belief that saints will probably be in better condition at the time referred to than the world at large, be-

cause of having walked in the light and thus being found ready. They are not to be overtaken and surprised as a thief, because they have been looking and waiting in a condition of preparation for his coming at any time. But we see no authority therein for believing that the exact date and hour will be known before the event transpires.

Moreover we offer as divine confirmation of the position we have assumed the words of God given to the church in 1831 and found in paragraph two of section forty-nine, Book of Doctrine and Covenants. Speaking of the Son of Man as reigning in the heavens he adds:

“And will reign till he descends on the earth to put all enemies under his feet; which time is nigh at hand: I, the Lord God, have spoken it; *but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes.*”

This leaves us without justification, as we believe, for asking more specific information upon the matter, and whatever may be the judgment of those whose anxiety leads to impatience, we cannot attempt to press beyond the line here drawn. Of one thing, however, we feel satisfied, and that is, that Christ will not come until the prophecies dealing with matters to transpire before his coming, have been fulfilled, one of which we find in Matthew 24: 14:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Upon this statement we have felt safe, thus far, in declaring all prophecies false which have announced dates in the past and which now provide for the second advent to occur during the present year. We unhesitatingly affirm that Christ will not come until the above scripture has been fulfilled and that that scripture will not have been fulfilled during the few months of the present year that remain. Farther than this we might extend the affirmation, but this is ample to cover the time set by those who predict that the coming fall season will see the end. “This gospel of the kingdom” will not have been preached in all the world by that time, and Christ will not appear till it has been so preached.

We can afford to believe all men to be false prophets rather than Christ and our unwillingness to admit him to have been a false prophet forbids any assent on our part to the claimed truth of prophecies now being made by devout religionists which bar out the possibility of his word being fulfilled within the time announced.

Only one thing concerns us seriously in this connection. We care but little as to just when Christ’s coming shall occur. It is enough to know that divine wisdom will determine and regulate that. But we are anxious to know whether or not the opportunities at our hand and the means furnished are being embraced and used as becometh wise men and lovers of Jesus Christ, with a view to mirroring his character when he shall appear. In fewer words, *shall we be ready?* God’s part of the arrangement will be perfect. What shall be said of our confidence therein? If it be complete, then we shall make ready at once, and remain so and

thus experience no surprise, let the important event transpire when it may.

To us it seems wise that we should remain uninformed as to the day or hour. Knowledge on this particular point could be of no advantage to the soul that serves for love's sake. He who prepares himself against a certain fixed day and divides the hours, meanwhile, so as to reach the desired condition at the appointed hour, can scarcely be said to be ready always, and he who is not always ready does not fully honor the design of the command. If the desire for knowledge as to the day and hour of Christ's coming be to gratify a carnal curiosity, it is unsaintly. If it be with a view to preparation, it is unnecessary for he who is faithful now and so continues is always prepared. As those who serve from the heart, with love unfeigned, let the righteousness of our lives be a constant invitation to the Son of Man to come. His time will then be ours.—*Saints' Herald*, vol. 41, pp. 485, 486.

#### VII. WISDOM AS A GIFT

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."—Proverbs 4: 7.

Wisdom stands for that particular faculty which enables a man to act with prudence and discretion; to perceive readily what is fit and best to be said, or done according to the circumstances of time, place, persons, manners, and the end to be reached by what is to be said or done.

This faculty is referred to in the following: "I saw that wisdom excelleth folly, for the wise man's eyes are in his head."—Ecclesiastes 2: 13, 14.

By this illustration, homely as it is, the idea is conveyed that the man who is a wise man, either by natural possession, or from the acquired faculty, has the use of his eyes and reason, sees his way, and orders his affairs with discretion; foresees results that may, or will follow speech, or act, or the combination of circumstances and so avoids danger and mischief. A man may have the knowledge of what is to be done, or not to be done; but wisdom directs him how to do what is to be done, conveniently and fitly, and how to discreetly refrain from saying or doing what ought not to be done, or said. Wisdom stands for quickness and accuracy of perception, and dexterity and facility of execution in the performance of works which require not so much the physical strength of the body as the quickened industry and labor of the mind.

Of this sort is that which God told Moses he had filled Bezaleel and Aholiah with that they might invent and perform different kinds of work in the completing of the tabernacle. It was in this instance the gift of God. God told Moses that he had filled these men with "wisdom and understanding and knowledge."

It is generally held that the passing of years, the engaging in affairs and the gaining of experience gives wisdom; but there are many to whom neither age, nor experience gives wisdom; the faculty is not theirs by

nature, nor do they acquire it. "With the ancient is wisdom," is as an axiom correct; but is not true in all cases of those growing aged.

Doctrine, learning, and experience stand for wisdom, also. Moses was learned in all the wisdom of the Egyptians. This is to say that by his sojourn and study among them he was instructed in the arts and sciences at that time known to that people.

The coming of Jesus Christ, the accompanying ministration of the Spirit, as the unseen but powerful auxiliary to the work of the ministry, in partial fulfillment of the prophecy of Joel, all point to the time when those who should obey the gospel call could, and would receive as the gift of God that faculty of the individuality known as wisdom.

It is clear that the Apostle Paul when he wrote to the Corinthians intended to name this peculiar faculty, the power of right discrimination, the ability to speak and act wisely and with due regard to time, place, persons, and conditions, in all and every emergency in which the saint, minister or layman, was likely to be placed.

It may be fortunate that the apostle burdened his probable meaning by writing, "For to one is given by the Spirit the word of wisdom"; but he was writing of gifts, differing in kind and in degree of development, or manifestation, and proceeds to classify them. If he did not mean wisdom as a qualification, there is but little conveyed to the understanding by the language used, both in regard to wisdom and knowledge, for both are referred to in similar words. If he meant simply that at sundry times there might come to a disciple, now and then, a revelation that would be a word of wisdom to the individual for the time being, and the same meaning attaches to the next clause, "the word of knowledge," it is narrowing the language of the apostle to a narrow limit, quite inadequate to the evident importance which he attached to the subject, when he wrote: "Now concerning spiritual gifts, brethren, I would not have you ignorant," at the opening of the chapter.

James evidently regarded wisdom as one of the direct gifts of God when he advised: "If any man lack wisdom let him ask of God, who giveth liberally . . . and upbraideth not"; and "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

To understand the apostle's words, "the word of wisdom," "the word of knowledge," to signify that peculiar faculty of the mind by which things heard, seen, or read are clearly comprehended, and may be wisely used, is to dignify and enlarge his meaning. To restrict those expressions is to point out some specific word as *the* one only word of wisdom, some specific word as *the* one and only word of knowledge, thus lessening and enfeebling the meaning, to a pitiable extent.

That Paul had no such narrow conception as the last sentence supposes is seen from his argument: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; . . . I am nothing." He here writes of the faculty to understand, and signifies that a

man may possess it in high degree; but the discriminating faculty which charity gives, the wisdom faculty lacking, the man though he should have the gift of prophecy, was not, could not be so well furnished for usefulness, as he would be with this better qualification.

The "word of wisdom," the gift of God to some in the church, this faculty to rightly use things is the safeguard of the church, and may God grant that it may be hereafter more developed and recognized than heretofore.—*Saints' Herald*, vol. 40, p. 165.

## LOCAL HISTORIANS

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 371 of volume 12.)

1902

The Davis City Branch has suffered a serious loss in the death of Anna C. Hartshorn. On the last Sunday in December, H. A. Hartshorn was chosen superintendent of the Sunday school, and Sister Walters assistant. These are the only changes reported.

The Pleasanton Saints have been studying the Book of Mormon *Quarterly* at the weekly prayer meetings, Wednesday evenings, though not formally organized into a Religio society. The regular conference of the stake was held with the branch in October, as also the convention of the Sunday school and the Religio. During the conference there was preaching by William Anderson, David J. Krahl, and Columbus Scott. F. M. Weld preached there twice on Sunday, November 9. The sisters of the branch gave a supper on Thanksgiving Eve, realizing enough to complete the payment of the church organ.

The Cleveland Branch has the following officers: W. E. Williams, president; John M. Hooper, priest; John J. Griffiths, teacher; Clement Malcor, deacon; Edward J. Giles, clerk; Margaret Campbell, financial secretary; Clement Malcor, treasurer; D. L. Morgan, chorister; Emma Lane, organist. The secretary of the Sunday school at present is D. J. Thomas; librarian, I. N. DeLong, jr.; assistant, Fred DeLong; the other officers as before. The Thanksgiving rally in behalf of Graceland College netted \$51 clear profit; two prospective students gave enough to make a total of \$60, which was sent to the Bishop who is also treasurer of the college. A Christmas entertainment realized \$23. The Mite Society and Religio are active, but it is thought that the branch lacks in spirituality.



Bishop William Anderson visited them December 14. John R. Evans visited them several times.

At Evergreen the officers chosen for the ensuing year were D. D. Young, president; William T. Shakespeare, presiding priest; Hugh C. Snively, teacher; James Johnson, clerk. The Sunday school chose the following officers for the next six months: Alfred B. Young, superintendent; James Johnson, associate; Chloe Young, secretary; Ethel Shakespeare, chorister; Martha Dillon, organist; Abbie Young, librarian; Chloe Young, assistant librarian. The Religio chose William T. Shakespeare president for the next six months, and George E. Snively vice president. John P. Anderson, William Anderson, Asa Cochran, Elbert A. Smith, Columbus Scott, and Heman C. Smith preached there during the quarter.

At Centerville, George T. Angell was ordained an elder, December 7, by John Smith, and afterwards chosen president of the branch. Sister Ann Thompson, widow of the late William Thompson, of the seventy, died December 21. Joseph C. Clapp and John Smith preached for them.

The Lamoni Branch has received nine by baptism. There has been one ordination, that of Richard J. Lambert to be second counselor to the stake bishop. Two marriages are reported: Elizabeth H. Peat to Clarence F. Young; Leona G. Scott to Herbert S. Salisbury. The deaths have been: Cora Vanderflute, aged 27; James H. Walker, aged 42; Emily H. Coiner, aged 60. As a result of a combined effort on the part of the local Sunday school and Religio, \$227 was contributed to the running expenses of Graceland College, this amount being the proceeds of a dinner and entertainment on Thanksgiving Day.

The Lucas Branch has lost one by death: Sarah A. Grey died December 8, aged 56 years, 9 months, and 16 days. There has been no change in branch officers. The Sunday school officers are: D. E. Daniels, superintendent; J. W. Talbot, associ-

ate; Maggie Watkins, secretary; Louisa Watkins, treasurer; Ether Burke, librarian; Josie Blakemore, organist; John J. Watkins, chorister. No Religio now.

#### THE PATRIARCH

From Lamoni, Iowa, under date of March 2, 1903, Patriarch Joseph R. Lambert wrote as follows:

I herewith present my meager report of work done since the last General Conference, in the capacity of an evangelical minister.

Preached, 44; meetings attended, 209; administrations, 38; children blessed, 6; ordinations, 1; counsel given upon request, 25; confirmed, 2; patriarchal blessings given (furnishing each one with a typewritten copy and keeping a copy myself), 63; marriages solemnized, 1.

This department of the work like all others has its peculiar trials and difficulties; nevertheless, my experience is such as to confirm my faith in the restored gospel, in general, and the work assigned to evangelical ministers, or patriarchs, in particular.

My health has been real poor all winter. Have not been able to fill a single appointment away from home. This is why I have done so little.

On January 9, 1903, I retired to my bed early, for I was sick. I lay thinking of the prospect before me, and so far as doing church work was concerned I felt badly discouraged. These thoughts ran through my mind: "I can do but very little at the best. Why should I be required to struggle so hard, year after year, to do that little? Cannot someone else do this little and give me a release? I thought it would be so sweet to go to rest in death.

After a time I fell asleep and had a dream which seemed to indicate that I was very near to death. I awoke and for a time lay pondering on the dream. Fell asleep again and had another dream.

I thought I was "in the Spirit" and engaged in an earnest and animated conversation with the Lord. I was the first to talk. I laid my case before him, plainly and earnestly, and told him what I thought about it. I was very earnest, but felt a desire to do God's will and permit him to settle the whole matter. When I was through the Lord spoke deliberately and emphatically, as follows:

"Your work is *necessary and important*. Are you willing to struggle, again and again, that you may rally and complete your work?" I answered promptly and emphatically, "*Yes, Lord, I am willing.*"

I awoke and was still in the Spirit. I thought from the movements of my wife that she was waking up, so I said, "Are you awake?" She replied, "Yes." I then related to her my dream, in a quiet way, and I was surprised when she at once burst into crying like a child. It was very real to me and full of comfort and peace.

I think there are two points in this manifestation. 1. The Lord's indorsement of the necessity and importance of the work belonging to

patriarchs, or evangelical ministers. My performance of duty couldn't add anything to the importance of this work; nor could my nonperformance detract from it. It is necessary and important that everyone should, quietly and diligently, perform his part of the work no matter how little it may seem. We cannot tell what the results of humble, faithful work may be. God alone knows.

Your brother,

JOSEPH R. LAMBERT.

