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of
Latter Day Saints

WALTER WAYNE SMITH, EDITOR

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Walter Wayne Smith, Editor

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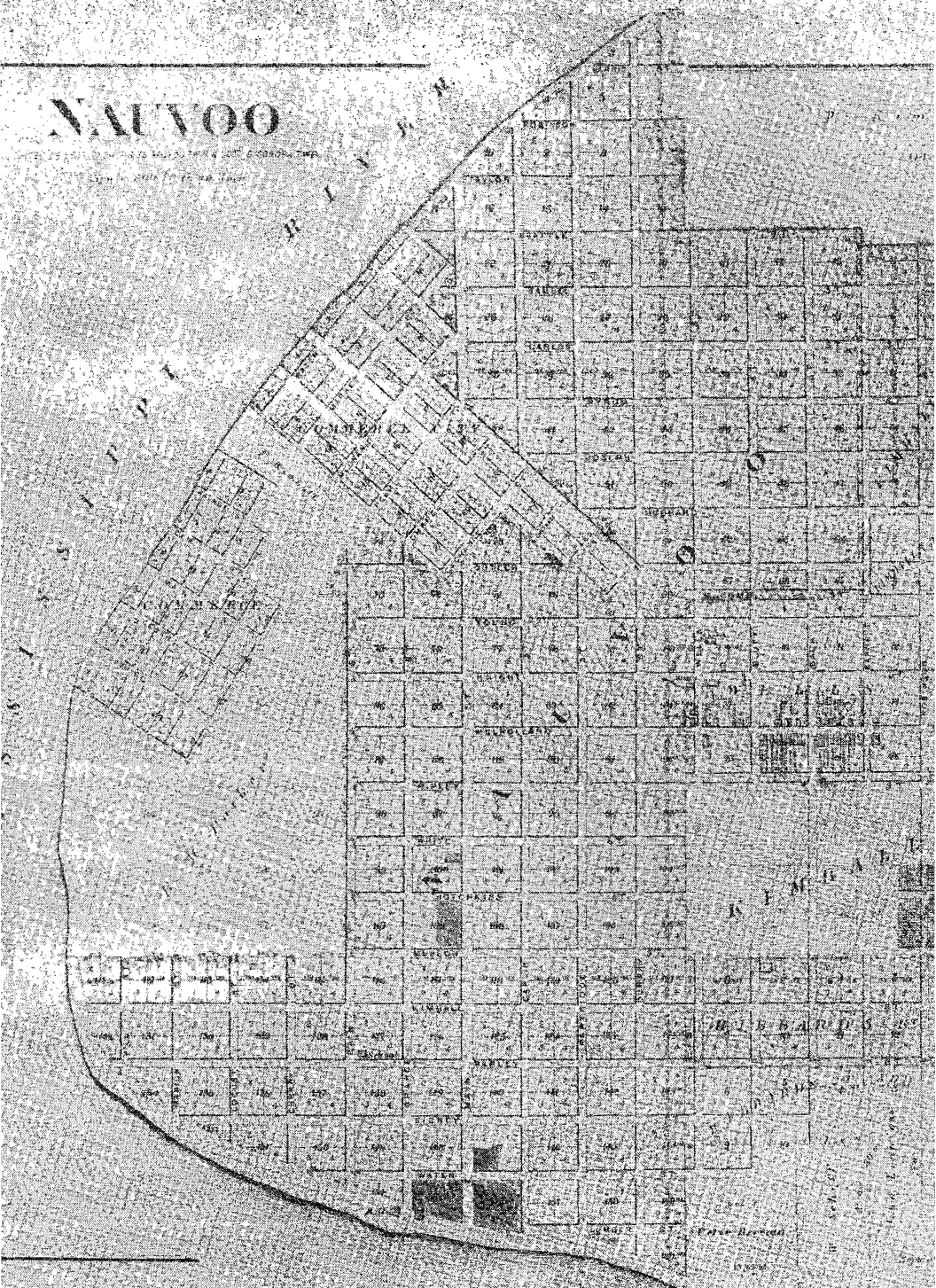
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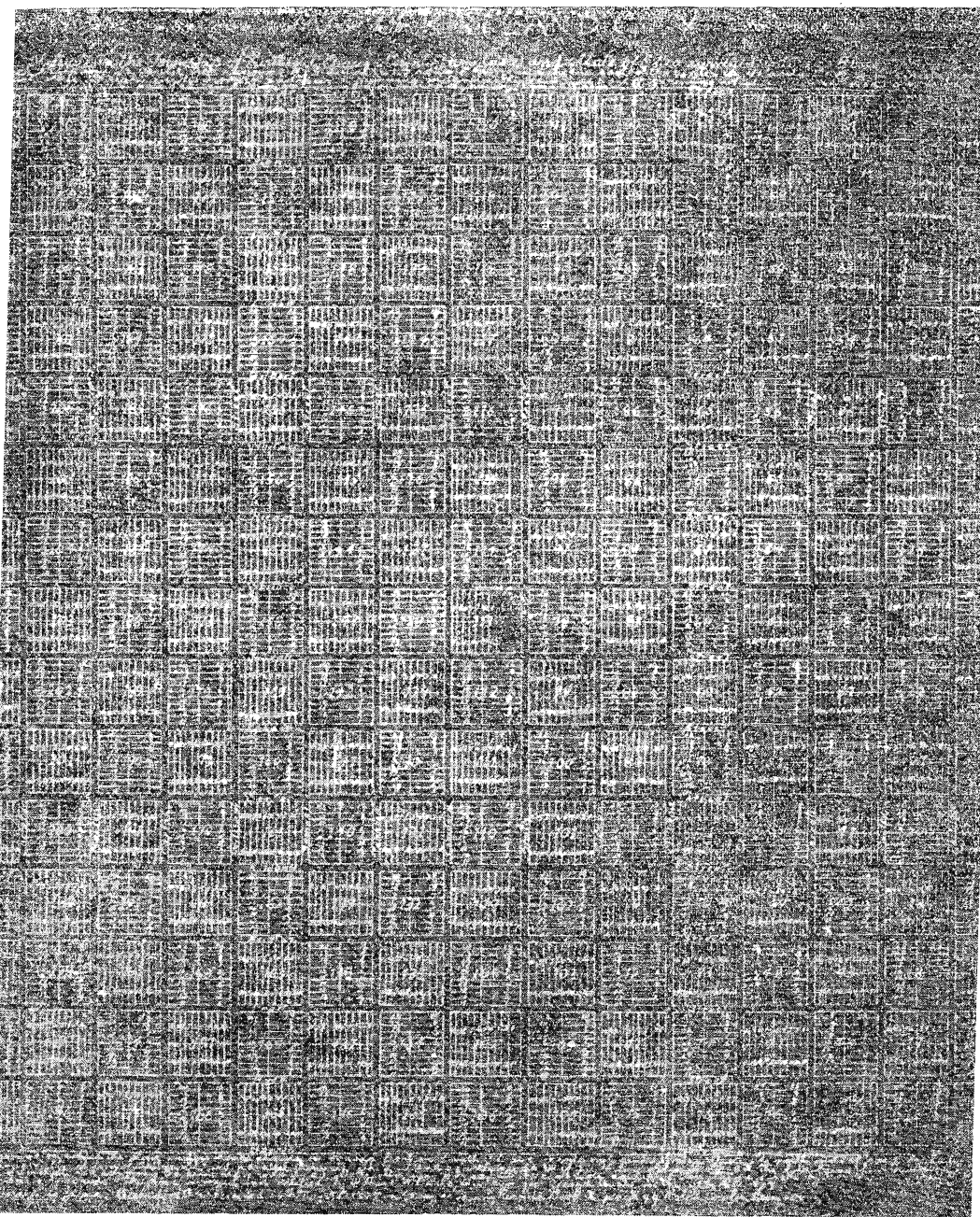
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PLAT OF NAUVOO, ILLINOIS
Surveyed 1839-40.



PLAT OF KIRTLAND, OHIO

Recorded in 1837.

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Journal of History

VOL. XV, No. 1 INDEPENDENCE, MISSOURI JANUARY, 1922

CITY PLANNING

BY HENRY C. SMITH, CHURCH ARCHITECT

Before considering our own problem directly, it will be interesting to study briefly the origin and growth of various types of ancient and modern cities. With few exceptions the selection of the early sites was due to the necessity of establishing a military or trading post. Occasionally sites for great cities have been determined by some developing industry, as at some rich vein of metal for mining, at a flint bed for cutting or polishing weapons, or at a layer of clay useful in making household utensils. Other strong influences that have fixed the centers of population were those of religion and war. Religion consecrated the spot, temples rose above it, the faithful made pilgrimages, and in time we had a Mecca. War, and the need of defense against the common foe, were probably the greatest influences in determining sites. There are still vast regions in Africa and Asia where every village is strongly fortified with breastworks and palisades.

The earliest city built in accordance with a definite plan was Babylon. It was a woman, Queen Semiramis, who directed the work of constructing upon the banks of the Euphrates the greatest city in the world. She built, according to plans produced by the architects she commanded, a city so glorious that its fame has survived thousands of years. According to Herodotus, Babylon consisted of an enormous

square, the sides of which extended for thirteen miles. This area was composed of many detached groups of houses or towns. The intervening spaces were intended to shelter the whole surrounding population and cattle in times of war.

The great early cities of Egypt, Assyria, Babylon, and Persia often inclosed an area of immense extent, resembling a vast armed camp rather than the modern idea of a city. These were mostly creations of despots who collected thousands of warriors around their strongly fortified castles.

History repeats itself, and we find that though the cities of Athens and Corinth consisted of a maze of streets without plan, the colonies of Greece were determined to promote a reasonable architectural plan, just as in modern times many of the cities of America and Australia were laid out according to a definite plan quite different from the prevailing examples found in the mother country. The city of Selinus in southern Sicily was founded by the Dorians 628 B. C., and is the earliest regularly laid-out city of which we have any trace. It is the earliest city known to apply the geometric system of the architect, Hippodamus of Milutes, a contemporary of Pericles, the author of the plans of Piræus, Thurii, and of Rhodes.

During the days of Pericles the highest stage of development of Greek cities was realized in the completion of Athens and Piræus. People had in mind principally the creation of beauty. Their aim was to produce in stone and mortar a work of art which would gain for Athens the world's greatest tribute to beauty and architecture. Athens was made the world's most famous city of its day, and though shattered and destroyed thousands of years ago, it holds a place in history to-day as high and proud as was ever attained by any city.

Under the rule of Alexander the Great and immediate successors many new cities were laid out. The greatest was

Alexandria, founded about 325 B. C., from the designs of Dinocrates, foremost architect of the day. His plan consisted of a series of parallelograms, all streets at right angles to each other, and two main thoroughfares bisecting the city in opposite directions. These were upwards of a hundred feet broad and ornamented along their entire length with colonnades. The area of the city was about fifteen square miles.

The Romans were practical engineers and always well considered their sites in laying out their cities from the military point of view, also from the facilities which they afforded for commerce, water supply, and drainage. Their conquests brought wealth. National pride was born to the Romans. They wanted their chief city, from which the world was governed, to stand as the embodiment of power and magnificence. Rome undertook to make use of the world's riches in aggrandizing herself. Great public works were undertaken, and the world's foremost architects were called upon for plans. There was no lack of wealth nor limit to the supply of labor to fulfill the broadest plans architects could conceive. They began their work in the very heart of the capital city. Out of the market place evolved the Forum. Temples, treasure houses, senate, and court buildings were erected. Wide arches and monuments were built about this civic center, by each succeeding emperor, to commemorate his triumphs. In order to open up the great monumental works to view and to improve the health conditions of the city, systems of wide streets were begun. Thousands of buildings which housed the people in the days of its early growth were torn down and the city opened to light and air. Rome was the first great city built under the realization of the fact that for a city to survive, provision must be made for the good health and convenience of the people. Romans were taught that all

they enjoyed in life they owed to their city, and true patriotism meant personal sacrifice for the good of Rome.

Vitruvius writes at length on the care and consideration which the Romans used in laying out their splendid cities. If all towns had been laid out according to his rules they would certainly have fulfilled the most exacting demands of hygiene and commerce.

The great cities of central Europe of Roman origin were laid out similar to one of the earlier Roman plans of which Pompeii is an example. The remains of the old walls indicate a parallelogram with a gate in the center of each side, with the streets carried through on straight lines. Slight variations were made where watercourses or topography interfered. New quarters were added from time to time without any idea of further developing the old currents of traffic.

In the thirteenth century no less than fifty towns were founded by the English under Edward I in Aquitaine and north France. These were all laid out wherever practicable in rectangular form, regular and symmetrical. The streets were wide and straight, crossing one another at right angles only. Between the principal streets were parallel lanes. Near the center of the town was the market place, with the church at one corner. As these medieval towns increased in importance, other inclosing fortifications became necessary. Cities built at the rivers extended along them, and at the time rivers were crossed, radial avenues were built. This changed the shape of the later inclosing fortifications, and the towns became more circular in form.

Rome later underwent a complete rebuilding in the sixteenth century. The Piazza del Popolo, the Capitol, and Bernini's Forecourt of Saint Peters are examples of town planning in a Grand Manner. From Italy the Grand Manner of town planning spread to France. There, towards the end

of the sixteenth century, we find Bernard Palissy writing a thesis on the laying out of a city, in which he advocated that every part should be laid out squarely and regularly. Cardinal Richelieu conceived a city along the same lines. When Europe settled down after the Thirty Years' War, the founding of towns became the principal occupation of princes, in connection with the remodeling of their palaces. Among such may be mentioned Berlin, Karlsruhe, Düsseldorf, and Coblenz. In 1703 Peter the Great founded Saint Petersburg, built upon a definite idea.

Cities laid out on preconceived plans may be divided into three classes, spider web, rectangular, and a combination of the two. The radiating, or spider-web type, has been most generally followed in Europe, because it was the most adaptable when new quarters were added to the city. The rectangular, which is the more ancient of the two, has been chosen chiefly in the laying out of cities in America and the colonies where æsthetic requirements have rarely been considered. It is not difficult to show that both as affording greater traffic facilities and greater æsthetic qualities, the radial plan has proved to be the best system. In the United States there has been a tendency to recognize the mistakes made in former days and revert to the radial planning. The radiating type is exemplified by New Orleans, and in Germany by Karlsruhe. The plan of New Orleans is shaped more by accident than design, because of the bend in the river. In the radiating plan the system of streets forms the skeleton of the plan. Plans of Rome and other ancient cities indicate a well-marked system of such thoroughfares. Next in importance to radiating avenues of the radial plan are the "annular" rings or boulevards which are so marked a feature in many continental cities, as the Ring Strasse at Vienna, and the Parisian boulevards.

If Sir Christopher Wren's plan for rebuilding London after the great fire in 1666 had been carried out, we should have had a much more beautiful London. It was a supreme effort of genius far in advance of the age, quite in harmony with the best principles of town planning of to-day. The variety of perspective given by the use of diagonal and curved streets, open areas with their changing points of view, has never been bettered in any plans other than Paris, Vienna, or Washington. It is sad to think of the opportunity given at San Francisco a few years ago for a beautiful city, only to be brushed aside by commercial interests in their haste to begin rebuilding, and by the citizens being unwilling to cooperate for the common good. The plan of Paris, developed in the seventeenth and eighteenth centuries and completed under Napoleon III by the great genius, Baron Haussmann, is an example of one of the most successful radial systems. Besides opening the large areas of unsanitary old buildings to sunlight and air, he has made one of the world's most beautiful and useful boulevard systems.

The rectangular plan of New York, tradition says, was laid out by a commission in 1807 by a mason's hand sieve. To-day we have a vast collection of two thousand rectangular blocks, with streets so narrow that none are wide enough for any building or monument to be seen to advantage. Broadway is the only irregular thoroughfare. Blocks were formed two hundred feet wide, no more and no less, and ever since if a building site was wanted, whether for a church or blasting furnace, there is no better place in one of these blocks than in another; no place where a stately building can be looked upon from base to turret, none where it can even be seen in the full face. Philadelphia is also divided into rectangular blocks, desperately monotonous. The plan was conceived by William Penn. Such distinctive advantage as

Rome gives Saint Peter's and London gives Saint Paul's. New York and Philadelphia give nothing.

The plan of the city of Washington is an interesting study of the combination plan. The original was developed by the engineer, Pierre Charles La Font, after carefully considering the European plans, and acting under the intelligent judgment of George Washington. Washington, first of all, is a capital city, and the points from which thoroughfares radiate, which in most places would be for traffic purposes, have been planned more with a view to the effective display of public buildings and monuments.

In this connection we might go on indefinitely in discussing the efforts to correct the faults in the plans in the existing cities, but reference should be made to several more, such as Chicago's supreme effort for a systematic arrangement of streets, centralization of railway terminals, the perfection of harbors, development of an extended park system, and the building of a center for civic administration. This work took form after the inspiration given at the World's Columbia Exposition in 1893. Seemingly no stone has been left unturned in an effort to bring about the realization of the plans begun at the time. Even the school children for years have been educated through courses in city planning as it has been outlined for Chicago. Next in importance is probably the widening of certain streets in New York and the building of the diagonal boulevard through Philadelphia. Newark is getting a diagonal street at the cost of \$1,600,000, and many other cities are making plans and progress in carrying out similar improvements.

European cities have an advantage over American cities in being permitted to condemn more land than is needed for public improvements, then to sell at higher prices. Thus the increased value of the land pays for the improvements.

This method has been constitutionally difficult in America because of the protection given to the right of private speculation. The Connecticut law of 1907 sets no limit to the land that may be acquired. Thus Connecticut puts us in the same position as Europe, attaching more importance to the citizens than to the speculator. Wisconsin has voted a similar law. Reform measures are being introduced in other States, and we can hope for better conditions.

There is an old saying that "God made the country and man made the town," from which we deduce that the country is divine in comparison with the town; so we are continually building and rebuilding in an effort to make the town better and more divine. It is an established fact, and one that all past history of the human race confirms, that man prefers city life to country life. So our cities must be made so attractive and beautiful as to diffuse a beneficial influence over our homes and entire lives. Whatever touches the city touches the entire civilization. It is both in ancient and modern cities that civilization is found at its height.

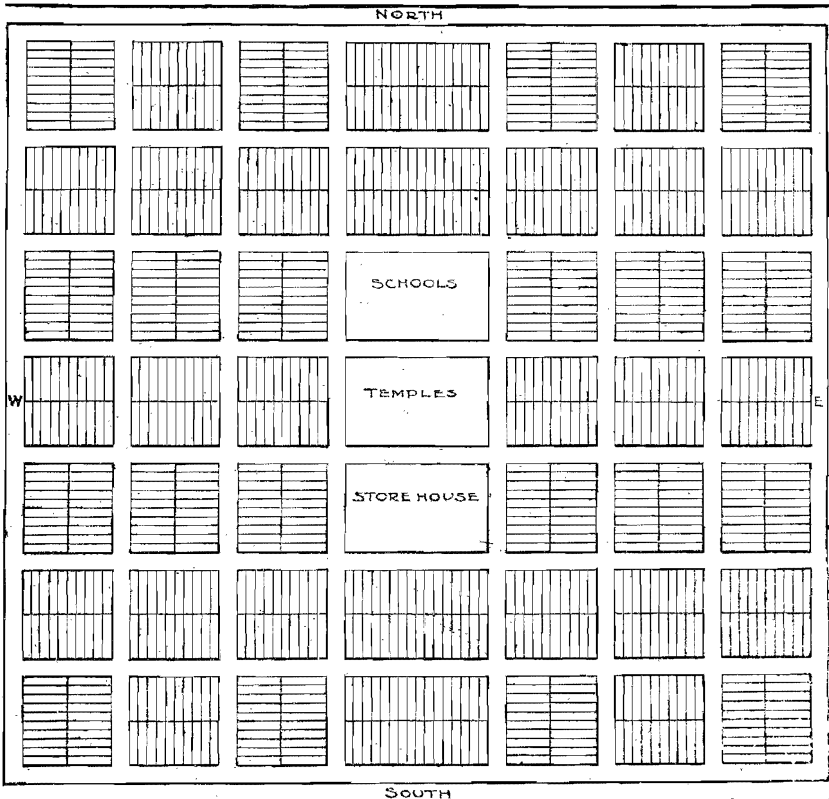
In the United States at the close of the Civil War only three per cent of the population lived in the cities. The metropolis, Philadelphia, was a town of not over forty thousand inhabitants. To-day more than half of the population lives in the large cities, where the great percentage of our work is carried on. It is estimated that the efficiency of modern industry as thus located is only twenty-five per cent of its reasonable possibilities. Something is wrong.

At various times the dangers of city life have been seriously considered by reformers, and many Utopias have been planned in an effort to combine the advantages of the city and country. It is interesting in this connection to study the great scheme of monumental speculative building of the eighteenth century in the ideal city, Victoria, planned by

Buckingham. His plan was for a mile square to house approximately ten thousand people. The street plan was two principal diagonal streets and other streets in the form of regularly diminishing squares, with the central area a park space. In the center of this park space was a square block containing twenty-four mansions. In the park surrounding were to be placed the schools, churches, museums, universities, and libraries. The city was to be surrounded by an agricultural belt, and in this belt was to be placed all objectionable industries. The lowest class of laborers was to be housed in the outer hollow square of this city in a continuous row of houses, convenient to their labor. The next hollow square of houses was for a higher class, and so on to the twenty-four mansions for professionals at the center. James Silk Buckingham was a prolific writer. His volume describing this city covers five hundred pages and is one of the hundred that he wrote. It forms the principal part in his work which attempts to explore all the evils of society and discover their remedies.

Perhaps the greatest efforts in history to better the condition of the workers have been those of Robert Owen, who spent his life and fortune in trying to give to them the privileges that are enjoyed by others more fortunate. He established colonies in Scotland, and in 1825 he purchased land in Indiana from Frederick Rapp and his associates. There he established New Harmony. His colonies were not successful, but we should know something of his plans. His settlements provided for a rectangular central park space as suitable grounds for school, municipal, and church buildings in a row. This area was entirely surrounded by homes, with garden spaces directly at the rear. Stables and industrial buildings were across the roads which separated the regular rectangular village space from the farm lands.

It was immediately following this, in June, 1833, that directions were given and the plan made for the laying out of Independence as the city of Zion. The reproduction of the plat shown here will give the general idea. The description of



THE PLAT OF ZION 1833

the plat is taken from *The Times and Seasons*, volume 6, page 786:

This plat contains one mile square, all the squares of the plat contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each

lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but one square the houses will stand on one street, and on the next one another, except the middle range of squares, which runs north and south, in which range are the painted squares. . . . The painted squares in the middle are for public buildings. . . . The whole plat is supposed to contain from fifteen to twenty thousand people—on the north and south of the plat where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses, the ground to be occupied by these must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plat; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion. . . .

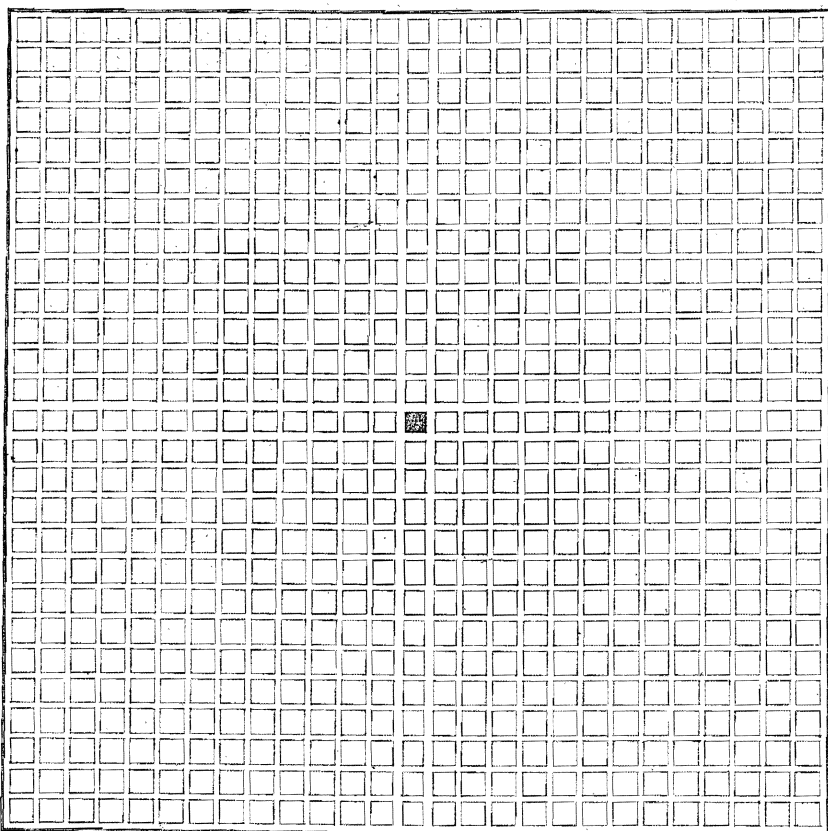
No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, etc.; all the houses to be built of brick and stone.

But the Saints were driven out of Jackson County before the plan could be carried out.

Kirtland was next surveyed and platted with the regular square blocks on the gridiron plan, with the central block reserved for temple area. Alternate blocks had lots facing in the same direction. The map of Kirtland is taken from the record made May 24, 1837, from the records of Geauga County, Ohio, book 10, page 99, Ralph Crowler, recorder. This survey was made in 1834. See frontispiece.

The next attempt was by W. W. Phelps and John Whitmer at Far West in Caldwell County. The town site was entered from the Government August 8, 1836. The plat was for one mile square, consisting of the southwest quarter of section 11; southeast quarter of section 10; northeast quarter of section 15; and northwest quarter of section 14; all in Township 56, Range 29. Subsequently the town site was extended to take in all of sections 10, 11, 14, and 15, making the city two

miles square. Four great avenues, each 132 feet wide, were laid out bounding the four sides of a central square and extending through the entire city. Other streets were laid out 82½ feet wide on the gridiron plan, crossing at right



PLAT OF FAR WEST 1836

angles forming blocks 396 feet square, approximately four acres. These blocks were divided into four lots making each lot a corner one.

The central square was dedicated for the building of the temple, but the only building erected on the lot during their

short sojourn was the schoolhouse, which served also for church and courthouse. It was the purpose of Joseph Smith and the leaders of the church to have all the people live in cities, as may be seen by the following extract from his journal.

Monday, August 6, 1838.—I addressed the meeting on the propriety of the measure [locating the county seat at Far West in Caldwell County] and also on the duty of the brethren to come into the cities to build and live, and carry on their farms out of the cities, according to the order of God. President Rigdon and Brother Hyrum Smith spoke upon the same subject.

Carrying out this plan the City of Adam-ondi-ahman was laid out in Daviess County, Missouri, near Gallatin.

When the Saints found an asylum in Illinois, they purchased a large tract of land from Doctor Isaac Galland, at Commerce, and laid out a city on a grand scale. The Far West plan was largely followed, as may be seen by the plat of Nauvoo, which shows large square blocks divided into four lots each. See frontispiece.

The plat of Nauvoo is taken from an old Hancock County atlas. It shows part of the city as it is to-day and also the general characteristics of the original city as laid out.

The work done by the early church in laying out their towns shows an advance move of the times, far better than the usual practice of building and letting build in a haphazard way, as was most often the case in the frontier settlements. Each plan is an effort in the right direction to carefully plan and lay out a city, even though in the light of modern experience and research we may criticize the work done and see very little in it to adopt. It shows unusual qualities in the character of the early Saints. The idea of surrounding the city with an agricultural belt, of making each lot uniformly good, and making a sufficient area to prevent over-

crowding, and the central park space, are all good features which we recognize to-day.

One of the problems most seriously affecting civilized humanity to-day is the twin problem of the overcrowding of the cities and the depopulation of the country. Whenever more than a certain number of people are found on a given area of land, no matter whether they be in the best of model dwellings, then the vital statistics show the progress of evil. The city with all the advantages of commerce and high wages, with education, amusement, and all the services of civilization, has its dark underworld, whose real inwardness is hardly known to those whose lot is cast in more pleasant places. The march of science, the increasing activity of sanitary authorities, and the efficiency of officials, backed by an enormous expenditure of money, has resulted in much improvement in the condition of our large cities, but still there is the slum and the overcrowding; still disease, dirt, and degradation. And even where these conditions do not prevail to an extreme degree, we find dreariness, monotony, inconvenience, and absolute divorce from the beauties of nature. We are trying to breed an imperial race out of the material which makes for ruin and decay.

Far too often country life presents a picture of helplessness and hopelessness. There is not enough opportunity for improved conditions of employment, for recreation, for education, or for a sane, healthy, social life for young and old. Housing conditions present features as horrible as the worst slum can show; sanitation, lights, water, and the other service which the city dweller has come to regard as a necessity, are altogether lacking, and it is not to be wondered at that the lights of the town and its gold-paved streets have proved a fatal fascination to the hundreds of thousands

who have come to swell the already overcrowded labor market.

Anything which brings a new hope to humanity; any force which may be expended in creating a new condition of life; and any new economic truth which is capable of adaptation to the varying needs of the dwellers in town and in country, in old worlds, and in new worlds, must be hailed as leading to that prophetic day and that ideal city which the dreamers of every age have dreamed of, from Plato's Republic, Saint John's New Jerusalem, Saint Augustus's City of God, Campanella's City of the Sun, Moor's Utopia, Bacon's Atlantis, to Joseph Smith's City of Zion.

Our problem is the building of Zion, and we are called to action now, for the time is shortening and the solution is becoming more difficult as complications arise. We must organize our forces, make a plan—nothing could be more direct, more in line with the divine law, the teaching and tradition of the church. Before a sod is cut or a brick laid, in its main outlines at least, the city must take its form in ideals as well as on paper.

Everyone will not want a plan. The unplanned event gives us the joy of escape, but the lack of a plan in the general scheme of growing has likewise taught us the dire consequences of our folly. We live in a world mostly unplanned. For we as Anglo-Saxons do not show any very strong tendency to tolerate interference with our rights as we understand them in the use of exploitable areas. Our interests may be oil, coal, forests, or land for any particular purpose, it does not matter. We have our own ideas, and any discussion of them is not likely to receive the distinguished consideration due them.

We divide into classes, capital and labor, urban and rural, and the real issue is lost to sight—the consumer, the living

being, dependent upon the earth and its resources, is forgotten. In the struggle to-day it is the Needs of Man against the Rights of Property. The city planner can only give to a community that degree of improvement which will be permitted by the Rights of Property. The philosophical answer as to what relation Ownership should bear to Property in the common interest of mankind is one question before us. At present we have a form of ownership which controls industry and the growth of communities, even to the kind of houses we live in. No one in his senses pretends that we are incapable technically and scientifically of providing better things, but we cannot because of this question of Ownership and because we have assigned to Ownership certain rights.

What to do about it is a question of small moment until we are fairly unanimously convinced that something ought to be done. We may go on as we are. Some will think the system in use is the best that can be devised—some think not. Some believe that city planning can successfully function without radically changing our present concept of the Rights of Property. City planners could not practice at all if they began by openly attacking property rights, but their proposed Zoning and Excess Condemnation laws are slowly doing just that very thing.

There is no more fundamental problem confronting us than that of how to use the land in the common interest. City planning has done a little; it is not yet a profession; it is far from being a science. As now practiced, it is a profitable occupation, and it does little more than to direct attention to the mistakes of the past. The chief attitudes on the use of land as property may be placed roughly in three classes: those who believe in unrestricted rights of private ownership; limited ownership rights restricted to the good of the community; and those who believe in the abolition of in-

dividual ownership. Outside of these groups are those who, while recognizing the basic nature of the land question, also give consideration to the commercial and industrial system which has developed, and to these no method of dealing with the land question alone will correct the evils of poverty, war, disease, unemployment, and the individual maladies of society. They see nothing to be done until a regeneration of mankind takes place. To this group, I believe, we belong, and do we realize our responsibilities?

REMINISCENCES OF AN OCTOGENARIAN

BY SOLOMON J. SALISBURY

I was born September 18, 1835, in Kirtland, Lake County, Ohio. The third child of Wilkins J. Salisbury, and Catherine Smith, his wife. Soon after I was born we had to leave Ohio and go to Missouri. Shortly after our arrival, the mob spirit arose, and our family, with all the rest, were driven from the State, my brother Alvin, who was born in a covered wagon on June 7, 1838, included. There were about one hundred and twenty-five families in the caravan, guarded by Missouri cavalry. We crossed the Mississippi River at Quincy; then from there our family moved to Plymouth, Hancock County, in the fall of 1838, what month I do not remember. I was only three years old at that time.

We lived there till I was nine years old. Plymouth at that time had only twelve or fifteen families, they being mostly hunters and trappers settled along the creek. There was at that time a post office and grocery store kept by a man by the name of King. The mail came twice a week. When it arrived, nearly every man and boy was there to meet it. It cost then twenty-five cents, not prepaid, to mail a little postage, and it sometimes remained in the office a week before we could get twenty-five cents. The money in circulation was, $6\frac{1}{4}c$, called a picayune; $12\frac{1}{2}c$, called a bit; $16\frac{3}{4}c$, called a shilling; 25c, called a quarter; and the 50c piece, and very little of any in circulation.

The people didn't farm much. Some wheat, corn, and buckwheat were sown and planted, and there was a water mill on Brunser Creek run by a man by the name of Gates. They had neither screen nor bolt. The grain was ground, bran and all together. Very little wheat was sown at that time. It had to be reaped by hand with sickles, tramped by horses on the

ground, and cleaned by the wind. There were no fanning mills, hence, the most of the bread was of corn or buckwheat.

When I was seven or eight years old, I started to school in a log schoolhouse, to a man by the name of Williams. The next teacher I went to was Briant Petterson, one time lawyer in Carthage. His mother, and I still remember in kindness (God bless her! She was a mother indeed), when we had only corn bread and bacon, gave us buttermilk to drink with our dinners. Most of the children of about my age went to school. Their parents were trappers and hunters, and lived in log cabins. One night I went home with a boy and girl about my age. They lived about a mile and a half from town, on the creek. When we got there it was dark. They lived in a log house with only the bare ground for a floor.

This was the fall of the year, the time when the good women grated the corn to make meal. After grating and sifting the meal they mixed it with lard and water, then, raking the coals out, placed the cake on the hearth and covered with ashes, after which they placed the coals back on the ashes. It was the next morning that the woman at this house was going through the same proceedings. We watched with hungry eyes. In a short time she took the cake from the coals, bounced it on the hearth, and then brushed off the ashes with her apron. For supper we had fruit, venison, buttermilk, and honey, and all the things that go with them. Since then I have eaten many wonderful dinners, but none of them do I remember like that one. I remember that, late in the evening, the man of the house came home with a deer he had killed.