#### HIGH COUNCIL

The high council held one meeting during the quarter. This took place at 7.30 p. m. Wednesday, February 4, at the office of the stake presidency. Richard J. Lambert having resigned as secretary of the council on becoming counselor to the bishop of the stake, David J. Krahl was chosen to succeed him. The names of several brethren recommended by their branches for ordination to offices in the church were presented for the indorsement of the council, also the report of the stake presidency in the matter of the boundary between the stake and Nodaway District.

#### SUNDAY SCHOOL AND RELIGIO CONVENTION

The convention of the Sunday school and Religio associations of the stake met at Lamoni, February 5 and 6. The exercises outlined in the program were strictly carried out. There was an encouraging attendance and a commendable degree of interest manifested.

#### CONFERENCE

The sixth conference of the stake was held at Lamoni, February 7 and 8, the stake presidency being in charge. Leon A. Gould and D. J. Krahl were the secretaries. Two business sessions were held, one in the forenoon and one in the afternoon, Saturday.

There were reports from a goodly number of the ministry, also from the Religio and Sunday school associations of the stake. The following branches reported, giving the annexed

membership: Wirt, 37; Lucas, 194; Lamoni, 1,356; Pleasanton, 100; Centerville, 54; Allendale, 86; Cleveland, 96; Lone Rock, 107; Greenville, 49; and Evergreen, 105.

The bishop of the stake, William Anderson, reported receipts of tithes, offerings, and consecrations to the amount of \$3,839.47; miscellaneous \$4,223.03; a total of \$8,062.50. For elders' families, elders' expenses, and aid to the needy there was expended \$7,326.46; miscellaneous \$736.04; a total of \$8,062.50. He also reported the resignation of his first counselor, Frank M. Weld. He had no recommendation to make to fill the vacancy.

The secretary of the stake, B. M. Anderson, offered his resignation. It was accepted, and David J. Krahl was chosen to succeed him with Leon A. Gould for his assistant.

A petition was received, signed by forty-eight members of the Lone Rock Branch, asking that a branch be organized at Pawnee, Missouri. It was referred to the missionary in charge and the stake presidency.

The report of the committee on the boundary line between the Nodaway District and the stake was accepted and a resolution adopted to refer the matter to the coming General Conference for adjustment. (By its action the whole of Worth County, Missouri, was placed within Lamoni Stake.)

A delegation of ninety-four to the General Conference was selected and instructed to invite the conference to hold the annual session of 1904 at Lamoni. (The General Conference decided to go to Kirtland, Ohio, instead.)

By recommendation of the Lone Rock Branch, Leonard G. Holloway was ordained a priest, and Clarence Bootman a teacher. The conference adjourned to meet at Cleveland, Iowa, June 6 and 7, 1903.

#### BISHOPRIC

First counselor, F. M. Weld, resigned in February. The

vacancy has not yet been filled. Balanced receipts and expenditures of \$8,062.50 were reported to the stake conference of February.

#### THE BRANCHES

On February 2, the Greenville Branch elected the following officers for the ensuing year: John Lovell, president; Nephi Lovell, priest; Francis N. Harp, teacher and clerk; Alfred Lovell, deacon and chorister; Lulu Lovell, organist. The branch lost one by letter of removal and one by death; present number 49.

The Leon Branch was visited by F. M. Weld the last Saturday and Sunday in March. Preaching with good liberty and a good turnout. Meetings had not been held on account of the bad roads, but it was hoped to soon resume services. Elfleta Ruth Post was married to John Archie, March 25.

At Davis City, H. A. Hartshorn is now superintendent of the Sunday school. A series of meetings was begun there March 8, by Elder David C. White and F. D. Omans. Elder Frederick B. Blair brought the meeting to a conclusion March 15. Later in the month John Smith, president of the stake, spent two or three days there in the endeavor to adjust some difficulties among the members. Leah Post was married March 11, to Mr. J. W. Cox, of Bethany, Missouri.

The Centerville Branch elected George T. Angell, president; Matthew Taylor, priest; John Allen, teacher; Albert Boden, deacon; David Taylor, clerk; George T. Angell, superintendent of the Sunday school; Nellie Angell, secretary. Ann Boden died February 17.

The Evergreen Branch held election January 6, and chose the following officers for one year: David D. Young, president; William T. Shakespeare, priest; Hugh C. Snively, teacher; James J. Johnson, clerk. Later, John B. Anderson was chosen deacon, and H. C. Snively departed to Oregon. The Sunday

school elected the following officers for six months: A. B. Young, superintendent; James J. Johnson, associate; Chloe Young, secretary; John B. Anderson, treasurer. The Religio selected the following officers for six months: W. T. Shakespeare, president; George E. Snively, vice president; James J. Johnson, secretary; J. O. Blakesley, treasurer. John B. Anderson was ordained deacon March 15. George E. Snively and Ethel Garland were married January 1.

The Allendale Branch issued letters of removal to five of its members, January 5. S. Pinkerton was chosen teacher, and Brother Birk, deacon, January 31; other officers continued as before. Elder C. H. Jones preached there January 25 and February 1. On February 7 he administered to Albert Hammer with good results.

The Cleveland Branch was visited by J. A. Gunsolley and J. R. Evans, the latter for the purpose of organizing a choir from Lucas and Cleveland to assist this coming summer at conference and grove meetings. Elizabeth, wife of Brother John J. Morgan, died February 8. Elizabeth, wife of Brother D. T. Williams, died February 16. Elder Williams buried his infant son, William, March 12.

The Pleasanton Branch elected the following officers January 28: Duncan Campbell, president; Offie Parker, teacher and clerk; T. J. Burch, deacon; A. S. Parker, treasurer; Emma Burch, chorister; Ethel Burch, organist. The Sunday school officers for the current year are: A. S. Parker, superintendent; Duncan Campbell, associate; Ethel Burch, secretary and treasurer; Bessie Parker, chorister; Jessie Morey, organist; Ellen Bernan, librarian; Vernon Reese, assistant librarian. A local Religio was organized with Duncan Campbell, president; Offie Parker, vice president; Jessie Campbell, secretary; Jessie Morey, treasurer. William Anderson, stake bishop, preached for the branch March 29.

The Lamoni Branch, at its business meeting, first Tuesday in January, sustained John Smith, J. A. Gunsolley, and F. B. Blair as the presidency; W. A. France, presiding priest; Oscar Anderson, teacher; W. J. Mather, deacon; Anna Allen, clerk; C. I. Carpenter, recorder; W. W. Scott, member of the cemetery committee. Sunday school officers: Oscar Anderson, superintendent; Flora Scott, first assistant; Anna Salyards, second assistant; Vida E. Smith, third assistant; Florence Hayer, secretary; Belle Kelley, assistant; Anna Allen, treasurer; Victor Gunsolley, chorister; May White, organist; E. C. Mayhew, librarian. Religio officers: Hessel Vanderflute, president; Hale W. Smith, vice president; Jessie Cave, secretary; Kate E. Smith, treasurer; V. W. Gunsolley, chorister; Clara Lane, organist; Earl Bandy, librarian; W. J. Mather, official correspondent.

#### DEATHS

At her home, Centerville, Iowa, Ann Boden, February 17, aged 58 years, 2 months, and 2 days.

At Cleveland, Iowa, February 8, Elizabeth Morgan, aged 50 years, 2 months, and 2 days.

At Cleveland, Iowa, February 16, Elizabeth Williams, aged 49 years, 11 months, and 27 days.

#### TERRITORY OF LAMONI STAKE

Lamoni Stake now embraces eleven full counties, namely, Mercer, Harrison, and Worth, in Missouri; Ringgold, Decatur, Wayne, Appanoose, Monroe, Lucas, Clarke, and Union, in Iowa. It started with "Decatur and vicinity" in 1863.

#### REPORT FOR APRIL, MAY, AND JUNE, 1903

##### GENERAL CONFERENCE MEASURES AFFECTING THE STAKE

The General Conference of April, 1903, made the following appointments to Lamoni Stake: Joseph R. Lambert, evangelical minister; John Smith, in charge of mission work; John

R. Evans, Duncan Campbell, and W. H. Kephart, missionaries.

J. A. Gunsolley, of the stake presidency, was assigned to Saint Joseph, Missouri; of the stake high council, I. N. Roberts was placed in charge of the Southeastern Mission; Elbert A. Smith was assigned to Burlington, Iowa; J. S. Snively and M. M. Turpen, to Fremont and Pottawattamie Districts, Iowa; and Eli A. Stedman to Minnesota.

In the matter of the boundary between Lamoni Stake and Nodaway District, the conference made the boundary the south and west lines of Worth County putting the entire county within Lamoni Stake. The stake now embraces Monroe, Lucas, Clarke, Union, Ringgold, Decatur, Wayne, and Appanoose Counties in Iowa; Mercer, Harrison, and Worth, in Missouri—eleven counties in all. In 1863 it was "Decatur and vicinity."

The invitation of the stake conference to the General Conference to hold the session of 1904 at Lamoni was not accepted, Kirtland having been chosen as the place of meeting. A petition from J. D. Bennett, of Lamoni, to the General Conference, was referred to a committee consisting of F. M. Sheehy of Boston, Albert Carmichael of California, and U. W. Greene of Kirtland, who recommended that the petition be returned to the petitioner.

#### MEETINGS BY COUNSELOR HILLIARD

The following appointments announced in the issues of the *Herald* for May 6 and 20, were filled by George H. Hilliard, first counselor of the Presiding Bishop; Thursday evening, May 7, Lamoni; May 9 and 10, Evergreen; evenings of May 11 and 12, Lone Rock, Missouri; evenings of May 14 and 15, Greenville; Saturday evening and Sunday, 16 and 17, Davis City; Tuesday and Wednesday evenings, May 19 and 20, Pleasanton, Iowa; Thursday and Friday evenings, 21 and 22, Lucas, Iowa; Saturday evening and Sunday, 23 and 24, Cleveland,



Iowa; evenings of 25th and 26th, north of Lucas; Sunday, May 31, Norwood, Iowa; Tuesday and Wednesday, June 2 and 3, Centerville, Iowa; Tuesday and Wednesday, June 9 and 10, Allendale, Missouri; Thursday and Friday, June 11 and 12, Ellston, Iowa. Bishop Hilliard attended the meetings of the convention and the conference at Cleveland, Iowa, June 5, 6, and 7, and took an active part in them. Concerning the condition in the stake he states: "I found the work far below where it should be in spirituality and zeal, although Evergreen and Cleveland Branches seemed in fair condition, as did also some members in the other branches."

#### THE PATRIARCH

Patriarch J. R. Lambert makes the following statement of his work from March 1 to July 1:

Number of meetings attended, 92; times preached, 11; confirmed, 3; administered to the sick, 19; official visits, 7; counsel given, 1; ordained, 1; patriarchal blessings given, 65, 31 of which were given at Independence, Missouri.

My report includes my work at the General Conference.

I see more and more the importance of the work assigned to the evangelical ministers of the church. The divine confirmation of our work is all that we could ask. However, as in other departments of the work, some will get much more out of it than others.

Have just returned from a trip to my old home in Hancock County, Illinois. The Rock Creek Branch, located between Nauvoo and Carthage, is where I received the gospel in 1863. There I was ordained to the respective and successive positions of teacher, priest, and elder. I was a member of this branch when called into the Quorum of the Twelve in 1873.

Among the few things that I know (and being so few I prize them very highly) is this one: God has and does call men to preach the gospel, to build up his work according to the divine plan, and to oppose polygamy (that snare of the Devil), together with all unrighteousness, whether found in the church or in the world. By the power of the Holy Spirit men have been called and qualified for this work.

Your brother,

J. R. LAMBERT.

#### HIGH COUNCIL

The stake high council met at the office of the stake presidency, 7.30 p. m. Monday, May 25. Those present were: John

Smith, F. B. Blair, D. J. Krahl, H. A. Stebbins, I. N. Roberts, J. S. Snively, Duncan Campbell, M. M. Turpen, R. S. Salyards, and Elbert A. Smith.

The following resolutions were passed :

Resolved that we approve the nomination of D. C. White to be first counselor to Bishop Anderson on the condition that the transfer from his present field to this is arranged for by the missionaries in charge and the First Presidency.

Resolved that in the opinion of this council no one be ordained to the office of teacher or deacon in the Lamoni Stake without the approval of the branch to which he belongs and the stake presidency.

Resolved further that no one be ordained to the office of elder or priest unless he shall be approved therefor by his branch, the stake council, and stake conference, or, if impossible for the council to convene, by the branch, missionary in charge, and stake presidency.

Several recommendations of men for office received the approval of the council.

#### STAKE BISHOPRIC

The nomination of D. C. White to be first counselor to the stake bishop having received the approval of the stake council and the stake conference, he was so ordained at the afternoon meeting of the Lamoni Branch, Sunday, July 5, by John Smith and William Anderson.

An address to the Saints of Lamoni Stake, dated Lamoni, Iowa, July 9, 1903, signed by William Anderson, bishop, and D. C. White and R. J. Lambert, counselors, was published in *Saints' Herald* for July 15. The following statement is made in the address :

As a bishopric we feel much encouraged at the liberal support we have received from the Saints, especially of late, and being more fully organized and capable of taking care of the work, we expect to be able to secure a more general and, we hope, almost universal compliance with the law.