In the fall and winter of 1843 the mob spirit began to rage. Then, when on June 27, 1844, the Smiths were killed, the mob spirit seemed to run riot. Many times I remember when we got up in the morning we would find written notices giving us twenty-four hours to leave the country, or they would burn or

kill the outfit. Finally the pressure got so great we concluded to go. They were burning and mobbing the Mormons, as they call us, all over the country. In July or August of 1844, we moved from Plymouth. We crossed the Illinois River at Beardstown—ferried across on a flatboat, one team at a time. They had a cable fastened on each side of the river and pulled the boat across, assisted by a man on either side of the boat, using poles.

After we crossed, we went about seven or eight miles on the Beardstown Road and stopped with a man by the name of Wagener, an old pioneer. Right on the Great American Bottom, father built a log cabin and started a blacksmith shop. He was a blacksmith, and made wagons, harness, and tools.

We soon found that we could not rest here in peace. In a short time it was noised around that my mother, God bless her memory, was a sister to the Mormon prophet, Joseph Smith. What few settlers there were began notifying us that we better be moving along. They refused to let father do their work. We were very poor, and all depended on father's work. They starved us out. Now where were we to go—outcasts that could find no rest in this land of liberty because we were different from others.

From there we concluded to go back across the river to Nauvoo. So we took the back trail across the river, down through Carthage, and landed in Nauvoo some time in the summer of 1845. I remember in crossing the prairie in 1843, 1844, and 1845, there were no inhabitants.

The winter of 1845 and 1846 was a hard winter on us. No work to be had, father went to Saint Louis and got work and sent us money. It was a very cold winter. The ice was three and a half or four feet thick in February. The spring of 1846, the most of the church in Nauvoo, with Brigham Young, crossed over on the ice. About 1,500 of them had been picking corn all fall to secure money to go west.

We lived in a brick house called the Marks House. The house is still standing there. I visited it several times during the last year. It is on Water Street, not over two or three rods from the river, and I saw, day after day, Brigham and his followers cross the river till the most of them had crossed into Iowa, where they remained until the spring of 1847. Father came home in March, 1846. All that did not accept the rule of Brigham Young were outlawed. Our family did not accept; hence, we had again to emigrate. Father, with another man, bought an old flatboat to try their luck on the waters. They had no luck, so they loaded what little they had and the two families and a woman and two children, started down the river. The woman would not go with the church, but wanted to be landed at Keokuk. We started for Saint Louis. How far we got I will tell you later on. We made Keokuk Landing without any trouble, and let the woman and two children off. She had some folks living not far from the landing. If I remember right, there were only a Government Blockhouse and Trading Post where Main Street is. Where the bridge crosses was a cliff of rock in 1846. If any of you critics want to dispute that, let me hear from you.

After we had landed the woman and two children, we proceeded on our way. The next landing was at Alexandria, Missouri. The next was a forced landing. At that time, steamboats burned wood, and there were wood yards every now and then, where they stopped to take on wood. One of these yards was below Alexandria a few miles. As we rounded Fox Island we saw just in front of us a steamboat leaving the yards. We were so close we could not get out of the way. They hit us. We were close to the landing, so before the boat sank, we got to it. It was pay day, and there were a lot of woodchoppers at the landing. They waded into the water and helped pull us to shore. Right there the Saint Louis trip ended. Father and

Mr. Kelié, the other man with us, held a council of war, and decided to fix the boat and continue the journey, but mother and Mrs. Kelié said they had "had their last ride on that scow," so that ended the discussion.

The man that owned the yard was named Clook. Father and Kelié hired out to him to cut cordwood. That was, if I remember right, about the first of April, 1846. They moved across a slough on Fox Island. They cut wood till about the last of the month of July or the first of August. Then the entire outfit took down with the old shaking ague. Father and mother moved to Alexandria.

There were five children at the time. It seemed that the change did no good. We got worse right along. Mother finally got down, and then the city authorities hired a colored lady to take care of us, as we were helpless to take care of ourselves. The doctor's name was Boone, a young man of promising worth. My sister Emily died here in 1847. She was born in Plymouth in 1844, March 25. We buried her in the river bottom many years ago. I think she will be found on the great resurrection morning. The doctor told father that if we wanted to live we must get out of there. Father moved across to Warsaw and rented an old house on the bluff below the city. Then he hired a drayman to haul what little stuff we had down to the landing. Through all this mother had kept a cow. When the drayman had delivered all the goods at the landing and we were ready to start across, an officer took an attachment on the entire stock, and we crossed over with what we had on our backs. We did not even have a change of garments.

We occupied the house that father had rented without a cent of money or a friend in the world, so far as we knew. Father had got so he could work some at his trade, but was not able to do much. A kind neighbor loaned us a stove and we got

some straw to lie on. We had no covers. There was a man by the name of Case that ran the ferryboat. They ran it with horse power. I got a job on the ferry, driving the horses, at twenty-five cents a day. That was a little help, with what father could earn. Before I leave the subject too far, Mrs. Kelie died on Fox Island. Her husband and son went east to their folks. That was the last I ever heard of them.

Father had a friend of boyhood days living in McDonough County. He wrote to him and told him of our condition and asked him to come and move us out there. In a short time he came with two teams. He got there in the evening and had to stay there all night. His name was Donk Alexander. When he drove into the yard, father said, "Donk, what did you bring two teams for? All I've got are the wife and children." When he found out how destitute we were, he cried.

He moved us to McDonough County, and from there we moved to Webster in Hancock County. That was in the fall of 1847. Father went to work at the blacksmithing trade again. We lived there several years and moved again to McDonough County. After living here a number of years, we moved back to Warsaw, in Hancock County.

I remained in McDonough County with a married sister, and worked on the farm. While there I saw the first threshing machine, called a chaff piler. It was nothing but a cylinder run by horses. No separator; straw, wheat, and chaff came out together. Two men stood at the back of the machine and raked the straw up in a pile, and the grain and chaff into another. It had to be cleaned by the wind, as there were no fanning mills.

About this time some inventive genius invented the grain cradle, such as we see in very few places now. The grass was cut with scythes, raked into windrows by hand, cocked, and allowed to remain to cure before being stacked. Many a hard

day's work have I done mowing and cradling in those good old times.

Near this time, father moved back to Webster and remained there till his death. I was twelve years old when we first moved to Webster. It was a Mormon town, the first settlers being Mormons. They were driven out of there in 1846, and when we moved there it was a town of very few inhabitants. The houses were made of logs, with the exception of three brick and one frame. There were twenty or thirty empty houses, and we moved into one of them.

There I remained till I married. There I received the most ill treatment; there I was called a Mormon, boycotted, abused, slandered. I received no invitations to parties of any kind. There were no young folks that would invite me to their parties or have anything to do with me. I was an outcast. One circumstance I give to illustrate: I hired out to work for a farmer that summer about three miles out of town. Sunday mornings I went to town. There lived a farmer on the road I traveled, who had two girls about my age, one younger, one a little older. They went to Sunday school, too, and I happened to get along there about the time they started. One morning when I came along they had gone. They did not wait for me as usual. When the school was dismissed we started home, and I asked the older one what was the reason they did not wait for me. She said she did not want to tell me. I said, "Have I misused you in any manner?" She assured me that I had not, yet she didn't tell what I wanted to know. I insisted on her telling me; then the younger one said that their father forbade their going with me. I wanted to know why. Then the older one commenced crying. "Father says you are a Mormon and he does not want anything to do with you." That ended my going to Sunday school. She was, I thought, as handsome as an artist's dream.

Many years have passed and gone since that happened, yet now in my eighty-sixth year, I feel that is one of the wounds that has never healed. Twenty years after that, I met the younger sister. She said her father was unjust.

I have only told this to show some of the things I had to contend with. All along the pathway of life I had to bear the reproach of Mormonism. It was my birthright, and now in my old age, my prayer is, "Lord, forgive them." I am getting near the end. I can begin to see the lights on the other shore. I think to endure to the end.

Father died in Webster, Hancock County, October 28, 1853; was buried in Webster. I was about seventeen or eighteen years old. Then hard times began in earnest. My brother Alvin and I were the only dependence. Work was scarce and wages were low. I worked one summer for a man by the name of Kious in McDonough County, for thirteen dollars a month. This man lived eight or ten miles from Webster and I walked home every Saturday night and back to work every Sunday night for four months. I never lost a day of work. My time was out the first of July. The next morning, after walking half the night to get home, I entered the harvest field to do my first cradling, to make a hand for a farmer by the name of Anthony Duffy. He the winter before had furnished us wheat to take to mill, on credit. God bless his memory; without his help we would have suffered. I with another boy about my age cradled fifty acres of heavy fall wheat.

Our family lived in rented houses all this time. I bought a lot that fall of a man by the name of John Fordham. He sold it to me on credit. After a while I paid him for it. It took a long time to get fifteen dollars then. We then moved one of the log houses that was empty at this time, on to our lot. All the men of the town turned out and helped us move it.

This was the first home we could call our home, that I can remember of. After this we did some better. My brothers Alvin, Don C., and myself got work to do. We then got along without so much hunger and want. I worked one summer for a man by the name of Kious, in Hire Township, McDonough County. He gave me the magnificent sum of thirteen dollars a month. I have cradled all day for one dollar a day; threshed for fifty cents a day; split rails for thirty-five cents a hundred; chopped wood for fifty cents a day; and thought I was lucky to get work.

We lived at Webster the most of the time. I worked a number of years for farmers in McDonough County. It has been a good many years since then. I worked for a good many men. Some of their names are as follows: Kious, two brothers, Hager and Hicks Nelson, Stookey, Lions, Banks, Hunt, and a great many I can't remember. Everyone that I can remember is now dead.

The summer I worked for Kious, old man Die was killed; murdered by his wife and a man by the name of Burrows. He got away. They sent the woman to the penitentiary. He was a very wealthy man and very old. It took a week to sell his personal property at public sale. My brother Alvin worked there at the time of the sale. I worked for this man Kious at the same time. Forget how many years ago it has been. At his sale I saw wooden moldboard plows, with iron shares. Saw cattle seven and eight years old, steers, and hogs four and five years old, as large as yearling steers. He would gather in seventy-five or one hundred head of hogs from the range, and fatten them. If the price, when fat, did not suit him, he would turn them out again and let them run.

After working for this one and that one for several years, we concluded we would rent a farm and try it ourselves. We rented our first farm from a man by the name

of Eckles. Gave as rent one third in the crib, one third of the wheat, and he took his share from the machine. My share of the corn I sold to a man by the name of Henry McElvains, for twenty cents a bushel, spring wheat for fifty cents a bushel, hauled to Tennessee railroad station, McDonough County, Illinois.

Now, don't think the people had forgotten who we were, for they had not. Where we worked there lived some of the men that belonged to the McDonough troops, that helped guard the jail when the Smiths were killed, ordered out by Governor Ford, but discharged before the Smiths were killed. We worked in haying, harvesting, and threshing when the men would often curse old Joe Smith, which made it very unpleasant, don't you think? Indeed it did. At that time I have worked for men that their wives would not let me eat dinners in their houses; had to go home to eat, but worked on and took their abuse. Sometimes I got mad, but that did not help the matter any. They would say a Mormon stole a yoke of cattle or a horse over there and then fled to Nauvoo, then they were safe. I never could find the man that lost the horse or cattle. Either he lived over in the next town or had moved away. I tried several times to locate one man that would say he had cattle or horses stolen. We had to put up with the abuse. We had to work or starve. When it got too hot to stand any longer we would go back to Webster and try it there. Still we didn't get much peace there. I remember one time while there some better treatment than before, but we did not remain there long.

I concluded to get married. I married a girl by the name of Eliza Swisher, February 19, 1856. Moved to a farm owned by a man by the name of John Eckles, in McDonough County, Illinois. I lived on his farm several years, then moved on to a farm belonging to a man by the name of

Hicks. Was living on this farm when Abraham Lincoln ran for President, in 1860. He said if we voted for Lincoln we would have to hunt another farm. I voted for Lincoln and therefore had to move. That was in 1860. I moved to Pilot Grove Township, Hancock County, Illinois, that fall. Have lived there ever since and am living here now in the year of 1921.

Then the war of the Rebellion commenced. Trouble everywhere spread about. War and rumors of war were about all the news we heard. The President's first call was for 75,000 men for six months or during the war. How little he understood the job he had tackled then, or did anyone else. Then came another call for men, another, and yet the war went on. Then came the draft and yet the end came not. Costing millions of dollars, thousands of lives, bringing want and suffering to many homes, lasting four years. My brother, Don C. Salisbury, enlisted in the Sixteenth Illinois Infantry, what company I do not remember, and received an honorable discharge. My brother Alvin enlisted also, but was not sworn into service, but was honorably discharged.

Mother, Alvin, and Fred moved into McDonough County, where Alvin married. Lived there several years and finally moved to Fountain Green Township, Hancock County. There he lived until he was killed by a man by the name of Duff, in a presidential campaign, a good many years ago. I think it was the Garfield campaign, but am not sure. His family moved to Kansas a while after he was killed. Fred and mother continued to live in Fountain Green Township. Fred then married his first wife who lived only about a year. Then he married again, Josephine Brewer, by whom he had six children, four boys and two girls.

Now I will take my history up again. My first wife died of consumption, February 17, 1865, leaving three small

children, one girl and two boys, with me a poor helpless man. What to do I did not know. I lived with my father-in-law and hired their aunt to take care of them. I did the best I could and that was poor enough. Up till now I rented my father-in-law's farm. About this time I bought of Henry Pennock, forty acres of land north and east of the Oak Grove schoolhouse, in what they call Shake Rag, in Pilot Grove Township, for \$150. I cleared about ten acres. Sold it to A. J. Dorothy for \$550. Then I bought forty acres from Thomas Nickelson for \$850, just across the line in Fountain Green Township; traded this for eighty acres back in Pilot Grove Township and gave \$300 difference. Built a house on this. I lived on this place three or four years. Sold forty acres for \$1,600. Traded the other forty acres for another forty acres and got \$300 difference. I then bought eighty acres, making one hundred and twenty acres.

I then married Margaret Swisher, sister of my first wife, September 17, 1865. She was twenty years old and I was thirty years old, ten years older than she. I followed farming but did not make much headway, as far as getting rich was concerned. Had a hard time to make a living. My health began to fail me along in 1871 and 1872. The most of the time I was not able to work. With a large family and doctor bills I became discouraged, because I was not able to do anything. In the spring election of 1872 the people of Pilot Grove Township elected me tax collector. I was not able to work and they thought that would help me make a living. For their kindness I was grateful.

About that time along in October I became confined to my bed. Most of my nights were sleepless. Trouble of body and mind was not conducive to sleep. One night along about October 20, 1872, about 12 or 1 o'clock, I had a singular visitation. There appeared to be some one in the room. It

did not seem to be strange to me. I thought one of my neighbors had come to see me. He said, "You are sick in body and mind. Would you like to get well? Would you like to live?" I said, "Indeed I would." "What do you want to live for?" I was about thirty-seven years old and the desire for life was strong. I said, "I would like to live to raise my family." I was very poor at that time and the thought of leaving my family of helpless children on the mercies of the world was my greatest trouble. My visitor said, "Is that all you want to live for?" "No," I said, "I would like to do some good in the world. I never have, I don't think." He said, "If you want to live, send for Joseph Smith and he will tell you what to do when he comes."

I studied; what could he tell me; turned to ask the man, and he was gone. I sent for Joseph Smith; he lived at Plano, Kendall County, Illinois. He came the next day, got there in the evening; administered to me, laid his hands on me, and prayed for me. The next morning, the 23d day of October, 1872, they loaded me on a bed, in a wagon, hauled me two miles to the creek, baptized and confirmed me a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

I soon got so I could get around and attend to my business. For twenty-five years I never took a dose of medicine. The fun commenced in earnest now. I was the first convert baptized in Pilot Grove Township since they had driven the Mormons out. Oh, horror! they could not stand for that! The man baptized, S. J. Salisbury, was our tax collector. He would steal all the tax money, they said. They would not let me collect them. I could not give the bond to end the matter.

About the first of December I got a letter from Joseph Smith to make arrangements for meetings December 10, 11, and 12, at nights, and he would be there to preach. When the time arrived he came and preached at the Oak Grove

schoolhouse. The crowd was there in numbers so large that they could have filled two or three such houses. After he left Joseph R. Lambert continued to preach at the schoolhouse. Then John H. Lake and several others. The excitement seemed to die down. I gave the bond and collected the taxes. I did not steal any of the money. The next year was elected again. We continued to hold meetings. Now and then some would unite with us till we got enough members to form a branch. Brother Lake preached a good deal. With others he kept the light shining.

About this time I was called by revelation and ordained a priest; ordained by John H. Lake, July 13, 1873. A branch was organized and I was chosen to preside. We numbered about twenty-five then. We continued to increase in number until we had a large branch called the Pilot Grove Branch of the Reorganized Church of Latter Day Saints. Then at a prayer meeting held one Sunday in 1874 I was called by John H. Lake, through the gift of tongues, and ordained an elder. I then commenced preaching. The fun commenced again. The first time I tried to preach was like Saint John preaching at Ænon near Salem. Because of so much water the whole land of Judea and Jerusalem came out and were baptized of John in Jordan. The people came out to hear me, but were not baptized by me. In fact, I made a complete failure. Kept trying until I got to be a fair preacher. I have followed it for nearly fifty years. I commenced to preach anywhere I could get a place to preach; at home a good deal. I preached at Webster, five miles southeast of where I lived. There is where I spent my boyhood days. Many of the old settlers, men and women, came to hear me, astonished to think that the wild, reckless boy had become a preacher. Old men that had heard Uncle Joseph and Hyrum Smith preach said I preached the same gospel they did. I preached a good many times there.

Preached funeral sermons by request, for members of their churches. I preached at a pleasure resort called Visnue Springs one summer, in McDonough County, Illinois. Also at a place called Hill Grove, near there, at Wade Schoolhouse; a town called Tennessee; another town called Colchester; Joe Duncan Schoolhouse; and with Brother Lake at Bushnell. All these places are in McDonough County, Illinois. I preached in Kewanee, in Kendall County, Illinois; I think it was the name of the county. I preached in many places in Hancock County, Illinois. I have converted and baptized a good many men and women; have blessed many little children. Administered to the sick and many were healed. Have married a good many couples. Never kept any account of my labors. I think I will get recompense in the great future, don't you? I have preached in Eagle Schoolhouse, in Fountain Green Township a great many times; also preached at LaHarpe, Hancock County, Illinois. I have preached at Elvaston, Basco, and private houses and a number of schoolhouses, one whole summer. Preached funerals, helped bury the dead, and administered to the sick. I went to Mount Sterling to preach a funeral sermon. I have baptized converts in the Mississippi River, above Hamilton. Have baptized a good many converts in the County of Hancock and State of Illinois. For a good many years I was presiding elder over the Nauvoo and String Prairie Districts of the Reorganized Church of Jesus Christ of Latter Day Saints. I preached in Keokuk, Montrose, Fort Madison, Burlington, Lamoni, and up through northwestern Iowa, several times. I have seen the sick healed many times by the laying on of hands and anointing with oil. I have heard the gift of tongues interpreted, prophecies that came to pass, and every promise God made fulfilled. I have seen the signs follow the believer where the believer obeys and keeps the law God promised. Has any man a right to say not? I

have found a church with apostles, prophets, evangelists, pastors, and teachers. I will now conclude my history. I am too old for active service, still I desire that all men might be saved in the great future, when all humanity will be judged by this gospel: "By this they stand or fall."

THE JOURNAL OF ETHAN BARROWS

I, Ethan Barrows, was born in Dalton, Coos County, New Hampshire, January 12, 1817. I was the second child of my mother and eleventh of my father. The names of my parents were Jacob and Emily [Waterman]. They were persons zealous for the principles of Christianity and righteousness; they were both members of the Methodist Episcopal Church. My father held and officiated in the office of elder of that order, and was faithful and diligent in the office of that calling so far as his ability would admit. They used all diligence to bring us up in the nurture and admonition of the Lord, but because of his being a potter we realized some insufficiency, not in will but of want, yet we were privileged with a common education sufficient for the common business of life. As to property, they were confined to the more humble walks of life, yet obtained a comfortable living.

At the age of eleven I was put out to a respectable farmer in the neighborhood, at which place I lived one year when I had an opportunity of learning house joinery or the carpenter's trade, for a time, with my brother-in-law, J. Stevens. Here I lived for one year. After this I worked promiscuously where I had opportunity, sometimes at farming and sometimes at my trade, as the case might be, and attended school in the winter season as my circumstances would permit. I visited several places one summer and spent some time in Norwich, Hanover, Craftsbury, Vermont, and other places where some of my relatives resided at this time.

My mind as to religious matters was firm with respect to morality. I never ventured to commit sin to any great extent, being taught to honor God and deal honestly with my fellow men. This was the leading motto of my heart, and this was the character I strove to maintain. Though young and inex-

perienced as to religious societies and other societies, I saw many imperfections. The priests were teaching things and laying injunctions upon the people which they would not observe themselves. They were teaching many things which did not appear to me to be scriptural or reasonable, as speculative schemes whereby they defrauded their brethren. I discovered these things more particularly in those denominations which professed to be the most spiritual and zealous to promote Christianity. I desired to know the truth and to live a life that would insure to me the salvation of my soul in the world to come. I heard men of different denominations hold forth their doctrines and expostulate or pervert the Scriptures to suit their purpose, but none of them suited my notions of things, nor corresponded to scripture and common sense.

However, I concluded to let them go their own way. I conceived within myself that if I dealt honestly and did not lie or blaspheme the name of God and do the best that I could in the world, my condition hereafter would be just as good as those who professed so much Christianity and were ready to pour out on the head of a sinner all the anathemas that a sectarian world could invent. I often remarked to the priests that were so faithful to warn sinners to repentance that I would rather risk my soul in the hands of a just God than in theirs at any time. This would irritate them and cause much anxiety of my parents, but I was convinced that none of their churches were right, nor carried out scripture or common sense, therefore I ventured to oppose them on that ground.

At the same time I believe there was a right way of salvation and I desired to find it, but just then all was uncertainty and doubt. All claimed their way to be the right one, but none could show any preeminence except in number and in popularity, and as long as one tarried as far from scripture as another, one must be as false as the other, and of course

common sense would say all were false. Doubt and uncertainty followed.

However, in the year 1834 I came home from Norwich to my father's, and after usual salutations I, for the first time, heard the name *Mormonism*, as it was then called. On inquiring, I found that Sarah Ann, my oldest sister, had joined the Mormons, also several of the neighbors, and mother was believing. This seemed to be agitated in the neighborhood at that time. In a short time I had the privilege of hearing a lecture from Elder Lyman E. Johnson, a Mormon elder, who preached in my father's house. From that time I was convinced that Mormonism was true. He reasoned from the Scriptures in a most powerful manner and showed the constituent parts of the church of Christ, and the errors of the world and its condition at the present time, together with the beauty of Christ's kingdom and of the gospel. In conclusion he testified to the truth of the Book of Mormon. He said that an holy angel had ministered with him and had shown him the plates from which the Book of Mormon was translated, and commanded him to testify to all the world that it was true.

Having previously been convinced of the errors of the sectarian forms of religion by the help of the influence of the Holy Spirit, which is the Spirit of Truth, I was enabled to receive and believe this gospel after having an opportunity of perusing the Book of Mormon and other writings of the church. I was fully convinced of the truth of the Book of Mormon and gospel of the kingdom of God.

I had another opportunity, which was that of attending a conference in Saint Johnsbury, Vermont, about twenty-five miles distant, with my mother. We there heard two discourses delivered; one from Elder Orson Hyde and one from William E. McLellin. Soon after this Elder McLellin came to our town and preached. My mother and I went forward and were bap-

tized on the twenty-third of July, A. D. 1835. Soon afterwards two others came forward and were baptized into the church.

I was at this time nineteen years of age and worked at house joinery with Lorenzo L. Fisher, whose father had recently joined the Church of Latter Day Saints and removed west to Ohio. I felt anxious to go west also, and after gathering what little means I could, I started for Kirtland, Geauga County, Ohio, where the church was gathered at that time. Previous to this they had been driven from Jackson County, Missouri, and at this time a temple was being built at Kirtland. However, on the eighth day of November of this same year, I took leave of my father's house and started for Ohio, in company with Elders Hazen Aldrich and Erastus Snow. We were prospered on our journey until we arrived at the shore of Lake Erie, a distance of about six hundred miles from where we started. However, on our arrival at Buffalo we took passage on board a steamship. It was a large, elegant, new boat. On Friday, about noon, we set sail and proceeded west about thirty-five miles, during which time the boat nobly pushed its way against the wind, until at length it blew a gale which intercepted our journey, with no other alternative but to return to Buffalo, from whence we started. Night came on and it was very dark. The wind blew tremendously and our safe arrival in port was doubted by all on board. The captain expressed his fears that we should be wrecked because the waves were so high and quick that the vessel could not be governed. However, through the mercy of a kind Providence we succeeded in entering the harbor, after having run against the pier and nearly upset when the boat righted. We found ourselves within the pier safe and sound about eleven o'clock at night, to the inexpressible joy and satisfaction of all on board.

On Sunday, about ten o'clock, we again set sail, hoping at

this time to have a pleasant sail to our place of destination, it being only about two hundred miles. We had a pleasant day's sail and arrived outside of Erie harbor about eight o'clock in the evening. As it was very dark and stormy, the captain lost his way and in trying to get into the harbor the wind drove us on the sand outside the pier, where we lay in this condition all night with a heavy wind and sea beating the broadside of the boat. The waves carried away considerable baggage, such as trunks, light boxes, and casks, which became loosed and washed overboard and were lost. Also several hundred casks of oysters were thrown overboard to lighten the the boat in order to get it off the sand, but all was to no purpose. The captain requested all on board, in case the boat should break to pieces, to be ready to save themselves the best possible way that they could. He also expressed his fears that the boat would wreck before morning. However, before morning the wind seemed to abate a little, and at length the morning appeared and the small boats came to our relief. About noon we were landed on the pier, it being about one hundred yards from the boat. We went up into the city of Erie and hired our board and concluded to wait for the boat. In a day the water rose enough to loose the boat and she was brought into the harbor to be repaired, as the rudder was carried away and one wheel broken, besides some other damage done. We stayed until the boat was repaired and on the eighth day we started and proceeded to the end of the pier and reloaded the boat. It looked so squally on the lake that they gave up the idea of sailing that day.

As we were tired of waiting and rather discouraged as to getting any further by water, since it was so late in the season and dangerous traveling on the water, we concluded to get on shore and proceed by land. By paying a shilling apiece we

got on shore and started on foot. We arrived at Kirtland, Ohio, on the 3d day of December, 1835.

I soon got to work on the Lord's house, where I worked two months, boarding at Brother Redfield's. After this I had an opportunity of attending a grammar school about six weeks, which was kept in the attic of the Temple.

The lower room of the Temple was finished and dedicated March 27, 1836. The congregation assembled and doors were closed from nine a. m. until four p. m. Elder Rigdon addressed the meeting on the occasion from the eighth chapter of Matthew, twentieth verse to-wit: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." He labored to show why he thus spake and under what circumstances, and in the issue declared that there is one house in the whole world that he can call his own, as it was built by his express command. In conclusion he brought to mind several incidents in relation to the building of the Temple, showing the many difficulties under which they labored in accomplishing this great work, and also the determined policy of our enemies to hinder its accomplishment. Others also bore record to the above. President F. G. Wil-laims bore testimony that he saw an holy angel which appeared during the services in the House. Others also saw the ministering of angels on this occasion. The dedication prayer was read by Joseph. After other services, the meeting was dismissed. At 4 p. m. the solemn assembly was called, of the elders, wherein they received their anointing and blessing, great and glorious.

On the 22d day of March I received my patriarchal blessing, which reads as follows. It was given by Joseph Smith, sen.:

A PATRIARCHAL BLESSING, BY JOSEPH SMITH, SEN.

For Ethan Barrows. Given, Kirtland, Ohio, March 22, 1836.

My young brother, thou art in the slippery paths of youth and must watch lest thou fall into the snares of the enemy. Thou wilt live to see many sorrows and afflictions come upon this generation. The Lord hath a great work for thee to do, and I lay my hands upon thy head to secure thy life from all thine enemies and from the power of the Destroyer.

I bless thee with the blessings of the gospel and with power to stand against all the power of Satan, so that he shall not be able to prevail against thee. Thou must stand in the midst of wars and see man slay his fellow man, while thousands shall fall by famine and pestilences upon thy right hand and upon thy left, and the destroyer shall sweep his thousands by night and by day, and thine eye shall see it and thy heart will grieve, and thou shalt weep over the calamities which shall come upon thy fellow men, and the Lord shall speak to thee from the heavens and comfort thee. Angels shall minister unto thee and thou shalt rejoice in God in the midst of all the devastations which thou shalt behold. Thou art of the seed of Jacob through the lineage of Ephraim, and shalt have all the power of the holy priesthood and minister unto many. Thou art one of the horns of Joseph to push the people together from the ends of the earth, and if thou wilt serve God with all thy might, mind, and strength, thou shalt receive a crown of celestial glory in the kingdom of the Father and live to see the end of this generation and proclaim the gospel to the end of the wicked until the earth shall reel to and fro and stagger like a drunkard at the coming of the glorious Messiah, for thou shalt live to see him come in the clouds of heaven while thou art yet in the flesh. Thou must seek council at the hand of thy God and keep all the commandments and thou shalt receive all the power of the holy priesthood; power to raise the dead, heal the sick, cause the lame to walk, the dumb to speak. Thou shalt have power to translate thyself from land to land and from country to country, from one end of heaven to the other, and when thy work is done thou shalt translate from earth to heaven.

Thou art one of the hundred and forty four thousand which shall stand upon Mount Zion with the harps of God. These blessings, the Lord shall give unto thee in his own due time and I seal them for thee in thee in the name of Jesus and I seal thee up unto eternal life. Even so. Amen.

Recorded in book account, page 36. Sylvester Smith, scribe.

During this spring, several families got ready and started to Missouri in hopes that something would be done to redeem Zion. Some that calculated to go resigned the idea to stop and build up Kirtland, which afterwards seemed the object of

many. Emigration from the East mostly stopped in Kirtland.

However, on the 20th day of May I started for Missouri. I was employed by Brother Gad Yale to drive one of his teams and he bore my expenses while I was with him. After traveling three or four days it set in very rainy. It rained every day for eighteen days, which rendered it very slow, difficult, and disagreeable traveling, especially for our families on board, for we camped in our wagons by the way, and as our wagon covering was not in any way waterproof, but proved to be rather leaky, our conditions were still worse. The weather at length faired away, which rendered the remainder of our journey very agreeable.

I left Brother Yale in Illinois and proceeded on my way on foot. After traveling a day or two, I came up with some brethren from Edgar County, Illinois, traveling to Missouri. As I did not have money sufficient to bear my expenses, I was under the necessity of getting my board on credit, though a stranger. Brother Guiman opened his heart and said he would board me to Missouri if he did not receive a cent for it. I, accordingly, boarded with him, and in about three weeks we arrived in Clay County, Missouri.

It was counseled that we should stop as there was considerable excitement in Clay and in the borders of Ray Counties on account of the continual emigration from the eastern counties there, together with the Jackson County difficulties. The excitement had arisen to that degree that they rallied to the number of about one hundred and stopped some wagons that were journeying farther west and turned them back, and threatened them, if they undertook to proceed any farther west. However, the families stopped on Crooked River in Ray County and several of the brethren started for Clay County to see the council of the church and find out what was best to do. Accordingly I came along with them, as also several were in

the company from Kirtland who had families residing then in Clay County.

I arrived at Brother Evans's, my brother-in-law's, on the 15th of July, being eight weeks on the road from Kirtland. I stopped about two months here in Clay County until the difficulties between the Mormons and Missourians were, in a manner, settled, which was by means of the Mormons all leaving the county and settling where it should be agreed upon by a select committee of both parties. At length the committee selected a portion of the county, or a detached part of Ray County, which afterwards was set off as a county by itself, called Caldwell County, it being a prairie county with but about half a dozen settlers, and they wishing to sell because of the scarcity of timber, as they considered that it would not admit of much settlement. Therefore, to avoid more serious difficulties, the brethren consented to leave Clay County and the counties adjoining and settle by themselves and strive to enjoy peace with all men and especially with their neighbors, as many of them had just emerged from the scenes of Jackson County. The same scenes were reviewing in Clay County. They fondly hoped that if they were privileged to settle by themselves, the mob spirit would at length die away and they would again enjoy their rights and privileges in Jackson and Clay Counties in common with other citizens.

I went up to the new country about the middle of September. There were then perhaps half a dozen families in and around Far West, but it populated very rapidly. In the spring following, the principal part of the land was entered, settled, and claimed, there being about one hundred families in the vicinity. The speedy removal of so large amount of population caused much more fatigue and hardship than what is commonly subsequent to the settlers of a new county; besides, a considerable number were emigrants, unaccustomed to the

climate and customs of the country. Several families were sick, being exposed in the season on the roads and must unavoidably have suffered extremely. Provisions were hard to get, as all that was consumed in this new country was brought in from adjoining counties, something like forty miles distant, and most of the grain was ground in horse mills, which rendered it extremely difficult to get a supply. However, wild game was plentiful, such as prairie hens, turkeys, deer, etc. These were in abundance and many graced their board with plenty of these luxuries and thanked their Maker that he had thus provided food in the wilderness.

I set in to work with B. Covey during the winter at shoe-making. On New Year's Day, 1837, I was joined in wedlock with a young lady named Larena Covey, daughter of Benjamin and Sally Covey. I was at this time young and inexperienced, only nineteen years of age. I had no means to purchase any land, but soon afterwards agreed for five acres of a brother who trusted for the pay till I could get it. It amounted to twenty dollars. I soon put up a log cabin and on the 31st day of April we moved on to our own premises what few things we then had in our possession.

This seemed to be our starting point in the world. We commenced in poverty, as we were young and inexperienced as to getting along in the world, yet we considered that the school of experience was a good school and many will learn in no other, so, therefore, by industry and the blessings of the Lord we began to prosper as to things of this world and have abundance of the indispensable necessities of life. The soil of this country is most excellent and possibly superior to many other parts of the world. The climate was mild and healthy and suitable for the production of all the necessities of life, together with almost all the dainties and luxuries which are

used among men. With some very few exceptions, it was as healthy as any other part of the world.