#### JOINT CONVENTION

A joint convention of the Sunday school and Religio associations of the stake was held at Cleveland, Iowa, at 7.30

p. m. Friday, June 5. In the absence of Superintendent Gunsolley and President Mather, Assistant Superintendent Duncan Campbell was in charge. Interspersed with music, there was a paper on, "Reports and reporting," by Jessie Campbell, and short talks on, "The duty of the hour," by James Archibald, Parley Batten, Edward Giles, Leonard Holloway, and Bert Barrett. The attendance was good and the interest excellent.

#### STAKE CONFERENCE

The seventh conference of the stake met at Cleveland, Iowa, June 6, at 10 a. m., John Smith and Fred A. Smith in charge, D. J. Krahl, secretary; Jessie Campbell, assistant. Reports were had from F. A. Smith, G. H. Hilliard, J. R. Lambert, D. C. White, W. H. Kephart, John Smith, F. B. Blair, Duncan Campbell, H. A. Stebbins, J. R. Evans, J. S. Snively, M. M. Turpen, D. J. Krahl, William Anderson, Price McPeck, John H. Tibbels, J. J. Watkins, W. E. Williams, Parley Batten, John Watkins, A. B. Young, T. R. Williams, E. E. Marshall, John Lovell, Leonard G. Holloway, and D. T. Williams.

The following numbers were reported by the branches: Leon, 42; Lone Rock, 102; Hiteman, 43; Lamoni, 1,363; Wirt, 37; Evergreen, 99; Pleasanton, 95; Davis City, 100; Lucas, 213; Cleveland, 95.

Bills were allowed for rent of presidency's office, and to C. I. Carpenter for work on stake record. Some recommendations for office by the Lamoni Branch were approved and referred to the presidency of the Lamoni Branch for ordination. The nomination by Bishop Anderson of D. C. White to be his first counselor was approved and the resolution of the stake council regarding the matter was concurred in. The resolutions of the high council with reference to the ordination of elders, priests, teachers, and deacons were adopted. The action of the General Conference in regard to the boundary of

the stake was ordered inserted in the minutes. The next conference was appointed to be held at Lone Rock, Missouri, at the call of the presidency.

#### TRANSFER OF D. C. WHITE

The following notice appeared in *Saints' Herald* for June 17:

Bishop William Anderson, of the Lamoni Stake, at the conference held at Cleveland, Iowa, June 6, recommended D. C. White to fill the office of first counselor. This was approved by the stake high council "on condition that the transfer from his present field" to the Lamoni Stake be "arranged for by the missionaries in charge and the First Presidency." The missionaries in charge agreeing, the First Presidency hereby give notice that such transfer is made. We cheerfully commend Brother White to the Saints of Lamoni Stake. (Signed) Frederick M. Smith, for the First Presidency.

#### THE BRANCHES

The branch at Pleasanton has had services by Edward F. Robertson, O. B. Thomas, M. M. Turpen, and Duncan Campbell, of the general ministry, also by G. H. Hilliard, of the Presiding Bishopric, and by William Anderson, bishop of the stake. The Sunday school and the Religio are kept up regularly. The membership of the branch is diminishing considerably because of removals, but there are a faithful few who are constant in their attendance at the meetings.

The Lamoni Branch has received ten additions by baptism and fourteen by letter, a total gain of twenty-four. There have been fourteen removals, two deaths, and one expelled—a total loss of seventeen, leaving a net gain of seven. On June 27 the Patronesses of Graceland College held an ice cream festival from which \$26.86 was realized, and will be used toward lighting and decorating the chapel and halls of the college. Charles M. Sprague and Ethelyn Bell were married April 29, Victor W. Gunsolley and Hattie McPeek were married May 31, Winfred B. Kelley and Alberta P. Dancer were

married June 4. On May 12 Bishop Kelley delivered a lecture on "Rome" at the Brick Church. Elder Heman C. Smith delivered the baccalaureate sermon to the Graceland College graduates at the Brick Church, Sunday morning, May 31. There was a parent's meeting held at the Saints' church, Tuesday night, May 19, under the auspices of the Daughters of Zion. The branch is taking steps to put a heating plant in the church.

At the Greenville Branch there has been one baptism during the quarter. John Smith preached for them and H. A. Stebbins held several services at New Buda.

At Leon, W. H. Kephart held a series of meetings in May, lasting ten days. Considerable interest was aroused; the people were set to talking on the streets about the sermons. In June an effort was made to revive the Sunday school, but without success.

At Evergreen the Sunday school has improved the church, by papering and otherwise, to the extent of \$17.28. Andres C. Anderson is now superintendent. Children's Day exercises were had June 14, there being an address by Heman C. Smith, and so many were in attendance that they could not be accommodated in the inclosure. Four have been baptized. R. R. Bailey, T. J. Bell, G. H. Hilliard, H. A. Stebbins, A. B. Young, Columbus Scott, and Heman C. Smith preached for them.

#### POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from page 41 of volume 12.)

Conference of the Pottawattamie district convened at Council Bluffs, November 28, 1885, with Hans N. Hansen, presiding; Frederick Hansen, clerk. Council Bluffs reported an enrollment of 144 members, loss 3 by letter. Crescent: 70 members, 5 baptized. North Star: 59 members; 2 baptized,

3 removed, 1 died. There was no report from Hazel Dell or Wheelers Grove; C. Smith for Wheelers Grove; Robert McKenzie for Council Bluffs; Robert Kirkwood, Crescent; Hans N. Hansen, Hazel Dell; Frederick Hansen, North Star; all gave favorable reports of those branches.

Elders reporting were: Daniel K. Dodson baptized 1; Morris T. Short baptized 5; Hans N. Hansen, Hans Hansen, Joseph F. McDowell and Rudolph Etzenhouser.

Sister Hannah Jones, whose application for membership on her original baptism was denied by the last conference, was received into membership at this session.

The conference adopted the following resolution:

Resolved, that as members of the Pottawattamie district, we hereby express ourselves as heartily in favor of the Prohibitory Amendment of Iowa, and shall do what we can as lawabiding citizens to urge its enforcement in localities where we reside.

The present officers of the district were sustained for the next quarter.

On January 1, Joseph F. McDowell, writing to the *Herald* from Council Bluffs, says:

Our revival closed for a while on the twenty-third ult. On the twentieth seven were baptized in our new baptismal font.

April 17, 1886, the General Conference appointed Hans N. Hansen a mission to the Pottawattamie district, under the direction of the missionary in charge, the brother to be self-sustained. The district was reported to that conference as having 6 branches, 49 scattered members; a total enrollment of 439. There have been 12 baptisms during the year, 4 received by letter, 6 removed, 5 died; a net gain of 5. Among those not numbered in the branches are 1 apostle, 1 high priest, 2 seventies, 9 elders, 1 teacher and 1 deacon. Hans N. Hansen, president; Frederick Hansen, clerk.

In the *Herald* for May 22, 1886, we have this:

President Joseph Smith left here the third inst. for Council Bluffs, Crescent City, and Hazel Dell, Iowa.

By letters from him dated the 11th inst. at Council Bluffs, we learn that he has preached at Omaha and Council Bluffs, and that he had appointments ahead for a number of days, and one for a temperance lecture at Crescent City; and another at Hazel Dell. He is not expected home till the eighteenth inst. He reports encouragingly.

On February 27 and 28, 1886, the district conference met at Council Bluffs with Daniel K. Dodson, temporary chairman, and Joseph F. McDowell, temporary clerk.

Council Bluffs branch reported 154 members, 8 baptized, 2 received by letter. Crescent: 67 members, 1 died. Hazel Dell: 29 members.

The district president arrived in time to occupy the chair at the afternoon session. The conference provided for the support of a minister (from the district funds), such minister to devote all of his time to labor in the district. Elder Hans N. Hansen, the district president, was selected by vote for this duty. Two-day meetings were provided for at Downs-ville and Hazel Dell.

The conference met at Crescent on May 29 and 30, 1886, President Hansen in the chair and Robert Kirkwood, temporary clerk. Reports were read from Council Bluffs and Crescent, but not made a matter of record. Brother Frederick Hansen having moved out of the district, offered his resignation as district secretary. Brother Robert Kirkwood was chosen to the office for the ensuing quarter.

Upon a request from the North Star Branch that Brother John P. Carlile be ordained to the office of an elder, it was so granted and the brother ordained under the hands of Hans N. Hansen and Andrew Hall.

April 26, 1886, a cyclone passed through Wheelers Grove, destroying the church building belonging to the branch at that place. Writing to the *Herald* from Wheelers Grove, July 2, 1886, Brother Sylvester C. Smith says:

We have not denied the faith yet, although the Saints have been tried somewhat in the last three months on account of the loss of our church. I suppose you have heard it was destroyed in April last by one of the whirlwinds that Jeremiah says should be considered more perfect in the latter days.

The storm passed across the corner of our farm, but did us no harm. It gave some of the rest of the Saints a close call, but did them no harm. I want to say to the *Herald* readers that there are a few God-fearing, loving Saints at Wheelers Grove yet, who are trying to keep the commandments of God and hold fast to that rod of iron which Nephi saw that will lead to the tree of life.

In the *Herald* for August 21, 1886, the editor has this:

There has been a sort of tent revival at Council Bluffs, in the course of which the minister in charge one evening, a Reverend Mr. Bell, extended an invitation for "all accredited ministers" to be present at a meeting in the inquiry room to talk to the penitents. Brother Joseph F. McDowell was present and had reason to believe that Reverend Bell knew he was there, and presented himself at the door of the inquiry room according to the request, but was politely excluded—the invitation did not include him. Of course he stayed out. This is later contradicted by the *Bee*.

A writer to the *Nonpariel* of Council Bluffs, vouches for the truth of it, heading his article, "No admittance. He knocked at the door, but it did not open unto him."

A conference of the Pottawattamie district was held on the 28th of August, 1886, at Hazel Dell. Hans N. Hansen presided and Peter Anderson served as temporary secretary. Reports were read from Council Bluffs branch, 150 members, 2 baptized, 2 died. North Star: 65 members, 6 baptized, 1 ordained. Hazel Dell: 30 members, no change. Crescent: 67 members, 1 baptized, 1 received on evidence of membership, 1 died.

Hans N. Hansen had preached every Sunday, sometimes twice, and baptized seven. Peter Anderson had preached in the district a number of times and baptized two. Preaching had been done by Hans Hansen and Daniel K. Dodson. Labor in home branches was reported by Joshua P. Carlile, J. F.



Drebis, Benjamin Harding, John Evans and C. Carstensen. Present officers were sustained for the next quarter.

In the *Herald* for September 25, 1886, the editor reports a reunion at Wheelers Grove on the premises of Brethren Carlos and Hyrum Smith, beginning September 4 and ending September 12, 1886, Elders Daniel Hougas and Henry Kemp being in charge. The editor, James W. Gillen, Henry Kemp, Daniel Hougas were the speakers. The first Sunday the attendance was reported as large and on the last Sunday the crowd was estimated at one time as near two thousand persons. He says, "We learn from Brother Gillen that the district of Pottawattamie in which the meeting was held is in a much improved condition."

November 27, 1886, the Pottawattamie district conference met at Crescent, Iowa, after being called to order by President Hans N. Hansen; Joshua P. Carlile was called to the chair, and Hans N. Hansen appointed secretary pro tem.

Crescent branch reported 64 members, loss 2 by removal; Hazel Dell: 32 members, received by letter 1, by baptism 1. Council Bluffs' report referred to branch for correction. No reports from North Star or Wheelers Grove. Elders Joshua P. Carlile and Hans N. Hansen each reported one baptism. Robert Kirkwood resigned as secretary and was succeeded by C. F. Pratt; Hans N. Hansen, Joshua P. Carlile and John Evans were appointed for service in the eastern part of the district and Andrew Hall as the bishop's agent and the district treasurer. Conference adjourned to meet at Hazel Dell, Iowa, in February, 1887.

February 26, 1887, the Pottawattamie conference met at Hazel Dell with President Hansen in the chair and Robert Kirkwood acting as clerk in the absence of the secretary. Reports were read from Council Bluffs, Crescent and Hazel Dell, but are not entered on the local records. That from Council

Bluffs seems to have been faulty as it was referred to Hans N. Hansen with instructions to take it up with the branch clerk and have it corrected. There was no report from North Star or Wheelers Grove.

Calvin A. Beebe was appointed delegate from the district to the General Conference and an attempt was made to have the district pay his expenses, but this was voted down. A collection of \$10.65 was taken for the benefit of Saints in Texas who suffered from a severe drought. After providing for a two-day meeting at Wheelers Grove the conference adjourned to meet in May at Crescent, Iowa.

The minutes of the General Conference of 1887, as published in the *Saints' Herald*, fail to show any report from the Pottawattamie district.

April 6, 1887, Elder Calvin A. Beebe was elected as president of the Council Bluffs branch as successor to Brother Robert McKenzie who served in the office from October 14, 1885, until the present Sunday, September 18, 1887.

Elder Mark H. Forscutt delivered a discourse in the Saints' Church at Council Bluffs in defense of the Book of Mormon of which the Council Bluffs daily *Globe* says:

The discourse of Elder Mark H. Forscutt in the Latter Day Saints' Church on Sunday forenoon was one of the most entertaining platform efforts that has ever been made in Council Bluffs. The proofs which he brought forth concerning the Book of Mormon were seemingly irresistible as well as voluminous. . . .

Mr. Forscutt deserves the profoundest gratitude of the Saints of this city for his Websterian address yesterday. . . . The Mormon doctrines have done a great deal of good, especially in emancipating the Western people out of the mere ruts of orthodoxy and in teaching every man that he should aim to be a king instead of a mere follower. But probably the Mormons themselves do not recognize their real leaders.

The Pottawattamie district conference for May 28 and 29, 1887, met with the church at Crescent; Hans N. Hansen presiding. C. F. Pratt was secretary. North Star Branch reported 64 members, including 5 elders, 1 priest, 1 teacher, 1

baptism, 1 received by certificate of baptism, 3 dead. Council Bluffs reported 155 members including 1 apostle, 2 seventies, 7 elders, 5 priests, 4 teachers, 1 deacon, 2 received on evidence of membership, 1 expelled. Crescent reported 62 members including 3 elders, 3 priests, 3 teachers, 2 deacons, 1 removed and 1 expelled. The condition of these branches was reported as generally good. The elders reporting had confined their services principally to their home branches. The district president had labored at Hazel Dell, Crescent, North Star, Wheelers Grove and Griswold. They had no trouble in finding places to preach. Brethren Joshua and John P. Carlile were appointed to preach in Underwood, Iowa, and vicinity; Hans Hansen in Council Bluffs and Hazel Dell; B. Harding and Alfred Bybee in Boomer and Rockford townships. C. F. Pratt resigned as district secretary on account of nervousness and was succeeded by Thomas Scott. The president and bishop's agent were sustained in their respective offices.

In September, 1887, one M. T. Lamb lectured against us in Council Bluffs, Elder Mark H. Forscutt replying very effectively.

In his autobiography Elder Charles Derry reports having labored this fall in Boomer and Hazel Dell. Hans N. Hansen presides in Hazel Dell Branch, the members of which are a very devoted people and Hansen a worthy president.

On October 22, 1887, the district conference met at Council Bluffs, Elder Joseph R. Lambert presiding, Thomas Scott secretary.

Branch reports were read from Council Bluffs giving present enrollment as 152 members, gain 1 by certificate of baptism, loss 3 by removal. President Beebe reported the branch in a good spiritual condition. Hazel Dell Branch reported 39 members, 1 baptism, 7 received by letter, 1 ex-

pelled. President Hans N. Hansen reported the branch as not in so good a condition as he would like to see it, but he thinks the spirit is with them and they intend to go on and do the best they can. Crescent reported 73 members with 10 baptisms, 1 received on certificate of baptism, 1 by letter; total gain of 12; loss by death 1. President Benjamin Harding reported the branch in excellent condition and that an excellent feeling prevails. North Star reported 65 members, 1 baptism. President Joshua P. Carlile reported the branch in a good spiritual condition and that there seemed to be an improvement. Brother Needham reported the Wheelers Grove branch as not being in a very good condition. They sent no statistical report.

Labor in the district had been by Joseph R. Lambert, Hans N. Hansen, Daniel K. Dodson baptized three, Calvin A. Beebe, Hans Hansen, Joshua Carlile, John P. Carlile baptized one, Andrew Hall, John Evans baptized seven, Benjamin Harding, John F. Drebis, William Gess, John C. Bassett. Missions were appointed and the present officers sustained.

Sister M. Bradfield, writing to the *Herald* from Underwood, Iowa, January 2, 1888, says:

Brother Foss has preached of late in our neighborhood and I am thankful to say has done much good. The Lord blessed his labors and nine have embraced the gospel. More are investigating. The Lord is stirring up the minds of the people. The meetings were good and the house crowded. Our branch meetings are held in Underwood now and Brother Foss has organized a Sunday school there.

The Sunday school at Underwood, Iowa, was organized by Brother Foss in December, 1887, with a membership of about sixty, Brother John P. Carlile superintendent. They met for nearly a year in the schoolhouse. After the branch built their church late in 1888 the school met there. For awhile they used the Union text books, but soon adopted the Gospel *Quarterly* published by the Church. Since its organ-

ization the school has been superintended by Joshua Carlile, Isaac Carlile, Thomas Scott, Robert Currie, George Underwood, Paul M. Hansen, Joseph Yochem, Etta Scott up to 1901 at which time the school secretary, Jennie Scott, reports the school at having seventy-five pupils and having been very successful since the date of its organization. They came into the Pottawattamie District Sunday School Association in 1874.

In a letter to the *Herald*, dated from Weston, Iowa, January 14, 1888, Brother Hans N. Hansen writes:

In the latter part of November I visited Wheelers Grove in company with Brother John C. Foss, where we held several meetings with some interest. But as Brother Foss was anxious to commence labors at Underwood, Iowa, according to previous intention, we did not stay long. There is a noble band of Saints at Wheelers Grove and they wield an influence for good among their fellow men. They had the misfortune to have their house of worship demolished by a cyclone sometime ago and have not been able to rebuild as yet. The branch is not so strong numerically as when they first built, owing to the fact that several have removed to other parts; yet I understand they intend to rebuild.

Of his further labors he says:

In the first part of December I went to Fontanelle in Adair County where I preached six times in the Christian chapel; held a few meetings in a private house and baptized two, a man and his wife.

At the close of his letter he says:

I am glad to be able to say that the condition of the Pottawattamie district is improving; calls come for preaching from every quarter, many more than we can fill. . . . Some few of the local elders are doing well, but we need more help . . . the field is large and the laborers too few.

The Pottawattamie district conference met at Underwood, Iowa. Also with the North Star Branch on February 25, 1888, with President Hansen in the chair, Thomas Scott secretary. Only two branches reported: Council Bluffs 154 members, 1 received and 1 died. Calvin A. Beebe president, A. C. Riley clerk; Hazel Dell 40 members, 1 baptized and 1 removed. Hans N. Hansen president and John F. Drebis clerk.

Of the elders reporting Brother Beebe had baptized two.

After sustaining the president, secretary and the bishop's agent for the next quarter, the conference adjourned to meet at Wheelers Grove, Iowa, June 30, 1888.

To the General Conference of 1888 the Pottawattamie district reported 5 branches, 453 members, 28 baptized, 1 received, 2 expelled, 1 died, 26 net gain. Records have not been well kept, otherwise the cause is advancing there. The invitations came from all sides. The president has spent much time, and the labors of Brother John C. Foss were much appreciated and resulted in good. Few of the local brethren have preached outside of the branches. The field is wide and more laborers are needed. Hans N. Hansen, president; Thomas Scott, clerk.

In the appointment of missions the Conference sent J. Arthur Davis and Warren E. Peak to the Little Sioux and Pottawattamie districts.

Hans N. Hansen of the Seventy reports to this conference that

During the last year my labors have been confined to the Pottawattamie district, over which I was chosen to preside. Have preached in seven different localities and as often as my circumstances would permit have baptized and confirmed five, and performed other ministerial work.

Elder Joseph R. Lambert, president of the mission which includes the Pottawattamie district, placed it under the immediate charge of Elder Henry Kemp who also had charge of the Fremont district.

The Pottawattamie conference met at Wheelers Grove on June 30, 1888, Hans N. Hansen presiding and Thomas Scott, clerk. Branches reporting were: North Star 76 members, gain 1 by baptism, 1 by letter. John P. Carlile, president; Joshua Carlile, clerk. Council Bluffs 163 members, gain 10 by baptism. Calvin A. Beebe, president; Arthur C. Riley, clerk. Crescent 75 members; Benjamin Harding, president; J. C. Lapworth, clerk. Hazel Dell 41 members, 2 received by certi-

ificate of baptism and 1 expelled. Hans N. Hansen, president; John F. Drebis, clerk.

The elders reporting were: William W. Blair, Jonas Chatburn, John P. Carlile, Joshua Carlile, J. Arthur Davis, Evan Davis, Henry Kemp, Warren E. Peak, Daniel K. Dodson, and Elders Smith and Fields of Wheelers Grove. This branch had just built a new church building in which the conference was held. They reported having a good Sunday school. A grove meeting was provided for at Hazel Dell, in charge of Elder Hans N. Hansen. Andrew Hall was sustained as the bishop's agent, Hans N. Hansen as district president, Thomas Scott as secretary. The preaching during the conference was by Elders Blair, Chatburn and Davis. Conference adjourned to meet in Hazel Dell at the call of the president.

Brother J. Arthur Davis writing to the *Herald* from Crescent, Iowa, August 8, 1888, says:

This is a good field to work in; there are doors opening for us everywhere we go. At the little town of Loveland, about eight miles from here, they fitted a hall especially for us; we could have it day or night. Brother Peak held a discussion at Streetsville, Council Bluffs, with a Baptist minister and did good work and gave satisfaction. The work gained prestige.

Of this discussion Brother A. A. Richardson reports to the *Herald* for September 22, 1888, that Elder Daniel K. Dodson had held some meetings in the west part of Council Bluffs, where a Baptist minister by name of James Napier disputed the correctness of the doctrine taught, and in an article published in one of the city papers, pronounced it false. For this Brother Dodson challenged Mr. Napier to discuss doctrinal differences, but Mr. Napier declined, declaring his inability but would secure a man named N. M. Allen from Fremont County, Iowa, a college student. It was finally agreed that Mr. Allen should meet Elder Warren E. Peak, the subjects to

be Apostasy of the Early Christian Church and the usual church propositions. Reverend Thomas P. Jones, a Baptist, A. A. Richardson for the Reorganized Church, and J. M. Haladay, a newspaper reporter, were agreed on as moderators. The discussion was held August 21, 22, 23, 1888. The city papers gave very favorable write-ups of the debate. Brother Dodson writing from Council Bluffs, September 27, says:

On the ninth there were five baptized in this branch and eight or nine almost persuaded. Brethren Peak and Davis have labored here and have awakened considerable interest.

There has been a good deal of sickness in this county this fall and the Saints have not entirely escaped. There were three cases where the elders were called to administer the ordinance of the gospel, at which time instant relief was given.

October 16 Elder Blair wrote from Council Bluffs that President Joseph Smith preached to a full and attentive congregation last night in the Saints' Chapel in this city and will remain and preach nightly till Thursday or Friday next, and then go to attend conference at Shenandoah next Saturday night, and then return to labor for two weeks at different points in Iowa, not far from Council Bluffs. Writing from Weston, Iowa, to the *Herald* for October 29, 1888, he says:

Last night we closed a very pleasant conference at the Saints' chapel at Hazel Dell. The congregation at 11 a. m. was densely packed with deeply interested listeners and so was that at 2.30 p. m. These meetings are said to be the largest ever held in that church. The prospects are good for very fruitful church work in this district for the future. The ministry are united and zealous and invitations come to them from all parts of the district desiring their labors. I preached four evenings last week in Crescent to large and most attentive congregations. Brother Henry Kemp will preach there this week. Church work promises to be rich in good results in that place. The branch is growing and many both in and out of the church say they are in need of a commodious chapel for both preaching and Sunday school purposes. Elders Daniel K. Dodson, Warren E. Peak and John Davis have aided the presiding elder, Benjamin Harding, and the priest, John Evans, in helping the work along. Not a few inquirers in that place are persuaded to unite with the church. I expect to assist in dedicating the Saints' new chapel in Underwood, Iowa, next Sunday, and to be in Lamoni soon after.



October 27, 1888, the Pottawattamie conference met at Hazel Dell, Hans N. Hansen presiding. Council Bluffs reported 168 members including 1 apostle, 2 seventies, 10 elders, 4 priests, 2 teachers, 3 deacons, 7 gained by baptism, 1 lost by removal, 1 by death, net gain 5. Calvin A. Beebe, president, Arthur C. Riley, clerk. Crescent reported 79 members, including 2 elders, 3 priests, 3 teachers, 2 deacons, 5 baptisms, 1 death; net gain 4; Benjamin Harding, president; J. C. Lapworth, clerk. North Star 74 members, including 5 elders, 1 priest, 1 teacher, 1 deacon, 2 deaths; John P. Carlile president; Joshua Carlile, clerk. President Blair reported some labor in the district at Wheeler and at Crescent. Other elders reporting were John A. Davis, Daniel K. Dodson, Benjamin Harding, Joshua Carlile baptized 1, John P. Carlile, Robert McKenzie, Hans Hansen, Hans N. Hansen, Levi Campbell, Henry Kemp, Priest John Evans baptized 5, John F. Drebis, C. Carstensen, F. Peterson.

The district president was authorized to assign fields of labor to the elders in the district. The appointments were: Daniel K. Dodson, and John Evans to North Pigeon; Robert McKenzie, Parks Mills, John P. and Joshua Carlile to Hans Hansen's neighborhood; Hans Hansen and F. Peterson among the Danish; Benjamin Harding at Loveland and vicinity. The district officers were all sustained.