As to the affairs of the church, I shall here mention but a few incidents, as it does not in particular belong to this journal to detail the affairs of the church. Those that presided, viz: W. W. Phelps and John Whitmer, were disfellowshipped by the voice of the church in November. Not long after, however, the First Presidency came up from Kirtland (1837) and again organized the church in Far West, then soon afterwards returned. Things seemed to move on prosperously both as regards the affairs of the church, the temporal concerns, and interest of the people. We had peace without and contentment within. The Spirit of the Lord was enjoyed by the Saints and the earth brought forth in her strength. Joy and gladness were the enjoyment of the Saints. Peace and plenty, the common lot of all. Thus we realized in some manner the words of Isaiah when he said, "The wilderness and solitary places shall be glad for them," etc.

On March 6, 1838, we had a son born unto us. It being our first-born, we called him Ethan, jr.

On the 14th of this same month, President Joseph Smith arrived at Far West with his family, to the joy and satisfaction of the church. It seemed to be a season of refreshing unto them. Soon after this President Sidney Rigdon and Hyrum Smith arrived at Far West with their families. A revelation was received soon afterwards relative to the building of a temple or house of the Lord in Far West. Arrangements were accordingly made as to the specifications contained in the revelation, for the laying of the corner stones. They were laid on the fourth day of July, A. D. 1838, under the colors of our country, and celebrated by an oration by Sidney Rigdon for the occasion. One remarkable phenomenon pertaining to this occasion I will here mention. The pole upon which floated our na-

tional escutcheon, the colors of our country, on the day of our national celebration, was in a few days afterwards struck by a shaft of lightning and shivered from top to bottom, then twisted off at the bottom and thrown to the ground; this evidently showing that the Tree of Liberty will ultimately fall by the wrath of God in this Nation.

The day of election at length drew near, with some excitement among those who were inspired by the spirit of mobocracy. Those who had been instigators of those deeds of cruelty which we had received in the counties of Jackson, Clay, and Ray, began to fan the breeze of mobs and enliven the spirit of oppression towards our citizens. At length the day of election came, which was the first Monday in August, 1838, in Daviess County. There was an outbreak in Daviess County, just north of Caldwell, adjoining, where a considerable number of the "Mormon citizens" had settled. It was occasioned by a party of the inhabitants who rose up against the "Mormon citizens" to prevent them from depositing their votes at the polls. After some very spirited stump speeches were made by one, Pennington, and others which consisted of slang and abuses on the "Mormon citizen," a sort of a riot commenced, with fist and skull, which lasted a few minutes, in which the rioters were forced to yield the ground to the "Mormon citizens," who exercised their privilege in voting at the polls, but not without a severe struggle in which several were considerably injured by the rioters, who by no means escaped unhurt.

This by no means satisfied the rage of the mob, by being thus beaten and forced to surrender to an inferior number than their own. They then had recourse to threatening that they would fall upon those individuals whom they should single out as being engaged in opposing them at the election, in the night time, while they were retired alone with their fam-

ilies, as they were remote from each other and would be a more easy prey. This was like the brutal savages of the wilderness. However, tidings of these things were sent in to Far West. The distance was about twenty-five miles from where those scenes were acted. Although the accounts of those things at first were much exaggerated, yet we did not consider their condition altogether safe, therefore I started with about twenty-five others to Daviess County. Some others went also, to protect our worthy brethren who had so nobly stood up in defense of the laws of our country and their sacred rights. This had an effect to hinder them from effecting their hellish and savage design. We were in camp shape for several days, and after some of the officers of the peace of the county had bound themselves to keep the peace according to law, we thought it safe to return home. We hoped this would be an end of the difficulties with our neighbors, for we desired peace with all men and more especially with our neighbors.

Not long after returning home our only son, Ethan, junior, died. He died on the 18th day of August, 1838, being five months and nine days of age. He was at this time our only child, the fondest hope of our earthly enjoyments. Although bereaved of the only repository of our future blessings to be handed down to future generations, we should not weep as ones having no hope, for short, though bitter, was his pain, and eternal is his joy. It appeared that he was taken from the evils to come and we were led to exclaim like one of old, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Rumors were again reported that the mob were determined on our destruction and were strengthening themselves all through the country. They soon gathered together and rendezvoused at a little town called Milfort. It was reported that they were three hundred strong and that they were deter-

mined to drive out and plunder all the Mormons in Daviess County. This rather excited our feelings again in Far West, so quite a number of us fitted out again and went out to Daviess County. I also went along with the rest to protect our brethren from the ravages of the mob until proper authorities could be petitioned and legal measures taken to suppress those inhuman and murderous savages. We rendezvoused at a little town called Adam-Ondi-Ahman, in Daviess County, about six miles from Milfort, where we were prepared to defend our brethren citizens of the county until measures could be taken to suppress the mob. This was the advice of the officers who held the legal power to suppress mobs and restore peace according to law.

After watching the movements of the mobs and keeping them at bay for something above a week, the militia was called and proceeded to the spot to disperse the mob. On learning this, we immediately broke camp and started for Far West. When within one mile of the city, we met a detachment of troops under Brigadier General Doniphan, who were repairing to Daviess. Also another detachment was on the march to the same point under Major General Atkinson. They proceeded immediately to Daviess County to the encampment of the mob. On being commanded to disperse they at first refused, but after some reluctance they disbanded.

It appeared that none of the mob were cited for trial for their breaking the peace of the county, but were suffered to run at large, which seemed to be only encouraging them in their murderous dispositions. The commander of the militia not being satisfied that they were altogether defeated in their purpose, stationed a detachment of one hundred men to preserve peace in the county for one month.

It appeared that this did not obviate the difficulty. They now commenced their war without any respect to persons that

were Mormons or in any way favorable to them or the law. Before this they had sworn writs to take certain persons whom they desired most to destroy, thus making a cat's-paw of the forms of law, to decoy them into the hands of the officers and destroy them, for the officers of the county were chiefly connected with the mob. They were defeated in this, however, so they commenced their warfare with all those who would not join their ranks and unite in destroying not only the Mormon citizens, but all that were disposed to live in peace.

Soon after being broken up at Daviess County, they began to strengthen themselves at De Witt, a little town in Carroll County, on the Missouri River at the junction of Grand River, as there was a small settlement of Mormons in this place. This was about sixty or seventy miles from Far West, but tidings were sent up to us that the mobs had blockaded the town and would not suffer any to pass in or out, and also that they had made several attempts to attack the town but were unsuccessful. The mob was encamped here on an old Presbyterian camp ground, where they had formerly held their camp meetings with their preacher, by the name of —— Wood at their head, who it is said called his troop (mobocrats) to order both morning and evening to prayers. This was about one mile from De Witt.

They had one cannon loaded with broken chain links and old iron, but thinking that it would not be of so much service to them here on account of the woods, they set to work to get it over the Missouri River. They wanted to cannonade the town from across the river until they could reduce the town, so they could march in with their troops and easily subdue it. There were about fifty men in De Witt to defend themselves, while the mob at this time amounted, so reports said, to

about three hundred, and they were strengthening themselves daily.

When the news of the report of these things reached Far West, two companies of about forty each started immediately to their relief and protection, until the proper authorities could be petitioned and they be protected by law. I was one of this number. With considerable difficulty and by taking by-roads and across the prairie, we succeeded in getting into De Witt, to the joy and relief of our brethren.

Soon after we arrived at De Witt, the militia was called and came to the relief of our brethren, under command of Brigadier General Parks. But because of mutiny among his troops he could render us no assistance. He said that the only way he could prevent the major part of them from joining the mob was to keep them under command, which he did until a compromise was entered into between us and the mob to prevent the shedding of blood. The arrival of the brethren from Far West had the effect to keep the mob at bay. They, not knowing the numbers, feared to attack us.

A compromise was accordingly effected which resulted in our brethren all leaving or vacating the place. Hereupon the brethren all started, there being about eighty wagons and about eighty that were armed before and behind to guard the wagons. The first day we traveled about twelve miles and camped in a little grove of timber, where one of our company, who had died previous to camping for the night, was buried. She fell a victim by the hand of the oppressor; and a martyr to the cause of Jesus Christ. She was buried in the darkness of the night and without a coffin, and the privilege of a decent burial. Oh, ye sons of America! Are there any of the Sires of Liberty yet alive to witness scenes like this in a land that is said to be free from oppression and tyranny? I fear there are many who have lived to see that liberty, which was to them

sweeter than life, wrested from them and their numerous progeny by the hands of ruffians and Tories who know not the sweets of liberty and are unworthy the name of American citizens.

Soon after our arrival at Far West, it was reported that the mob was again collecting its forces in Daviess County, determined in its purpose to destroy the Saints in Missouri. They made their threats, seeing they had been so successful in driving them from De Witt and Carroll Counties, that they would drive all the Mormons into Caldwell County, and from Caldwell to Hell. The mobs began to think themselves sufficiently strong in Daviess County. They commenced their operations by driving families out of their houses in the night, taking prisoners, and after plundering the houses, setting fire to them. They shot at several and began to be exceedingly bold. They very well knew that the law could not be executed on them, as they formed a part of the militia, and if the remainder was called out they would chiefly mutinize and join them. They also knew that the governor was the head of the mob in Jackson County and the initial officers of the State were more or less concerned in it.

Things began to wear a rather dark aspect. General Parks started with his brigade, or a part of it, to the relief of the citizens of Daviess County, but he only marched them part way and dismissed them and sent them home, stating that they were rotten-hearted and could not be depended on. He immediately ordered out the Caldwell County Militia and sent them out to appease the mob. He said that they could be depended upon. Two or three hundred of the Caldwell Militia proceeded to Daviess County and they soon dispersed the mob and took from them a cannon, some kegs of powder, and some balls.

This rather frustrated their plans and they, fearing they

would not accomplish their object in destroying us, petitioned the governor. He immediately sent all the force they wanted to assist them. Lawless marauders were sent to destroy the innocent and law-abiding. Previous to this the governor had been petitioned twice. Our condition was made known to his excellency, but he absolutely refused to regard our petition. The last one, I think, was sent from De Witt (while surrounded and blockaded by mobs while at work pursuing the lawful business at home) accompanied with affidavits stating the infractions of the law, etc., by a Mr. Caldwell, a respectable citizen, to which his excellency replied that the difficulty was between the Mormons and the mob and they must fight it out.

When the mob was unsuccessful, however, he showed himself very ready to assist them, even at the sacrifice of law, justice, and everything else.

After succeeding in dispersing the mobs in Daviess County, the militia returned to Far West, hoping that we might enjoy peace a while. . . . It was but a few days, however, before a messenger arrived at Far West in the night and in the morning of the 26th day of October an alarm was sounded a great while before day, with trumpets and drums. When we arrived at the public square we were informed that the mob were committing depredations in the southern part of Caldwell County, adjoining Ray. They were burning houses and plundering them, shooting cattle, and threatening women and children that if they were not gone by next day they would destroy them, and had taken three men prisoners.

On hearing these tidings we mounted our steeds and formed ourselves (about seventy of us) under the brave captain, David Patten (Captain Fear Not), to prevent them from committing any more depredations and to protect the citizens of the county. The company was soon under way, as we had

to ride some ten or twelve miles through the prairies. The night was dark, and being forbidden to speak aloud, no sound was heard but the rumbling of the horses' feet on the hard trodden path, while on the distant plain, far and wide, were seen blazing fires which illuminated the surface of the plain, and immense columns of smoke were seen rising in awful majesty, as if the world were on fire. This scene can only be contemplated by those who are acquainted with burning prairies. These scenes added to the silence of midnight in this solemn procession.

We moved on for about two hours, when it was supposed that we were in the neighborhood of danger. We were then ordered to dismount and leave our horses in care of some guards of our company, while the others proceeded on foot to see what discoveries could be made. This precaution was taken for fear that we might be suddenly attacked, in which case we could do better on foot than on horseback. We had not proceeded far when, as we entered the wilderness, we were suddenly fired upon by an unknown enemy in ambush. First, one solitary gun was fired, which brought one of our company to the ground, by the name of Martin Obanion. As we supposed this to be an outpost of the mob, the rest of the company passed on, while he lay by the way in the agonies of death. It was by this time break of day, but darkness still hovered over the face of nature.

We had not proceeded far when we saw that we were attacked by the mob, who were in ambush behind trees and along the bank of a stream called Crooked River. They poured in a heavy fire upon us, which brought several to the ground. We, thinking it too late to retreat, formed ourselves along in the brush and were commanded to return the fire and charge upon the enemy. The whole wilderness seemed to be lit up for a few moments with the blaze of devouring fire, and the crack-

ing of musketry seemed to drown the sense of danger, while we rushed onward with sword in hand to a more close attack. The enemy were soon driven from their ambush and completely routed. As the stream of water was immediately in their rear, many were seen forcing their way through the stream, up to their armpits in water. The firing now ceased and the whole battle ground resounded with the watchword, "God and Liberty," while here and there on the battle ground lay the dying and wounded. We were commanded to mount a good horse each and harness the baggage wagon, and gather the blankets, etc., which were left by the mob in the precipitation of their flight, and prepare to start. The wounded were put in the baggage wagon and all things were now ready. We moved on towards Far West.

On noticing the wounded, I discovered that Captain Patten was among them. There were seven that fell wounded, and one was left dead on the ground, by the name of Gideon Carter. Captain Patten and Martin Obanion died soon. The remaining five recovered. The man that commanded the mob at this battle was Bogart; for this reason it bears the name of Bogart Battle. There were three of our brethren prisoners in this camp at this time. Two of them escaped by running to our lines, and escaped unhurt. The other was wounded. He was shot at the commencement of the battle by his keeper. The wounded were taken within five or six miles of Far West, where we were met by a surgeon, who on hearing of the battle came to meet us on our return. The surgeon took them into a house and dressed their wounds.

The booty was delivered up to Colonel Hinkle, the commander of the Caldwell County Militia. These several defeats of the mobs in Daviess and Caldwell Counties gave them to understand that they were not sufficient to conquer us as a people, who were fighting for our homes, our wives, and our chil-

dren, unless they came out with a little show of authority, as they very well knew that the Mormon would not resist the proper authorities, however illegal the proceedings.

However, about two hundred of the mob got together on October 30, 1838, as a kind of revenge, and fell upon a settlement of brethren about thirty miles from Far West, with whom there was an agreement to keep the peace between the parties and not molest each other. This happened at a time when they thought there was no danger, and consequently they were not prepared for self-defense. The mob inhumanly butchered seventeen of our brethren and wounded several others. They shot at several women and wounded one. They killed one small boy of eight years and also one venerable patriot of the Revolutionary War. The old patriot was horribly butchered with an old corn cutter. He called for quarter. They said, "We'll quarter you," and literally cut him to pieces alive. His name was MacBride. He had fought for his country's liberty, to bequeath it to his children, but alas! A set of barbarous ruffians could trample upon the holy shrine of liberty and wantonly murder the father of his country in cold blood merely because he wished to enjoy the richest boon of our constitutional liberty and worship almighty God according to the dictates of his own conscience. Oh, liberty, where hast thou fled! Oh, America, hast thou ceased to be an asylum of the oppressed! Have tyranny and despotism with cruel hands laid siege to those holy principles of liberty which nerved the arms of our fathers in the hour of battle and sustained them in the struggle to obtain our national independence? Has patriotism, the genius of liberty, so soon departed or become degenerated, that justice is hid and equity cannot enter. Let the blackened deeds of Missouri speak and tell the tale. Let the blood of innocence cry, and let her voice be heard,

and Missouri will reap the rewards of her iniquity unto the third and fourth generations.

But, to return to my history. A few days after this a large company of troops was discovered in the south part of the county, which caused some excitement. A company of about one hundred and fifty men, with a white flag, started from Far West to learn their object and make inquiries. In the meantime all communication was cut off, so that the doings of the governor were kept an entire secret, but information now reached Far West that the whole country south was filled with hostile troops who were murdering, plundering, and taking peaceable citizens prisoners, etc.

On receiving this intelligence every man flew to arms for the protection of our city. It was now towards evening and we had heard nothing of our white flag and the hundred and fifty men who went south in the morning. While we stood in our armor gazing towards the south in earnest expectation for the return of our men, we discovered an army advancing on horseback over the high prairie at about two miles distance from town. We at first supposed it was our little company returning, but we soon saw there were thousands of men with a long train of baggage wagons. We were then in hopes that it might be some friendly troops sent for our protection. At any rate we did not intend that they should enter the town without giving some account of themselves. Although our force did not exceed five hundred men, we marched out upon the plains south of the city and formed in battle array. We extended our lines on foot nearly half a mile, while a small company of horsemen were posted on our right wing on a commanding eminence, and another small company in the rear as a kind of reserve. On seeing our forces present a small but formidable front, they came to a halt and formed along the wilderness, but in a few moments both parties sent out a white flag,

which met between the two armies. Our messenger demanded who they were and what were their intentions. The answer was that they wanted three persons out of the city before they massacred the rest. This was a very alarming and unexpected answer, but they were soon prevailed upon to suspend hostilities until morning, when we were in hopes of some further and more satisfactory information. The hostile army under command of General Lucas commenced their encampment for the night and our little army continued to stand to our arms, for fear of treachery.

Our little company of one hundred and fifty now returned and informed us that they had been hemmed in through the day and only escaped by a superior knowledge of the ground.

An express was sent to Daviess County and by morning we were reinforced with quite a number of troops with Colonel Wight at their head. In the meantime a company of painted troops came pouring in from the west under command of Cornelius Gillium to strengthen the enemy, and also another from Carroll County, many of whom were concerned in the murder at Haun's Mill, and distinguished mobocrats were taken into the ranks of General Lucas's army. Thus both parties were considerably reinforced during the night. Meanwhile, our people being determined, if attacked, to defend themselves, their wives and their children to the very last, spent the night in throwing up a kind of temporary breastwork of house logs, rails, wagons, etc., so that by morning the south side of our town was fortified with breastworks, and also the west and east. The whole line of our breastworks extended about one mile and a half.

The next day toward evening we were informed that the governor had ordered this force against us with orders to expel or drive us from the State. Determined to resist nothing in the shape of authority, however tyrannical, oppressive, or

unconstitutional their proceedings were against us, we had nothing more to do than to submit to be massacred or driven from the State at the option of our persecutors.

However, Joseph Smith, Sidney Rigdon, Hyrum Smith, Lyman Wight, G. Robinson, and P. P. Pratt were taken into the camp of the enemy with assurances that they should be released next morning, or as soon as peaceable arrangements could be made with the honor of the principal officers in command. As soon as they surrendered themselves upon these terms, the General ordered his troops to surround them, which they did very abruptly. Then they all set up a horrid yell, like so many bloodhounds let loose upon their prey, and as if they had achieved one of the greatest victories that ever dignified the annals of the world. Our men were placed under a strong guard and before morning Amasa Lyman and others were added to their number.

On the next morning we were marched out of the city by order of Colonel Hinkle, and formed in a square, encompassed by our enemies, and there compelled to lay down our arms and give them up to our enemies and surrender ourselves prisoners of war. This was on the first day of November, 1838. This we did very reluctantly. For my own part I should much rather have stood boldly in defense of our rights and the constitutional privileges of our country until death had ended this existence, had it not been considered better to yield for the safety of our families at the present time.

We were kept under a strong guard during the day, which was the first day of November. During this time our enemies had the privilege of plundering the town and taking such things as they could carry, such as goods, horses, etc. One of the guard, who stood in the ranks of our enemies while we were prisoners, was William E. McLellin, who had been the instrument in the hands of God in administering the ordi-

nances of the gospel unto me and my wife, but now he was assisting to plunder and destroy that which he had heretofore labored to build up.

While we were under guard, we were forced to sign an article called, "A Deed of Trust," which required us to bind over our properties to our enemies to support their army while they were destroying us. Thus all that we possessed they considered a free booty. They stole as many horses as they could manage to get hold of; they shot down our cattle, sheep, and domestic fowls, many of which rotted on the ground; they robbed us of all manner of cooking utensils, and some families were robbed of all that they had. Cornfields also became a booty to the plunderers, and grain of all descriptions was taken at their pleasure. If any man tried to retain his property from them, he would be threatened and abused in the worst manner possible, therefore we were constrained to keep them as good-natured as possible, and in this way we got the less abuse. They were cruel, inhuman, barbarous, savage, and hostile. They murdered some of their prisoners in a most barbarously cruel manner, and wounded others. One aged man, named Tanner, my nearest neighbor, was struck on his head with the breech of a gun and his skull laid bare. While a prisoner in their camp, one man, named Cary, was struck in like manner and died in a few hours. He was caused to lie in an open wagon, without anyone to assist him, until a few moments before he expired.

I remained a prisoner until it became necessary that I should return to my family. They were living about one mile from town, which was now guarded with a strong guard so that none could pass in or out without permission from the officers in command. I obtained permission by a pass which read as follows:

“November 3, 1838.

“The guard and others will let Ethan Barrows pass in and out.

“DAVID THOMPSON.

“*Col. Commander, AMOS REES.*”

Other names were attached to this pass.

By this means I was permitted to return to my family, who had heard and knew the determination of the mob to destroy us, from past experience, and who had been sufferers by them for eight years previous to this. They had heard concerning our being taken prisoners and giving up our arms, and they feared the consequences that would befall us, but thanks to Him who had so far preserved us, we were permitted to meet again. I stayed at home a few days to attend to the concerns of my family, and when I went out from home I took care not to be alone, for there were scouting parties of the mob at all times, both night and day, lurking about, plundering wherever they could carry off, and abusing both men and women; so it became us to take care of ourselves as well as we could under our circumstances, and also our wives and property.

However, there came an express from General Clark, who was now in Far West, for all to come together in the public square the next day. The next day I started to go into town, but it happened that I was too late. The guard, but a few moments before, was instructed to let none pass in or out, so therefore I returned home. But on learning that General Clark continued to get them together by stratagem to take as many as he could prisoners, and that he had my name and search was made for me but I could not be found, and that those whom he had taken were dragged off to prison to Ray County, I did not feel myself very badly slighted, but I felt grateful to Him who had providentially preserved me from their hands and wrought out my deliverance. Fifty-seven

were, however, taken prisoners, and before the rest were dismissed, General Clark made a speech, and as I have it in possession I will give it in this work.

SPEECH OF GENERAL CLARK, FAR WEST, CALDWELL COUNTY, MISSOURI

Gentlemen: You, whose names are not attached to this list of names, will now have the privilege of going to your fields to obtain corn for your families, wood, etc. Those that are now taken will go from thence to prison to be tried and receive the just demerits of their crimes, but you are now at liberty, all but such as charges may hereafter be preferred against.

It now devolves upon you to fulfill the treaty that you have entered into. The leading items of which I now lay before you. The first of these you have already complied with, which is that you deliver up your leading men to be tried according to law. Second, that you deliver up your arms. This you have also done. The third is that you sign across your properties to defray the expenses of the war. This has been attended to also. Another thing yet remains for you to comply with, that is that you leave the State forthwith and whatever your feelings concerning this affair, whatever your innocence it is nothing to me.

General Lucas, who is equal in authority with me, has made this treaty with you. I am determined to see it executed. The orders from the governor to me were, that you should be exterminated and not allowed to continue in the State, and had your leaders not been given up and the treaty complied with, before this you and your leaders would have been destroyed and your houses in ashes.

There is a discretionary power vested in my hands which I shall try to exercise for a season. I did not say that you shall go now, but you must not think of staying here another season or put in crops, for the moment you do the citizens will be upon you. I am determined to see the governor's message fulfilled, but shall not come upon you immediately. Do not think that I shall act as I have done any more, but if I have to come again because the treaty is broken, you need not expect any mercy, but extermination, for I am determined the governor's orders shall be executed.

As for your leaders, do not once think, do not imagine for a moment, do not let it enter your mind that they will be delivered or that you will see their faces again, for their fate is fixed; their die is cast; their doom is sealed. I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are. Oh! that I could invoke the spirit of the unknown God to rest upon you and deliver you from that awful chain of superstition and liberate you from those fetters of fanaticism with which you are bound. I would advise you to scatter and never again organize with bishops, presidents, etc., lest you excite the jealousies of the people and subject yourselves to the same calamities

that have now come upon you. You have always been the aggressors. You have brought upon yourselves these difficulties by being disaffected and not being subject to rule, and my advice is that you become as other citizens lest by a recurrence of these events you bring upon yourselves irretrievable ruin.

The prisoners that were now taken were marched forthwith to Richmond and thrust into prison. They were sixty in number. The other prisoners, the leaders of the church, were taken to Jackson County, and from thence remanded to Richmond, Ray County, where all were collected together and where a sort of a court or inquisition was held in order to find something to criminate them. They did not allow any testimony in favor of the accused and even threatened witnesses, at the peril of their lives, to testify in favor of the accused; and after all their exertions all were liberated or bailable but eleven, who were put into dungeons and who had to endure all the injuries that an infuriated mob saw fit to inflict until God in his providence set them free.

As for the orders from the governor that authorized the mobbers to destroy us, our enemies well know the disposition of the governor towards us. He resided in Jackson County when the outrages were committed on the Saints in that county. He was holding the office of lieutenant governor at this time and assisted and encouraged the mob in expelling them from the county, so therefore he showed himself willing to assist the mob in destroying us or expelling us from the State. The following is the order which he gave in his executive authority:

HEADQUARTERS OF THE MILITIA, CITY OF JEFFERSON, OCTOBER 27, 1838

Sir: Since the order of the morning to you, directing you to come with four hundred men, to be raised within your division, I have received by Amos Rees, Esq., and Wiley G. Williams, Esq., some of my aides, information of the most appalling character which changes entirely the face of things and places the Mormons in the attitude of an avowed defiance of the laws and of having made war with the citizens of this State. Your orders are, therefore, to hasten your operations and en-

deavor to reach Richmond, Ray County, with all possible speed. The Mormons must be treated as enemies and must be exterminated or driven from the State if necessary, for the public peace. Their outrages are beyond description. If you can increase your force you are authorized to do so, to any extent you may think necessary.

I have just issued orders to Major General Woolock, of Marion County, to raise five hundred men and to march them to the northern part of Daviess County and there to unite with General Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express. You can also communicate with them if you find it necessary. Instead, therefore, of proceeding as at first directed to reinstate the citizens of Daviess County in their houses, you will proceed directly to Richmond and there operate against the Mormons. Brigadier General Park, of Ray County, has been ordered to have four hundred of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed) L. W. BOGGS, *Governor and Commander in Chief.*

This order in the hands of Lucas and Clark was sufficient to cover all the murder, rapine, and plunder committed on the peaceable inhabitants of Caldwell and Daviess Counties by prowling mobs painted like Indian savages, and also Bogard, who claimed having authority when the battle at Crooked River took place one day previous to the order being issued by the governor.

I am bold to say that all the forces that acted against us prior to this date acted without any authority whatever, but in open rebellion against the laws of our country and destructive to the lives of her peaceable and law-abiding citizens. The proper authority when in service, up to this date, always acted, or pretended to act, in our defense. As to General Clark's army; all those companies of painted savages, or midnight assassins were received into the camp and composed a part of his army, and after our surrender and our arms were taken from us, they had full liberty to ravish, murder, and plunder whomsoever they would. Their blackened deeds are registered in the minds of thousands who have been the bitter suf-

ferers and have by sad experience witnessed the depravity of man and the realness of the human heart. After the troops were withdrawn, a gang of robbers were left to roam over the country and abuse and plunder the inhabitants at their pleasure.

I stayed close at home during this time, and took care of my family as well as I could, until the 20th of January, 1839. The brethren were improving their time in emigrating to Illinois as fast as possible. As this was our only alternative at this particular crisis, and as I did not consider myself safe if publicly known to be here, I started for Illinois on the above date. I had to leave my family, for I had not means to bring them with me. I obtained employment in Adams County, where I stopped till about the middle of March, when I started towards Far West. I heard that they were expected to be on the road with my father-in-law, but I met them within four miles of Far West on the day that they started from home. I met them in time to assist them on their journey.

After a tedious journey of about three weeks, we arrived at Quincy, Illinois. We immediately proceeded about fourteen miles northeast from Quincy where I had engaged a plantation, but on our arrival, it being later in the season than was anticipated, I lost my chance. We then started to Quincy. Our company consisted of Brother R. Evans, my father-in-law, and myself.

We had not proceeded far when a messenger arrived bearing the joyful intelligence of the arrival of five of the prisoners from Liberty jail in Missouri. They were President Joseph Smith, H. Smith, L. Wight, A. McRea, and Caleb Bladwin. They desired us to return to Quincy. This was joyful news to us, and when we arrived at Quincy we had the pleasure to strike hands with them. A company of Quincy Grays marched around and saluted them and bade them welcome. Joy and

gladness seemed to set upon every countenance, which seemed to say, "Thou art welcome, for thou hast suffered great oppression, and thou hast found an asylum of peace where thou canst rest thy weary souls."

The next day the brethren met in council and it was counseled that the brethren who had not places for their families, remove northward. A committee was also delegated to look for a location and they immediately started. We also started with our families towards the north, and on arriving at a little town on the Mississippi River, about the middle of May, found our committee were entering into arrangements to purchase a location. Here we stopped and began to seek a shelter for our families, and also to rent some land. A purchase of nearly two hundred acres of land was made near a little town called Commerce, in Hancock County, Illinois, for a commencement of a settlement, and a contract for some land over the river in Iowa was made.

We obtained a house by the river, and also as much land as we wanted to improve, or rent, and we set in to put our crops in. At this time I had no team, so worked with my father-in-law, B. Covey.

About the first of June I was attacked with the fever and ague, a disease which is common in this country, in particular alongside of the big rivers. This, I suppose, was occasioned by being exposed to various fatigues and exposures during the previous six months of our difficulties in Missouri. On the approach of the sickly season, almost all that came from Missouri and emigrated to Commerce were taken sick with fevers of various kinds and many died in several instances for want of proper assistance and care. At a neighboring house by a spring resided two families containing seven persons. They were all taken sick and five died out of the seven, principally grown persons. This is only one instance out of the many of

a similar nature that took place in the neighborhood. At times it was with much difficulty that the dead could receive a decent burial, because of sickness and death which raged in the sickly part of the season to such an alarming extent that some families were all sick at a time, while in others would be one or two that could wait upon the others, and those that could in any degree wait upon themselves had need to be exercising thankfulness.

A few weeks after I was first taken sick, I got some better; but, soon after, my father-in-law and his family were taken sick, and by over exertion I brought on a relapse, which was worse than ever. Meantime my wife was taken very sick and was almost entirely helpless, but through the assistance of God I got strength enough to wait upon her for a few days until she began to amend and finally got better. Adaline, sister to my wife, died in September. She was taken sick in Missouri with consumption, and was carried on a bed in a wagon for more than three hundred miles, entirely helpless, in an inclement season, but now reposes in death.

As the season grew cooler we began slowly to amend. In October we moved about two miles from the river on a farm belonging to Brother Hyrum Smith, and in a few weeks my father-in-law moved upon the same place, he having rented it. It was now time to harvest our crop. It was a very light crop, because it was not properly cared for, owing to our sickness, etc. It was with some difficulty that we secured what little we had, and furnished our fires with fuel. In the last of December the ague left me in a very weak state and condition and my health returned very slowly, but through the blessing of God I was sustained in the midst of sickness and the ravages of death with my family, and the prospects began to brighten on the approach of spring.

On the 6th of April, 1840, the anniversary of the church,

a General Conference was held here, where I received the ordination to the office of elder, upon which I concluded to arrange my family in such a way that I could leave home and travel to preach the gospel. On the thirteenth of May I started, in company with Brother Ira Willis, into the world, to try to preach the gospel. We traveled northeast, and after proceeding a few days, Elder Willis was taken sick with a fever. We arrived at the house of one of the Brethren, John Landers, where I left him and proceeded a short distance, to wait a few days till he could get able again to resume our travels. After stopping a few days and hearing nothing from Brother Willis, I again set off, with Elder Alexander Montgomery. We stopped at Greenfield and held meeting on the Sabbath, thence on until we came to a place in Illinois, called "Twelve-Mile-Grove," where we stopped and held some meetings, also in the vicinity round about there.

I left Montgomery and proceeded toward Michigan, preaching wherever an opportunity presented itself. I at length arrived at the house of my brother-in-law (Ira Wheeler, and Roxey his wife, Whitmanville, Cass County, Michigan), whom I had never seen. He had a large and numerous family of smart, industrious, enterprising persons, who had arrived at manhood. It had long been the desire of my father and friends in the East to look them up and give proper intelligence of them, and as Providence directed my course to that part of the country, I was happy with their acquaintance.

I introduced the principles of the gospel to them. My brother-in-law, Mr. Wheeler, and his wife, and the principal part of his family, seemed to receive it at its first introduction, and rejoiced in it, but when he (Mr. Wheeler) saw the necessity of embracing it, declined, and seemed to harden his heart and desire to rid himself of the conviction which he first received of its truth. Some of his family were in a manner

convinced of its truth, but through his influence declined obeying it. They seemed to have a strong desire to come into our country on learning that Mr. Evans's family were living in, or near, Nauvoo, and previous to my leaving them they promised to come into our country and settle among us.

The 28th of August I took leave of them and proceeded toward home, where I arrived on the 21st of September. I found my family in health and had been improving during my absence. Soon after returning home I took a lad about seven years of age and soon afterwards bought a small piece of land and a small house, which I prepared and moved my family into. Here we again found a home that we could call our own.

A General Conference was held this fall, and arrangements were made for the building of the Lord's House, which was commenced on the 13th day of October, 1840.

Doctor J. C. Bennett, in the fore part of this fall, came among us, professing great zeal in behalf of the Mormon cause, and soon became a member of our church. He at this time held the office of Quartermaster General of the State of Illinois. He showed a great desire to do something to promote the interest of the Saints and manifested great indignation towards the proceedings of the State of Missouri and used his efforts to organize the militia into independent companies for the purpose of drawing arms from the Government.

About the 20th of September, my brother-in-law, Roswell Evans, died, and his remains we deposited in the burying place near Commerce.

In the ensuing winter a charter was obtained from the legislature of the State of Illinois, to incorporate the city of Nauvoo, embracing a tract of country some three miles or more on the river, and extending about two miles back, including Commerce. Also a charter was obtained incorporating an agricultural association; another a University, and another to

incorporate the militia into an independent corps styled the Nauvoo Legion. All these charters provided a law-making power for its benefit. Thus we were put in possession of rights and privileges which were beyond our expectations, and can only be imputed to a divine hand who has put us in possession of those sacred and inalienable rights of man which this church have never enjoyed since its rise, and also placing ourselves in an attitude of self-protection and self-defense, subject only to the command of the executives of the State, and also of drawing arms from the Government.