On September 4, 1888, the North Star Branch dedicated their church at Underwood, Iowa, the dedicatory sermon being delivered by President William W. Blair. It is a plain commodious building, costing, with the lot, approximately \$1200.00; insured with the furniture for \$1500.00. The Sunday school which had heretofore been conducted as a union school at the town schoolhouse was now transferred to the church and became known as a Latter Day Saints' Sunday school.

## PHILADELPHIA BRANCH, BY WALTER WAYNE SMITH

(Continued from volume 12, page 118.)

1844

The church in Philadelphia continued to grow under the pastoral care of Elder Jedediah M. Grant. The branch held its meetings at the hall in the Marshall Institute. The pastor was materially assisted by Elder William B. Smith who labored in the city the greater part of the year. Early in March Elder George J. Adams visited the church in the city.

Sunday, March 31, Brother Jacob Gibson was ordained to the office of priest by Elders Jedediah M. Grant, James B. Nicholson, and Joseph H. Newton. Early in April Elder Grant left the city for a time and was succeeded as presiding elder by Elder William D. Wharton.

The April General Conference at Nauvoo, Illinois, appointed Elder Benjamin Winchester to preside over the Southern States Mission, but some misunderstanding between him and the Quorum of Twelve prevented him from fulfilling the mission. He continued to labor in Philadelphia and vicinity until the close of the year, excepting for the time occupied in making a trip to Nauvoo, Illinois.

Elders Lyman Wight and Heber C. Kimball, of the Twelve, visited the church in Philadelphia the latter part of June and early part of July, adding their testimonies to the truth of the great latter-day work.

Monday, July 8, the news of the assassination of the Prophet Joseph Smith and his brother Hyrum Smith, the patriarch, reached the Saints in Philadelphia. They had been shot to death by a mob at Carthage, Illinois, on the afternoon of June 27, while under the pledged protection of the governor of Illinois. They gave their lives for the work which they had labored to establish, sealing their testimony to its

truth with their blood, and have for this cause been called martyrs.

The news spread gloom among the Saints, and a feeling of suspense bore down upon them. They asked one another, "Now, the shepherd of the flock is taken, the prophet is dead, and we are without a leader, who shall preside over the church?" No adequate answer was at hand, the question seems not to have been very clearly understood by the elders residing in the East; probably because it had not been discussed much, as there was apparently little reason to ask who would be the successor of a hale, hearty man only thirty-eight years old. But the Lord had made ample provision in the law for the emergency. The law of succession in the presidency of the church had been revealed in the early thirties and was to be found in the Doctrine and Covenants.

In the issue of the *Public Ledger* for Friday, July 19, there appeared a lengthy extract under the heading, "Nauvoo matters," from *The Saint Louis, Missouri, Transcript* of July 10, some of which was read with great interest by the Saints. In part, it follows:

A correspondent of the *Republican* [Saint Louis, Missouri], writing from Quincy [Illinois], on the 4th inst., says nothing new had transpired touching the Mormon difficulties. . . . Under date of the 6th inst., the same writer says: "Much speculation is abroad as to who will be the successor of the impostor Joe. It is asserted by those who profess to know, that his oldest son, a youth about twelve years of age, is to be the next ruler, and that a 'revelation' to that effect was left behind by the departed Prophet."

On Sunday, July 14, the church in Philadelphia passed resolutions upon the death of the Prophet, and adopted an appropriate badge of mourning to be worn thirty days.

Thursday, July 18, Elder Jedediah M. Grant having returned to the city was again chosen to preside over the branch to succeed Elder William D. Wharton to whom the Saints extended a vote of thanks for diligent service.

Brother Thomas S. Woodbury resigned as clerk of the branch on August 1, and Brother John P. Smith was chosen to succeed him. On August 4 Priest Jacob Gibson was ordained an elder, Brother Joseph Hamson a priest, and Brother Jacob Hampton a teacher, under the hands of Elders Jedediah M. Grant, Edward McLain, and Benjamin Bailey.

A general conference of officers and members of the church convened at the Marshall Institute, in Philadelphia, on Saturday and Sunday, August 31 and September 1, agreeable to appointment of the April General Conference held at Nauvoo, Illinois. Elder William B. Smith, of the Twelve, was chosen to preside, and Elder William I. Appleby as clerk. There were present, 1 apostle, 2 high priests, 20 elders, 5 priests, 3 teachers, and a large concourse of members.

The president spoke at length on the dissensions and division among the Saints, and the casting of reflections, and finding fault with the Twelve. He mentioned Elder Winchester who had been outspoken against the late methods of the Twelve. Elder Winchester replied, giving as his reason for failure to support the recent measures of the Twelve that he considered them out of harmony with the law of the church.

The following brethren were presented for ordination, and, upon motion, their ordinations were provided for: Nicholas B. Helverson, elder; Earl Marshall and John Ewing, priests; William Frost and John P. Smith, teachers; and George Clark, deacon.

The president called upon the official members to express their willingness to uphold the Twelve in their calling and authority by their faith and prayers. All responded except Elders Benjamin Winchester, William D. Wharton, and Edward McLain, who voted in the negative.

The building of the temple at Nauvoo was presented by Elder Jedediah M. Grant. The conference moved to support

as much as lay in their power. At the close of the conference Elder William I. Appleby was ordained a high priest by Apostle William B. Smith, High Priest Peter Hess, and Elder John M. Horner.

The report of the Philadelphia Branch of the church to this conference showed a membership of three hundred and thirty-four. This was the high-water mark of the work in this city. It was now just five years since Elder Winchester arrived in Philadelphia to introduce here the restored gospel; during this time many of the leading elders of the church had preached in the city and borne their testimony to the truth of the great work of the Lord. Four hundred and sixty-one souls had been baptized into the new faith, including many intelligent, influential, and wealthy families. Nineteen persons had been received by letter of removal from other branches of the church, three had been expelled, four had withdrawn, five had died, and one hundred and sixteen had removed by letter and gathered with the Saints at Nauvoo.

It was now more than two months since the death of Joseph and Hyrum Smith, and the rumors of the conflicting claims of the Quorum of Twelve and Elder Sidney Rigdon, the only remaining member of the First Presidency, had reached Philadelphia, and the Saints began to take up the issue, some with the Twelve and some with Elder Rigdon; the division grew and soon the church here was rent in twain. Elder Jedediah M. Grant and others argued the right of the Twelve to preside over the church in the absence of the Prophet who had been slain. Elders Winchester, Wharton, Nicholson, McLain, and others contended that it was the pre-eminent right of Elder Rigdon, as one of the First Presidency, to preside over the church, he being said to be "equal with Joseph in holding this priesthood."

September 21 Elder Winchester announced meetings at

the hall, northeast corner of Seventh and Callowhill Streets; this was the hall first hired by Elder Winchester when introducing the work in Philadelphia in 1839. Meetings were continued here by Elders Winchester and Wharton.

Sunday, October 6, the branch, under the presidency of Elder Grant, disfellowshipped Brother Jacob G. Baker, and five Saints withdrew from the fellowship of the branch with its consent, among whom were Elder William D. Wharton. This was the first open rupture since the conference, and was only a warning of what was yet to come. Sunday, October 13, four more withdrew from the branch and another on October 20. These did not withdraw from the church as they understood it, as they continued to uphold and defend the gospel, even organizing a new branch, but simply withdrew from the leadership of those whom they declared were perverting the way of truth. The latter part of October Elder George J. Adams visited the city, preaching at the Marshall Institute.

During October a branch of the church was organized in Philadelphia, acknowledging Elder Sidney Rigdon as the legitimate president of the whole church, instead of the Quorum of Twelve. Elder William D. Wharton was chosen presiding elder and Brother Thomas S. Woodbury clerk, with the hall on Seventh and Callowhill Streets as the place of worship.

November 4, a council meeting was held by the branch presided over by Elder Grant, at which Elders William D. Wharton, Jacob Gibson, Joseph L. Voss, Theodore H. Dennis of Philadelphia, Edward McLain of New Jersey, and William Sanborn of New York were by motion "cut off from the church," all for uniting with the branch acknowledging Elder Rigdon.

Thursday, November 7, Elder Sidney Rigdon began a series of lectures in the hall at Seventh and Callowhill Streets, setting forth the order of the priesthood and the doctrine of

the church as understood by him, declaring against the actions of the Quorum of Twelve in assuming control and dominating the conference and councils at Nauvoo. Elder Rigdon taught at this time that he presided by virtue of his right as a member of the First Presidency in the days of Joseph Smith, having been ordained by him. He quoted the revelation: "And they (the counselors) are accounted as equal with thee (Joseph Smith, jr.) in holding the keys of this last kingdom."— Doctrine and Covenants 87: 3. He said he was the guardian of the church until such time as little Joseph, the son of the Prophet, was old enough to be ordained to the high priesthood and presidency thereof, and assume the responsibility of presiding over the whole church. He said that prior to the death of Joseph Smith, he (Joseph Smith) had *consecrated and set apart* his son Joseph, by anointing and prayer, to be his successor, and that he (Sidney Rigdon) was present at a public meeting in Nauvoo when he had announced the same to the Saints.

Elder Rigdon visited the churches in New Jersey during November, where he taught the same doctrine, making many friends. He returned to Philadelphia where he labored during December.

1845

The opening of the year found the work in the city of Philadelphia sadly divided, there being two branches in the city, one holding their regular services at the Marshall Institute, presided over by Elder Jedediah M. Grant, supporting the claims of the Quorum of Twelve to preside over the church; the other holding its regular services at the hall, northeast corner of Seventh and Callowhill Streets, presided over by Elder William D. Wharton, supporting the claims of Elder Sidney Rigdon to preside over the church. Both branches were very active, having from time to time several able elders

laboring in the city, and both presented the first principles of the gospel of Christ, acting under the authority conferred by the Restoration. Many converts to the restored gospel were made by both branches, and the work continued to grow in spite of division and contention.

The branch presided over by Elder Grant was visited during the winter and spring by Elder P. Brown, who continued to labor in the city almost all the year, also by Elder Elijah Fordham and Elder Samuel Brannon. The last named was laboring part of the time in the interest of the *New York Messenger*, a continuation of *The Prophet* which had run one year at that place. The *Messenger* was announced from New York, Boston, and Philadelphia. Elder Brannon was soliciting money and names to conduct a party of emigrants from New York to upper California via Cape of Good Hope. The company sailed from New York in February, 1846, in the ship *Brooklyn*. Several families from Philadelphia went with them, among them Simeon Stives and Earl Marshall.

At a business meeting, February 7, five were excommunicated for joining the branch supporting the claims of Elder Rigdon. Brethren William Bates and John F. Swartz were approved for the office of elder and John Bates and William D. Adams for the office of deacon. They were ordained Sunday, February 16, by Elders J. M. Grant and P. Brown. On February 13, Jacob Gibson was granted permission to reunite with this branch by rebaptism, which he did. This branch was visited by Elder Parley P. Pratt during the summer, and on July 7 a council was held at which Elder Nicholas B. Helverson was expelled for refusing to support measures of the Twelve. During September and October Elder Orson Hyde labored in the city. On October 4 Elder J. M. Grant resigned as president of the branch, and Elder Albert Lutz was chosen to succeed him, with Elders Peter Hess and Jacob Gib-



son as counselors. This branch continued about the same during the rest of the year. Forty-eight were baptized, among whom we notice the names of Samuel Harrison, Phillip Dyer, Abraham Stong, and John H. Read.

The branch presided over by Elder Wharton was visited during January by Elder Sidney Rigdon. In January they removed from the hall, northeast corner of Seventh and Callowhill Streets to the Commissioners' Hall, Northern Liberties, where they continued their regular meetings. The branch grew by baptism and disaffection from the other branch until it was quite as large as the branch at the Marshall Institute.

Elder William E. McLellin, at one time a member of the Twelve in the time of Joseph Smith, visited Philadelphia, laboring in the interest of the branch supporting Elder Rigdon. On October 6, a special general conference of the church recognizing Elder Rigdon was convened at the Commissioners' Hall, Northern Liberties, Philadelphia. It was largely attended by the official and private members of the church. Elder Rigdon presided. A decided change in the policy of Elder Rigdon and his work was noticeable. He organized "The Kingdom" and no longer presided by virtue of his membership in the First Presidency of the old organization, but had at the previous conference at Pittsburgh, Pennsylvania, in April, 1845, organized a presidency with himself as the head. He no longer presided as "Joseph's guardian," but as the head of "The Kingdom," having organized a quorum of twelve and seventy-three, etc. The conference did more to tear down confidence in his work in Philadelphia than it did to encourage or build it up. Many of the warm supporters of Elder Rigdon were much cooled in their ardor, some leaving him altogether, and indifference was the order of the day. Several of the most able of his supporters continued to labor in Philadelphia and vicinity the rest of the year. Among them were James

Blakeslee, William E. McLellin, Leonard Soby, and Benjamin Winchester.

During the year Elder William Gibson labored in the city in the interests of the claims of Elder James J. Strang to the presidency of the church under a purported letter of appointment from Joseph Smith, delivered, he said, shortly prior to the death of the Martyr. The attention of many of the Saints was called to the claims of this new leader. Several converts were made and several old Saints joined the movement. Meetings were begun at the hall, Seventh and Callowhill Streets.