The Legion was soon afterwards organized, in which Joseph Smith was created lieutenant general; J. C. Bennett, major general. The city council was organized by electing J. C. Bennett mayor.

In January, 1841, a revelation was given to the church, making known the duty of the church, the building of the temple, and Nauvoo House, with many other important subjects pertaining to the building up of the city of Nauvoo.

On the first day of April, 1841, the Legion made its first appearance in the field. Their appearance was elegant and splendid, and numerous; more so than could have been supposed, considering the short time of our location in the State. There were five companies which had obtained state arms, and several more which were organized for that purpose. The officers were uniformed in rich, glittering costume, and our beloved Prophet, who but a short time before was confined in a Missouri prison, scorned and derided by the Nation, was now decked with the honors of his country, wearing the costume of the great and illustrious, and supporting the dignity of the Nation.

The cellar of the Lord's House being dug, and the wall reared as high as the ground, we were now ready (on the 6th day of April) to receive the corner stones of the temple. These

were laid under arms and under the colors of Our Country. The General Conference convened on the seventh, which lasted several days. The Lord's House and Nauvoo House were progressing faster than one would suppose.

On the 5th of June, 1841, Joseph was again apprehended on a writ from Missouri, by Governor Carlin, Governor of Illinois. On the 8th a general fast was proclaimed in Nauvoo, this being the time of his trial at Monmouth.

Considering the many disadvantages under which we labored this year, the basement story [of the Lord's House] was nearly completed, and the baptismal font was prepared in the cellar and was dedicated in September; also sacred records were deposited in the corner stone of the temple and also (October 1) sacred records were deposited in the Nauvoo House.

On this same day the General Conference again commenced. Before the conference closed, President Smith declared in the name of the Lord that there should not be another General Conference of the church held until it should be held in the temple.

During this year the cause progressed rapidly, both at home and abroad. The Twelve were principally in England, and members were added to the church, both in England and America. Emigration began to flow in rapidly on all sides and Nauvoo began to take a bold stand among the cities of the West. This fall a way opened north into the pine country to procure lumber for the building of Nauvoo and the temple, and a company started this fall with Elder A. Cutler, one of the temple committee, at their head. They proceeded north up the Mississippi to manufacture boards and lumber and to float them down the river in the ensuing spring; thus the words of the Prophet seemed to be fulfilled, which say, "I will call for the pine tree," etc., "to beautify the place of my sanctuary and make the place of my feet glorious."

By this time many important ordinances were passed by the municipal authority of our city, pertaining to the peace, well being, good order, and safety of the inhabitants of the city of Nauvoo.

On December 23, 1841, Jacob Benjamin was born unto us in Nauvoo.

Most of the Twelve returned this fall from England, with a large number of emigrants from England, Scotland, and Wales.

In the year past the doctrine of the baptism for the dead was first introduced to the church and was almost unanimously received by the whole church, and numbers were baptized in the river for and in behalf of the dead. Also the rebaptism for the remission of sins was introduced by the example of Presidents Joseph Smith and Rigdon, who were baptized according to the first instructions they received from the Lord in the first start of the church. Their example was followed by many hundreds, who were rebaptized. Myself and wife followed the example.

At this time an attempt was made to get General Smith into Missouri again, after having resided peaceably about two years in Illinois, and having arisen to eminence in the State. They were determined to follow up their victims, in order to make a show of justification or to hide their blackening deeds by destroying those who would testify boldly of Missouri's murderous conduct. A demand was made on the Governor of Illinois, and a writ was put in the hands of the sheriff of Adams County for his apprehension, to be delivered up to the agent of Missouri. He [Joseph Smith] was taken while returning from Quincy in company with Doctor Bennett and others, but was set free by the interposition of divine providence in his favor, on a writ of habeas corpus before Judge

Douglass. He was again liberated from the hands of blood-stained Missouri and all their efforts.

Things passed off well this winter and spring. On the 6th of April, 1842, a special conference was held, in which a great number were ordained and sent out to preach the gospel; some to the Old Country and Canada, and some to all parts of the United States. Things seemed to take new courage, both at home and abroad. This spring, Nauvoo seemed to take a new start. Buildings were going up in all parts of the town. The hand of industry was amply rewarded with the fruits thereof, and peace, happiness, and prosperity seemed to be the lot of the Saints in Nauvoo.

It was not long before the sunshine began to darken and dark clouds began to arise as if to blast all our future prospect and spread a melancholy gloom over the face of our city. Ex-Governor Boggs, of Missouri, as if the judgments of God were hastening in his path, was shot through the head by an unknown hand, and his life was despaired of for some time; and in order to aggravate our persecution, Boggs swore and obtained a demand on the governor of this State of Illinois for the apprehension of Joseph Smith, being accessory, and O. P. Rockwell, principal [in the affair].

A writ was accordingly put in the hands of the sheriff of Adams County, who proceeded immediately to Nauvoo in company with the agent of Missouri and some others, where they soon took Smith and Rockwell. The bodies of the prisoners were demanded without delay on habeas corpus. The officers treated the city authorities with contempt and immediately returned to the governor. Meanwhile, Doctor J. C. Bennett, whose iniquitous practices had been previously exposed to the public eye, had now commenced lying, slandering, and misrepresenting the church, more especially the leaders, as all corrupt scoundrels have done, in order that they may avail

themselves of the prejudices of the world to justify themselves by increasing their prejudices to prevent them from receiving the truth.

Meantime the election for governor was at hand. The people had gotten considerable excitement afloat against the Mormon people in consequence of Bennett's slanders and Missouri difficulties, etc. An anti-Mormon candidate for governor made his appearance in the field, who, it is said, pledged himself to his party to exterminate the Mormon people from the State of Illinois, if elected. This, of course, gave rise to the circulating of all the old stories and slanders that ever had been told, and as many new ones as J. C. Bennett, Tom Sharp, the editor of the *Warsaw Signal*, and a good many other political demagogues who were willing to sacrifice the truth, common honesty, humanity, every principle of virtue and honor and join in the cry which is so common and popular, from the drunkard in the streets to the priest in the pulpit, from the guilty culprit at the bar to the judge on the bench. "Down with the Mormons! Persecute and oppress them! and — — old Joe Smith!" This was the popular cry among a great number of our citizens, but be it said to the honor of the State, it was the minor portion of its inhabitants. Many of the presses joined also in the common cry with a sacerdotal relish for an achieved victory over an innocent and unoffending people, to destroy them without a cause.

The governor, it is said, treated the municipal authority with contempt, being disappointed at the success of the officers, but it was reported by good information at Nauvoo that the officers were determined to kidnap General Smith secretly and take him out of the jurisdiction of the city before the municipal authorities could interfere, that on the return of the officers, General Smith could not be found, nor Rockwell. Although diligent search was made in and about Nauvoo for

a considerable length of time, and much threatening to the city if General Smith was not given up against the provision made and provided for in our city charter or habeas corpus, signed by Governor Carlin, who is now urging the execution in favor of Missouri against the privileges and rights ceded and assigned to us by law. However, General Smith kept dark until the excitement seemed to have subsided, and in January, 1843, he went voluntarily to Springfield and surrendered himself to the executive of State. After the governor-elect had taken his seat, he [Joseph Smith] was brought before Judge Pope of the Federal Court of the District of Illinois. The United States Attorney General of the State, for the District of Illinois, appeared in favor of General Smith, who was set at liberty by virtue of the court and a *nolle prosequi* entered on the records of State that he should be free from all old Missouri difficulties up to this date.

Although the suit cost many thousands of dollars, and all the prosecutions from the first were illegal and gotten up for the oppressive purpose and political intrigue, yet we rejoiced at the deliverance of our Prophet, and the 17th of January was set apart for a day of jubilee and thanksgiving among the Saints for his deliverance.

On the 10th of March, 1843, there was a streak of light resembling the blade of a sword, which stood horizontally in the southwest. It appeared in the evening and continued for a number of days. Also on the 23d a phenomenon appeared in the morning sun, consisting of circles and semicircles running parallel to each other, with bright spots representing sun dogs which appeared in the circles. The same phenomenon appeared in the moon a few evenings previous. In Adams County, in 1839, I discovered at sunrise the semicircles of five suns, four besides the real one. They stood in a square form, with the real one in the center.

On the night of the 21st of March a phenomenon was seen between the hours of eleven and twelve at night by a pilot on board the *William Penne*, Mr. Francis, and also by the captain. A light was first discovered in the heavens: when looking he beheld the outlines of a serpent in crooked position, with tail straight, head toward the east, and turned to livid bright red, deep and awful, and remained stationary among the stars for two or three minutes, when the tail part disappeared, nearly to the middle, and the remainder formed a distinct letter G. After about a minute and a half it changed into a distinct letter O. In a few moments it changed into a distinct letter D. then changed into an oblong shape as before and disappeared. The sky was clear and bright starlight, excepting a few clouds in the west, low down. The scene was grand, awful, and majestic. It showed with sublime grandeur the existence of the Supreme Being, and is another indication of the coming of the Son of Man. Earthquakes, destructive fires, and loss of lives and property both by land and sea are of daily occurrence, which have desolated cities, and many thousands have fallen a prey to their ravages.

A special conference was again held on the 6th of April, 1843. In it we received much instruction by our president relative to the figure of Daniel and Saint John, pertaining to the last days, etc., also pertaining to the church. Many elders were sent out by appointments to different places and for different purposes. O. P. Rockwell was taken in Saint Louis on the charge of the attempt to murder Ex-governor Boggs, of Missouri, and retained in prison.

April 13, I first received a degree of Free Masonry in the Nauvoo Lodge, U. D., at the age of twenty-six years.

This spring opened with abundance of emigration. Some men of capital commenced buildings and establishments, which open an avenue for the poor to live and give employment to

mechanics and life to business, and continually add to the fame, honor, and dignity of the uprising of our beautiful city, which but a few years previous was a desolate waste, with here and there a miserable hut, filled with innumerable sick and dying, with the appearance of utter desolation spread over the face of this far-famed spot. But now the dismal scene was changed, as if the God who created the earth had rebuked the sickly elements and purified the land which he designed to give for the habitation of his Saints and building up of Zion. Suffice it to say, the contrast is so great, taking into consideration the circumstances connected with it, that it is beyond the conception of human nature or the natural man to determine. The most sanguine infidel is obliged to acknowledge it to be a miracle and beyond the natural power and interest of man. It has already attracted the attention and curiosity of many influential men, who have come from a distance to visit Nauvoo, and have gazed with wonder and astonishment when beholding its numerous population in so short a time, and which has led some to embrace the truth to the joy of their hearts and, I trust, the salvation of their souls.

It may be well to notice here as a result of political demagoguery in the state legislature in the preceding winter, a furious attack was made on the charters of our city, to repeal them, by the anti-party, which were anti-Republican and unlawful or unconstitutional and dangerous to the interest and character of the State and repugnant to every principle of democracy. However, the anti-party were the minority and they could not effect their foul purpose.

Another attempt was made by Missouri to prosecute General Smith while on a visit to Lee County, in this State, for the purpose of taking him to that State. J. Runnell, of Jackson County, Missouri, as agent for Missouri, obtained a writ of the governor of this State, for his apprehension on the same

charge with which he was tried two years before by Judge Douglass and set at liberty. This prosecution was unlawful, as man cannot be put in jeopardy, either of life or limb, more than once for the same cause, and no person is to be refused the right of habeas corpus. So says the Constitution. However, the arrest is so much like the manner in which Missouri executes the law, I will give the arrest in detail.

J. H. Runnell, assisted by Mr. H. Wilson, of Carthage, this State and County, came to Dixon, Lee County, both professing to be Mormon preachers. They proceeded to Mr. Wasson's house, where General Smith was staying, and on finding General Smith outside of the house they accosted him in a rough and uncouth manner, quite in keeping, however, with the common practice of Missouri. Runnell and his coadjutor, Wilson, both stepped up at the same time to General Smith, with their pistols cocked, and without showing any writ or serving any process. Mr. Runnells, with his pistol cocked at Mr. Smith's breast, cried out, "G—— d—— you, if you stir I'll shoot! G—— d—— you, if you stir one inch, I'll shoot you, by G——!"

"What is the meaning of this?" interrogated General Smith.

"I'll show you the meaning by G——, and if you stir one inch I'll shoot you, G—— d—— you!"

"I'm not afraid of your shooting," answered Mr. Smith. "I'm not afraid to die." He then bared his breast and said: "Shoot away; I have endured so much oppression I am weary of life, and kill me if you please. I am a strong man, however, and with my own natural weapons could level both of you, but if you have any legal process to serve I am at all times subject to law and shall offer no resistance."

"G—— d—— you, if you say another word we'll shoot you, by G——."

"Shoot away," answered Mr. Smith. "I am not afraid of your pistols." Then they hurried him to a carriage that they had, and without serving a process, were for hurrying him off without letting him see or bid farewell to his family or friends. General Smith then said, "Gentleman, if you have any legal process I wish to obtain a writ of habeas corpus," and was answered, "G—— d—— you, you shall have none."

General Smith saw a friend of his passing and said, "These men are kidnapping me, and I wish a writ of habeas corpus to deliver myself out of their hands." This friend immediately proceeded to Dixon, whence the sheriff also proceeded full speed. On arriving at the house of Mr. McKinnie, tavern keeper, Mr. Smith was thrust into a room and guarded there, without being allowed to see anybody, and horses were ordered in five minutes. Mr. Smith then stated to Runnell, "I wish to get counsel," and was answered, "G—— d—— you, you shan't have counsel. One word more, G—— d—— you, and I'll shoot you."

"What is the use of repeating this so often?" asked Mr. Smith. "I have often told you to shoot and I now tell you to shoot away," and seeing a person passing by he said, "I am falsely imprisoned here. I want a lawyer." A lawyer came and had the door banged in his face with the old threat, if he came any more. Another followed after and received the same treatment. Many of the citizens of Dixon, being apprised of his situation, stepped forward and gave the sheriff to understand that if that was the way of doing business, they had another way of doing it here. Since they were law-abiding people and Republicans, Mr. Smith should have justice done him and have the opportunity of a fair trial; but if they persisted in their course they had a very summary way of doing with such people, and gave them to understand that Mr. Smith should not go without a fair and impartial trial.

General Smith was set at liberty again before the Municipal Court of Nauvoo on habeas corpus and honorably acquitted, although the prosecutions from first to last were attended with a great deal of expense and trouble brought on by high-handed oppression without any legal pretext whatever, but merely to carry on a system of persecution against the Latter Day Saints, and continually jeopardizing the lives and property of the Saints.

Missouri has used her utmost exertions to arouse the spirit of persecution against us in this State, but have failed in all their attempts and have discovered to the world in all their undertakings against us, their own murderous acts of villainy, and carry an impression by every move, of their guilt, and the innocence of the Latter Day Saints, and are proving to the world our statements to be true, while theirs are sinking under their own weight of corruption and crime. The capture of General Smith is a striking example of the credulity of the executors of the law in a State where murder and wholesale robbery goes unpunished, and almost all other crimes, etc. Of the noble, gallant, intrepid spirit of General Smith, and of the citizens of this State in submitting to and protection of law, and giving all a fair chance according to law and justice.

Some time in the fore part of fall, two or more men were kidnapped a few miles below Nauvoo and taken across the river into Missouri, but after keeping them in prison a short time, they tried them and let them go. Some of the kidnappers were taken and fined, and others that were arrested fled across the river, for protection among those who had acquired their service.

On the 1st day of October, 1843, Emma was born in Nauvoo, our third child.

In the fore part of this fall business of the city flourished, houses of various descriptions were being erected in different

parts of our beloved city. But, as if to break the spell of peace and prosperity which we seemed to enjoy but for a few moments at a time, as it were, a gang of Missourians came over to our State and kidnapped some of our citizens, and were assisted by a few individuals in this county, to the utter shame and disgrace of the county. They were retained in prison several days and were deprived of their liberty and shamefully treated, but they got away. Some attempts were made to arrest those who had assisted on this side of the river. One person was arrested and brought to Nauvoo for trial and was held to bail. The principal person who assisted in this outrage was one Colonel Williams, of this county, who, to prevent being taken, assembled an armed force at his house and kept them some days, and afterwards eloped with them to Missouri.

(To be continued.)

THE HIGH COUNCIL

HISTORY AND MINUTES OF HIGH COUNCIL OF THE CHURCH OF
JESUS CHRIST OF LATTER DAY SAINTS

BY ROY L. ROBERTS

(Continued from page 430, volume 14.)

The High Council of Kirtland and of Zion met, on January 15, with the other quorums of the church, to approve the work of the committee on rules and regulations to govern the House of the Lord. (See *Millennial Star* vol. 15, pp. 593, 594.)

The high Council of Kirtland met in the house of the Lord at six o'clock, p. m., to discuss the subject of ordination, as laid before the council on the 12th instant; and also the proposed amendment of the Twelve Apostles, of the 13th. After discussing the resolutions drawn by President Smith, [it was] voted unanimously that they should remain entire, and the proposed amendment of the Twelve Apostles be rejected.

JOSEPH C. KINGSBURY, *Clerk.*

—*Millennial Star*, vol. 15, p. 645.

The resolutions on ordinations presented by Brother Joseph Smith were as follows:

1st. Resolved—That no one be ordained to any office in the church in this Stake of Zion, at Kirtland, without the unanimous voice of the several bodies that constitute this quorum, who are appointed to do church business in the name of said church, viz, the Presidency of the Church, and Council; the Twelve Apostles of the Lamb; the twelve high councilors of Kirtland; the twelve high councilors of Zion; the bishop of Kirtland, and his councilors; the Seven Presidents of the Seventies; until otherwise ordered by the said quorums.

2d. And further Resolved—That no one be ordained in the branches of said church abroad, unless they are recommended by the voice of the respective branches of the church to which they belong to a general conference appointed by the heads of the church, and from that conference receive their ordination.—*Millennial Star*, vol. 15. p. 644.

The amendment presented by the Twelve is as follows:

. . . that none be ordained to any office in the branches to which they belong; but to be recommended to a general conference appointed by those, or under the direction of those, who are designated in the Book of Doctrine and Covenants, as having authority to ordain and set in order all the officers of the church abroad, and from that conference

receive their ordination.—*Millennial Star*, vol. 15, p. 644; *Church History*, vol. 2, pp. 24, 25.

On the same day,

The High Council of Zion met in the upper room of the printing office at seven o'clock p. m., to discuss the subject of ordination, as laid before them in the council of the 12th instant, and also the amendment of the Twelve Apostles. After discussing the resolution drawn up by the President, [it was] voted unanimously that they should remain, and that we perfectly acquiesce in said resolutions without any alteration or amendment.

ELIAS HIGBEE, *Clerk*.

—*Millennial Star*, vol. 15, p. 645; *Church History*, vol. 2, p. 26.

On February 26, 1836, at an assembly of the different Quorums, O. Cowdery, Orson Hyde, and Sylvester Smith were appointed to draft rules and regulations concerning licenses. On March 3, 1836, the several quorums again assembled to hear the report of the committee appointed on February 26, 1836. The high councils approved the report when they were called upon to approve or reject. (*Messenger and Advocate*, vol. 2, pp. 266-268; *Millennial Star* vol. 15, pp. 647, 648; *Church History*, vol. 2, pp. 28-31.)

The report of the committee referred to is as follows:

Whereas the records of the several conferences, held by the elders of the church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since the organization, to avoid ever after, any inconvenience, difficulty or injury in consequence of such neglect your committee recommend.

1. That all licenses hereafter granted by these authorities assembled as a quorum, or by general conferences held for the purpose of transacting the business of the church, to be recorded at full length by a clerk, appointed for that purpose, in a book to be kept in this branch of the church until it shall be thought advisable by the heads of the church, to order other books and appoint other clerks to record licenses as above. And that said recording clerk be required to endorse a certificate, under his own hand and signature on the back of said licenses, specifying the time when, and place where such licenses were recorded, and also a reference to the letter and page of the book containing the same.

2. That this quorum appoint two persons to sign licenses given as aforesaid, one as chairman, and the other as clerk of conference, and that it shall be the duty of said person appointed to sign licenses as

clerk of conferences, immediately thereafter, to deliver the same into the hands of the recording clerk.

3. That all general conferences abroad give each individual, whom they ordain, a certificate signed by the chairman and clerk of said conference, stating the time and place of such conference, and the office to which the individual has been ordained; and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of conference, such person shall, together with the chairman of conference, immediately sign a license, and said clerk of conference shall, after the same has been recorded, forward it to the proper person.

4. That all official members in good standing and fellowship in the various branches of this church, be requested to forward their present licences accompanied by a certificate of their virtuous walk before the Lord, signed by the chairman and clerk of the general conference, or by the clerk of the branch of the church, in which such official member resides, by the advice and direction of such church to the clerk of conference, whose duty it shall be to fill a new license as directed in the 3d article: And that all licenses signed, recorded, and endorsed, as specified in the first article, shall be considered good and valid to all intents and purposes in the business, and spiritual affairs of this church as a religious body, or before any court of record of this or any other country wherein preachers of the gospel are entitled to special privileges, answering in all respects as an original record without the necessity of referring to any other document.

5. That the recording clerk be required to publish quarterly in a paper published by some member or members of the church, a list of names of the several persons for whom he has recorded licenses within the last quarter.

6. That this quorum appoint two persons to sign as chairman and clerk of conference, pro tempore licenses for the standing chairman and clerk, who shall be appointed as named in the second article and also to act in their absence in signing other licenses, as specified in the foregoing article.

KIRTLAND, February 27, 1836.

O. COWDERY,
O. HYDE,
S. SMITH,

Committee.

—*Messenger and Advocate*, vol. 2, p. 267; *Millennial Star*, vol. 15, pp. 647, 648; *Church History*, vol. 2, pp. 29-31.

The following notice appears in the *Messenger and Advocate*, vol. 2, p. 271.

We the High Council of Kirtland, hereby inform Jacob Shibley, Daniel Brownwell, Peter Brownwell and Cornelius P. Lott, that we have

withdrawn our fellowship from them for disobeying the commandments of the Lord, until they make satisfaction.

JOHN SMITH, *Chairman.*

CYRUS SMALLING, *Clerk.*

Cornelius P. Lott's subsequently made confession appears on page 336, of the second volume *Messenger and Advocate*.

On April 29, 1836, the high council met and provided for the following ordinations:

1. Voted that Elder Oliver Granger be ordained as a high priest.
2. Voted that Brother James H. Smith be ordained an elder.
3. Voted that Priest Lyman Leonard be ordained an elder.
4. Voted that Brother Ebenezer Robinson be ordained an elder.
5. Voted that President of Teachers, Mayhew Hillman, be ordained an elder.
6. Voted Priest Jabes Durfee be ordained an elder.
7. Voted that Brother James Durfee be ordained an elder.
8. Voted that William Terry sen., be ordained a priest.
9. Voted that Elder Alpheus Cutler be ordained a high priest.

The above named brethren were ordained and set apart to their several callings and offices as named above, by President Joseph Smith, sen., and councilors John Smith and Joseph Coe; and Elder Oliver Granger closed by prayer.—Record of the First Quorum of Elders (manuscript), page 13.

The following cases were tried on May 16:

President O. Cowdery having preferred a charge of unchristianlike conduct, to the high council, against Jenkins Salisbury, the council assembled in the Lord's House, when it was proven that he had so conducted himself, as to bring unnecessary persecution on myself; that he had neglected his family, leaving them without wood, without provisions, or telling them where he was going, or when he should return; that he used strong drink, and had been intimate with other women.

Elder Salisbury confessed his propensity for tale-bearing, and drinking strong liquor, but denied the other charges. The council decided that he could no longer be an elder, or member, in the church, until there was a thorough reformation.

Charges were also preferred against sisters Hannah Brown and L. Elliot, of unchristianlike conduct. They confessed they had been guilty of telling falsehoods.

The council reproved them, and permitted them to retain their standing in the church.

The council then withdrew fellowship from Elder Charles Kelly.

—*Millennial Star*, vol. 15, p. 742.

May 23. The case of Elder Charles Kelly was again brought be-

fore the high council, then in session, and it was proved that he left his family in destitute situation, about the time of the solemn assembly, with other unchristianlike conduct, for which the council decided that he be expelled from the church.

Also Asael Perry was cut off from the church for unchristianlike conduct.

Job L. Lewis was excluded from the church, for treating the society with contempt.—*Millennial Star*, vol. 15, pp. 742, 743.

Another case was tried on June 16, 1836.

The high council assembled in the Lord's house in Kirtland on the 16th of June, Presidents S. Rigdon and F. G. Williams presiding, to investigate the charge of "a want of benevolence to the poor, and charity to the church," which I had previously preferred against Brother Preserved Harris, and Elder Isaac McWithy. After a full and lengthy investigation, the council decided that the charges were fully sustained against Preserved Harris, and that the hand of fellowship be withdrawn from him, until he shall see that the course he is pursuing is contrary to the gospel of Jesus.

In the pleas of the councilors, in case of Elder McWithy, they decided that the charges had been fully sustained; after which, I spoke in my turn as accuser, and stated that I called on the accused, in company with President O. Cowdery, for money to send up to Zion, but could get none; afterwards saw him, and asked him if he would sell his farm. He at first seemed willing, and wished to build up Zion. He pleaded excuse in consequence of his liberality to the poor. We offered him three thousand dollars for his farm, would give him four or five hundred dollars to take him to Zion, and settle him there, and obligation for the remainder, with good security and interest. He went and told Father Lyon that we demanded all his property, and so we lost four or five hundred dollars; because the accused told him such a story, he calculated to keep it himself.

The accused, Elder McWithy, arose and said it was the first time he had been called upon to clear himself before a high council. He complained of being called contrary to the rules of the gospel, before the council. The President decided that as the case was now before the council, it could not now be urged, but should have been made in the beginning. He pleaded that he had relieved the wants of the poor, and did so many good things that he was astonished that he should hear such things as he had heard to-day, because he did not give all he had got to one man. If he had done wrong he asked forgiveness of God and the church.—*Millennial Star*, vol. 15, pp. 743, 744.

When the Saints moved from Clay County to Far West, the High Council of Zion functioned as the High Council of Far West. After the members of the church were expelled

from Kirtland in 1837, the High Council at Far West became both the High Council of Far West and the High Council of the Church.

On April 3, 1837, the following came before the High Council:

MINUTES OF THE HIGH COUNCIL AT FAR WEST

At a meeting of the High Council in Far West, April 3, 1837, seven of the standing councilors were present. John Murdock was appointed moderator, and Elias Higbee clerk.

Resolved, That the council request the Presidents W. W. Phelps and John Whitmer to give explanation of the following items:

First—By what authority was this place [Far West] pointed out as a city and [a place for a] house of the Lord, and by whom?

Second—By what authority was a committee appointed and ordained to superintend the building of the House of the Lord?

Third—By what authority was Jacob Whitmer ordained to the high priesthood?

Fourth—Have two presidents authority to lay out a city, and build a House of God; independent of the counsel of the High Council?

Fifth—By what authority was one of the high councilors disfellowshipped in the name of the High Council without their knowledge?

Sixth—Has any individual or individuals a right to prefer a charge to the Presidency in Kirtland against any high councilor, [of this council] without the knowledge of the council or [the] individual?

Seventh—Should not the High Council and Bishop of Zion, who are appointed to do business for Zion, receive their inheritance in the care of that city in preference to one who is not particularly called to labor for Zion, or an unbeliever?

Eighth—Shall any intelligence relative to the building up of Zion be withheld from the Council of Zion?

Ninth—Are the two presidents entitled to the profits arising from the sale of land, on which the city is to be built in this place, independent of the authorities who have been appointed to labor with them for Zion and have suffered like tribulations with them?

The council then agreed to invite Presidents W. W. Phelps and John Whitmer, also the Bishop, Edward Partridge, and his counselors; also the two apostles, viz, Thomas B. Marsh and David W. Patten, to meet with them on the 5th inst., that the above named presidents might explain [answer] the foregoing questions and that the subject might be investigated. The council then adjourned to the 5th at ten o'clock.

FAR WEST, April 5, 1837.

The council convened agreeable to adjournment with the aforementioned presidents, the bishop and counselors; also the two apostles. The council opened by prayer; but previous to proceeding to business the

said presidents proposed that the bishop and his counselors, with the aboved named apostles leave the council, which was objected to by the council, the bishop, and apostles. The presidents still insisted on having a private council in the absence of the bishop and his counselors and the apostles. All opposed the two presidents. The bishops and the two apostles gave them to understand that they had a right to remain, and that they therefore should remain. President Phelps then said he would dissolve the council, upon which Thomas B. Marsh declared that if the council should be dissolved he would prepare a charge against the two presidents, before the bishop and twelve high priests. The presidents then said they were willing to let all present remain in the house. The council then proceeded to the investigation of the above named questions. They were not generally satisfactorily answered, which led the council and others to strongly rebuke the late improper proceedings of the presidents. David W. Patten spoke against them with apparent indignation; stating that their proceedings had been iniquitous and fraudulent in the extreme, in unrighteously appropriating church funds to their own enrichment, which had been plainly proven.

April 6 was occupied in like discussions. April 7, council convened agreeable to appointment. The bishop and counselors present, also the two apostles. The above named presidents agreed to give up the town plat of Far West with four eighties on the commons to be disposed of by the High Council, the bishop and his counselors, and the said apostles. After which, on motion, the council adjourned. The council met in Far West to take into consideration the affairs relative to the town plat; at which the council resolved, (it being agreed by all parties) to make over or that W. W. Phelps and John Whitmer make over, or transfer the town plat with four eighties, which are on the commons, into the hands of the bishop of Zion; and that the avails arising from the sale of said lands should be appropriated to the benefit and upbuilding of "Poor, Bleeding Zion." In the above resolution, W. W. Phelps and John Whitmer acquiesced. Also resolved that whereas W. W. Phelps and John Whitmer had subscribed \$1,000 each to the House of the Lord to be built in this place—which they were before intending to pay out of the avails of the town plat—be considered exempt from paying that subscription.—*Far West Record*, pp. 72, 73.—Quoted in *History of the Church (Utah)*, vol. 2, pp. 483, 484.

The Presidency and High Council held a joint session on 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; and that the alleys be opened by a majority of the owners of each square, or block, when they shall desire it; that the price and sale of the town lots be left to W. W. Phelps, John Whitmer, Edward Partridge, Isaac Morley, and John Corrill; that Jacob

Whitmer, Elisha H. Groves, and George M. Hinkle be a building committee of the House of the Lord in this city (Far West); that Jacob Whitmer be received as high councilor until the arrival of President David Whitmer; also that President David Whitmer, John Whitmer, and W. W. Phelps, superintend the building of the Lord's House, in this city, and receive revelations, visions, &c., concerning said house.

JOHN CORRILL, *Clerk.*

—*Millennial Star*, vol. 15, pp. 850, 851.

Between April 24, 1837, and May 22, 1837, the High Council transacted the following business:

David W. Patten preferred a charge against Lyman Wight, for teaching erroneous doctrines, which was investigated by the High Council at Far West, April 24, 1837.

Seymour Bronson, George P. Dykes, and others, testified that Lyman Wight said, that we (the church) were under a telestial law, because God does not whip under a celestial law, therefore he took us (the church) out of doors to whip us, as a parent takes his children out of doors to chastise them; and that the Book of Doctrine and Covenants was a telestial law; and the Book of Commandments (a part of the revelations printed in Jackson County) was a celestial law.

The Presidency decided, with the approbation of the council, that Lyman Wight had taught erroneous doctrine, and that he make an acknowledgment to the council; also that he go and acknowledge to the church where he had preached such abominable doctrine.

NATHAN WEST, *Clerk.*

Joshua Fairchild, David Pettigrew, Benjamin Johnson, and Sheffield Daniels, entered a complaint against John Patten, for not fulfilling his contracts, or covenants, in consequence of which they were materially injured; which was proved by Lyman Wight and Abigail Daniels, before the High Council at Far West, May 22, 1837.

After a long investigation by the councilors and parties, the Presidency, W. W. Phelps, and John Whitmer, [it was resolved] that both accuser and accused should be disfellowshipped, if they did not settle their difficulties. Jesse Hitchcock was then cut off from the high council.

James Emmet, who had previously been disfellowshipped, made satisfaction, and was restored to fellowship; and John Corrill was appointed agent to the Church, and keeper of the Lord's Store House.

HARVEY GREEN, *Clerk.*

—*Millennial Star*, vol. 15, p. 851.

The High Council record at Far West is as follows:

On the 28th [1837] of May a charge was preferred against John Patten, for not complying with his agreement, by John Corrill and others, which being sustained by testimony, the High Council decided that John Patten be disfellowshipped until he make satisfaction.

About this time, the Presidency of the Church at Far West called a general meeting of the church, among whom were the High Council, two of the twelve apostles, ten of the seventies, the bishop, and one councilor, when it was resolved that we withdraw fellowship from James Emmet, for unwise conduct, until he returns and makes satisfaction.

Resolved unanimously, that we will not fellowship any ordained member who will not, or does not observe the *Word of Wisdom according to its literal reading*.

Resolved unanimously, that we sanction the LITERARY FIRM, and give them our voice and prayers, to manage all the concerns of the same, as far as it concerns this place, according to revelation in Book of Doctrine and Covenants, first edition, published at Kirtland, Ohio, page 152, section 26th, given November, 1831.—*Millennial Star*, vol. 16, pp. 9, 10.

Two of the Presidents of the Church, as well as others, were tried on May 29, 1837, at Kirtland, Ohio.

Minutes of a High Council held in the Lord's House, in Kirtland, Monday, May 29, 1837, ten o'clock, a. m.

Isaac Rogers, Artemas Millet, Abel Lamb, and Harlow Redfield, appeared as complainants against Presidents F. G. Williams and David Whitmer, and Elders Parley P. Pratt, Lyman Johnson, and Warren Parrish.

Sidney Rigdon presiding.

COUNCILORS

John Smith,
Jared Carter,
Noah Packard,
Joseph Kingsbury,
Joseph Coe,
Gideon Carter,

John Johnson,
John P. Green,
Oliver Granger,
Samuel H. Smith,
Martin Harris,
Willard Woodstock.