Thus closed the year in much confusion. Truly the dark and cloudy day was dawning, a time of bitter disappointment.

#### 1846

The branch supporting the claims of the Twelve to preside was presided over by Elder Lutz during the early part of the year, but he emigrated to California and was succeeded in office by Elder Jacob Gibson, who was chosen April 21. Elder Wilford Woodruff visited Philadelphia in March. A conference of the official members of the church was held at the Marshall Institute, Philadelphia, May 13 and 14, Elder Jesse C. Little presiding, John P. Smith clerk. The president addressed the conference upon the condition of the church. Upon motion, William D. Adams, John Housekeeper, and John P. Smith were appointed a committee to draft resolutions expressive of the feelings and determinations of the conference. Among the resolutions reported and adopted by the conference, we read the following: "Resolved, that we acknowledge the Twelve, with Brother B. Young at their head, as the authorities of the church constituted and appointed by heaven, and Resolved, that we will use our utmost exertions to aid in the great and glorious work assigned to them in gathering together the people of God from these eastern lands to California, where we can enjoy our rights, liberties, and religion unmolested, and

Resolved, that we withdraw the hand of fellowship from everyone that calumnates, or falsifies, or tries to defame the character of the heads of the church composed of the Twelve."

Elder Jacob Gibson resigned from the presidency of the branch, and Elder William I. Appleby was chosen to preside with Elders Benjamin Bailey and John Housekeeper as counselors. Elder Simeon Carter visited the city in May; also Elders Franklin D. Richards, Samuel W. Richards, and Moses Martin, en route to England on a mission, labored in Philadelphia. Elders Orson Hyde and John Taylor visited the city during August. In October Elder Ezra T. Benson visited this branch. By the latter part of the year this branch was decidedly on the decline; only nine baptisms recorded for this year and five additions by letter; in all fourteen additions, while the loss by disaffection was enormous. Expulsion for refusal to support the Twelve was frequent. Among the latter class were Elders Samuel M. Reeve, William Pollock, and Peter Hess.

The branch under the presidency of Elder Wharton was unable to make headway against the turning tide of disapproval of the administration of Elder Rigdon and his associates. Meetings were continued in the Commissioners' Hall, Northern Liberties. Elder James Blakeslee visited them, but the branch continued to decline, and while regular meetings were continued for some time and a regular organization maintained for a year or more, it was no longer a factor in the latter-day work in Philadelphia. Some fine families of Saints believed that the first claims of Elder Rigdon would eventually be realized, and stood aloof from all parties patiently waiting.

The Saints recognizing the claims of Elder Strang continued to meet at the hall, corner of Seventh and Callowhill Streets. They were visited by Elder Strang in August, also by Elder George J. Adams, who labored in his interests in

the city. Elder Strang set forth his claims to preside, viz: (as told by many old-time Saints who heard him and by old letters and papers of that time) that he had been appointed by letter from Joseph Smith, just prior to his death, to gather the Saints at Voree, Wisconsin Territory, and preside over them; that the church had been rejected and her Prophet slain; that he had been ordained to preside over the church until such time as Joseph Smith, the son of the Prophet, should come forward and be ordained to the high priesthood and presidency of the church, which was his by right, anointing, and blessing. Elder Adams testified, so the old Saints say, that he held the vessel of oil when Joseph Smith and others anointed and consecrated little Joseph, the eldest son of the Prophet, to succeed his father, at Nauvoo, Illinois, in 1843. These claims harmonized with the early teachings of Elder Rigdon, also with the traditions which had been already made current, and were in harmony with the revelations in the Book of Covenants so far as the rejection of the church was concerned and the appointment of a successor by the Prophet.

Many bright men gathered around the new standard, a large and flourishing branch was organized, and many new converts were made. Elders Samuel M. Reeve and Peter Hess were active in the interest of the branch. Elder Adams remained in the city most of the year. They were also visited during September and October by Elder John Greenow, one of the twelve under Elder Strang.

On Sunday, December 20, Elder Martin Harris, one of the three witnesses to the Book of Mormon, spoke at the hall, corner Seventh and Callowhill Streets. He and Elder Lester Brooks were returning from England where they had been on a mission. Elder Harris was heard gladly by a large audience. He bore his testimony to the divinity of the Book of Mormon and told of the rise of the church in this dispensation. When asked if he believed the Book of Mormon he answered, "No,

I do not *believe* the Book of Mormon to be true. I know the Book is divine; I saw and heard for myself; I *know*." He was a close associate and considerable of the time an assistant in bringing forth the Book of Mormon, and was a witness of the origin of the work as well as of the translation of the Book of Mormon. His testimony was heard gladly by a great many Saints. He bore witness to the integrity of Joseph Smith which was long remembered by many. His visit was of great profit to this branch, and was a great privilege to many of the younger Saints, being remembered by some to this day.

1847

The branch under the leadership of the majority of the Twelve, continued to meet at the Marshall Institute. Elder William I. Appleby presided until May when he was appointed by Brigham Young to take charge of the Eastern Mission. He was succeeded as branch president by Elder Benjamin Bailey, with Elders John Housekeeper and David Hollister counselors.

In October Jacob Gibson and William D. Adams were ordained priests, and in December Jacob Gibson and Samuel G. Flagg were ordained elders and Joseph Glassoph a priest. This branch was still on the decline.

The branch under the leadership of Elder Strang was presided over by Elder Peter Hess and continued to meet at the hall at corner of Seventh and Callowhill Streets. It continued to grow and gradually gained strength. They were visited and assisted by Elder Adams who was first counselor to Elder Strang and his chief supporter in the eastern part of the country.

1848

The branch at the Marshall Institute was still presided over by Elder Benjamin Bailey, John P. Smith clerk. No material improvement in prospects greeted them with the New Year. Early in January they were visited by Elder Orson

Hyde, who continued through January with them. Elder Hyde informed the branch of the entry of the pioneers into the Great Salt Lake Valley the previous July, and of the determination of the Twelve (that portion of them that were moving under the direction of Brigham Young) to gather the Saints to the valley of the Great Salt Lake. Many of the Saints were discouraged and disheartened by the news, more fully evidencing the continued departure of the Quorum of Twelve from the law and order of the church as established by Joseph Smith.

Ezra T. Benson visited Philadelphia in March, collecting books for schools at Great Salt Lake. Sunday, September 17, Benjamin Bailey, being about to remove to Council Bluffs, resigned from the presidency of the branch, and Elder Jacob Gibson was chosen to succeed him. In October Elder Wilford Woodruff, president of the Eastern States Mission, visited Philadelphia. But this branch continued to decline, finding it much more difficult to defend the action of the Twelve since the reorganization at Winter Quarters, on December 5, 1847, news of which began to be pretty well known by this time.

The branch recognizing Elder Strang's presidency continued to grow. Elder George J. Adams labored in their interests until May. January 1, they moved from Seventh and Callowhill Streets to 9 Franklin Hall on Sixth Street below Arch Street, where they met till March 25, when they removed to a new hall on Arch Street above Sixth Street. Very little was accomplished by them the rest of the year after Elder Adams left the city.

November 25, notice appeared announcing that Elder William B. Smith, the only surviving brother of the Prophet Joseph Smith, would preach at the hall, northeast corner of Seventh and Callowhill Streets.

Elder William B. Smith was one of the Quorum of Twelve Apostles at the death of his brother Joseph in 1844, and was

at that time living in Philadelphia, and later in Bordentown, New Jersey, until the spring of 1845, when he returned to Nauvoo, Illinois. While in the East he had incurred the displeasure of some of the Twelve by declaring that the Twelve were not the proper ones to preside. He was therefore not sustained as a member of the Quorum of Twelve at the October conference, 1845. He declared that the right to preside over the church lay not with the Quorum of Twelve, neither as a quorum nor individuals, but with the posterity of Joseph Smith, urging the right of Joseph, the eldest son of the martyred Prophet, to the presidency of the church, by lineage and appointment of his father by anointing. (For proof of this, see old letters, papers, and testimonies of old Saints.)

Elder Smith's presence attracted considerable attention among the Saints, as also among the nonmembers. Many were curious to see the brother of the dead Prophet, many of the Saints remembering him from their acquaintance while he lived in Philadelphia. He visited the Saints and began regular services at the hall, corner Seventh and Callowhill Streets, teaching lineal priesthood as applied to the presidency of the church, calling attention of the Saints to the revelation in the Doctrine and Covenants touching the question of succession, and asserting that the chief quorums of the church were disorganized by the death of the Prophet and subsequent transgression of the members of the Quorum of Twelve that had reorganized at Winter Quarters, December, 1847, thereby disorganizing the whole church.

He presented himself and argued his right to preside temporarily as the natural guardian of the posterity of his dead brother, and from the fact that he as an apostle held as much authority as anyone else, many heeded the new call, remembering afresh the early testimony of both Rigdon and Strang as to the appointment of little Joseph; also the statement published shortly after the death of Joseph Smith that a revelation

had been left providing for his successor in the person of his oldest son.

A branch of the church was organized by Elder Smith, holding regular services at the old hall, corner Seventh and Callowhill Streets, and with Elder Aaron Hook he remained with them the rest of the year. Among the adherents to the new movement, we mention Bishop Jacob Syfritt, Elders Theodore H. Dennis, Adam Long, William Small, Joseph Lightcap, and others.

1849

The branch recognizing the leadership of Brigham Young continued to meet at the Marshall Institute, presided over by Jacob Gibson. April 8, Martin Lentzi was chosen to succeed John P. Smith as clerk, the latter having removed to Council Bluffs. During May Elder Edson Whipple visited and labored in Philadelphia. Elder McKinzy visited also in June collecting books for schools at Great Salt Lake. Little or nothing was done by the branch during the year.

The branch recognizing Elder Strang was presided over by Elder Peter Hess, holding regular services at Lafayette Hall, Fourth Street, above Brown Street. In April they were visited by Elder Adams, and during May and June by Elder C. W. Appleton of Baltimore, Maryland, one of the twelve in their organization. In August the branch removed to the hall over the United States Hose Company's Hall, corner of Tammany (Buttonwood) and Old York Road. They were visited here during October by Elder L. D. Hickey, one of the twelve in that organization, and during November Elders Strang and Adams labored in the city, Elder Hickey returning during the latter part of December. The branch remained about the same, making little progress this year.

The branch recognizing Elder William B. Smith removed in January from the hall, Seventh and Callowhill Streets, to



a hall at 117 Poplar Street between Second and Saint Johns Street. Elder Aaron Hook labored in Philadelphia during January. In February this branch was visited by Elder Samuel C. Brown. Elder William Small labored this year in the interest of this branch, conducting meetings at 117 Poplar Street.

September 1, Bishop Jacob Syfritt announced services at Lafayette Hall on Fourth Street above Brown Street. Having withdrawn from the work started here by Elder William Smith, he conducted a work in connection with the movement begun in 1842 by George M. Hinkle, known as "The Bride, the Lamb's Wife." A branch was organized over which he presided, which he announced as "The Bride, the Lamb's Wife"; "The Only True Vine"; "The Church of Jesus Christ," etc. They had some peculiar beliefs but held principally to the teachings of the church prior to the deaths of Joseph and Hyrum Smith. Some strong families of old Saints supported the movement for a while.

#### 1850

The branch at the Marshall Institute, under the leadership of Brigham Young, was presided over by Elder Jacob Gibson until March 31, when he resigned to gather with the people in the West. Samuel Harrison was ordained an elder and chosen president, Elder Henry Cramp chosen one of his counselors, and Samuel Hardy was ordained an elder and chosen a counselor. Elder Samuel G. Flagg was on the same date cut off at his request. The branch continued without much change the rest of the year.

The branch recognizing Elder Strang's leadership continued their meetings at the United States Hose Hall, corner Tammany and Old York Road, until February 10, when they opened a hall, northeast corner of Sixth and Callowhill Streets, where they were visited during February by Elder Strang. Their work was on the decline and rapidly fell apart as the

teachings of Elder Strang drifted from the original teachings of himself and his elders. No further progress was made by the elders in defense of this movement. An organization was maintained with a struggling existence for a time, but was extinct in a year or so.

The branch recognizing Elder William B. Smith as the head of the church continued to meet at the hall, 117 Poplar Street, until May, when their meetings were transferred to the Hall of Pharmacy on Zane Street. Elder Samuel C. Brown labored in their behalf most of the year. In November the branch removed to the Commissioners' Hall of the Northern Liberties. The work was prosecuted with vigor for a time with a degree of success, but when the leading elders left Philadelphia the branch here declined. An organization was maintained for some time, but was not permanent. The teaching of Elder William B. Smith in regard to succession in the presidency of the church being by lineal descent, made material change in the progress of the work of the claimants to the presidency of the church.

The work conducted by Bishop Syfritt continued to grow, and drew about it some able men during the year.

1851

The branch under the leadership of Brigham Young continued to meet at the Marshall Institute under the pastoral care of Elder Samuel Harrison.