President Rigdon then read the following complaint:

"To the Presidency of the Church of Latter Day Saints: We, the undersigned, feeling ourselves aggrieved with the conduct of Presidents David Whitmer and F. G. Williams, and also with Elders Lyman Johnson, Parley P. Pratt, and Warren Parrish, believing that their course for some time past has been injurious to the Church of God, in which they are high officers, we therefore desire that the High Council should be assembled, and we should have an investigation of their behavior, believing it to be unworthy of their high calling—all of which we respectfully submit.

"ABEL LAMB.

"NATHAN HASKINS.

"HARLOW REDFIELD.

"ARTEMAS MILLET.

"ISAAC ROGERS.

"KIRTLAND, May, 1837."

Elder W. Parrish then stated that the declaration just read was not in accordance with the copy which they received, of the charge preferred against them.

A resolution was then offered and carried, that three speak on a side.

The council was then opened by prayer, by President Rigdon.

After a short address to the councilors, by President Rigdon, President F. G. Williams arose, and wished to know by what authority he was called before the present council; that according to the Book of Covenants, he ought to be tried before the bishop's court.

After some discussion between Presidents Rigdon and Williams, President Rigdon gave his decision that President Williams should be tried before the present council.

President David Whitmer also objected to being tried before the present council.

President Williams then expressed a willingness to be tried for his conduct, and if this was the proper tribunal, he would be tried before it, but still thought it was not.

President David Whitmer objected to being tried before the present council, stating that he thought the instructions in the Book of Covenants, showed that this was not the proper authority to try him.

Councilor Green gave it as his opinion that the present council was not the proper authority to try Presidents Williams and Whitmer.

President Rigdon then submitted the case to the councilors.

Councilor John Smith then put the question to the council for a decision, in substance as follows: Have the present council authority, from the Book of Covenants, to try Presidents Williams and Whitmer? A majority of the council decided that they could not conscientiously proceed to try Presidents Williams and Whitmer, and they were accordingly discharged.

After one hour's adjournment, the council sat again at one o'clock, p. m., Sidney Rigdon and Oliver Cowdery presiding.

Councilor John Smith stated that he had selected three high priests to sit in the council to fill vacancies, and asked the council if they accepted the selection he had made. Council decided in the affirmative.

On motion of Warren Parrish, the councilors were directed to sit as they were originally chosen, or according to the form in the Book of Doctrine and Covenants as far as possible.

Resolved, That three speak on each side.

Councilor Martin Harris motioned that President F. G. Williams take a seat with the presidents.

After much discussion as to the propriety of his sitting, motion carried, and President Williams took his seat.

Elder P. P. Pratt then arose and objected to being tried by President Rigdon, or Joseph Smith, junior, in consequence of their having

previously expressed their opinion against him, stating also that he could bring evidence to prove what he then said.

President Rigdon then stated that he had previously expressed his mind respecting the conduct of Elder Pratt, and that he had felt and said that Elder Pratt had done wrong, and he still thought so, and left it with the council to decide whether, under such circumstances, he should proceed to try the case.

After much discussion between the councilors and parties, President Rigdon said that, under the present circumstances, he could not conscientiously proceed to try the case, and after a few remarks left the stand.

President Oliver Cowdery then said, that although he might not be called upon to preside, yet if he should be, he should also be unfit to judge in the case, as he had previously expressed his opinion respecting the conduct of Elder Pratt and others, and left the stand.

President Williams then arose and said, that as he had been implicated with the accused, he should be unwilling to preside in the case, and left the stand.

The council and assembly then dispersed in confusion.

W. F. COWDERY, *Clerk.*

—*Millennial Star*, vol. 16, pp. 10, 11.

On the 11th of June the following meeting was held:

At a meeting of the High Council, at the committee store, Far West, June 11, 1837, John Whitmer and W. W. Phelps presiding, resolved by the council and all present that the building committee be upheld in the mercantile business, by our prayers; that Lyman Wight, Simeon Carter, and Elias Higbee be upheld in a leather store; that John Corryll, Isaac Morley, and Calvin Beebe engage in the mercantile business if they choose; that the right of no man shall be infringed upon, to do as he choose according to the law of God or man; and that the above named men shall be upheld in purchasing goods as other men.

It was reported that certain individuals, not of the church, were desirous, or were about to establish themselves as grocers, *retailers of spirituous liquors*, and so forth, in Far West, whereupon it was resolved that we will not uphold any man or men to take a partner out of the church to trade or traffic in this line of business, or sell for any man or men out of the church, in his name, or on commission.

David W. Patten requested that the church pay his debts, and take him for security, that he might go forth and preach the gospel.

Resolved that Elder Patten's request be granted, and that David W. Patten, and Thomas B. Marsh, receive each a lot in the town of Far West, free of charge, and that the bishop, if he approve, give a title.

JOHN CORRYLL, *Clerk.*

—*Millennial Star*, vol. 16, pp. 11, 12.

A joint council of the church officials in Missouri was held on August 1, 1837.

The same day, a general meeting of the Presidency, High Council, bishop, and council, and the Saints, assembled at Far West.

The High Council elected Thomas Grover high councilor, in place of Jesse Hitchcock; and George Morey, in place of Peter Whitmer, jun., deceased; and Titus Billings was elected bishop's counsellor, in place of John Corrill. Voted unanimously by the whole assembly, that in the absence of the Presidency, counsellors, bishop, and Council at Kirtland, the elders had no authority, consequently their votes during that space of time are considered null and void; and that every president of high priests and elders be ordained by some higher authority; and the president of any quorum having councilors, may ordain them himself.—*Millennial Star*, vol. 16, p. 54.

On August 5, 1837, another joint council was held.

The same day, August 5, the Presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the House of the Lord; Isaac Morley to be his secretary. Also voted, that the committee, viz, Jacob Whitmer, Elisha H. Groves, and George M. Hinkle stand until President David Whitmer goes to and returns from Kirtland; also that the building committee of the House of the Lord have no store connected with building the house, but that every firm or individual that embarks in that business, have, own, and claim such property as their own private individual property and stewardship.—*Millennial Star*, vol. 16, pp. 54, 55; Church History, vol 2, p. 116.

Some changes occurred in the High Council of Kirtland as they were being sustained by a General Conference held at Kirtland, Ohio, on September 3, 1837.

The President then arose and said he would call upon the church to know if they were satisfied with their High Council, and should proceed to name them individually.

John Johnson, Joseph Coe, Joseph Kingsbury, and Martin Harris were objected to, also John P. Green, but his case was put over until he should be present.

Noah Packard, Jared Carter, Samuel H. Smith, were voted to retain their office.

Oliver Granger, Henry G. Sherwood, William Marks, Mayhew Hillman, Harlow Redfield, Asahel Smith, Phineas Richards, and David Dort,

were chosen to fill the places of those objected to, (and Thomas Grover having moved west) John Smith chosen one of the presidents of the church and Orson Johnson having been excluded from the church, (all having belonged to the High Council.)—*Millennial Star*, vol. 16, pp. 56, 57.

During the spring and summer of 1837, jarrings, discords, contentions and the spirit of apostasy entered the ranks of the officials. Those councilors who were rejected had probably partaken of these things and as a result had become estranged from the church.

At an assembly of the church at Kirtland held on September 10, 1837, John P. Green made some confessions and was restored to fellowship and his former standing. (See *Millennial Star*, vol. 16, p. 77.)

On September 9, 1837, the High Council organized as follows:

The High Council of Kirtland met in the Lord's House, and organized by electing Jared Carter, president, and Phineas Richards, clerk. The members elected on the 3d were ordained, and drew for their numbers, and the whole were arranged as follows: John P. Green, number 1; Asahel Smith, number 2; Samuel H. Smith, 3; Mayhew Hillman, 4; William Marks, 5; Noah Packard, 6; Oliver Granger, 7; David Dort, 8; Jared Carter, 9; Phineas Richards, 10; Harry G. Sherwood, 11; and Harlow Redfield, 12.—*Millennial Star*, vol. 16, p. 77.

Other changes occurred on October 1 and 2, as follows:

October 1. Elder Lyman Sherman was elected high councilor at Kirtland, in place of Jared Carter, removed to Far West.

October 2. Samuel H. Smith was elected President of the High Council, and the council voted that if a councilor absented himself from their meetings, without a reasonable excuse, he should be reported to the church as a delinquent. The High Council of Kirtland voted that their clerk grant licenses to the members of the council (who wished to travel), signed by the President and Clerk.—*Millennial Star*, vol. 16, p. 88.

Reforms were started by the High Council as follows:

October 18. The High Council, and presidents of the different quorums, met in the Lord's House, Samuel H. Smith, presiding, and after a lengthy discussion concerning existing evils, agreed that it was time to commence the work of reform, and voted unanimously to meet again in

the Lord's House on Monday evening next, and invite the different quorums to meet at the same time, and commence pruning the vine of God in Kirtland, and thus continue the work evening after evening, until it shall be wisdom to stay the hands.

PHINEAS RICHARDS, *Clerk, High Council.*

Sunday 22. The church in Kirtland disfellowshipped twenty-two brethren and sisters until they made satisfaction for uniting with the world in a dance, the Thursday previous.

October 23. The High Council of Kirtland appointed Luke Johnson, Reynolds Cahoon, and John Gould, a committee to visit John Johnson, junior, and see if he would desist from selling spirituous liquors to those who were in the habit of getting intoxicated, and report to the authorities of the church those members who might drink spirits at his house. Also voted that the church see that all difficulties and differences be settled as speedily as possible; and that unruly children be reported their parents, and if they neglect to take suitable notice of it, then the parents shall be reported to the authorities of the church, and dealt with accordingly.

Voted that we discountenance the use of ardent spirits in any way to sell, or to be brought into this place for sale or use.

PHINEAS RICHARDS, *Clerk.*

Sunday, October 29. Nine more of the brethren and sisters were reported to the church as having been engaged in the recreations of the 19th instant, and eleven of the thirty-one that had been reported made confession.

Brothers Noriss, Brewster, and others, presented a plan, for the better organization of the church in temporal affairs, to the High Council, on the 30th October, stating that Moroni had appeared to Collins Brewster, &c. The council decided that it was a trick of the Devil.

Most of those who were complained of, for the recreation of the 19th, and had not confessed, acknowledged their fault to the High Council on the first of November, and the remainder were required so to do, or be cut off from the church.

November 2. The High Council voted that loungers about the streets should be attended to forthwith, and appointed a committee of three for that purpose.—*Millennial Star*, vol. 16, pp. 88, 89.

The following was done by the High Council and some of the elders at Far West.

Having arrived at Far West some time in the latter part of October, or first of November, a meeting of some of the church was called on the sixth to counsel on some affairs of the church, which I attended with Brothers Rigdon and Hyrum Smith. There were present Elders Thomas B. Marsh, William E. McLellan, Lyman E. Johnson, William Smith, and Vinson Knight, from Ohio, the High Council of the Church, and some other elders. Prayer by W. W. Phelps. Several topics were discussed, when it was unanimously voted, that it be recommended to the pro-

prietors of the corporation of Far West, to petition the trustees of said corporation to alter the streets or lessen them, so as to make each block contain four acres of ground, and each block to be divided into four lots. Also voted unanimously, that it is the opinion of this council, that there is sufficient room in this country, for the churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be his will to be commenced.

Adjourned until early candle light, and met accordingly, when remarks were made by many of the authorities present, upon the previous disposition of the town plot, the purchase of land, &c., &c. and all difficulties were satisfactorily settled, except a matter between Oliver Cowdery, Thomas B. Marsh, and myself, which was referred to us, with the agreement that our settlement of the affair should be sufficient for the council.

W. W. PHELPS, *President.*

O. COWDERY, *Clerk.*

—*Millennial Star*, vol. 16, p. 89.

On November 7, 1837, the High Council of Far West was sustained by a conference held at that place. (See *Millennial Star*, vol. 16, p. 107.) This is done by every conference of the stakes or the general church. I have not always mentioned this before, nor will it always be mentioned hereafter, but it is always done. If there is any objection to any of the councilors, each one is sustained separately, otherwise they are sustained as a high council of the church or of the stake of which it is the high council.

The High Council met on November 20, 1837, to try a case where some individuals were charged with following "a vain and delusive spirit."

Kirtland, November 20. The High Council met in the Lord's House, John Smith presiding.

Reuben Hedlock preferred the following charge against Zenos H. Brewster, Jane Brewster, Collins Brewster, D. H. Dustin and wife, Mores R. Norris and wife, Eliza Norris, Samuel Barnet, Jemima Butler, O. Duel Butler, and Roxanna Repsher, for giving heed to revelations said to be translated from the Book of Moroni by Collins Brewster, and for entering into a written covenant different from the articles and covenants of the Church of Latter Day Saints, and following a vain and delusive spirit.

Two were appointed to speak on each side.

The writings and revelations kept and received by the accused were presented, and read by the clerk of the council.

The accused pleaded not guilty.

Brother Felshaw was called forward by the plaintiff, who stated that he had visited the accused and labored with them according to the law of the church; that the accused justified themselves, seeing the church had not lived according to the former revelations, and they considered the High Council and others were in transgression; and that most of the accused appeared to be determined to pursue their own way, whether right or wrong.

Brother Allen said the accused appeared to manifest a hard spirit against the Presidents of the church, and the High Council.

Brother Dunn concurred.

Brother Sawyer stated that he heard Brother Norris say, that those in authority were against him, and if he could not establish an order of things here in his mind, he would go out among the Gentiles and do it.

Brother Knights confirmed the foregoing testimony.

The accused called Brother Freeman, who stated that he had attended a number of the meetings of the accused, and saw nothing out of the way.

Brother E. Strong confirmed Brother Freeman's statement, but did not know when he attended the meetings that they received revelations for themselves.

Brother J. Foster agreed with the last two witnesses.

Brother Preston was called by the accuser, who testified that the accused refused to admit him into their meeting, and that others were rejected.

Several witnesses testified that they attended their meetings, and saw nothing wrong.

Others testified they had heard them speak against the heads of the church, and that Brother Joseph had many things to repent of, and one of them said he thought some put too much stress on the priesthood, and that he was informed that Brother Norris laid his hands on Collins and ordained him a prophet, and that one of the accused said he was determined to pursue his own course, whether it suited the High Council or not.

After the pleas of his councilors, the accused spoke in justification of their course generally, when the council decided that the charge had been fully sustained, and withdrew fellowship from those who persisted in their course of conduct as before mentioned.

HARLOW REDFIELD, *Clerk.*

—*Millennial Star*, vol. 16, pp. 108, 109.

(To be continued.)

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from volume 14, page 482.)

REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1906

HIGH COUNCIL

Pursuant to call by order of the presidency, the council met at the Herald Office, Lamoni, Iowa, at 7.30 p. m., Friday, October 12. Meetings were also held at 2.30 and 7.30 p. m., Saturday, the 13th; at 10 a. m., 3 and 7.30 p. m., Sunday, the 14th; and at 3 and 7.30 p. m., Monday, the 15th.

It was resolved to meet hereafter at 2.30 p. m. on the second Saturday of each month. The most recent statement by the church concerning the temporal law was discussed, and a fair degree of unity of understanding was attained.

Meetings were held at 2.30 and 7.30 p. m. Saturday, November 10, and at 2.30 p. m. Sunday, the 11th. Again December 8, at 2.30 and 7.30 p. m., and Sunday, the 9th, at 2.30 p. m.

CONFERENCE

The conference met at Pleasanton, Iowa, October 27 and 28, the stake presidency in charge, R. S. Salyards acting as secretary until the arrival of the stake secretary, D. J. Krahl, who was assisted by John F. Garver.

Ministry reporting: John Smith, Duncan Campbell, H. A. Stebbins, John Lovell, J. R. Lambert, W. H. Kephart, Moroni Traxler, Edward Rowley, G. T. Angell, William Anderson, A. S. Cochran, J. S. Snively, E. B. Morgan, Parley Batten, J. R. Evans, James McDiffitt, D. L. Morgan, R. M. Elvin, J. F. Garver, D. C. White, Nephi Lovell, James Johnson, A. L. Keen, C. Cackler, R. S. Salyards. Evergreen Branch was reported by D. D. Young, president.

William Anderson, bishop of stake, reported balance on hand last report \$10.47, total receipts \$1,881.43, expenditures \$1,838.02.

Reports of branches: Wirt 38, Graceland 21, Hiteman 91, Lone Rock 83, Greenville 48, Leon 40, Pleasanton 96, Lucas 175, Lamoni 1,463, Davis City 101, Cleveland 101, Pawnee 31, Allendale 88, Evergreen 116, Centerville 52. The ordination of Roy Haskins to the office of priest as recommended by the Lamoni Branch was referred to the stake presidency. Requests for the ordinations received from the Hiteman, Centerville, Greenville, and Allendale Branches were referred to the stake high council and presidency. Sister Annie Allen was chosen to succeed herself as a member of the auditing committee. The preaching was by C. H. Jones, John Smith, William Anderson, J. S. Snively, and R. S. Salyards. Adjourned to Lamoni, at call of stake presidency.

BRANCHES

Lamoni.—A revival effort received the following notice by the *Herald* of November 21:

The church, Sunday school, and Religio are uniting in a revival effort at the church this week. Brethren H. C. Smith and J. W. Wight are the speakers. The introductory sermon of the series was preached yesterday morning (Sunday, November 18,) by Brother Wight. Brother Smith spoke in the evening. All regular meetings for the week have given way for these special services.

Another item in the same issue says:

The young people's prayer meeting at the Mite Society, Wednesday evening, was well attended, and the time was profitably occupied. A sister from a distant branch who was in attendance remarked, "People don't need to tell me about the environment of the young people of Lamoni; I know for myself now." While all conditions in Lamoni are not reflected by the prayer services, yet those who have a desire to rise in spiritual and moral goodness will find much to help them.

Concerning the special services held at Lamoni, the *Herald* of December 5 said:

Brethren Heman C. Smith and J. W. Wight were the speakers at the church Sunday. These services were the concluding meetings of the special services which have been conducted by these brethren for the past two weeks. Good attendance has been maintained throughout, and

the Saints have been edified and the latter-day work placed clearly before the hearers.

J. R. Lambert occupied the stand once during the meetings.

Wirt.—The branch still continues under charge of the presidency of the stake, John Smith serving as president. Charles Lent is teacher and John Anderson is deacon. There is preaching every two weeks by visiting elders, and some of the meetings are good. Two have recently been added by baptism. There is quite an interest manifested in the Sunday school. Brother L. L. Morse is superintendent; Sister Lizzie Anderson, assistant; Brother L. E. Anderson is secretary; Brother John Anderson, librarian. Cyrus B. Rush is clerk of the branch.

Evergreen.—A. B. Young, priest of the branch, having removed, James J. Johnson has been chosen in his place. The branch is in fairly good condition, temporally and spiritually. The Sunday school officers are: W. T. Shakespeare, superintendent; Henry Keastner, assistant; Roy Dillon, secretary; James Martin, jr., treasurer. The Religio officers are: James Martin, sr., president; W. T. Shakespeare, vice president; Emma Anderson, secretary; Sister Robert Garland, treasurer. The officers of the Lamoni Stake Sunday School Association held two meetings there one Sunday in October. Short addresses were had in the morning and papers and discussions in the afternoon. A basket dinner was enjoyed at noon and a very pleasant day was spent.

Allendale.—Elders D. C. White and W. H. Kephart were with the branch at sacrament service, Sunday, October 7, and then went north to Allendale to hold a series of meetings. C. H. Jones and W. H. Kephart were with them at their business meeting, October 14, at which William Barnhart was recommended to the stake conference for ordination to the office of priest. C. H. Jones preached south of Allendale Sunday after-

noon, October 15, and at Allendale at night. George Day held a series of meetings north of Allendale. The Sunday school is closed. Most of the Saints are spiritually dead. Sister Auda C. Carr became Mrs. Earl H. Beavers October 7.

Lucas.—E. B. Morgan, of the seventy, has been here constantly and has preached a number of times. John Smith, stake president, preached there November 26 and 27. Catharine Phillips died November 2.

Pawnee.—The same branch officers are retained. There has been a series of meetings by W. H. Kephart with good interest but no additions. The interest in the Sunday school is good, though sometimes the attendance is small. Good will prevails among the church members. There has been preaching also by C. H. Jones, J. S. Snively, R. S. Salyards, and Moroni Traxler.

Pleasanton.—The stake conference was held with the branch October 28 and 29, and was enjoyed by the local membership as well as by the visitors.

Leon.—There has been so much sickness among the members that but few meetings have been held lately. The branch is very weak.

Elders from Lamoni keep up regular services at Oland and Andover. Moroni Traxler had charge of a series of meetings there at which R. M. Elvin and Heman C. Smith were the principal speakers.

Davis City.—The preaching is done mainly by elders from Lamoni. H. A. Stebbins preached the funeral sermon of Squire Craig, who died October 12.

THE WORKERS

Elder D. C. White wrote from Allendale, Missouri, October 4, in part as follows:

September 21 to 23 I visited Ellston Branch and preached four sermons; baptized Brother Bird McConnell and his good wife. This makes

nine I have baptized this year. Brother W. H. Kephart is now with me. There seems to be a number of places in this section wanting preaching, but hard to find schoolhouses open on account of school. How long we shall continue in this part of the district cannot tell yet.

Brother J. C. Cackler, one of the active workers of the Graceland Branch, wrote to the *Ensign* from Lacona, Iowa, October 18:

It would seem very dark to me without the church papers. I think every Latter Day Saint should take at least one. I am glad that the Lord has blessed us with the means so we can take all of them. Our branch is doing very well since its organization. The gifts have been manifested some to encourage the Saints. We have meetings every Sunday with good interest.

Elder H. A. Stebbins makes the following reference to his work in the stake, in a letter to the *Herald* from Lamoni, December 1:

On April 13, I was called home from Independence to preach a funeral sermon and thus was at home Sunday, April 15; but excepting that and two other Sundays I have been away from home every Sabbath since March, that is, during seven months' time, laboring in Lamoni Stake or elsewhere.

An April 22 I preached at Davis City, Iowa, and that evening at the home of Brother and Sister H. A. Hartshorn I married their daughter, Agnes Rose, to Mr. Boyd E. Craig. On April 27 I went to Cleveland, Iowa, to see Sister H. E. Birchell, who was nearing the end of her life. While there I preached, administered to the sick, and blessed a child. On May 6 I filled my appointments at the Evergreen chapel, and on the 13th my appointments with the Greenville Branch. Also that day united in marriage Brother Osa Lovell and Miss Gertie Daniels, near Davis City.

I returned to Lamoni June 29, and since then with the exception of two Sundays have labored within the bounds of the Lamoni Stake, namely, at Davis City, Greenville, Pleasanton, Leon, Ellston, Lamoni, Lucas, Norwood, Allendale, Evergreen, Wood Schoolhouse, Thompson Schoolhouse. On September 30, at Graceland College, in the home of Brother and Sister Weedmark, I united their daughter Annie to Mr. George E. Greenman; and on October 20, at the home of Brother and Sister Samuel Shakespeare, west of Lamoni, was the wedding of Brother J. Charles May, of Independence, Missouri, and Sister Ethel G. Shakespeare, of the Evergreen Branch. The bride I had known since her infancy and it was a pleasure to join her life to that of one whom I believed to be a faithful young Saint, Brother May. . . .

As a member of the stake high council I have met with my brethren several times to consider the affairs of the stake and its needs.

Elder E. B. Morgan, of Lucas, Iowa, is the author of an article headed, "Defective Legislation," dealing with the question of divorce, and published in the *Saints' Herald*, December 12.

D. C. White, because of physical disability, has asked release from missionary work for the remainder of the conference year. The Presidency and the missionary in charge, Heman C. Smith, concurring, this release has been granted. (Signed) Frederick M. Smith, Secretary Presidency.—*Saints' Herald*, December 19, page 1211.

CHANGE OF FIELD

To whom it may concern: Elder C. E. Harpe having requested a transfer from his present field to the Lamoni Stake, such transfer to take place January 1, 1907, such request is hereby granted, and said brother recommended to the kindly consideration of the residents of said stake.—(Signed) J. W. Wight, missionary in charge of his present field. Heman C. Smith, in charge of Lamoni Stake. Lamoni, Iowa, December 19, 1906.—*Saints' Herald*, December 26, page 1231.

George Day wrote from Allendale, Missouri, December 13:

I am still in the Lord's service, and preaching every night to fair-sized crowds, and having fairly good attention. Some I believe are convinced that we have the truth, but for some reason do not feel to accept it yet. We have some very spiritual Saints residing here whose influence goes out for good, and if they continue they will be the means of building up the kingdom of God here, and the Lord is truly blessing them. Having moved into Lamoni from North Dakota, with my family, I can say we are well pleased with our new home and surroundings, and we feel thankful to our heavenly Father for the many blessings he has bestowed upon us. He has permitted us to live now among the Saints in Zion, and it is our desire to seek to please him so we can remain here.

We truly appreciate the church privileges here, and we have met some very humble, active Saints who are doing a noble work for the Master. I wish to say to the Saints of Dakota, that I have not forgotten them and their kindness and their generous disposition to receive the servants of the Lord, and their desires to see the gospel spread among their neighbors. The Lord will bless us according to our desires and efforts to serve him. . . . I am just as interested in the work to-day as I have ever been, and it is my determination to press onward to the end. . . .

DEATHS

Sister Alice A., wife of Elder George W. Thorburn, died at Lamoni, October 4, aged 44. She was an enthusiastic church worker, especially in the Sunday school and Religio.

Sister Alitha A. Ridler died at the Saints' Home, Lamoni, October 20, at the age of 82.

Sister Martha Jane Vandel died near Clio, Iowa, October 26, aged 17.

REPORT FOR JANUARY, FEBRUARY, MARCH, 1907

BURNING OF THE HERALD OFFICE

The building of the Herald Office was totally destroyed by fire Saturday morning, January 5. The contents of the business manager's office, the bishop's office, and the vaults were mostly saved, but the contents of the other offices and rooms were almost totally destroyed. The first statement of the loss was \$40,000, of which \$10,000 was covered by insurance. The great loss of valuable books and documents in the church library, the historian's office, and the church secretary's office cannot be estimated in terms of money, for many of them cannot be replaced.

While the Herald Office was a general church institution, its loss meant more to the community at Lamoni than to any others of the Saints. The business interests of the town and the welfare of a great number of the citizens were closely and vitally connected with it. The employees, their families and connections, and through them the various forms of business conducted in the village, had a living interest in it. This interest took immediate shape in the appointment of a committee to solicit subscriptions for the rebuilding, and at a mass meeting held the following morning in the basement of the Brick Church more than \$13,000 was subscribed on condition that the office would be rebuilt at Lamoni. This sum in the following two or three weeks was swelled to over \$17,000.

Within an hour of the collapse of the building the first steps had been taken to continue the work of the office by establishing a business and working office in the France Block, and by making arrangements at other places for printing and typesetting. And so the work went right on.

THE BISHOPRIC

D. C. White has resigned as counselor to Bishop Anderson. His successor has not yet been appointed.

STAKE PRESIDENCY

J. A. Gunsolley and F. B. Blair have resigned as counselors to the president of the stake. Their successors have not yet been appointed.

STAKE HIGH COUNCIL

The council held its regular meetings in January, February, and March. The February meeting was postponed from the 9th to the 20th, just prior to the assembling of the stake conference. The following resolutions were passed and afterward adopted by the stake conference:

Resolved, that it is the opinion of this council that all members of the stake presidency should devote their time to the specific work of the stake, or resign their positions that others may be appointed to take the lead in building up the work in the stake.

Resolved further, that we again ask the appointing powers of the church to appoint all members of the stake presidency to labor in the stake, in stake work.

SUNDAY SCHOOL AND RELIGIO JOINT CONVENTION

The convention was held at Lamoni, February 21 and 22. J. F. Garver presided over the Sunday school part of the business, and H. H. Gold over that of the Religio. Nellie Anderson served as secretary of both. A published program was carried out, with some minor exceptions.

The officers of the stake Sunday school elected for the following year are as follows: J. F. Garver, superintendent;

Rufus Willey, assistant; Nellie Anderson, secretary; John Lovell, treasurer; Eliza Chase, librarian.

The stake Religio elected Roy Young, president; D. L. Morgan, vice president; Eliza Chase, secretary; and Flora Scott, librarian.

The stake Sunday school appointed 115 delegates to the General Convention, and the Religio 48.

CONFERENCE

The winter conference met with the Lamoni Branch, February 23 and 24. Heman C. Smith was associated with John Smith in presiding; the secretaries were D. J. Krahl and L. A. Gould. Ministerial reports were read from J. R. Lambert, F. B. Blair, J. F. Garver, J. J. Johnson, R. M. Elvin, A. L. Keen, H. A. Stebbins, John Smith, Duncan Campbell, C. W. Dillon, Edward Rowley, J. R. Evans, Lewis Gaulter, J. C. Cackler, Clarence Skinner, L. A. Gould, J. A. Gunsolley, G. T. Angell, W. H. Kephart, James Allen, David Keown, D. C. White, R. S. Salyards, George Day, William Anderson, Nephi Lovell, H. N. Snively, C. E. Harpe, J. B. Harp, A. S. Cochran, R. J. Lambert, John Lovell, Moroni Traxler, John Shippy, E. B. Morgan, M. M. Turpen, S. D. Shippy, D. L. Morgan, D. D. Young.

Branch reports were read from Evergreen 110, Pleasanton 97, Hiteman 102, Graceland 22, Davis City 108, Centerville 53, Lone Rock 83, Leon 39, Lamoni 1,457, Lucas 172, Wirt 38, Greenville 45.

Bishop William Anderson reported balance on hand last report, cash \$133.08; notes, \$1,489.12; received tithes and offerings, \$2,928.04; from Bishop E. L. Kelley, \$2,003.15; miscellaneous, \$1,543.66; expended, \$6,351.91. The following ordinations were authorized and provided for: John Lovell, elder; William Wilson, priest; Russell Archibald, priest; A. W. Boden, priest; Samuel Rowley, teacher; Robert Zimmerman,

deacon. The resignation of D. C. White as counselor to the stake bishop was reported and accepted.

The following resolutions presented by the stake council were adopted by the conference by a vote of 39 for and 6 against:

Resolved, that it is the opinion of this council that all members of the stake presidency should devote their time to the specific work of the stake, or resign their positions that others may be appointed to take the lead in building up the work in the stake.

Resolved further, that we again ask the appointing powers of the church to appoint all members of the stake presidency to labor in the stake in stake work.

The resignations of J. A. Gunsolley and F. B. Blair as counselors to the stake president were read and accepted. Thanks were tendered them for their services, also to D. C. White. One hundred and three delegates to the General Conference were chosen, those present to cast the full vote of the stake, and in case of division majority and minority vote.

It was the sense of the conference that the Herald Office should be rebuilt at Lamoni, Iowa, unless otherwise designated by revelation.

It was, also, the sense of the conference that the tithes and offerings of the stake should be paid to the stake bishopric, and that neither this motion nor any part of it shall be construed to reflect in any way upon the general Bishop or upon the Saints who have in the past paid their tithes to him instead of the stake bishop. The conference adjourned to meet at Centerville on call of stake presidency.

The *Herald* printed the following item concerning the conference:

The Sunday afternoon prayer meeting of the Lamoni Stake conference was a remarkable meeting. A considerable degree of the Spirit was present from the beginning, and ere the meeting closed the gift of tongues and the interpretation of tongues was given through J. W. Wight and Nephi Snively, each speaking and following with the interpretation. The gift of prophecy was given through Elders R. M. Elvin and Lewis

Gaulter. Among other admonitions the Saints were earnestly warned to beware of pride.

THE BRANCHES

Lamoni.—At the business meeting held Tuesday evening, January 1, W. A. France was chosen presiding priest; Charles Brackenbury, presiding teacher; W. B. Paul, presiding deacon; H. H. Gold, clerk; Mrs. Eliza Chase, recorder.

The Star of Bethlehem Sunday school selected the following officers, Monday evening, December 31: Elder Elbert A. Smith, superintendent; J. A. Lane, first assistant; Oscar Anderson, second assistant; Mrs. Anna Salyards, third assistant; Mrs. Callie B. Stebbins, fourth assistant; Annie Allen, secretary; Grace Savage, treasurer; Mrs. Audentia Anderson, chorister; Mary Hill, organist; Mrs. Eliza Chase, librarian. E. A. Smith resigned as superintendent and D. J. Krahl was chosen to fill the vacancy.

The Religio chose W. J. Mather, president; H. H. Gold, vice president; Jessie Cave, secretary; Letha Tilton, treasurer; Pearl Jamison, librarian; Mrs. May Skinner, chorister; and Mynn Hayer, organist.

Hiteman.—Edward Rowley is president of the branch, J. N. Kephart, priest; Samuel Rowley, teacher; David Williams, deacon and chorister; William Wilson, secretary.

David Williams is superintendent of the Sunday school; Robert Zimmerman, assistant; Sylvia Rowley, secretary; Charles White, treasurer; George E. Rowley, librarian; David Williams, chorister; and Emma Box, organist.

William Wilson is president of the Religio; Ethel Luke, vice president; Fayeta Burke, secretary and chorister; Emma Box, organist.

Ella White presides over the Sewing Society; Lillian Williams, secretary; and Myrtle White, treasurer. This society is doing a good work. It has contributed \$36 towards the improvement of the church building, which the branch

thinks to enlarge in the spring. The meetings have grown so the house is too small to accommodate them. During an epidemic among the children of the community, the children of the Saints received unfailing care in administration, and one little one that was subject to fits was entirely healed. Brethren Smith, Morgan, Evans, and White have preached for them and held interesting meetings.

Graceland.—The branch is reported in a prosperous condition and enjoying the manifestation of the spiritual gifts.

The new Sunday school officers are: Viva Keen, superintendent; A. L. Keen, assistant; Edith Cackler, secretary and organist; Eva Cackler, treasurer; Zora Baker, librarian; Rillie Baker, chorister.

Cleveland.—J. M. Hooper is president; Ed J. Giles, priest; Clement Malcor, teacher; W. T. Shakespeare, deacon. The present membership is 95, of whom 50 are absent from the branch. Visiting preachers have been; President John Smith, J. R. Evans, E. B. Morgan. J. J. Watkins is working in the mines there and has assisted very much.

The Sunday school is flourishing with an increased attendance. The Religio suspended meetings some time past.

Evergreen.—D. D. Young is presiding elder; J. J. Johnson, presiding priest; Samuel Shakespeare, presiding teacher; J. B. Anderson, presiding deacon; Martha Martin, clerk. H. A. Stebbins, R. J. Lambert, E. E. Long, J. S. Snively, Moroni Traxler, William Anderson, F. A. Smith, C. W. Dillon, D. D. Young, John Lovell, C. J. Peat, J. J. Johnson, and J. G. Harp have preached there.

The Sunday school officers for the first six months of the year are W. T. Shakespeare, superintendent; J. G. Harp, assistant; Roy Dillon, secretary; James Martin, treasurer; Ruth Martin, librarian.

The Religio officers for the first half of the year are:

Roy Young, president; Emma R. Steckel, vice president; J. G. Harp, secretary; Sister Robert Garland, treasurer; Emma Anderson, librarian.

THE STAKE PATRIARCH

Patriarch J. R. Lambert wrote for the *Herald* from Lamoni, December 18, 1906, as follows:

Editors Herald: I learned a good while ago that the trials of the minister who is able to give his time to the work (and they are not a few nor trifling in their character) are not to be compared with the trials of him who holds the office and is anxious to labor, but on account of physical inability, or for any other cause, is not able to magnify his calling.

Perhaps I never made a stronger effort to do ministerial work than I did last summer, still I accomplished but little.

Besides the little which I have done at home I have given blessings and done some preaching at Hiteman, and Centerville, in the Lamoni Stake, also at our reunion and the reunion held at Stewartsville, Missouri.

At all these places, Sister Estella Wight was with me, faithfully performing her part of the work. I count myself to have been very fortunate in laboring with six or seven different stenographers, all of whom had faith in God and bore the trials and difficulties incident to the work patiently and with becoming resignation.

This fall I have been unable to go away from home to labor. Of course, I could do more at home than I do if in the judgment of those in charge it was needed and wise for me to do so. I have made it a rule to respond to kind invitations given and cast in my mite whenever it was practicable for me to do so. How far have we learned the lesson of true economy in spiritual matters?

In my struggles and efforts and failures to do more than I have done for the good cause of truth in which we are engaged, this thought has occurred to me: If I had succeeded in being able to work as I once did, as a missionary in the field, would it not have demonstrated that it was a mistake to place me on the retired list?

There are difficulties and embarrassments connected with one part of our work, as patriarchs, as there are in all other departments of church labor; with this difference, I think that some of them are of more frequent occurrence and unusually embarrassing; nevertheless, under existing conditions, which should always be considered, I am well satisfied with my position, enjoy my work, and have surely been blessed of God. Do not tell me that this part of the work is not of divine appointment, *only as a decent expression of your belief*, with the reasons therefor, which, I trust, I shall always be willing to hear and consider, so far as able.

What can be more encouraging and consoling to us than the well-established fact that God, whom we are trying to serve, is more deeply

interested than we are, and when we make an intelligent and honest effort to do our part of the work, according to his revealed will, he never fails to work with us, and in some way, or ways, and at some time, and to some perishing and needy soul, or souls, *give the increase*.

O brethren, let us be men and take care of the work which has been committed to our sacred trust!

The *Herald* of February 6, said:

At the Sunday afternoon sacrament meeting in Lamoni, February 3, a very interesting and spiritual prophecy was given through President John Smith. The Saints were told that God had planted the work in Lamoni and that he would still care for it if they would continue faithful.

B. D. Fleet loaned two excellent rooms free of charge to the *Herald* editors and the church secretary.

Sister Lydia Hinkle, writing to the readers of the *Herald*, from Saline, Missouri, February 4, said:

Dear Readers: I have seen the call for money to help build the Children's Home and Sanitarium. I suggest to those who keep house to buy all of their necessities of life in quantities at a saving, if possible, and lay by all saved in that way for the building of these buildings. All could save a great deal if we only try. As the year is yet new, let each one see from now on how much he can save; not only in buying, but in what we raise on our farms. Look around and see if there are any leaks to stop. If all will help, these buildings will soon be built.

John M. Hooper in writing to the *Herald* from Cleveland, Iowa, said under date February 9:

We have been in the past like a great many more of God's children, in an unsettled condition, owing to our temporal affairs in life, the works here almost closing down and the Saints being scattered almost like Israel of old, to every kindred, tongue, and nation. But after much fasting and prayer, the Lord came to our rescue and we feel thankful to God that he has heard and answered the prayer of his people here by opening up the work.

I am glad that I am living in a dispensation in which the gospel has been restored to earth again and that we have been blessed many times in hearing it, and especially during this last week, with Brethren Charles Harpe and George Day, Brother Harpe being at Cleveland most of the time. He worked up a good interest and gave us some good preaching. He visited the Saints during the day and preached in the evening. He went to a brother's house and had some music on the phonograph, and there he undertook to give a little lecture on the burning of the *Herald* Publishing House. If the brother was not mistaken, we have plenty of money to build a good plant at Lamoni, for when the record was tried it

said, "The day of the burning of the building they had a meeting and collected *thirteen hundred thousand dollars.*" Come again, Brother Harpe.

Nephi Lovell wrote from Sperry, Iowa, February 13:

I am busy trying to present the gospel to the people two and a half miles west of Sperry, at the Baptists' stone church, with fair crowds out to hear. I expect to hold forth here till over Sunday, the 17th. Some of my old schoolmates talk of coming to hear me, so I expect a larger crowd to-night. Those here who remember my father say they never heard anything bad of him. I feel glad in my soul that I can hear such good reports in a vicinity where we once lived, although thirty-five years have rolled away since my father left this locality. I have not heard of any Latter Day Saints around here. Some of the inhabitants never heard such a name as the church of Latter Day Saints.

Sister Catherine A. Cackler wrote from Lacona, Iowa, February 3:

Our branch was organized last June. There are a few active workers here who are trying to do the Master's bidding. In so short a time we have been wonderfully blessed in our feeble efforts, for we realize our weaknesses, but are encouraged to know that the Lord is always ready and willing to bless us in our efforts if we ask him in faith. Oh, what grand privileges we have when we can assemble ourselves together and mingle our voices in prayer and testimony, and sing the glad songs of Zion. I often think of the isolated ones and feel so sorry for them, but I feel to appreciate my own privileges more each day. I believe we are living far below our privileges. I often ask myself the question, Am I improving every opportunity extended to me? How often do I have to answer, No, as I am so prone to wander when I am not very prayerful. My heart rejoices in this glorious gospel. I have never known anything else, as I was taught the principles of the gospel from infancy, and was baptized when nine years old. I love and cherish the teachings of my parents when I was a child.

DEATHS

Sister Catherine Phillips died at Cleveland, Iowa, November 2, 1906, aged 33 years, 4 months, and 6 days. Brother Francis D. Young died at Lamoni, December 28, 1906, at the age of 65 years, 11 months, and 3 days. Brother Jonathan Gennings Emmons died at Saline, Missouri, January 7, at the age of 75 years, 4 months, and 8 days. Sister Cynthia M. Webber died at Lamoni, January 9, aged 79 years, 2 months.

and 2 days. Mrs. Mary A. Hathaway died at Lamoni, January 22, aged 89 years, 10 months, and 18 days. Rachel M. Strong died at Manzonola, Colorado, February 4, aged 25 years, 7 months, and 8 days. John McKim died at Lamoni, February 15, aged 73 years, 7 months, 17 days. John G. B. Harp died at Leon, February 17, aged 82 years, 11 months, 11 days.

(To be continued.)

POTTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from volume 14, page 482.)

In August, beginning on the 7th, the reunion of the Pottawattamie and Fremont Districts was held at Thurman, Fremont County, Iowa. It proved very satisfactory to the Saints. Alexander H. Smith, assisted by Henry Kemp, presided; Horace F. Durfey, secretary. The music was under the direction of Thomas A. Hougas and Joseph Roberts. Brother Hougas also had charge of the Sunday school work. The speakers were Alexander H. Smith, Edmund L. Kelley, Henry Kemp, Thomas W. Williams, Thomas Blodgett, Daniel Hougas, and Charles Fry, and some of the local ministry whose names are not on record. There were between thirty and forty tents and several covered wagons, Thirty-three were baptized. The weather was hot and dry until the night of the ninth when there was quite a heavy rain, but the health of the camp was good with two or three exceptions. On the 16th, Sunday, the attendance was estimated at five to six thousand. The camp broke on the morning of the 17th, and soon all were on their way home. September 4, 1896, the Pottawattamie District Sunday School Association met in convention at Carson, Iowa, Sister Julia E. Hansen, presiding. In the absence of the secretary, Sister Bertha Carlile was chosen for the service.

The Sunday school at Underwood, Iowa, reported for six months ending August 30: Number of sessions 25, enrollment 86. Number of classes 6, number of officers 7. *Hopes* taken 24, senior quarterlies 44, intermediate 36, primary 24. Books in library 45. Hour of meeting 12 m. Isaac Carlile, jr., superintendent; Jennie Scott, secretary. Crescent school for 6 months ending August 30: Number of sessions 21, enrollment 65. Number of classes 6, number of officers 8. *Hopes* taken 24, senior quarterlies 20, intermediate 15, primary 20.

Books in library 31. Hour of meeting 9.30 a. m. James A. Pratt, superintendent; John C. Lapworth, secretary. Excelsior school, for six months: Number of sessions 25, enrollment 51. Classes 4. Officers 6. *Hopes* taken 20, senior quarterlies 10, intermediate 10, primary 6. Hour of meeting 10 a. m. Christina Rasmussen, superintendent; Anton G. Andersen, secretary. Council Bluffs, for seven months ending August 30: Enrollment 81. Number of classes 6. *Hopes* taken 40, quarterlies taken 84. Hour of meeting 9 a. m. Alexander C. Riley, superintendent; George C. Christiansen, secretary. Adjourned subject to call of district superintendent.

The Pottawattamie conference met at Carson, Iowa, September 5, 1896, John P. Carlile and Senterlow Butler, presiding; Thomas W. Williams assisting the secretary, J. Charles Jensen. All the branches in the district were represented by delegates and statistical reports. The Carson church building committee reported total cost of building and seating of church \$907.24, cash donated \$559.04, labor donated estimated at \$150, lot donated estimated at \$100, leaving 98.20 assumed by the committee, which, with heating apparatus still needed, at a cost of about \$40, leaves \$138.20 still to be raised. The request by last conference to the branches met with responses from only three, with an aggregate of \$7.04. The committee appealed for further aid. Reported the property deeded to the church and the deed recorded. Owing to the expected departure of Hans N. Hansen for Utah, he was released from the committee, and John P. Carlile substituted. John P. Carlile reported \$5.60 remaining from collections taken for expense of delegates to the General Conference. It was ordered into the general church fund.

The following was adopted without dissent:

Whereas the treasury of the church is low in funds, and whereas, Brother Hans N. Hansen is already in this field and is badly needed, and can be kept without additional expense,

Therefore, be it resolved that the Pottawattamie District petition the missionary in charge to endeavor to secure the continuance of Brother Hans N. Hansen in this district for the remainder of the conference year.

Thomas W. Williams was requested to look after the work in Carson. A request having been sent in from Council Bluffs for the appointment of a court of elders, the district president was authorized to appoint elders for such a court.

The conference sustained by vote John P. Carlile as district president, the Bishop's agent, J. Charles Jensen, as secretary, Thomas W. Williams and Senterlow Butler as missionaries in the district. Adjourned to meet at Hazel Dell, Iowa, November 28, 1896.

Sunday, September 6, 1896, the new church at Carson was dedicated. The prayer was by Elder Hans N. Hansen, and the sermon by Elder Thomas W. Williams. The hour of service was 11 a. m. The house was well filled. The convention on Friday. The conference, with the dedication, was a joyful experience for the Saints at Carson as well as their guests. Brother Williams continued services during the week, hopeful to overcome some of the prejudice in the neighborhood. The reports to the conference indicate a lack of earnestness and diligence on the part of the local ministry.

Two-day meetings were held on October 3 and 4 at Boomer, on the 10th and 11th at Crescent, and on the 17th and 18th at Wheelers Grove. Brother Williams reported the attendance good.

The Pottawattamie district Sunday school convention was held at Crescent, Iowa, on November 21, 1896, with the superintendent and secretary present. Four schools reporting. Crescent school reported for three months: Number of sessions 7, enrollment 66. Number of classes 6, number of officers 8. *Hopes* taken 24, senior quarterlies 20, intermediate 12, primary 10. Books in library 31. Hour of meeting 3 p. m. James A. Pratt, superintendent; John C. Lapworth,

secretary. Underwood school, for two and one half months: Number of sessions 9, enrollment 62. Number of classes 6. *Hopes* taken 24, senior quarterlies 17, intermediate 17, primary 15. Books in library 45. Hour of meeting 12 m. Isaac Carlile, jr., superintendent; Jennie Scott, secretary. Excelsior school, for three months: Number of sessions 8, enrollment 40. Number of classes 3, number of officers 6. Hour of meeting 10 a. m. Christina Rasmussen, superintendent, Anton G. Andersen, secretary. Boomer school, for three months: Number of sessions 11, enrollment 60. Number of classes 4, number of officers 6. *Hopes* taken 24, senior quarterlies 12, intermediate 9, primary 8. Hour of meeting 1.30 p. m. Delorma Parish, superintendent; Mrs. Joe Mackland, secretary. The superintendents of the various schools were appointed a committee to arrange the programs for the conventions.

November 28, 1896, the district conference met with the branch in Hazel Dell Township. John P. Carlile presided, assisted by Robert McKenzie; J. Charles Jensen, secretary.

Statistical reports from all branches give no changes except Council Bluffs loss 3, Crescent loss 1, gain 2. Total enrollment in the district 697, including 1 apostle, 3 high priests, 3 seventies, 27 elders, 22 priests, 11 teachers, 5 deacons.

Written reports were read from John P. Carlile, Delorma Parish, Joshua Carlile, and Senterlow Butler; verbal reports from Robert McKenzie, Thomas W. Williams, Charles C. Larsen, Adolph Madison, Albert B. Smith, Hemming Hansen. Boomer Branch having taken in Brother William Chapman by vote, the action was approved by the conference. It was ordered that hereafter all scattered members in the district desiring to unite with any branch shall secure certificate of membership from the district secretary.

At his request Brother Thomas W. Williams was released from his two weeks' appointments at Carson and that

mission was left in his charge to provide for. Brother Hans Petersen, an elder in the district, having proposed to relinquish his license, and action having been deferred from a previous conference, the district president reported that Elder Hans Petersen was willing to retain his license, upon which the conference expressed its approval and confidence.

The secretary was authorized to send lists of scattered members of the various branches with request that the officers look them up and get them enrolled on their records. The district president was authorized to take some action in regard to the membership of Elder Riley W. Briggs, of Carson, Iowa. The secretary gave notice that at the next conference he would introduce a motion making the district conferences semiannual instead of quarterly. The present officers were all sustained for the next quarter and the conference adjourned to meet February 27, 1897, at Council Bluffs, Iowa.

December 26 and 27, 1896, a Sunday school institute was held at Council Bluffs in the Saints' chapel. It was organized by electing Thomas W. Hougas as superintendent; Sister Christiana Salyards and James F. Mintun, assistant superintendents; Wallace N. Robinson, secretary; James F. Mintun, assistant secretary; Joseph Roberts, chorister; George Christiansen, usher in charge; Thomas W. Williams and Sisters David H. Blair and David Krahl to prepare reports for the local papers. A committee was appointed, consisting of Alexander C. Riley, Annie Stuart, Emma Beebe, and Mary Beecroft, to provide for entertainment of those attending from abroad. At the opening short speeches were delivered by Thomas W. Williams, Thomas A. Hougas, Wallace N. Robinson, James F. Mintun, David J. Krahl, Charles Fry, Amazon Badham, Frank Durfee, Joseph Roberts, William Landers, Clarence O. Leeka, Roy Epperson, Brother Pratt, Sisters Richard S. Salyards, Thomas A. Hougas, Roxanna Gaylord, William

Landers, Ethel Skank, David H. Blair, and Nora Gaylord discussing the question, "What we have come for," all of which bespoke an earnestness which was prophetic of the success of the institute. Brother Wallace N. Robinson gave instruction concerning the duties of the officers in the local Sunday schools. Brother James F. Mintun gave instruction as to the duties of district officers; Sister Salyards as to teachers' meetings. Sunday morning at 9.30 the attendants met for a social service. A number gave their experience in Sunday school work. The meeting was encouraging and inspiring. Much valuable instruction was given, profitable for all Sunday school workers, the benefit being such as to cause all to see the need of such assemblies.

The institute adopted the following preamble and resolution:

Whereas, the Interstate Sunday School Institute has been an unqualified success, therefore be it Resolved, That we request the General Association to arrange for its continuance. Resolved, That it is the opinion of this assembly that the Christmas and New Year holidays vacation is the most appropriate time for holding the next institute.

A committee was appointed to bring the matter up before the next convention of the General Association.

The Pottawattamie district conference met on February 28, 1897, at Council Bluffs, Iowa, John P. Carlile presiding; J. Charles Jensen, secretary. All branches reported. Boomer reported 25 members, gain 1. Hazel Dell: 65 members, no change. North Star: 85 members, loss 1. Wheelers Grove: 85 members, loss 3; net loss 6.

Elders reporting: Calvin A. Beebe, John P. Carlile, Hans N. Hansen, Thomas W. Williams, Robert McKenzie, Sylvester V. Pratt, Joshua Carlile, Daniel K. Dodson, Hans Petersen, Senterlow Butler, Delorma Parish, John S. Strain. Priests Charles C. Larsen, John Lentz, Samuel J. Roberts. Teachers Frederick Hansen, Harris M. Liles.

The Carson Mission was on motion placed in charge of the district president. The president of the Crescent Branch having asked for a court of elders to hear cases in that branch, the conference appointed Robert M. McKenzie, Sylvester V. Pratt, and Delorma Parish. On call for volunteer labor in the district during the next quarter, Elder Daniel K. Dodson, Robert M. McKenzie, Hans N. Hansen, and John S. Strain responded. The present officers were sustained for the next quarter.

The president of the district reported that, as instructed by the last conference, he in company with Elder Hans Hansen had visited Elder Riley W. Briggs, who was surprised to learn that he was still considered a member of the church: said that he was not in the faith, and had no desire to remain a member of the church. The president recommended that the secretary be authorized to strike his name from the record. It may be stated that Elder Briggs's name had never been on any of the records of the Pottawattamie District. On motion to receive the report and leave the case with the district president for further action, he requested the conference to appoint a court of elders to inquire into the case. The request was granted, and Elders Robert M. McKenzie, Delorma Parish, and Sylvester V. Pratt, were appointed to hear charges against Riley W. Briggs and George Stephens.

The Sunday school association of Pottawattamie held a convention on March 13, 1897, at Underwood, Iowa. After being called to order by the district superintendent, Brother Thomas A. Hougas was invited to take the chair, Sister George Underwood serving as the temporary secretary.

The Council Bluffs Sunday school reported for six months ending March 7: Number of sessions 26, enrollment 95. Number of classes 9: seniors 2, intermediate 5, primary 2, officers 5. *Hopes* taken 39, senior quarterlies 20, intermedi-

ate 50, primary 20. Books in library 107. Hour of meeting 12 m. J. Charles Jensen, superintendent; George C. Christiansen, secretary. Underwood school for three and one half months, ending March 7: Number of sessions 12, enrollment 58. Number of classes 6, senior 1, intermediate 2, primary 2, Doctrine and Covenants 1. Number of officers 6, *Hopes* taken 24, senior quarterlies 17, intermediate 17, primary 15. Books in library 45. Hour of meeting 12 m. George Underwood, superintendent; Jennie Scott, secretary. Excelsior school reported for 3 months ending February 24: Number of sessions 9, enrollment 47. Number of classes 4: senior 1, intermediate 1, primary 1, Doctrine and Covenants 1. Number of officers 6. *Hopes* taken 15, senior quarterlies 8, intermediate 8, primary 5. Books in library 106. Hour of meeting 10 a. m. Christine Rasmussen, superintendent; Anton G. Anderson, secretary. Boomer school reported for 3 months ending March 7: Number of sessions 13, enrollment 56. Number of classes 4: senior 1, intermediate 1, primary 1, Bible 1. *Hopes* taken 24, senior quarterlies 12, intermediate 6, primary 6. Hour of meeting 1.30 p. m. Delorma Parish, superintendent; Mrs. J. Mackland, secretary. Crescent school reported for 4 months ending March 14: Number of sessions 13, enrollment 66. Number of classes 6, senior 2, intermediate 1, primary 2, Book of Mormon 1. *Hopes* taken 24, senior quarterlies 20, intermediate 15, primary 10. Books in library 31. Hour of meeting 3 p. m. Paul M. Hanson, superintendent; Eva Hale, secretary.

The officers were all retained for the next year. Teachers meeting was held on Sunday at 10.30 a. m., in charge of Thomas A. Hougas. Adjourned to meet subject to call.

To the General Conference of April, 1897, the Pottawatamie District reported 691 members.

In the mission appointments, Iowa was included in Joseph

R. Lambert's field, Brother James Caffall to be associated with him after August. Missionaries to the Pottawattamie District were Thomas W. Williams and Senterlow Butler.

May 10, Thomas W. Williams wrote to the *Herald*:

Church work onward; interest increasing. With three weekly prayer meetings, history class, choral, and sisters' aid societies, together with our Sunday services our people are kept busy. Our boys and girls are acquitting themselves nobly in the song services.

He pronounced the cottage prayer meetings a success.

May 29, 1897, the Pottawattamie district conference met at Crescent, Iowa, John P. Carlile presiding. Reports were read from all the branches, showing no changes except Council Bluffs, loss 1, and Wheelers Grove, gain 6. Priesthood present: Elders John P. Carlile, Delorma Parish, Hans N. Hansen, Senterlow Butler, John S. Strain, Thomas W. Williams, Sylvester V. Pratt, Cornelius G. McIntosh, Daniel K. Dodson, Hans Petersen, Peter T. Andersen, James J. Christiansen, Christian Carstensen, Frederick A. Smith. Priests Samuel Underwood, Charles C. Larsen, John Evans, Paul M. Hanson, Joseph A. Yochem. Teachers Isaac Carlile, jr., J. T. Andersen, Oliver W. Jones, Adolph Madison. Deacon Charles W. Lapworth. The Sunday school association reported four schools with an enrollment of 256, taking 102 *Hopes*, senior quarterlies 57, intermediate 81, primary 46. Julia E. Hansen, superintendent; Mrs. G. Underwood, assistant; Jennie Scott, secretary and treasurer.

On recommendation of the North Star Branch, Isaac Carlile, jr., was ordained an elder by Frederick A. Smith and Hans Hansen. The conference adjourned to meet at Wheelers Grove August 28, 1897. Two-day meetings were appointed for Boomer, Carson, Loveland, Hazel Dell, Underwood, Crescent, Council Bluffs, and Wheelers Grove.

In a letter to the *Herald* dated from Council Bluffs, June 9, Thomas W. Williams said:

There has been considerable sickness here this spring. Sister Kay is suffering from dropsy and heart trouble. Brother Jonathan Barret is paralyzed. Brother Andrew Hall is quite feeble. These are among the oldest members in the branch. Doctor T. H. Allison is also suffering from dropsy.

These Saints have since passed to their reward and, with the exception of Sister Kay, have left no descendants to represent them in the work.

During the month of July tent meetings were held in Council Bluffs, Thomas W. Williams being the principal speaker, assisted at times by local and visiting elders. The attendance was good.

September 4, 1897, Apostle James Caffall returned to his home in Council Bluffs from a mission in England, where he had labored three years, having received his appointment at the April conference of 1894. Shortly afterward he was visited by Presidents Joseph and Alexander H. Smith, who found him recovering from the relaxation resulting from the comparatively cool atmosphere of old England to the unusually heated region of America, and western Iowa in particular. The *Herald* editor further says:

Brother Caffall returns from a three year's mission in England and Wales, in good spirits and fair health. He has been much blessed and has left the mission in excellent condition. He speaks of the local brethren in kind terms and praise. He has the good will and confidence of all and has made a good record for himself and the cause he represented. So far as we are informed, Brother Caffall has been careful and judicious in his administration of the affairs of the mission, and is justly pleased and proud of his success. We are authorized to state that the appointment of Brethren Heman C. Smith and Frederick G. Pitt had no reference to conditions arising from the official action of Brother Caffall, and must not be taken in any sense as being intended to reflect discredit on him or his administration. The appointment was made for reasons which were deemed sufficient by the Presidency without being intended to cast reflections upon any so far as known to the Presidency.

August 28, 1897, the district conference met with the Wheelers Grove Branch, John P. Carlile presiding; Sylvester V. Pratt, secretary pro tem. Branches reported, Boomer: 24

members, 1 death. Council Bluffs: 254, 6 received, 2 removed. Crescent: 149, baptized 1, removed 1. Fontanelle: 32, received 1. Hazel Dell, no change. North Star: 91 members, 6 baptized. Wheelers Grove: 94, 2 baptized, 1 removed, 1 died. Total enrollment 709. Baptisms during the quarter 9. Ministry reporting: Elders John P. Carlile, Senterlow Butler, Delorma Parish, Sylvester V. Pratt, Joshua Carlile, Thomas W. Williams, Samuel C. Smith, Levi Graybill, Lyman Campbell, James J. Christiansen. Priests Charles C. Larsen, John Evans. John P. Carlile sustained as Bishop's agent and district president; J. Charles Jensen as secretary. The conference adjourned to meet at Underwood.

The Pottawattamie District Sunday School Association convened at Hazel Dell September 18, Julia E. Hansen, superintendent; Jennie E. Scott, secretary. James F. Mintun was invited to take the chair. The district officers and most of the officers and teachers of the schools reported. Four schools in the district reported an enrollment of 251, divided into 23 classes. Crescent failed to report. Brother Caffall being present gave a very interesting talk concerning the Sunday school work in England. On Sunday Elder Thomas W. Williams gave a Sunday school talk at 11 a. m.; James F. Mintun on blackboard work and other interesting features of the work.

Council Bluffs, for six months ending September 1, reported 26 sessions, total enrollment 114, average attendance 65. Number of classes: Senior 3, intermediate 4, primary 2. Number of officers 6, *Hopes* taken 39, senior quarterlies 35, intermediate 40, primary 25. Books in library 107. Hour of meetings 12 m. J. Charles Jensen, superintendent; George Christiansen, secretary. Underwood, for six months: Number of sessions 22, enrollment 52, average attendance 44. Number of classes 6: senior 2, intermediate 1, primary 2,

Doctrine and Covenants 1. Number of officers 6. *Hopes* taken 24, senior quarterlies 20, intermediate 12, primary 16. Hour of meeting 10 a. m. George Underwood, superintendent; Jennie E. Scott, secretary. Boomer school, for six months: Number of sessions 16, enrollment 47, average attendance 26. Number of classes 4: senior 1, intermediate 1, primary 1, Bible 1. Number of officers 5. *Hopes* taken 12, senior quarterlies 12, intermediate 9, primary 6. Books in library 13. Hour of meeting 3 p. m. Delorma Parish, superintendent; Nettie Mackland, secretary. Hazel Dell school for five months ending September 18: Number of sessions 23, enrollment 38, average attendance 37. Number of classes 4: senior 1, intermediate 1, primary 1, Doctrine and Covenants 1. Number of officers 9. *Hopes* taken 15, senior quarterlies 8, intermediate 8, primary 7. Hour of meeting 9.45 a. m. John A. Hansen, superintendent; Alice Rasmussen, secretary.

Blanks for reporting were adopted. J. Charles Jensen, Thomas W. Williams, and Julia E. Hansen were appointed a committee to arrange convention program. The succeeding convention was held at Council Bluffs, December 11 and 12, with the superintendent, Julia E. Hansen, in the chair, and Jennie E. Scott, secretary.

Reports were read from Hazel Dell school for three months: Number of sessions 8, enrollment 50, average attendance $36\frac{1}{4}$. Classes: 1 senior, 1 intermediate, 2 primary. Number of officers 8. *Hopes* taken 15, senior quarterlies 8, intermediate 8, primary 7. Hour of meeting 12 m. John A. Hansen, superintendent; Alice Rasmussen, secretary. The Underwood school reported for three months: Number of sessions 9, enrollment 78, average attendance 44. Number of classes: senior 2, intermediate 1, primary 1. Officers 7. Number of *Hopes* taken 24. Books in library 33. Hour of meeting 10 a. m. George Underwood, superintendent; Cora

Scott, secretary. School at Carson reported for three months: Number of sessions 10, enrollment 31, average attendance 20. Number of classes: 1 senior, 1 intermediate, 1 primary. Officers 4. Number of *Hopes* taken 7, senior quarterlies 12, intermediate 14, primary 8. Hour of meeting 9.30 a. m. Marion F. Elswick, superintendent; Samuel Wood, secretary.

Reports from Council Bluffs and Crescent came too late for approval. No report from Boomer. The Carson school applied for admission into the district association. The application met with favor of the convention. The evening was devoted to music, and the convention adjourned to meet at Crescent, Iowa, on the second Saturday and Sunday in March.

February 3, 1898, in a letter to the *Herald*, Elder John S. Strain writes:

The health of the Council Bluffs Branch is good. We seem to be taking on a new lease of life. We are hopeful of seeing a revival of spiritual interest. Some time ago, at a meeting of the priesthood, it was decided to go out into the highways and hedges and see what could be done towards creating an interest in gospel work. A mission was created in the south, east, and western portions of the city. The writer was given the south side appointment, and the interest is increasing and good words come from all the stations.

December 26, 1897, the Pottawattamie conference met at Underwood, Iowa, John P. Carlile presiding; Julia E. Hansen, secretary pro tem, assisted by John A. Hansen. The preaching on Sunday was by Elders Joshua Carlile, Senterlow Butler, and Sylvester V. Pratt. Reports from branches gave Council Bluffs 250 members, with a loss of 4. Crescent: 152 members, gain 3; Boomer: 25, gain 1; Hazel Dell: 66, gain 1; North Star: 94, gain 3; Wheelers Grove: 90, loss 1. Fontanelle, no report. Baptisms for the year 1897 were: Council Bluffs, 1, Crescent 1, Fontanelle 2, North Star 9, Wheelers Grove 10, total 23.

Elders Delorma Parish, Joshua Carlile, Senterlow Butler, Isaac Carlile, jr., John P. Carlile, James Caffall, Samuel C.

Smith, Sylvester V. Pratt. Priests Frederick Hansen, Samuel Underwood, Charles C. Larsen, Thomas Scott, Joseph A. Yochem. Deacons Hemming Hansen.

The district president was instructed to provide for service every Sunday evening at the Hazel Dell church. John P. Carlile was sustained as district president and Bishop's agent, and J. Charles Jensen as secretary. Adjourned to meet at Crescent, March 26, 1898.

March 12 and 13 the Sunday school association met in convention at Crescent, Iowa. Julia E. Hansen, superintendent; Jennie E. Scott, secretary. The Council Bluffs school reported for three months ending March 1: Number of sessions 13, enrollment 88, average attendance 68. Classes 9: seniors 3, intermediate 4, primary 2. Number of officers 5. *Hopes* taken 39, senior quarterlies 30, intermediate 50, primary 30. Books in library 107. Hour of meeting 12 m. J. Charles Jensen, superintendent; George Christiansen, secretary, Crescent: Number of sessions 12, enrollment 57, average attendance 55. Classes: senior 2, intermediate 1, primary 2, Book of Mormon 1. Number of officers 7. *Hopes* taken 20, senior quarterlies 20, intermediate 15, primary 20. Hour of meeting 3 p. m. John C. Lapworth, superintendent; E. C. Carstensen, secretary. Underwood school: Number of sessions 13, enrollment 64, average attendance 27. Classes: senior 3, intermediate 1, primary 2. Number of officers 6. *Hopes* taken 24, senior quarterlies 24, intermediate 20, primary 10. Hour of meeting 12 m. George Underwood, superintendent; Anna Graybill, secretary. Carson school: Number of sessions 11, enrollment 31, average attendance 16. Classes: senior 1, intermediate 2, primary 1. Number of officers 4. *Hopes* taken 7, senior quarterlies 10, intermediate 12, primary 8. Hour of meeting 9.30 a. m. Marion F. Elswick, superintendent; Samuel Wood, secretary. Hazel Dell

school reported: Sessions 12, enrollment 47, average attendance 35. Classes, senior 1, intermediate 1, primary 2, Bible 1. Officers 8. Number of *Hopes* taken 15, senior quarterlies 10, intermediate 8, primary 7. Hour of meeting 12 m. John A. Hansen, superintendent; Alice Rasmussen, secretary. No report from Boomer.

Delegates were elected to the General Convention, and district officers for the ensuing year as follows: Julia E. Hansen, superintendent; Emma Currie, associate; Riley Briggs, second associate (to work the eastern part of the district); Jennie Scott, secretary and treasurer. Entertainment in the evening by the Crescent school.

(To be continued.)

NOTES AND QUERIES

What is the proper date for section 17 in the Doctrine and Covenants?

This revelation should probably bear date of June, 1829.

In the History of Joseph Smith, published in the *Times and Seasons*, the following sequence is observed: Volume 3, page 915, gives revelation to Joseph Smith, jr., Oliver Cowdery, and David Whitmer, making known the calling of the twelve apostles in these last days, and also instruction relative to the building up of the Church of Christ according to the fullness of the gospel; given at Fayette, New York, June, 1829. This is section 16 in the Book of Doctrine and Covenants. Immediately following this text the following explanation is given:

In this manner did the Lord continue to give us instruction from time to time concerning the duties which now devolved upon us, and among many other things of the kind we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to the will and commandment, we should proceed to organize the church once again, here upon earth.

Then follows the text of section 17 in the Book of Doctrine and Covenants. Immediately following this, Joseph Smith continues with the history in the following language:

Meantime our translation drawing to a close, we went to Palmyra, Wayne County, New York: secured the copy rights; and agreed with Mr. Egbert Grandon to print five thousand copies for the sum of three thousand dollars.

Following this he gives the title-page to the Book of Mormon and an explanation of the same.

By reference to the first edition of the Book of Mormon it will be found that the copyright of the Book of Mormon was issued in the Northern District of New York on the 11th day

of June, 1829, to Joseph Smith, jr., of said district, by R. R. Lansing, Clerk of the Northern District of New York.

The next revelation mentioned in the History of Joseph Smith bears date of March, 1830, being a commandment of God and not of man to Martin Harris, given Manchester, New York, March, 1830, and is section 18 in the Book of Doctrine and Covenants.

It would therefore seem that the date of section 17 should be June, 1829, when it was probably given.

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Walter Wayne Smith, Editor

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JOHN J. CORNISH

At the age of sixteen

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JOHN J. CORNISH

AN AUTOBIOGRAPHY

My father, John Cornish, and mother, Mary Taylor, daughter of Richard and Mary Taylor, were born and married in Devonshire, England, as near as I can ascertain. One daughter, Mary Jane, was born there. From thence they moved to Ontario, Canada, where three sons, William, John, and Richard, were born. I was the third child.