Bishop Jacob Syfritt continued his work with some degree of success. Baptisms were not infrequent. The meetings were held during the year at the hall, northeast corner of Fourth and Green Streets.

1852

The branch under the leadership of Brigham Young continued to meet at the Marshall Institute until July, when they removed to a hall, 44 North Eighth Street, where they contin-

ued during the year. Elder Jedediah M. Grant visited them in March, and Elders McDonald and Moss en route to Ireland visited them in December.

Bishop Syfritt continued his work, meeting with the Saints at the corner of Fourth and Green Streets. He was assisted during October by Elder S. W. Cato.

August 28, Elder John M. Powers from Saint Louis, Missouri, announced himself "a traveling teacher of Jehovah's Presbytery of Zion," organized at Saint Louis, Missouri, April 15, 1852, by Elder Charles B. Thompson. Meetings were held at Lafayette Hall, Fourth Street above Brown. How much interest was taken in the meetings is not known.

#### 1853

The Brighamite branch continued to meet at 44 North Eighth Street until July, when they removed to the old hall, northeast corner of Seventh and Callowhill Streets, where they continued to meet the rest of the year. In January Elder Orson Pratt, from Washington, District of Columbia, visited the branch and labored in the interest of the organization. The promulgation of the doctrine of polygamy or plurality of wives gave their work a setback that they never recovered from. The decline was speedy thereafter. No more headway was made after this. All efforts were vain. The fragments were gathered with the people in Utah, and only a few scattering members remained, some of whom were more or less disaffected.

Bishop Jacob Syfritt continued to hold forth at Fourth and Green Streets, baptizing some one occasionally. About this time Elder Syfritt with several families, most of the branch over which he presided, emigrated to Independence, Missouri, where the branch broke up some time after. Some of them returned to Philadelphia, while some of them remained in Jackson County, Missouri.

Elder Peter Burney, of the "Truth Association," visited Philadelphia during the year, preaching at Washington Hall on Carpenter Street Southwest, and in Franklin Hall, Sixth Street, below Arch Street. The results of the effort are not known.

## 1854

The remnant of the Brighamite branch met severally at Franklin Hall, on Sixth Street, below Arch Street, southwest corner of Ninth and Spring Garden Streets. During December Doctor Jeter Clinton of Salt Lake City labored in the city. Elder Samuel Harrison continued to look after the interests of this work. As the doctrines of "obey council" and polygamy were better known, it became more and more difficult to get audiences, and fewer converts were made. The preaching of such heresies under the name of Latter Day Saintism made it very nearly impossible for anyone under that name to get recognition. The work was permanently hindered by the teaching of the elders from Salt Lake City.

## 1855

The Brighamites held meetings at Ninth and Spring Garden Streets, also Eighth and Spring Garden Streets. Doctor Jeter Clinton and John Taylor of Utah labored in the city several times during the year with little effect so far as gaining ground was concerned.

## 1856

The Brighamites held meetings at Eighth and Spring Garden Streets. Elders Erastus Snow, John Taylor, and Jeter Clinton preached here during the year. The work steadily declined notwithstanding the labors of these elders.

## 1857

The Brighamites held preaching services at Eighth and Spring Garden Streets, Ninth and Arch Streets, and Fourth, below Callowhill Street, and also in private houses towards the

latter part of the year. Elder Parley P. Pratt visited the city during the year but no interest could be aroused.

1858

The Brighamite interests were looked after by Elder Samuel Harrison, but by this time the work had so far degenerated that it did not command the respect of the old members. The constant reproach of polygamy was with them wherever they sought an opening. Many families of old Saints who had gone West with this branch of the church returned disgusted and disheartened, and altogether unwilling to support the doctrines and actions of the leaders, but still firm in the belief that Joseph Smith was a Prophet, and in the divinity of the Book of Mormon.

1859

A movement was begun this year by a number of those who had obeyed the gospel prior to the deaths of the Martyrs who still believed in the integrity of the work begun by angelic ministrations to Joseph Smith and others. A branch was organized early in the year that recognized none of the would-be leaders, but held themselves as "a branch of the church organized by Joseph Smith in 1830," and "acting under the authority conferred prior to his death." Elder James Logan, who had been baptized and ordained to the eldership at Pittsburgh, Pennsylvania, in 1843, was chosen to preside. Among those active in the establishment of the branch we notice the names of Joseph H. Lightcap, Nathan H. Ditterline, William Hart, Phillip W. Ewing, and others. Meetings were held at the homes of the brethren.

1860

The great latter-day work was represented in the City of Brotherly Love by an occasional visitor during the year, and by the remaining families of old Saints, few of whom now gave any heed to the so-called leaders.

The branch presided over by Elder Logan continued an independent existence, recognizing no one as the president of the whole church. It grew steadily, gathering about it some strong men, among them Elder John Stone, late of England, formerly president of the Archemoore Branch. He emigrated to America in 1854 and helped the Saints by his preaching and advice.

## 1861

The branch presided over by Elder Logan continued to grow, several being added by baptism during the year.

The Great Rebellion of the South, beginning in South Carolina, attracted the attention of many of the old Saints to the revelation on the war of rebellion, given December 25, 1832, through Joseph Smith, copies of which several Saints had in the Pearl of Great Price, printed in England in 1851. Faith was quickened in some, and they began to look for the fulfillment of other prophetic statements of the Martyr.

## 1862

The Independent Branch, organized some time previous, was presided over part of the year by Elder Nathan H. Ditterline. Most of the meetings were held at his home, 1220 Darien Street. Material progress was made by these Saints in the defense of the latter-day work.

## 1863

The Independent Branch was growing and becoming a factor in the defense of the restored gospel. Elders Logan and Ditterline presided alternately during the year. Some were baptized, and some old Saints were interested in the movement.

The work of the Reorganization, with President Joseph Smith, son of the Prophet, began to be known in Philadelphia this year through the *Saints' Herald*, which circulated limit-

edly among the Saints here. Some were very favorably impressed with the claims.

#### ELDER ASA COPELAND

Asa Copeland was the son of Asa and Elizabeth Copeland of Philadelphia, Pennsylvania. He was the youngest of three children, having a brother, George, and a sister, Anna, older than himself. He was born in Philadelphia March 15, 1817. His father died when he was in his sixth year, leaving the care of the family to the mother. Young Asa was taken by his uncle, George Copeland, to live with him in Cuba, where he was engaged in merchandising in one of the large cities of the island. After living five years in Cuba he returned to Philadelphia and entered the apprenticeship of a carpenter where he learned his trade. He had received a liberal education while in Cuba, and being of a studious disposition, he easily mastered the situation as it presented itself to him and soon had a very comfortable business.

He married early in 1839 Miss Margarrett Wilcox of Philadelphia, daughter of William and Sarah Wilcox. She was born in Philadelphia February 18, 1818. This union was blessed with five children, two sons and three daughters. In 1842 the family removed to Nauvoo, Illinois, where they remained till 1844, when they returned to Philadelphia. He followed his trade as a carpenter until 1849, when he entered the service of the city of Philadelphia on the police force, continuing until 1869. He resumed his work at the carpenter's trade laboring till his age rendered him too feeble.

The Copeland family was partial to that form of religion defended by the Baptists, and my grandfather was more or less inclined that way. He heard the preaching of the restored gospel in the early part of 1840 and was baptized with his wife and some others May 25, 1840. They associated with the

Philadelphia Branch of the church until 1842, when they removed by letter to Nauvoo, Illinois, where the main body of the church was gathering. They remained there until August after the deaths of the Martyrs. They were both well acquainted with the Smith family and the church generally, having met frequently, during their sojourn in Nauvoo, most all the prominent ministers of the church. In 1844 they returned to Philadelphia where they were subsequently expelled by saints under the leadership of Brigham Young.

He had little or nothing in common with the various factions of the church during the dark and cloudy day following the martyrdom of the Smiths. He retained a bright testimony of the integrity of the latter-day dispensation, and steadfastly refused to countenance the heresies introduced by various would-be leaders.

The messengers of the Reorganization found in him and his good wife a ready welcome to the message of life. They both renewed their covenants by baptism; she being baptized in June, 1868, by Elder Nathan H. Ditterline, and he by Elder Ditterline March 11, 1869. He was ordained an elder March 25, 1869, under the hands of Elders Nathan H. Ditterline and John Stone. He was faithful in the defense of the latter-day work, bearing a strong testimony of its truthfulness to the last. He died February 17, 1889.

He has been described to me as of medium height, rather stockily built, inclining in after years to stoutness; of a mild disposition, slow to anger, but rather more than ordinarily stubborn when once aroused. He was a reader of a careful type but not what would be called a studious man; one who grasped the general principles and made little effort to particularize in detail. He was slow in his method of dealing, even with weighty matters; but once he decided to do a thing, he accomplished it even though it took years, and was not deterred or hindered by the unlikeliness of the prospect. As an



example of his methods: I am told that once when living in Nauvoo, Illinois, he and family had considered at length the propriety of returning to Philadelphia. The only thing that hindered was the proper disposition of his home in Nauvoo. When he had tried at length to sell, and the time to move east had come, he went out to sell the place at what he could get for it and sold town lots and house for three dollars. He bore a faithful testimony to the truth of the latter-day work and was always unailing in that testimony.

ASA F. COPELAND, M. D.,  
*Grandson of Subject.*

PHILADELPHIA, PENNSYLVANIA, August 30, 1920.

ELDER PETER HESS, JR.

Peter Hess, junior, only son of Peter Hess, senior, of Philadelphia, was born February 5, 1800. He married December 22, 1823, Miss Maria L. Leidy who was born in Philadelphia March 18, 1805, and who died January 3, 1879. To them were born five sons and five daughters.

Peter Hess spent the greater part of his life in the city of Philadelphia. When he first heard the restored gospel, 1841-1842, he was residing on York Road below Callowhill Street. He was a tobacconist and had a fine store. He was baptized, together with his wife and oldest daughter, Mary, August 6, 1842. He was ordained an elder September 14, of the same year, by Elders Benjamin Winchester and Edson Whipple and was chosen the same day presiding elder of the Philadelphia Branch, then meeting at the Assembly Building, Tenth and Chestnut Streets.

On October 15 following, he was ordained to the office of high priest by Elders Hyrum Smith and William Law and confirmed presiding elder in Philadelphia. Elders William D. Wharton and Albert Lutz were his counselors. He continued to preside until June 4, 1843, when he took a mission in ac-

cordance with the appointment of the General Conference held at Nauvoo, Illinois, April, 1843, laboring the greater part of the year in the vicinity of Lancaster, Pennsylvania. He had previously served the branch not only as pastor but also as treasurer and leader of the singing.

October 2, 1843, he was granted a letter of removal and he and his family located at Nauvoo where they resided until after the deaths of the Martyrs. He subsequently returned to Philadelphia and labored in his calling as an elder. Recognizing the leadership of the Twelve, though refusing to support their measures, he was expelled from the branch on September 6, 1846.

He lent his influence to the cause of Elder James J. Strang for a while, acting as president of the branch of the church that recognized his leadership from 1846 to 1849. However, he tired of the troubles of the various factions and refused to support any of the leaders, though he remained faithful to his testimony of the Restoration and the Book of Mormon.

He was appointed Collector of Customs at Philadelphia by President Lincoln and was active in politics in his later years. He died December 14, 1877. W. W. S.

#### ELDER WILLIAM SMALL

Of the parentage of William Small we are not informed. He was born in Lebanon County, Pennsylvania, March 31, 1814. When the gospel was preached in Philadelphia by Elder Winchester in 1839, Brother Small was one of the first to become interested in the angel's message, and was the first candidate baptized into the new faith in the City of Brotherly Love, being baptized by Elder Winchester Sunday, October 14, 1839.

When the Philadelphia Branch was organized, by President Joseph Smith, jr., on December 23, 1839, he was called and ordained to the office of priest and chosen the first priest of the Philadelphia Branch.

He was called to the office of elder, being approved at the October conference held in Philadelphia and was ordained to that office by Elders Orson Hyde and Lorenzo D. Barnes October 17, 1840. He labored in Philadelphia and vicinity during the winter of 1840-41.

He and his family accompanied Elder Hyrum Smith on his way back to Nauvoo, Illinois, in 1841, but on account of sickness they were detained at Pittsburgh where he remained for some time and labored with Elder John E. Page. Here they raised up a large following. In 1843 he removed his family to Nauvoo and resided there till after the deaths of the Martyrs. However, he labored at his trade in the city of Saint Louis, Missouri, during 1844-45 and preached the gospel.

He attended the council and conference meetings at Nauvoo, in the summer of 1844. He opposed Brigham Young and the Twelve and favored Elder Sidney Rigdon's leadership for which he was expelled by vote, without trial or witness, October 7, 1844.

He was present and accepted the position of a member of the Quorum of Twelve under Elder Rigdon at Pittsburgh, Pennsylvania, April 6, 1845. He continued with Elder Rigdon until his change of methods in 1846.

In 1849 he was in Philadelphia laboring in the interest of the organization presided over by Elder William Smith. In 1864 he was mentioned by Elder Rigdon as one of the presiding authorities of the church of Christ, but we are not informed as to whether or not he accepted the call.