I was born in the Township of Usborne, County of Huron, Province of Ontario, Canada, on the 17th day of October, 1854.

The country at that time was practically new, partially settled, and as the land was heavily timbered with beech, ash, sugar maple, oak, basswood, elm, hickory, cedar, etc., but few had more than from one to five acres cleared. It was a Devonshire settlement, while a few miles south was an Irish Catholic settlement.

All the houses were log shanties, mostly low, sitting room, kitchen, dining room, bedroom, and pantry being all one room. Basswood logs split in two down the center, with the round part on the ground, the flat part up, made level, solid floors. Roofs made of basswood, too, split in two, hollowed out to about three inches in thickness, laid side by side on top of the building, which was one log higher in front, made a slant for rain to run off; others of the same make, rounded side up, would be laid over the edges of two lapping over, making a

nonleaking shanty. One door, and one or two small windows, completed the structure. In one of these I was born. From those who knew, I learned later that my mother died when I was about three years of age.

My sister was left with one family; my brother William with another. I was bound out, according to the laws of Ontario, to a man by the name of John Vail, until I should become twenty-one, during which time I was to be fed and clothed, given a common school education, such as in those days country schools afforded, and when of age I was to receive two hundred dollars. Richard (the baby) was cared for by another family until father married a young Irish Catholic lady, and soon moved to the United States, taking Richard with them, and located in Sanilac County, Michigan. The man to whom I was bound lived about twenty-five miles north of London, Ontario, three or four miles from where I was born. After a few years a little village of several buildings started up on the corner of Mr. Vail's farm, which in course of time was built on all four corners, consisting of hotel, post office, blacksmith and wagon shop, and several other buildings, and was named Elimville.

For some time, while living there, I wondered why I should call Mr. Vail John, but call his wife mother, while other children called their parents ma and pa, or mother and father. But while playing with a neighbor's child one day, I said something that caused my playmate to ask: "Who said so?" I said, "Mother." "Ah," said he, "she isn't your mother; your mother is dead, long ago."

That day, when opportunity presented itself and mother was sitting in a chair, I knelt down, my arms on her lap, looked up into her face, and said (in the Devonshire way of speaking): "Mother, Jack Hevans said you beant my mother. You be, beant you?"

She looked down into my face, paused a moment, tears in her eyes, and said, "No, my child; no, I am not your mother." She then told me about my mother's death, how I came there, that Richard Evans and Mary Oliver, living on land near by, were her son and daughter; and that their father (her first husband) had died years ago. Later she married John Vail. Because they had no children, he would not be called father, but she wished me to call her mother. Hence "John" and "Mother." As I understood them, she was a good woman, and was kind to me; but I could not truthfully say that of John.

Some time later, Mr. and Mrs. Vail went to my grandfather's, taking me with them. This was the first time I remember seeing them. There were also two young girls there; one of them, I was informed, was my sister; the other, my aunt, younger than my sister. After a few hours' visit we returned home.

Some months later we visited a family whose name was Bailey. Mr. Bailey was their minister. They belonged to the Bible Christian Church, a branch of the Methodist body. Nearly all who belonged to any church in that part were Bible Christians.

At this visit to Mr. Bailey's I saw my brother William. I do not remember of meeting him before. We did not meet again for years.

At the age of six or seven, I was able to do chores of different kinds, such as are necessary on farms. If I did not do them to suit John I would usually get a whipping.

One winter Mr. Oliver cut his foot severely, and when sugar-making time came he sent his son over, requesting Mr. Vail to come over on business. He went. A few hours later he returned and said that Mr. Oliver was unable to tap the trees. Arrangements were made for John to take over his sap troughs, put them with Mr. Oliver's, John to tap Mr. Oliver's

trees, and Johnnie Oliver and I should gather the sap and keep the kettles boiling, John to oversee the business, help cut wood, carry the syrup home, equally dividing it between the two families, each family finishing the product into molasses or sugar as desired.

We boys were glad. Now, thought I, Johnnie and I will have a good time together. Because I was seldom permitted to get out with other children, it would be a rare treat for me. The kettles and large sap trough were placed, wood cut, trees tapped, and camp was ready.

Near the camp stood a large basswood tree, which had been injured on the south side many years before, so that half was rotted away. In course of nature the green part of the bottom grew large around, about six inches in thickness. The decayed part was burned in firing up, leaving the trunk in the shape of a half circle, and three or four persons could stand there for shelter from storm. We called it "the little house."

We got along nicely for two days or so. About the third day, coming up to the camp with sap (two pails each), we emptied them into the big trough and replenished the fire, then stood talking a moment, and as we started off for more sap, John Vail came out of "the little house" and caught Johnnie Oliver, commanding me to stand there. He whipped Johnnie. "Now," said he, "you go that way after sap." Grabbing me, gritting his teeth, he whipped me also. "Now," said he, "you go that way [pointing in the other direction] for sap, and if I catch you talking again, I'll kick you harder than ever!"

I started, and saw him going out toward the road, until the many trees between hid us from each other; unknown to us, while we were filling our pails, he returned and hid in the same place. By and by Johnnie and I got up to the camp,

emptied our pails, put more into the kettles, then to each other made threats of what we would do to Mr. Vail when we got to be sixteen years old. One was to whip him about as much as he did him, then the other would whip him as severely as he whipped that one. Thus we separated with the words, "We'll do it, too, when we get to be sixteen!" Just that minute John came out of "the little house" and cried, "Ah, you will, will you?"

Johnnie dropped his pails and started for home as fast as he could run. John caught me and whipped me harder than he had before. I worked away until noon, had dinner (we carried our dinners with us), and about the middle of the afternoon Johnnie Oliver came back, and we continued our work until the sugar season was over; then I worked with John on the farm, early and late.

There being no school building until this time, they builded a log church, in which they held preaching, class meeting, and Sunday school, to which I was sent. One day mother took me to the church to be christened, or baptized. Another good sister had brought a baby. With a small boy's curiosity I watched the minister christen the baby. The baby cried when the water was sprinkled in his face. Then came my turn. Mother led me up the aisle, my little copper-toed boots making a loud squeaking noise as we went. The minister sprinkled water in my face, and like the baby, I cried, too, thinking that it was part of the ceremony, I suppose.

About that time, as I remember, I did not know the letters of the alphabet, but mother taught me verses from the Bible to repeat at Sunday school each Sunday, one of which comes vividly to my mind now in spite of the years that have drifted between, and which is as follows: "And Jesus, when he was baptized, went up straightway out of the water."—Matthew 3: 16.

Shortly after this a Baptist minister came into that community, preaching, and, as I was going from the Sunday school one day, I saw the minister baptize a young man. When he raised him up out of the water, I thought of that verse, "And Jesus, when he was baptized, went up straightway out of the water." Why, thought I, that is the right way! I never believed in sprinkling afterward.

They now taught me the letters, such as were on the oven door. Those stoves were made with an elevated oven, and on that door was the name of the manufacturers: "Anderson and Co., London, Ontario." John would say: "Janny, come 'ere! Stand hup to the hoven door, hand zay the ha, b, c's." I stood "hup"!

He would say, "Ha." "Ha," I repeated. "Hen," he would say. "Hen," I repeated. "D." "D," and so on, repeating all the letters on the door.

Perhaps a week later I would have to stand "hup" to the "hoven" door again. "What's that?" "Ha." "That?" "Hen." "That?" (I could not remember.) "D, for dunce!" he exclaimed impatiently, at the same time slapping me on the side of my face, and again on the other side, to straighten me up again. Oh, I was sick of it; I used to hate the sight of that old oven door!

When the Sunday school started I had a chance to see other children. The teacher had a large card, on which was printed the alphabet in capitals; also the common letters. The man who taught the A B C class would hold the card before three or four of us who were in the class, and with a nice little pointer would go over them, and in various ways get us to learn them. He was kind to us, and I was very anxious to get one of those cards, but I never did.

After the log "church in the wildwood" had been built, and Sunday school established for a year, they had a Sunday

school anniversary, and entertained the company with songs, recitations, and speeches. It was there I recited four verses which mother had taught me for this occasion, one verse of which I now have in my memory, as follows:

“When to the house of God we go,
To hear his word and sing his love;
We ought to worship him below,
As saints and angels do above.”

My head only reached to the top of the table, so the superintendent, lifting me, stood me upon the table, where I recited. An old lady, Mrs. Middleton, being so pleased with the recitation, presented me with a fine Bible with marginal references, such as was not common in those days. This I prized very much.

About this time a log school building was erected, about one and one half miles distant. To this I was sent during the summer. Their way of teaching was much different to present-day methods. Three or four of us were in the A B C class—I the largest of the lot. The master spent a few minutes teaching us in the forenoon—also in the afternoon, and there we sat until the school was dismissed.

The first or second day, I said to the little boy by my side: “Let’s go out and play!” A titter of suppressed glee ran around the room; the master came down to me, and stooping, spoke kindly to me, saying that I must not talk aloud in school, and taking my hand, he showed me how he would strike me if I did. I remembered it, and we got along all right. They did not send me regularly to school.

That summer I learned the alphabet, and figures, and to put letters together to form small words; but the greatest difficulty I had to overcome in later years was having been taught in the Devonshire dialect. It was spelled *hit*, *his* for

is, on was spelled *hon*, etc., which had to be learned all over again. This I have not fully accomplished.

When I was about eight years old, mother began to be ailing, and was not able to do all of her housework, and I assisted her. About the only thing she did was to mix the bread and make pies and cakes, and I did the baking and cooking, washed the dishes, swept the floor, and did the chores. Once when a neighbor lady was talking with her, I overheard mother say: "I'd rather have him than ten girls; yes, I would!" This made me feel glad, and to continue to please her.

Mother taught me about God, who made the world, and everything in it; that he is all over.

"Mother," I asked; "in hell, too?" "Y-e-s—well, children do ask some foolish questions, anyway!"

Also that we should be good, and love him, join the church, and attend meetings. Then, as soon as we died, we would go right up to heaven, where God is, and be forever with the Lord, and all the holy angels. But if we did not belong to the church, and worship God, we would go down to hell, where all the wicked go, and stay with the Devil and his angels, in hell fire. Then, at the resurrection all would be judged and sent back again, from whence they could never return.

Then I asked: "Did my own mother belong to the church?" She answered no. "Well, then, is she in hell?" She replied sorrowfully, "Yes." This brought sorrow to me. One time when I was after the cows, my heart was so full I thought it would burst; and knowing that no one would hear me, I gave vent to my feelings, and bawled aloud. When I returned with the cows, mother asked, "Why, Johnnie, what's the matter?" "Nothing," I replied. "Why, there is," she insisted; "you're as pale as a ghost. Did you see anything back there?" "No." I did not want her to know that I was crying

about my mother. She taught me the Lord's prayer, and requested that I should repeat it every night on going to bed, and in the morning after I arose. John also ordered me to repeat it at the family altar after he had read a lesson from the Scriptures and prayed. This I did with pleasure.

One time after I had been whipped and sent to bed without supper, mother came into my room after John had gone to bed, and said, "Janny, ga me thee and; yur's a piece of bread and butter for thee lucksy." I loved that dear old lady, and yet there was another woman I could have loved more, whom I never knew—my own mother.

Up to this time mother would wash and dress me for Sunday school. One Sunday, as she was about to put on my clean shirt, she stopped, examined my back and thighs critically, took me by the hand, saying sharply, "Come here!" and leading me out, turned my back to John, and said, "Look at that boy's back!"

Many other sharp words passed between the two, and John concluded the discussion by saying, "I guess 'e honly got what 'e desairved!" About this time my back was black and blue for months.

That winter they had a protracted meeting in the log church, located on their farm, and many "got religion." John attended; mother could not, and I had to stay home with her. One night she said: "Why doesn't he come?" and once when she opened the door to see if he was coming, I heard loud shouts of "Glory to God! Hallelujah!!" etc. Mother clapped her hands and shouted "Hallelujah," too, and turning, sat down in her rocking chair, exhausted.

After a while I knelt in front of her and, looking up in her face, asked, "Mother, where do we go when we die?" "Oh," she replied (in her Devonshire way), "hup hin a 'ome beyond the sky, hand they'll put wings hon us, hand we can

fly hall around hand be 'appy hall the time." "Well, mother, won't we have anything to do there?" "No, my child, no. We'll sit down hand fold our harms hand count our sufferings o'er, singing, 'Praise God from whom hall blessings flow,' from morning till night, day hin and day hout, through countless hages of heternity." I believed it, until a neighbor's family came to visit; among them was a boy about my age. Of course we had a good time, but we made too much noise, for mother said: "Jack, do go and sit down." I did so, but it wasn't long before I was up again. By and by John came in, and said, "Jack, go and sit down there for one hour, and I'll give you a copper" (halfpenny—one cent). I wanted to earn the penny, so I sat down. (I would have to sit down then, anyway!)

Reader, what do you suppose I was thinking of as I sat there? Of mother's heaven! Oh, that clock! The hands seemed to crawl so slowly! How long that hour seemed! But to sit through countless ages in a home beyond the sky—I never could stand it, neither here, nor in the world to come. I never believed that story afterwards; but I loved mother just the same. When the hour was nearly up, John came in and said, "Jack, now don't you say a word till the hour is up and you'll get the copper." I said, "No, I won't!" "There," said he; "you spoke; you lost your copper." John was up to such tricks.

One time an uncle of mine (whom I did not know before) came to see me, and before he left he gave me a shilling, twelve cents. Some days afterward I said, "John, Uncle George gave me a shilling." Said he, "Did he? Well, you'll have to give it to me. You're bound out to me, and anything you get that way is mine." I gave it to him.

John was a good hunter; what would be called a crack shot in our day. He used to hunt deer and other game. One

day Mr. Barkwell, a neighbor, came to the village, and his dog ran into our yard. John went in and got the gun, and when he came out he said: "Janny, I can break thekky there dog's 'ind leg forne." He shot—the dog yelped piteously and ran off on three legs, one hind leg dangling—the bone was broken. Poor dog! Ten or fifteen minutes later Mr. Barkwell appeared. John saw him coming and said to me, "If he asks you if I shot the dog, you say no, then say within yourself, 'Not yesterday.'" But Mr. Barkwell brushed right by me, and walking up to John, exclaimed, "Vail, you shot my dog!" Vail replied quickly, "No, I didn't." "You certainly did," said Mr. Barkwell. "I heard the report of the gun, and my dog yelp, running to me on three legs." I suppose when John said, "No, I didn't," to Barkwell, that he added within himself, "Not yesterday." A few more angry words passed, and Mr. Barkwell went home.

Mother's health continued to fail for about two years, until she was compelled to keep her bed. In a few weeks she died. "Oh," thought I, "what shall I do? My best friend is gone! It will be harder for me now." John kept me doing the indoor work for a few weeks, and Mrs. Oliver or Mrs. Evans, mother's daughter and daughter-in-law, came over to knead the dough and do the washing. I did the rest until he hired a girl, who worked one month only; then another worked a month, but refused to work longer. Then a Miss Clark came, and after working three months perhaps, she and John married.

Neighbors had to help one another logging up the great logs that they cut during the winter, saving the best for building purposes; the rest were placed in heaps to be burned. At such times, when John would go, he left me a stint to do, and usually more than I could possibly do. On one occasion he started me at digging potatoes. He showed me where to start,

where to make the pit, and on leaving, said: "Now you dig eight bushels, pick them up, put them in the pit I showed you to make, and if you don't do it, I'll give you a licking when I come home."

I started right at it, thinking I could do it, but as soon as I had dug a rod in length, I saw that it could not be done. They were plowed in rows, hilled with the plow, the ground hard and the potatoes were deep, few, and small. How I worked! Picked them up, putting them in the pit I had made, got dinner, out again, worked and sweat, and when it was getting dark, I was still picking up when I saw John carrying a bundle of straw tied with a rope, to the barn. He threw it down where he wanted it, and coming back with the rope to where I was, he said, "Well, how many bushels have you dug?" I was tired, and began to cry, and hoping that he would be lenient, said, "I worked hard all day, and this pailful only makes seven bushels." He grabbed me, and with the rope whipped me severely. One end had a knot in it, and where that knot hit me it left black lumps.

The next day John dug potatoes, and I picked up, and put them into the pit. When I put the last pailful in he said, "How many bushels does that make?" I said, "This pailful just makes eight bushels, and I dug seven bushels yesterday and picked them up, and got a lic——" "Shut up," he interrupted angrily, "or I'll knock the brains right out of you [raising his arm]! Don't you dare to talk back to me, sir!" I wanted to say, I got a licking because I did not dig eight bushels, but I think he knew what was coming, and did not care to hear it.

After mother died, the family prayer ceased until after he married Miss Clark. During the following winter there was another protracted meeting in the church, and many, including Mrs. Vail, went up to the mourners' bench, and, as they called it, "got saved." After this Mr. Vail reestablished

the family altar. Before commencing he said: "Now, Jack, we are about to start family prayer again, and I want you to repeat the Lord's prayer after I read and pray, each morning and evening." "Oh," said I, "I do not want to do so now; I'm getting older. Those men who worked here when we had prayer used to laugh at me, and make fun of me, and I do not want to pray in their presence. I do not belong to the church, don't have any religion, [nor did I think he had any,] and I feel ashamed to do it any more." But he gave me to understand that it didn't make any difference how I felt, I must do what he said. So he read a chapter from the Bible. "Now," said he, "after I pray you say the Lord's prayer." Instantly I replied, "I forgot it." We knelt down and he prayed. When he was through, I arose and sat on my chair. They arose also. Mrs. Vail sat down, but John walked across to me and said, "Get down on your knees and say that prayer." "I forgot it." He went into the kitchen and brought in the horse-whip and began to whip me. "Get down!" he ordered. I got down. "Say that prayer!" "I forgot it." "You lie! you haven't forgotten it!"

In the meantime his wife left the room and called him. He went out, and I arose and sat on the chair. In about a minute or two he reentered, and ordered me down to say that prayer. I said, "I forgot it." Then he said: "'Our Father who art in heaven.' Say it!" I said it, and so continued until the prayer was ended. Right here, dear reader, I cannot recall what occurred further, but think this was the end of my devotions (?) at Mr. Vail's altar.

That winter passed, the spring came, and with it a little baby; and at times I was called to do indoor work, as well as such chores as are necessary to be done on a farm. Just before, and a month or so after the baby came, I spent most of my time doing housework. I took delight in my work; I saw

I pleased Mrs. Vail, and at times, when we were working together, we would laugh and talk to each other, and I was happy. I was ordered to call her Millie; so it was John and Millie. And that spring John hired Millie's brother, James Clark, to work on the farm. He took up the heavy work, I the lighter, and things went fairly well most of the time. But when John would punish me for something I might do that did not suit him, Jim would laugh at me and tease me about it: "Yea, Jack, you got a licking, didn't you?" and such like.

That fall and winter, first one neighbor, then another, would say to me: "Jack, you're a fool to stay with John Vail. I'd run away from him. I would not stay with him if I were you. You don't have to stay and be abused, as he abuses you." This gave me new thoughts and ideas. But again it would come to me what he used to say about jail; what a terrible place it was; how that the prisoners would only get dry bread to eat and water to drink, and not enough of that! "Now, if you should run away from me, now you are bound out to me until you are of age, I could put you in jail," he would say. I thought a jail was surely a terrible place.

Time went on, the summer and winter passed, and on entering into seeding time, one of the neighbors happened to be talking to me about running away. I told him what Mr. Vail had said about the jail, and the punishments endured by those who were sent there. But in his Devonshire accents he said, "Why, jail wud be 'eaven to thee; hit's 'ell to stay wayen; jail wud be 'eaven to thee lucksy!"

Right then and there I determined in my mind that the next time I was whipped, I would tell him I would leave him, and so I did, in these words: "If you ever lick me again, I will run away from you. I will not put up with it any longer." Boys, O boys!! Didn't I catch it then! I cannot tell positively my age at this time; perhaps I was twelve or thirteen.

Thereafter my whole mind was concentrated on making plans for escape. Seeding time had come. Jim was still working there, plowing with two horses; I was harrowing with an old horse. I led him by the head with a strap fastened to the bit. One day John had to go with other near-by neighbors to a log raising. The field south of the house had just been sown with oats, and I had to harrow them in. I worked until noon, starting out again after dinner, Jim with the team, west of me, plowing, going east and west; I in my field going north and south. The south end of his field joined Mr. Hunter's farm, whose land was not cleared as far back as Mr. Vail's. Thus I went to the line fence even with his woods. Now I planned: Millie will go out into the garden to work an hour or so; John's gone; Jim's in the next field. As soon as Millie goes out into the garden, I'll run in and get my things and run away. About one hour later Millie came out of the house, put the baby into the baby carriage, and went around north of the house, wheeling the carriage, to work in the garden. I watched my chance to get up to the house while she was in the garden, and Jim at the west end of his field. The time came. I stopped old Charley, ran into the house, grabbed boots and stockings, cap, pants, coat, and my Bible the old lady gave me, hurried out to the horse and said, "Come, Charley, get up," going on near the center of the field where stood a large, straight elm tree, uninjured in the clearing, left for building timber. By the root of that tree I threw these articles—going another round to throw off suspicion, then getting back near the tree I stopped, and spreading my coat on the ground put the things in, and as I was tying them up with the sleeves of the coat, I heard some one running. It was John Vail! Coming up he gave me a kick which knocked me over. I did not know that he waited an hour for a neighbor to go. When I had scrambled up, I saw the neighbor across the

way climb on the fence, where he shouted: "Hold on, Vail; that's enough!" Vail then yelled to his wife to come and get the clothes and put them under lock. Then turning to me, said: "Now you go on with your dragging. If you dare to run away, I'll put you where the dogs won't bark at you!" Just after John had gone with the neighbor to the raising, and Millie had gone in with my things, Millie's sister came up to take care of the baby. "Now," I thought, "I will be watched closely." I worked and thought, one thought which spurred me on being, It won't do now to stay. I'd catch it to-night when he comes home! Jim will laugh and make all manner of fun of me. But what will I do! Here I am half naked, with an old pair of torn corduroy knee pants, a cotton striped shirt, both elbows out, a homemade straw hat, torn so it would scarcely stay on my head; three articles that could hardly be kept together much longer. At last I decided I would go as I was. I saw Millie's sister come around the corner and look to see if I was still there. I concluded when she turned to go back into the house, and I was at the far end of the field, if Jim should be going the other way I'd go my way. The time came. I was at the other end, the little girl going into the house, Jim with his back toward me, going to the other end. I turned and went a few paces, looking in different directions, and concluding I was safe, I said: "Whoa, back up a little," pulling him by the strap. He backed a step, slackening the tugs. I unhooked him, so he would not hurt himself, and jumping over the fence, I ran. I went south, through the woods, keeping the clearing in sight, so as not to get lost. Of course I could not travel as fast as though I was on the road. As soon as I thought I was safe, I got on the road going south, running as fast as I could and not tire too quickly. Perhaps I had gone four miles; the sun was getting low; ahead I saw a man by a gate, near a house. He came walking toward me.

I had concluded that I was far away from John Vail's, and I would ask this man for work. But being young, small, and inexperienced, I scarcely knew what to say. However, I commenced with, "Good day, sir." "Good day," he replied. "Do you want to hire any hands?" I inquired with a grin. Shoving his thumbs into his pants pockets with a smile, he asked, "Whose bye are you?" I told him my name was Cornish. "What! Crack Jack Cornish's bye?" I told him I did not know; I had never heard that name before. He then asked if I was related to any Cornishes around here. I said I was not. Then he said, "You are Crack Jack's bye." Then, "Well, go to that house and tell the woman to give you your supper, and I'll be back soon." I thought he was Irish by his speech.

I learned afterwards that father used to drink considerably, and Crack Jack, or Rattling John, was the name he bore to distinguish him from Long John, Short John, Big John, or Little John, all of whose surnames was Cornish, but not related to my father.

I waited at the gate until he returned; had supper; went to bed. The next morning he asked: "Where did you come from?" I told him John Vail's. "Ah, the ould divil! Did you run away?" "Yes." (A Protestant had been killed in this Catholic settlement some years previously, and Mr. Vail was one of the principal witnesses against them, hence the expression, "The ould divil.") He wanted to know what I could do. I described different kinds of work. (I wanted a place to stay.) During the recital he would laugh and say that I could not do all I said, such as plow, rake, and bind, and half keep up to a cradler, etc. (Two follow a cradler, binding sheaf about.) He looked at his wife and said, "Biddy, if the bye can do that, let's keep him, and we will not hire a man during harvest time, at all, at all." I knew then that I was in the Irish Catholic settlement, and learned that his name was James Casey.

Finally he said: "I will tell you what I will do with you; I will give you your board and clothes for your help through the seeding, and through harvest, and let you go to school between times." We agreed, and I was glad. Mr. and Mrs. Casey provided proper clothing, and, after seeding, started me to school. I went into the second class, but teacher thought it best to go into the first class for a week or so, then I might be prepared for the second. But when I had gone about four days, upon coming home one evening, I saw Mr. Henry Taylor there. (Mr. Taylor lived on the opposite corner of Mr. Vail's, and was constable of Elimville.) He was in conversation with Mr. Casey. As I ran towards them, glad to see some one I knew from home, saying, "Hello, Mr. Taylor!" he answered hurriedly, "Don't come near me, Johnnie; Vail sent me after you; run back around the barn." I caught the idea, and ran, when, after a few minutes' talk, they separated, Mr. Taylor going home, Mr. Casey joining me. He said, "Jack, Taylor was telling me how you were abused at Vail's, and that he would not take you back: that is why he told you to run. But you'll have to quit school, or Vail will get you." I quit, and remained at home, helping to milk cows and do other chores, also helping Biddy with her housework. They had two little children.

One day Mr. Casey came in from plowing, looking pale. Biddy said, "What is the matter?" He replied that he was sick, and asked me to take the horses from the plow and put them in the stable.

I said, "Mr. Casey, can't I go right on plowing?" "Oh, you're not strong enough." "I can do it," I replied; "I have plowed some for three years." "Well, try it," he said. I started; the plow ran easily, and I was glad that I had a chance to prove to him that I could plow as good as he was doing. After an hour or so, Mr. Casey came out, still looking ill, and

when he saw that I was doing it all right, he said: "Well, you bate the Divil himself." I thought perhaps I did; I believed the Devil could do many devilish things, but I did not believe he could plow. I plowed for three or four days, then Mr. Casey continued.

At about this time, one evening Jim Clark came up on horseback. I being near the house he called softly to me to come to him. I went, when he said: "I have your clothes down here; they are no good to us, and you may as well have them." I asked him, "Where?" Said he, "Oh, just down here in a fence corner." (All farm fences in those days in that part were crooked rail fences.) "Come and get them." He starting off, I followed him for a short distance, but was beginning to think all was not right, so I said I did not think I would go any further. He tried to coax me. "It's just a little way down here," he said. "Well, why didn't you bring them along if you intended me to have them?" Replying he said, earnestly, "I did not know that I would see you, so left them in the fence corner. They are too small for any of us. You want the Bible, too!" "Yes, I want the Bible." "Then get on behind and we'll soon be there. Come on, give me your hand." I did so. "Now put your foot on my foot over the stirrup." I did that also. Then he grabbed my wrist, gritted his teeth, and said: "Now I got you, you little devil, you." That moment, as he was pulling me, I put both feet on that side of the horse, and pulled back, which nearly unseated him, and to save himself he had to let me go. I fell backward to the ground—scrambled up and ran back, while he galloped on. I did not mention this to Mr. Casey.

One day I met Mr. Minor, who was among the audience when I recited that recitation, and Mrs. Middleton presented me with the Bible. (I think Mr. Minor was the Sunday school superintendent.) I related to him the incident of my leaving

Mr. Vail and how he kept the Bible from me, and that I wished I had it. He said, "I'll go with you; we'll get it!" But I said I would not dare go for fear he would compel me to stay with him. But he assured me that if I would go he would protect me and get the Bible. We went. I followed him in. After a few preliminary remarks, Mr. Minor said, "We came up for the Bible that belongs to Johnnie." "Well, he can't get it," said Mr. Vail. "He ran away and he can't have it." Mr. Minor referred to the fact that the Bible was given to me by Mrs. Middleton, and that it was mine, no matter where I ran, and if he did not give it to me he would seek other means to get it. Mr. Vail gave me the Bible. But, reader, don't forget I came into that house behind Mr. Minor, but I went out ahead of him!

Harvest time came; James with the cradle, Bidly and I each with a rake, went to the field. He started to cradle; I took the first sheaf, Bidly the next. Whilst she was making the band, I passed to rake up the next sheaf. James stopped, looked at us, then laughed. By that time Bidly's sheaf was tied. I had not enough for another sheaf. She laughingly said, "Go on, Jim; we can do it." "Yes, I told you we could," said I. We all laughed and talked over it. They were glad that they need not hire a man during harvest, for they did not know where the money was coming from to pay him, and I was glad I had a home with them. But poor Bidly would get so tired! Oh, we all got along so nicely together; no scold nor kick coming to me, and I was happy. Still the shadow of John Vail hung over me. After harvest was over, one evening Mr. and Mrs. Vail, Jim Clark, and others came along the road in a wagon returning from a Sunday school anniversary (going over a mile out of their way on their journey home so as to pass Mr. Casey's), and seeing me beside the gate, two or three motioned me to come to them. I had gone but a step

or two toward them when suddenly the voice of Mr. Casey boomed out ferociously, "Come back, Johnnie!" Then to the heretic (as he thought of him) on the road: "Go on, you ould divil, or I'll put a hole through you!" Instantly they lashed their horses, yelling, Get up! Get up!! which started them on a gallop. Mr. Vail troubled me no more.

That fall an uncle arranged for me to work at another place for a man by the name of James Norris in a Protestant settlement. I was to work for fifty dollars per year, go to school three months during the winter, do chores, help get up firewood on Saturdays. I got along nicely there. The winter was cold. I felt out of place to be in the second class at school. Many laughed at me, saying, "Big boy like you only in the second book yet." I learned but little.

During the year Mr. Norris procured the necessary clothing, charging it to me, and at the end of the year paid me the balance which I think was five or six dollars. He tried to engage me for another year, but the same uncle had arranged for me to work for two brothers whose names were Quinton. I worked there a little over a year, during which time I learned where my sister was living. One Sunday I went to visit her. I did not know her, but she knew me. We had a fine time together for about two hours. The lady and gentleman for whom she worked were J. J. Magee and wife. He was so handy in making grain cradles, rakes, fork handles, and other farm implements, doing it partly by hand, that he quit farming and erected a building for that purpose, installing more machinery.

I said to my sister as I was leaving her, "I wish we could be together!" Said she, "I wish we could, too. I will speak to the boss about it." Bidding the Magees good-by, Mary walked with me nearly two miles on my way home. We separated with the hope that we would soon be together.

Later I learned that Mr. Magee said to her that he wished he had a boy like that to work with him; that he thought I would pick up the work quickly, and that I would be a good help to him. She then told him that we were also trying to get work in the same place, so it was not long until I was working at J. J. Magee's. I was at this time about sixteen years of age.

Mr. Magee talked against religion, saying most Christians were hypocrites, and had but little faith in a God. If there was a God, he did not believe he was such a Devil as to keep people in a blazing hell, always burning, and never burned up. I enjoyed the thought. If true, my mother was not sizzling and frying in hell as the Christians claimed.

After a few months Mr. Magee moved his business into London, Ontario, taking with him his family, Thomas Brock, Mary, and me, as helpers.

He rented a large building, in which was a boiler and engine, planing machinery, etc. These, together with the machinery he took with him, caused him to employ more men, to keep them in operation. He had a small lumber yard, where he manufactured the rough lumber into the finished product. My job was to deliver the building material. Across the street lived a family named Evans. I became acquainted with some of the boys, and later, other members of the family. One of the younger boys, named Richard, would meet me often, and as we became acquainted, his usual request would be, "Jackie, can I have a ride?" "Yes, Dickie, jump in."

At times when there was nothing for the horse to do, I would be in the mill working, as ordered by my boss. Seeing I was handy with the engine, saws, and planers, I was soon running the engine, then the big planer, and other machinery, as occasion required.

At times we had occasion to steam green oak staves for oil barrels, as the oil business was booming, and such a de-

mand for barrels that the dry oak timber could not be had, so the green was used, steamed and dried, so that after they were made into barrels they would not shrink. As soon as the steam was shut off from the steam boxes, and the door opened, as quickly as it cooled so one could stand it, I was to throw out the staves, and at times I was so heated that my clothes were wet, and I would be glad to get out and cool off. At that time my growth was rapid, and I was getting tall, but I began to get thin, failed in flesh, and was troubled with an annoying cough.

Mr. Magee ceased to board his men, giving them larger wages instead, and all sought boarding places. Soon my sister Mary and Mr. Thomas Brock married, and I boarded with them. While there I had a desire to get acquainted with our father, who years before had gone to Michigan. My sister and I concluded that a rest would do me good. We were both anxious to know if father was still alive, and how he fared. We knew he resided near Lexington. Arriving at Port Huron, Michigan, I made inquiry which direction Lexington lay from there. One man, who had resided there, said stage ran in the winter, and boat in the summer, and the boat *Milton D. Ward* left soon for Lexington. I felt glad; everything was working favorably for me, a stranger. I got aboard the *M. D. Ward*.

On the way up, I thought how Mr. Magee and I were almost expert card players, especially at euchre—that if I found father's folks and they played cards, what a good time we would have! Arriving at Lexington, I made inquiry for John Cornish, but those I asked did not know him. I thought father used to drink, so I went to the hotel. I asked the landlord if he could tell me where John Cornish lived. "He lives eight miles from here. You go [this as near as I remember] five miles west, one mile north, then again two west. The only white frame house on the left hand side is Johnnie Cornish's."

"Thank you, sir," said I; then I started. When about four miles out, I met a man driving a team of horses. Thought I, In case this is father, and he passes me, I will speak to him. "Good day, sir!" said I. "Good day," he replied, and stopped the horses. "Can you tell me where a man by the name of John Cornish lives?" I asked. "Yes," he replied. "Go west and a little north about twelve miles from here, and you'll find him." "Thank you, sir," and on I went, thinking, "The nearer you get, the further you are." The sun was low and I hurried. When it was nearly dark I reached the place as first directed. The lamp was lighted. Rapping at the door, I heard a voice say, Come in. I opened the door and stepped inside. I saw a woman standing by a table, whom I supposed was my stepmother, and two men sitting on the other side of the house, smoking their pipes, one of whom I supposed was my father. Then followed introductions. One of the men was my father, the lady was my stepmother, and the other gentleman was Patrick Finn. We inquired of each other concerning Mary and William, still in Canada, and also Richard, whom my father brought with him, who had now gone to one of the Western States. This brother I did not meet until years later.