March 8, 1874, he was accepted as a member of the Philadelphia Branch of the Reorganized Church on his original baptism, by vote of the branch. He was, however, rebaptized on March 29 of the same year by Elder John Stone and reconfirmed and reordained an elder under the hands of Apostle Thomas W. Smith. He labored faithfully in the calling until

his death, serving two or more terms as president of the branch in the 70's and 80's. He died in Camden, New Jersey, January 25, 1887.

A. D. ANGUS.

#### COMMISSIONERS' HALL OF THE NORTHERN LIBERTIES

Before the Consolidation Act of 1854, that part of the city of Philadelphia north of Vine Street to Cohocksink Creek, and between Sixth Street and the Delaware River, was called the District of the Northern Liberties, and was governed by its own mayor and commissioners.

The first townhouse was built 1796-97. It stood forty feet north of Coats Street (Fairmount Avenue) at the end of the market in Second Street. When the Northern Liberties were incorporated in 1803, it became the Commissioners' Hall, and was used as such until the town had grown so large that the hall would not accommodate the officers and commissioners.

In the early part of 1814 the commissioners purchased a building on the east side of Third Street, about midway between Tammany (Buttonwood) and Green Streets. This building was built by the Provincial Commissioners in 1756. The assembly ordered the erection of military barracks that year, and the land lying between Second and Third Streets and Tammany (Buttonwood) and Green Streets was purchased by the Commissioners, and barracks built on Green Street, extending all the way from Second Street to Third Street, also on Tammany Street, all the way from Second Street to Third Street. They were one-story quarters for troops, facing the open court, formed as parade or drill grounds in the center of the block. In the center of the north side (on Third Street) were built the officers' quarters and office of the commandant of the barracks. It was a three-story brick building with basement. It was built to face both upon Third Street and upon the parade ground. The first story was a court room, with offices. The second floor was the lodging quarters of the offi-

cers, also the third story. It was occupied by the Provincial soldiers until the time of the Revolutionary War, and during the Revolutionary War and subsequently for several years by the Colonial and Continental troops. After it ceased to be used as barracks, the officers' quarters were occupied as a tavern, or hotel, called The General Wayne, till it was purchased by the commissioners of The Northern Liberties, from John Growl, the owner at that time.

The commissioners of the Northern Liberties met first in this building February 17, 1815, and continued to occupy it until the consolidation, in 1854. The mayor's office was in the basement, reached by the door to the right on the main entrance. In 1837 an office was built for the mayor immediately to the main building and somewhat back from the street.

While the building was occupied by the commissioners, it was arranged to accommodate them as a city hall, or courthouse, by the removal of all partition walls; the first floor was a common court room; judges seats were built at the east side of the building in a recess, where the main opening had been to the parade ground in the rear. Elections and other public gatherings were held here. Criminal court was held here for a time—nicknamed "the flax-seed court." Judges Robert T. Conard (afterwards mayor of Philadelphia), Doran, and Barton presided. The second floor was all one large hall or court room, and was the assembly room of the commissioners; it was often used by churches, Sunday schools, and debating societies. The stand, or president's chair, was on the east side of the room, within the main building. This floor was reached by way of a stairway on the north side of the building on the outside, as was also the third story, which was all one large hall used for day school during the week and on Sunday by various churches for religious services.

The building was occupied subsequent to the consolidation

of 1854 by the Consolidation National Bank for some time and for some years later as a station house. It was torn down in March, 1868, to make room for the Northern Liberties Grammar School, section eleven, which was erected on the site of the old building in 1869. The site is marked by a bronze tablet, erected by the Sons of the Revolution, to mark the site of the barracks in which soldiers of the Revolution were quartered, 1775 to 1783.

The old number of the building was 281 North Third Street, but the present numbering makes it 515 to 519 North Third Street. The passing of the above building removes one of the old landmarks of Philadelphia.

I am indebted to the following for data furnished with regard to the history of the Old Commissioners' Hall.

Scharff and Westcott, History of Philadelphia.

Mr. Alfred Percival Smith, Girard Building, Philadelphia.

Mr. John LoVatt, No. 512 North Third Street, Philadelphia.

Mr. Thomas A. Grace, No. 338 Fairmount Avenue, Philadelphia.

Mr. A. M. Mury, No. 529 Callowhill Street, Philadelphia.

Mr. William T. Davis, No. 512 Callowhill Street, Philadelphia.

Mr. Oscar Durang, Ridge Avenue, above Thirteenth Street, Philadelphia.

William F. Bellsterling, Esq., corner Fifth and Freen Streets, Philadelphia.

WALTER W. SMITH.

PHILADELPHIA, PENNSYLVANIA, March 26, 1906.

## 1920 CHURCH REUNIONS

1. Alabama District at Pleasant Hill, McKenzie, Alabama, July 24.
2. Arkansas District at Bald Knob, September 3-12.
3. California, Northern District, at Irvington, California, August 19-29.
4. California, Southern District, at Hermosa Beach, California, July 30 to August 8.
5. Chatham District at Erie Beach, July 23 to August 2.
6. Clinton District at Rich Hill, Missouri, August 20-29.
7. Colorado, Eastern District, at Cope, Colorado, August 13-22.
8. Des Moines District, at Runnells, Iowa, August 13-22.
9. Far West District, at Stewartsville, Missouri, August 20-29.
10. Fremont District with Pottawattamie, Northeastern Nebraska and Southern Nebraska Districts at Council Bluffs, Iowa, August 13-22.
11. Gallands Grove District with Little Sioux District at Dow City, Iowa, August 20-29.
12. Holden Stake with Zion and Kansas City Stake at Pertle Springs, Missouri, August 13-22.
13. Idaho District with Utah and Eastern Oregon Districts at Boise, Idaho, August 20-29.
14. Illinois Central District with the Nauvoo District.
15. Illinois, Northeastern District, at Elmhurst, Illinois, August 27 to September 4.
16. Illinois, Southeastern District, at Brush Creek, Illinois, August 20-30.
17. Indiana, Northern, with Southern Michigan.
18. Indiana, Southern District, at Indianapolis, Indiana, September 11, 12.
19. Indian Reunion, at Red Rock, Oklahoma, August 26 to September 5.

20. Iowa, Eastern District at Maquoketa, Iowa, August 13-22.
21. Kansas City Stake, see Holden.
22. Kentucky and Tennessee District near Paris, Tennessee, July 31 to August 8.
23. Kewanee District at Matherville, Illinois, August 20-29.
24. Kirtland District at Kirtland, Ohio, August 12-22.
25. Lamoni Stake at Lamoni, Iowa, August 11-22.
26. Little Sioux with Gallands Grove.
27. Massachusetts District at Onset, Massachusetts, July 25 to August 8.
28. Michigan, Western District, at Marion, Michigan, September 10-12.
29. Missouri, Southern District, at Springfield, Missouri, August 20-29.
30. Montana, Western District, at Race Track, Montana, July 30 to August 8.
31. Nauvoo District, at Montrose, Iowa, August 20-29.
32. Nebraska, Central District, at Meadow Grove, August 28 to September 5.
33. Nebraska, Southern District, with other districts at Council Bluffs, Iowa.
34. North Dakota District at Graham Grove, near Burlington, North Dakota, June 19-28.
35. Oklahoma, Western District, at Calumet, Oklahoma, August 6-16.
36. Pottawattamie District; see Fremont District.
37. Saskatchewan.
38. Seattle and British Columbia District, at Bellingham, Washington, August 6-15.
39. Spokane District, at Coeur d'Alene, Idaho, June 18-27.
40. Spring River District, at Pittsburg, Kansas, August 6-15.



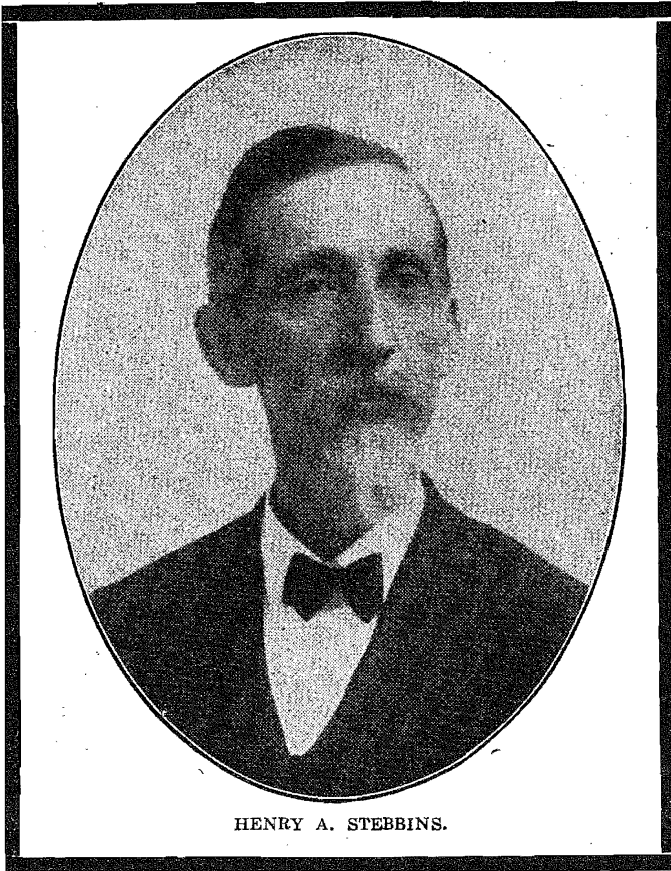
41. Texas, Central District, at Hearne, Texas, July 23 to August 1.

42. Texas, Southwestern District, at San Antonio, Texas, August 20-29.

43. Toronto District, at Lowbanks, Ontario, July 24 to August 9.

44. Wisconsin, Northern District, at Chetek, Wisconsin, June 19 to July 5.

45. Wisconsin, Southern District, at Madison, Wisconsin, August 27 to September 5.



HENRY A. STEBBINS.

## NECROLOGY

BY VIDA E. SMITH

HENRY A. STEBBINS. The church lost one of its most devoted and consecrated workers when on September 8, 1920, Elder Henry A. Stebbins, of Lamoni, Iowa, passed in death.

Elder Stebbins was born January 28, 1844, and in his early manhood served his country during the Civil War, fighting with the Northern forces. From this service, in effect, he suffered all his life. In 1863 he was baptized, and two years later was ordained an elder. In 1868 he began his missionary

work as a representative of the church, and never ceased in his effort to present the love and life of Christ and his plan of salvation as offered in the gospel.

His first field of activity was in the capacity of district recorder, and his painstaking and conscientious care of his records was soon further tested and proven when in 1870 he became Church Secretary, acting later as Church Recorder, handling the records in all for a period of thirty-two years. He held in addition places of trust from time to time in other lines of work: Assistant editor of *Herald*, Member Board of Publication, Bishop's counselor, secretary Quorum of High Priests, president of his home branch, and member of Lamoni Stake high council. His later years were filled with ministrations of kindness to the sick, afflicted, sorrowing, and unfortunate.

Always studious and scholarly, his writings are valuable because of their extreme accuracy and pleasant personal memories, which are always a treasured possession to any institution of historical importance.

Elder Stebbins left no children, his three little daughters having preceded him in death. His widow, Sister Callie B. Stebbins, is thus left entirely alone, bereft of children and companion.

Elder Stebbins was buried September 12, from the Brick Church in Lamoni, the city which had been his home for forty years. The sermon was by Elder Joseph Luff.

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## LOCAL HISTORIANS

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Michigan, Southern .....	Blanche Cavanaugh, 956 Oakdale Street, Grand Rapids, Michigan.
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Missouri, Northeastern .....	W. C. Chapman, Higbee, Missouri.
Missouri, Southern .....	Benjamin Pierson, Tigris, Missouri.
Mobile .....	Edna J. Cochran, Moss Point, Mississippi.
Montana, Eastern .....	Mrs. C. D. Freeman, Andes, Montana.
Montana, Western .....	George Thorburn, Race Track, Montana.
Nauvoo .....	Mrs. Joseph W. Layton, Mansion House, Nauvoo, Illinois.
Nebraska, Central .....	Levi Gamet, Inman, Nebraska.
Nebraska, Northeastern .....	Carl T. Self, 405 Bee Building, Omaha, Nebraska.
Nebraska, Southern .....	Charles H. Porter, Wilbur, Nebraska.
Nevada .....	
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Ohio, Southern .....	Aaron B. Kirkendall, Creola, Ohio.
Oklahoma, Central .....	R. M. Maloney, Oklahoma City, Oklahoma.
Oklahoma, Eastern .....	
Oklahoma, Western .....	Lemuel D. Dykes, Eagle City, Oklahoma.
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Saskatchewan, Southern .....	Mrs. C. R. Bowerman, Regina, Saskatchewan.
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Society Islands .....	A. B. Karlstrom, Papeete, Tahiti.
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Texas, Southwestern .....	
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Utah .....	
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Wheeling .....	Okey J. Tary, Wheeling, West Virginia.
Winnipeg .....	
Wisconsin, Northern and Southern .....	Julia N. Dutton, Milton Junction, Wisconsin.