Father made inquiry at to why I had left Mr. Vail. I told him a little of the trouble I had, part of which is herein-before mentioned. He was very sorry to hear it, but glad I had left him.

At the time of the Civil War in the United States, father shouldered his gun and knapsack, and fought for the Union. He enlisted in Company I, Third Infantry. Received an honorable discharge at San Antonio, Texas, March 15, 1866.

After a visit of about two weeks, passing the evenings in games of cards, etc., I returned to London, working most of the winter and part of the summer, but the latter part of the

summer I could not do justice to myself or my employer, Mr. Magee. I had a hard cough; sometimes I would cough up blood and phlegm. I consulted a physician, who said I was going into consumption, and gave me some medicine. I went to Usborne, where I was born, and visited among my relatives, who administered such foods as were advisable in strengthening the body.

After a few weeks I bade my grandfather and grandmother and other relatives good-by. Poor Granny cried, saying, "I'll never see Johnnie alive again!" I returned to my sister's home in London.

Changing around seemed to do me good, and for our mutual good, my sister and I paid father and stepmother a visit, as she had not seen them since they went to Michigan, and as I had been there the year before, we had no trouble in finding them. We spent about one week with them, having a splendid visit, and returned to London, where I again began to work for my old boss, Mr. J. J. Magee, boarding with my sister.

But working around so many saws and planers and other wood-working machinery, in so much dust, my cough became worse, and I was failing in body, and by mutual agreement with the foreman and proprietor, I gave up, and remained at home with my sister, taking such medicine and food as the doctor prescribed.

After a few weeks an uncle, John Taylor, came from Bothwell, Ontario, and called upon us on his way to Usborne, where nearly all of our people lived. After about two or three weeks' visit, he returned, calling on us before train time, and having only a few minutes, he urged me to visit them in Bothwell, saying, "You have never met your aunt, nor any of your cousins. There is one older than you, and one about your age; also some younger. They will all be glad to see you. We have something good there for you, Johnnie. Have some one write;

we will meet you and take good care of you." This was in the fall of 1871.

About the early part of December a letter was sent for them to meet me at Bothwell on next Wednesday's train. I went; no one met me. First thought was to go to the post office. I went and inquired for John Taylor. The man in the office said, "That is my name." But I said, "You are not the man I want; he lives in the country about three miles."

Another gentleman in the room spoke up and said, "I know him. I live near him; my farm is across the road from his. I am going home in a few minutes and you can ride with me." I thanked him, and I had not long to wait until we were on the way. As we were getting in the sleigh, he said, "You look sickly; what is the matter with you?"

"Consumption," I replied. "The doctor says so."

He made inquiry as to who I was and if I had ever met Mr. Taylor and family. I told him Mr. Taylor was my uncle and that I had met him twice, but that I had never met any of the family. After a few minutes the gentleman said, "And Taylor is your uncle?"

"Yes, sir," I replied; "he is my mother's brother. My mother died when I was very small; I do not remember that I ever saw my mother."

"Well, sir," said he, "Taylor has joined the Mormons."

This was the first time I had ever heard that word, and I wondered what Mormons were like. I imagined I could see some animals away off in some country that looked like cattle with great long horns, and as the man said no more for several minutes I still wondered and concluded that he could not join anything like cattle.

Finally I asked him, "What are the Mormons?"

"Why," said he, "have you never heard about the Mormons?"

I said, "No, sir; I never heard that name or word before. I don't know what it is like."

"Why," said he, "it is a devilish sect that has been started up by Joe Smith and Brigham Young. They claim to be a religious sect; oh, it is awful. They are the worst set of people on earth. They are trying to tear down all other churches, and they are preaching the most damnable doctrine you ever heard of. They claim to speak in tongues, and raise the dead, and they marry lots of wives," etc., and a lot of other things he told me they did, until I was almost afraid to go there. I got so frightened that I asked him if he would keep me over night, and take me to the train the next morning, if I could not get along with them; and he promised to do so. For this I felt glad. I never thought that Uncle John was bad before, and I wished that I had stayed in London.

By and by we came to the corner, and, said the gentleman, "There is where your uncle lives, and I live over there," pointing to the two houses, "and if you can't get along with them, come right over to my place and I will take you to the train."

I started for the house and rapped at the door. It opened; I entered. Two ladies stood smiling there, and the eldest asked: "Is this Johnnie Cornish, from London?" I replied in the affirmative. "Then, I'm your auntie," said she, and putting her arms around me, kissed me. "And I'm your cousin," said the younger lady, at the same time embracing and kissing me, as did her mother.

On their receiving me so kindly I began to feel better, and my fears began to leave me, until one of the little boys who was playing by the window looked up and said, "There come the elders." Oh, dear, thought I, there is something up; they know that I am here. Thought I, that man told me the truth! But when they came into the house they shook hands, and all

were glad to see each other. I said to myself, "That man did not know what he was talking about."

They were introduced to me and both spoke kindly to me. My fears began to leave me. Those elders were John H. Lake and Joseph Snively, the first Latter Day Saint ministers I had ever seen.

It soon got dark and Uncle John came in with one of my cousins and a hired man. Uncle John had a broad smile on, and received me kindly. Shortly, supper was over, and they began to get in long common slab benches; (slabs are the first cut-off of saw logs;) two holes were bored in each end, and one hole in the center of the slab, and pins put in for legs. They made good, strong seats. I looked first at one and then at another, and my fears were again aroused until my cousin (Mary C. Taylor) stepped up and whispered to me, saying, "We are going to have prayer meeting to-night." Those words gave me relief. I thought if they prayed they were not so bad and they would not hurt me.

The people came, the elders opened meeting, sang, prayed, read a chapter from the Bible, testified. But oh, it was so different to what I was used to hearing. It wasn't, "I'm saved, I am; I know I am, for the Bible tells me so"; and, "Going up to a home beyond the sky"; but, "I'm glad I have heard and obeyed the gospel; I want to be faithful to the same, and reign with Jesus when he comes." Not saved now, but obey the gospel—faithful to the end, and reign with Jesus when he comes.

I gathered from their teaching that one must obey the gospel as taught by Christ and the apostles, and living faithful unto the end, they would be saved. (Romans 1: 16; 1 Corinthians 15: 1, 2; Matthew 10: 22; 24: 13.) And instead of a heaven in the sky, it would be on the earth. Jesus taught them to pray for his kingdom to come. (Matthew 6: 10.) Christ will reign a "thousand years." (Revelation 20.) Then

a “new heaven and a new earth.” (Revelation 21.) The city comes down “from God out of heaven.” (Revelation 21: 2.)

After meeting was over, and nearly all had gone to bed but Uncle John and me, he told me some things about the gospel, and that the true gospel was again on the earth, that an angel had brought it back, and that the true church was again established upon the earth—that the church had apostles and prophets in it again as it was in Christ’s time, etc. I paid but little attention to what he said; I was tired and wanted to lie down and rest. Then he wanted me to answer some questions which he would ask me, and said he, “The Bible says that Satan will be bound a thousand years—Christ will reign on earth a thousand years. There will be a new heaven and earth,” etc., etc.

“Now, Johnny, some say that the Devil is bound now, and some think he will yet be bound. What do you think?”

I told him that I did not know anything about it, and that I had never before heard about the thousand years.

“Well,” said he, “you surely have some idea. Do you think he is bound now? Or is he yet to be bound?”

I said, “Why, I guess he is bound now.” Uncle smiled and said, “Well, if he is bound now, I pity the people when he is let loose again!”

“Oh, no,” said I, “I guess he isn’t bound now.”

I did not know a thing about it. I never heard anything about those things my uncle was telling me of, although I was brought up to believe in God and Christ and the Bible. The people who raised me claimed to be Christians and taught me many good things, but never anything as my uncle was then telling me.

He further said that God does not change, and when he sent the angel with the everlasting gospel (Revelation 14: 6) to be preached to every nation, he organized the church just

the same as he did when he sent Christ. So we have apostles and prophets on earth now as Jesus had in his day. The gospel is the same in all ages; and there must be like officers to administer it in all ages, just as Jesus said there would be.

“Another thing, Johnnie; we have always been told that when we died, if we were good we would go up and be with God in a home beyond the sky; but if we were bad we would go direct to hell, to a terrible place of burning; then at the end of the world, we would all be resurrected, and judged; then the good would go up to a home beyond the sky, and be forever with the Lord; and the wicked be judged and sent back to hell with the Devil, always burning and never burned up, from whence they never could return. Why, Johnnie, that isn't the way at all. The Bible says that Christ is to reign on earth a thousand years,” etc.

On winding up our talk that evening, my uncle told me what they had down there that was “good for me”—it was this gospel, and that they had been praying for me, and that he knew God could heal me and that he did not see any reason to think I would die. The same power is on the earth now that used to be in the days of Christ. I began to think it might be so. I went to bed and I thought I was all right, and would not need to go over to the neighbor man's house, to be taken to the train the next morning. I felt better; I slept good and coughed but little that night, and arose in the morning, refreshed.

Time went on, and first one and then another would tell me many things about the gospel. I heard preaching, and attended prayer meetings, etc., but I did not take the interest that I could see others had, until one of the elders preached upon the subject of probation after death. The elder said that inasmuch as the gospel was taken from the earth, and no one left to preach it until God restored it, with all the gifts and

blessings such as were enjoyed by the ancient saints, the question would naturally arise, What became of all those who lived and died between the time it was lost and was restored again? God being just, and no respecter of persons, he purposed that all who never had an opportunity to hear the gospel while they lived in the body, should have an opportunity to hear it in the spirit, just as we have here in the flesh. The prophet said: "Every ear shall hear, and every tongue confess" (Isaiah 45: 23; Romans 14: 11), whether the spirit is here on earth in the flesh, or after it leaves the flesh, and is in the spirit world—paradise, or prison. That Christ himself preached unto the spirits in prison, who once lived in Noah's time but were all drowned at the time of the flood. (1 Peter 3: 17-20.) The reason he preached, "that they might be judged according to those who are in the flesh." (1 Peter 4: 5, 6.)

He gave many references of scripture to prove all he said. I felt glad to hear it; I never heard the like of it before, and did not know there was anything like it in the Bible. I believed then that there was a chance for my mother, and for all mankind. There and then my heart warmed toward God.

Thought I, there is a God, and he is just, and I love him, as I never could have loved him before. After the resurrection came the judgment; after the judgment came the rewards or punishments of every man or woman, according as his or her work shall be, and that probation lasts from the beginning of our understanding of God until the judgment.

Much was said about asking God for wisdom, and he would give it in this age just as he did in olden times, and I concluded that I would ask him.

In the early part of February, 1872, one Sunday morning I went back in the woods where they had been cutting and hauling out wood, to a place where I knew no one on earth

would hear me, and I prayed earnestly that at their prayer meeting that evening, if God would speak through Myron Haskins in the gift of tongues, and tell me that this work is true; if it is, and give me a manifestation of his Spirit, sensibly, so I would know that it was true, I would obey it, and try to live it. The longer I prayed the more I believed I would get the evidence.

I went to the preaching meeting, but Brother Haskins was not there. Elder Arthur Leverton preached. I went to the prayer meeting that night, which was held about two miles away, at old Brother and Sister Porter's (father-in-law and mother-in-law to Brother Leverton). I sat in the second row of seats, between my cousins, Richard and Mary C. Taylor. In about ten minutes after the meeting was opened, Brother Haskins arose and began to speak in some other language; I did not understand a word he said. He, from his actions, seemed to be talking to all who were present; then turning, he pointed to me and continued, when a strange power came upon me which caused me to tremble—not with fear—but a power I believed must be in answer to my prayer. Then he ceased, turned towards his seat, and was in the act of sitting down, when all at once he straightened up, facing the congregation again, and began to speak in our own language; after which he again pointed to me, and said, as I remember it: "Oh, thou son of man, inasmuch as you have inquired of me this day to know of the truthfulness of my gospel, I now reveal it unto you, and give you a manifestation of my Spirit by which you will know it is true. I require obedience at your hands, and I will bless you, and you will be the means of doing much good among men, and of bringing many souls to the knowledge of the truth."

As the words came through that brother in the power of (as I supposed) the Holy Ghost by which he spake, my body

was again thrilled from head to foot, which caused the tears to flow unbidden, and a feeling of joy came over me.

To myself I said, "This is just what I prayed for; it came just as I had asked. What can I say? It must be true! As that power left my body, I felt like a new man." I thought, "Oh, may I never sin again!"

After meeting, and all were ready to go home, I said to Mary: "Don't ride; let us walk. I want you to talk to me." The team started; we walked, one in each track which the horses and sleighs had made, and neither said a word until we were nearly half way home. Finally I broke the spell by saying: "That was a good meeting."

Replying, she said, "Yes; did you pray to-day and ask God to reveal to you as mentioned in the interpretation of that tongue?"

"Oh, yes," said I, then told her all about it.

"Did you tell it to anyone?" asked she.

"No," I said, "only as I am telling it to you now."

"Now, Johnnie," said she, "what more evidence do you want?" Then she explained so much to me about the operations of the Holy Spirit, and told me so many things which seemed to be excellent proof that the church of Christ was destroyed by force (Matthew 11:12), had fallen away (2 Thessalonians 2:3), the angel of God had been sent with the overlasting gospel (Revelation 14:6), and that we were now living in the latter days, and when it is preached among all nations the end will come.

I then became very anxious about being baptized, but remained silent. I did not seem able to break the spell. I attended meetings, hoping some one would say something to me about it, when at the close of a prayer meeting at Uncle John's, Sister Leverton, while putting on her wraps, said: "Now, Johnnie, you know your duty."

Said I, "Do they baptize at any time?"

"Yes, any time," as she tied her bonnet strings under her chin.

The spell being broken, I concluded if the Lord would let me live until morning, I would obey the gospel. That night I prayed that if God would help me, and keep me from the evils that might be around me, I would obey it and live it to the best of my understanding. After lying down many thoughts passed through my mind. Mr. Eberly (who brought me to Uncle John's), learning that I was talking of joining the Saints, said if I went into the icy water in my condition, it would kill me, but that brought no fear to me. I had had many chats with him, and would defend the Saints' doctrine to him, but when he would say things that I could not answer, I would bring them back to the Saints as argument against them; they in turn would give proof, wherein I saw they had the best of it. I then would take it back to Mr. Eberly, and by it, when he could not answer (except by running the Saints down, and I knew that that was no argument, proof, nor proper answer), I saw I had the light.

I arose the next morning, February 22, 1872, and started for the home of Arthur Leverton. On the way I met him coming toward me with an ax on his shoulder. When we met, I said: "Good morning, Mr. Leverton."

"Good morning, Johnnie," he replied. Putting the ax on the snow, both hands resting on the handle, he looked down at me, as much as to say: Well, what is it?

Said I, "I was going up to your place; I want you to baptize me."

"You be baptized—a little mischief like you!"

I thought, "You won't baptize me."

Said he, "What is baptism for?"

"For the remission of sins," said I.

He then called my attention to times when I had been making fun, sometimes causing almost everyone to laugh, whether they wanted to or not. I knew I was full of fun, but meant no harm to anyone, so I replied that it was my nature. "But," said I, "I have laughed and carried on a little fun before and after meetings, but you never saw me do so during any meeting."

This he admitted, and concluding our remarks, he said: "Well, Johnnie, I'll baptize you; but if you don't live right to the gospel ordinances, we'll put you out again."

I did not say anything in reply, but I thought, "If I once get in, you'll have a job to get me out again!"

Arrangements were made that same day. Uncle John with his team, Arthur with his, started to Brother Myron Haskins's, seven miles away, by whose place the River Sydneyham ran. After warming themselves, some of the men went to cut a hole in the ice. Later all the others started to the place, telling me to remain by the fire until a little boy would come and tell me they were ready.

While waiting for the boy, many thoughts ran through my mind. They were not good, and must have come from the Evil One. One was, when the boy comes, just laugh and tell him to go back, and tell them I am not going to be baptized. But as soon as he came, I arose and went with him. They sang, had prayer, that power still insisted, "Tell it now. No; wait till he gets into the water, then tell him that you did not intend to be baptized," but I refused to utter a word.

After the song and prayer, Brother Leverton took me by the hand and said, "Do you covenant before God to take upon you the name of Christ; to obey his gospel, and live up to it to the best of your ability while life with you shall last, God being your helper?" to which I answered, "Yes." He then baptized me.

All of that feeling of making a fool of them left me instantly. It must have been the evil power at work to hinder me from obeying the truth, for I was very anxious to follow my Savior's example. (Matthew 3:13-17; Mark 1:9-11; Luke 3:21.) But in talking to him afterward about those wayward feelings I had just previously to stepping into the water, he said with a twinkle in his kindly eyes: "If you had given expression to those thoughts, you little rascal, I believe I would have doused you under anyway!" Reader, if that should have occurred, wouldn't it be a case of going down a dry sinner and coming up a wet one?

I was confirmed by the laying on of hands, and prayer by Elders A. Leverton, M. Haskins, and (I think) Norman Blakesley, Brother Leverton being spokesman, at which time the spirit of prophecy came upon him, and among the many things spoken was that God was well pleased in that I had obeyed his gospel, and that he would bless me, rebuke the disease that was upon me, and in time I would be made strong, and, through faithfulness I would be clothed with authority to preach the gospel to the nations of the earth, and become a polished shaft in Israel in the presentation of the gospel, and be the means of bringing many into the kingdom. Although I, at the time of confirmation received no evidence of the Spirit, yet I believed I had complied with, and was obeying, the ordinances of the gospel. (Acts 8:15-17; 19:6; Hebrews 6:2.) So I left it all in the hands of God. But the first and second days passed, and the third day came, and as yet I had not received any portion of the Spirit that I could recognize as the Spirit of God.

When the fourth day came I became very serious over the matter. I walked down by the edge of the woods, and stood on a large maple log, still anxious that I should have some evidence of the work. As I stood on that log I thought, What

have I done that I should not receive the Spirit as others say they receive it? Again, Have I left undone something I ought to have done? I have prayed night and morning, and tried to do right; but why do I not receive the influence of the Holy Spirit? Finally I concluded that God will give me the Holy Spirit just when he sees fit, and with that I was about to step off the log, when suddenly I heard, up in the air, a sound like the rumbling of a railroad train in the distance, coming nearer and nearer. Finally it descended upon my head like a rushing wind, and my body was thrilled as it was when I heard the tongues and interpretation, as previously mentioned, thrilling through my entire being. Right there I said audibly, "Lord, is this the Holy Spirit?" It thrilled my body again. I said: "Oh, Lord, if that is the gift of the Holy Ghost by which I may testify that I know this work is true, let it thrill through my body again!" It did so with much power. I jumped off the log, saying, "Oh, God, I am satisfied; I thank thee for thy mercies and blessings; I'll serve thee while I live!"

(To be continued.)

Agnosticism assumes a double incompetence—the incompetence not only of man to know God, but of God to make Himself known. But the denial of competence is the negation of Deity. For the God who could not speak would not be rational, and the God who would not speak would not be moral. . . . The idea of a written revelation may be said to be logically involved in the notion of a living God.—Principal Fairbairn, of Oxford, in *The Bible and Modern Criticism*, by Sir Robert Anderson, p. 61.

"The history of mankind is the history of its great men; to find out these, clean the dirt from them, and place them on their proper pedestals, is the true function of the historian."
—Carlyle.

THE PURITAN MOVEMENT AS A PREPARATION FOR THE RESTORATION OF THE GOSPEL

BY H. S. SALISBURY, M. A.

The movement, above all other movements, that directly paved the way for the Restoration, was the English Puritan movement. I look on this movement as threefold; religious, political, and in all its phases, essentially educational. Byington says, "Among the great types of character that have left a permanent mark upon modern history we must place the English Puritans. Macaulay speaks of them as perhaps "the most remarkable body of men which the world has ever produced." Hume writes that "the precious spark of liberty had been kindled and was preserved by the Puritans alone," and that "it was to them that the English owe the whole freedom of their constitution."

Byington further says: "It is considerably more than three centuries since Puritanism became a power in molding the people of English birth and speech. Both England and America have felt their influence as well upon the political institutions of the people, as upon their intellectual development and their religious life. If that influence has been more decided in America than in England, it is because the Puritans in this country had the advantage of working in the formative period of our history, when they were not limited by the power of established customs. For one hundred and fifty years our Puritan fathers and their descendants lived here an isolated and peculiar people. There was very little admixture of foreign blood. In this new country they were free to build both church and state according to their own ideas. During that period the New England spirit was developed, and embodied in the Puritan churches, colleges, and schools, and in the political institutions of the New England colonies. About twenty-

one thousand people came from England within the twelve years between 1628 and 1640. There was never afterwards any considerable increase in these numbers from England. From these twenty-one thousand people (according to Bancroft and Fiske) about one fourth of the present population of the United States is descended. The Puritan element in our population has been the controlling power in the Republic. It has been modified by other influences from Scotland and France and Holland as the country has grown older, but on the whole, New England principles and institutions have been molding the whole people and directing the policy of the Nation.

“If we would understand the Puritans who planted colonies on this side of the sea, we must trace their history back to the mother country; for our Pilgrim and Puritan fathers were a part of the great Puritan party which had been growing for about a century before 1620, and which was of sufficient strength not only to plant colonies in New England, but also to overthrow the arbitrary power of the Stuarts, and establish the Commonwealth in 1649, and, forty years later, to secure the political and religious liberties of the English people, by revolution under William and Mary, which made England a free and Protestant kingdom for all time.

“The history of the English Puritans is almost the same as that of the Protestant Reformation in England. It is plain that the beginning of the Reformation was at least as far back as the time of Wycliffe, in the last half of the fourteenth century. He was born in 1324. He was the foremost among the scholars of his time. His spare and emaciated frame had been weakened by study and by the severe discipline to which he subjected himself. But within this frail form there was a mind of great capacity, a restless and indomitable spirit, and a conscience which directed all his life. He was the

especial friend of John of Gault who was able to protect him from the ecclesiastics. His great work was the translation of the Bible into English, and his defense of the right of every man to read the Scriptures in his own tongue. . . . He advocated a simple form of worship and spoke against auricular confession. . . . He was the father of our English prose as Chaucer was the father of our English poetry. 'I believe that in the end the Truth will conquer,' he said. He issued a multitude of tracts in the language of the common people, in which he attacked the worship of images, the idle and scandalous lives of the clergy, pardons, indulgences, and pilgrimages to shrines of saints.

"If Wycliffe had lived a hundred and fifty years later, it is quite likely that the Protestant Reformation in England would have been developed under his lead, somewhat as the Reformation in Germany was developed under Luther. But Wycliffe had not the advantage of the printing press, nor of the great intellectual awakening that accompanied the revival of learning. The people of his time, although they welcomed the truths which he gave them, were not intelligent and stable enough to hold and transmit these truths in spite of the determined opposition which they aroused. The severe persecutions which followed his death checked the progress of his doctrines. Thirty-nine prominent Lollards were put to death in a single year and a much larger number of the common people."

The Reformation in England in the nineteenth century was political. On the Continent it was intensely religious. All over Europe there had been preparation for a great religious reform. The books of Wycliffe had been widely read. Men were taking a new interest in the Bible and longing for a simple gospel. But in England the movement of separation from the Roman Church began with King Henry the Eighth,

on account of his personal dispute with the Pope. Yet all through his reign the Reformation was making progress with the people. The new translation of the Scriptures by Tyndale and Coverdale was printed and scattered abroad.

During the reign of Edward the Sixth, the Protestant Book of Common Prayer was issued; but the Catholic Queen, Mary, soon succeeded him and set aside the prayer book and renewed Roman Catholicism, at the same time persecuting the Protestants severely, more than three hundred being burned at the stake, including Latimer and Cranmer. Among these was an ancestor of Joseph Smith, John Lomas (Loomis), burned at Canterbury in 1556. (Zurich letters of the Reformation.)

Elizabeth succeeded Mary as a Protestant Queen, but the Puritans had many difficulties in her reign, over disagreements as to forms and vestments which were condemned by the Puritans. This resulted in a persecution of the Puritans in her reign, and divided the Puritans into Nonconformists and Separatists.

Governor Bradford says at least six of the Separatists were executed for nonconformity. These six were John Coppin, William Dennis, Elias Thacker, Henry Barrowe, John Greenwood, and John Penry; college and university men and leaders in literature and education. Henry Barrowe was a graduate of Cambridge and a member of Gray's Inn. John Greenwood was a graduate from Cambridge and a leading author and minister. John Penry was born in Wales and took the degree of Bachelor of Arts at Cambridge, and the degree of M. A. at Oxford, and was an Episcopal minister, preaching both at Oxford and at Cambridge before he became a Separatist. He, too, was an author of theological books, and was hanged at Saint Thomas Waterings, May 29, 1593. But persecution could not stop the spread of intelligence and love of

freedom. The printing press was a great power. The books not allowed printed in England were published abroad and when sent back were eagerly studied by the English people; and for the first time in English history an enlightened public opinion sprang up, and at the end of the reign of Elizabeth, in 1603, some excellent historians estimate that the majority of her subjects were Puritans. The great increase in Puritan influence of the Elizabethan period is attributed, by some historians, to the opposition to Queen Elizabeth from the Pope and his followers, both in Great Britain and on the Continent. Encouraged by the Pope, the Catholics repeatedly plotted to assassinate the queen. Mary, Queen of Scots, approved of the latest of these plots, was convicted and executed.

The Spanish Armada sailed July, 1588, to encourage a Catholic rebellion in England, and the Pope sent over three hundred priests to assist English Catholics in putting down the Protestant queen and her heretical subjects. The Puritans were the leaders of all classes and faiths in putting down the insurrection and defeating the Armada.

The English Protestants were still further aroused by the persecution and slaughter of Protestants on the Continent. On Saint Bartholomew's Day more than twenty-two thousand Protestants were massacred, including women and children. Mr. Campbell says, In that awful hour the Spanish king laughed as he had never laughed before, and the Pope ordered a special Te Deum to be sung. The Spanish Catholic Inquisition and the war against the Protestants in the Netherlands were still worse. The Duke of Alva boasted that in six years he had executed 18,600 heretics and traitors in the Netherlands. Thousands of French Huguenots and Dutch Protestants fled to England. For a time England and Scotland stood alone as Protestant nations. The cause of civil and religious liberty seemed to depend alone on the English peo-

ple. Here was begun that modern battle against the "divine right of kings," that has culminated in the World War for democracy of our own day.

The reign of James the First was one long and continued contest between the Puritans and the Royalists. The settlement of New England began during his reign. The Pilgrim Fathers, who came to Plymouth in 1620 were from northern England, where they had one church at Gainsborough-upon-Trent, which congregation with their minister, John Smith, left under stress of persecution and went to Amsterdam in 1606; the other one at Scrooby was at that time under charge of William Brewster, its ministers being Mr. Richard Clipton and Mr. John Robinson, a famous and worthy man. and a graduate and Fellow of Cambridge. When they arrived at Leyden Mr. Robinson was duly chosen their pastor and Mr. Brewster their elder. The Puritans were not ready to go when the Pilgrims went, as they were in the midst of their contest with James the First.

When Charles became king in 1625 the persecution of the Puritans became worse than ever; many of the Commons were imprisoned, and every minister was strictly required to conform with the Established Church in vestments, ceremonies, etc., or be deprived of his living and subject to fines or imprisonment, and as a Puritan he must not preach in the fields or any private house, teach school, or any private pupils, or engage in any profession or business. The great English Puritan author, John Milton, graduate of Cambridge, and master of French, Spanish, Italian, Hebrew, and Latin, at the age of twenty-four, graphically describes the condition of England at that time in *Lycidas*:

"The hungry sheep look up, and are not fed";
While the 'grim wolf' of Rome,
With privy paw,
Daily devours apace, and nothing said."

Milton was only one of many cultured men shut out of the national church by intolerance.

Byington says: "The English people, under the influence of the Puritans, had been accustomed to keep Sunday very strictly, as they do to this day. But the archbishop ordered every minister to read from the pulpit a declaration in favor of Sunday sports. Large numbers were deprived of their livings and silenced, for refusing to read such declaration. One minister read the declaration to his people, and then read the Ten Commandments, and said: 'You have heard the commands of man, and the commands of God! Obey which you please.'"

King Charles tried to govern without a parliament and in defiance of the will of the people. When the king was induced to grant a charter for a colony in Massachusetts, the Puritans thought that Providence designed that they should realize their ideal of a free church in a free state across the sea, and while most of them remained to keep up the struggle in England until England became Puritan, about twenty-one thousand come over at the rate of nearly two thousand a year, until the Long Parliament of 1640 assured them of success in England, when the migration practically ceased.

As to education, the Puritans were the friends of learning in their time. John Milton, Latin secretary to Cromwell, was equal to the foremost of mankind in genius and learning. A large number of them were graduates from Cambridge and Oxford. A Puritan was the first founder of a college in an English university. John Harvard, a graduate from a Puritan college in Cambridge founded Harvard University in Cambridge, Massachusetts. The great Puritan migration to New England took place before their victory in England, and therefore before they had been weakened by accession of timeservers and hypocrites.

In addition to preparing the way for the restoration,

the great Puritan party, has left to the English speaking races—

Free governments, of the people, and for the people, on both sides of the Atlantic, and in the commonwealth of Australia.

A free press and an enlightened public opinion, which controls cabinets, and princes, and is driving tyranny from the earth.

Free public schools, and a fair chance to acquire a higher education.

A fuller comprehension of the religion of Jesus Christ, which brings liberty to all.

A proper observation of the Sabbath.

A knowledge of the Puritans in England prepares us to appreciate the Puritans in New England; and a thorough understanding of the New England Puritans makes plain to us (their heirs and descendants) what it is that we have inherited, together with the why and wherefore of our peculiarities, tendencies, and characters.

With the exception of the three governors of Plymouth Colony, Carver, Bradford, and Winslow, the Pilgrims were of humble station in life. On the other hand, the Puritans who came to Massachusetts, according to Doctor Bacon, were English gentlemen of considerable fortunes, and good education. The great Puritan Party, of England, molded the public opinion of that country for the first half of the seventeenth century, and those who came to New England were fitted by their abilities and education to be founders of states. They did found states; and dominate other states until they and their descendants builded one of the greatest nations on the globe. An unusual proportion of them were graduates of the great English universities, and those not graduates were well read in history, literature, and theology, while their ministers

were the equals in culture and ability of any in the National Church.

While the Puritans in America were completing their great national structure, the English Puritans did equally wonderful work for Great Britain; furnished recruits in due time for the forces enlisted in the propagation of the latter-day restoration of the gospel; and the two nations led all others in the ultimate consummation of their work, in the great struggle that "made the world safe for democracy."

John Wilson and John Cotton, the two earliest pastors of the First Church in Boston, were both graduates of Cambridge, as were also Francis Higginson and Samuel Skelton, the first ministers at Salem. Four years after the settlement of Boston, the historians inform us, there were thirteen ministers in Massachusetts, most of whom were graduates of Cambridge or Oxford, and several of them were distinguished for professional attainments. Ten years later there were eighty ministers in New England—about one to each three hundred population. A number of these men were wealthy and aristocratic, and generally they were graduates of the English universities, which imparted at that time such education as the classic writers and great statesmen of the seventeenth century received. As a rule these ministers were able to read both the Old and New Testaments in the original languages. The people demanded an educated ministry. The Royal Commissioners reported to the king in 1666 that "every town or village in Connecticut had a scholar to their minister."

The Mathers, Richard, Samuel, Increase, and Cotton, were among the most learned and accomplished men of their time. The first was educated at Oxford; the three others were graduated from Harvard. They showed that the education given by the new college (Harvard) was fairly equal to what the Old English universities afforded. John Norton, also a Boston

minister, was a classical scholar of great ability, wrote a number of high class works on theology, one of which was the first book in the Latin language produced in Massachusetts.

As to early New England libraries, Elder Brewster left a library of two hundred and seventy-five substantial volumes, while John Harvard, the founder of Harvard College, left a library of three hundred and twenty volumes. Some of these libraries represented three or four years' salary, proving that they highly prized good books. The books they published show the extent and thoroughness of their learning. The founding of Harvard College, in 1636, was striking evidence of their love of learning. The founders said it was their purpose "to advance learning and perpetuate it to their posterity, dreading to leave an illiterate ministry to the churches, after our present ministers shall lie in the dust." They taxed themselves heavily to support their college. They knew that a free church in a free state must rest on the intelligence of the people, and the people are largely dependent on the culture of their professional men. Let all objectors to higher education take notice of the above. It is the verdict of history. Oh, yes; I know the great universities have, in a measure, taken a cynical attitude towards religion, in the last decade; but is that not a stronger reason for colleges under our own supervision? The educated men of the world might impose on unlearned people, but *our* educated men can meet them on their own ground. If you lay the proper foundation in the home, the Sunday school, and secondary schools, all the cynicism of all the universities and atheists in the world will not turn our young people from the truth. "As the twig is bent, the tree's inclined."

There was a midweek lecture in many of the Puritan churches. The people were expected to attend it as they were expected to attend on the Sabbath. In Boston and some of the

towns the lecture was on Thursday, but it might be on any day of the week.

Our Independence Institute is built exactly along the same line. So you see that the descendants of the Puritans of England and New England cannot hide their inheritance of Puritan tendencies, either in religion, politics, or education. You did not know that the Puritans had an institution similar to the Independence Institute, yet you instinctively organize on the same plan, and, as shown above, the founding of our institute was according to Puritan sentiment and practice.

In 1639, the historian tells us, there were so many lectures in Massachusetts, and so many persons attended them, neglecting their business for that purpose, that the General Court (state legislature) sought a conference with the elders "to consider about the length and frequency of church assemblies," lest they "should seriously interrupt the work of the people."

The old writers make frequent reference to these weekday lectures. John Cotton was giving a series of Thursday evening lectures in 1640, which extended over a series of years, and parts of which were published in London. Special classes at church and at home were established for instructing the young in the Bible and religion. These were the forerunners of the Sunday school and Religio.

One historian says: "The Commencement week at the new (Harvard) college was always interesting. We read of a great training on Boston Common, which brought together the people from the various settlements. Many gentlemen and gentlewomen dined in tents on the Common. [Sounds something like our reunions.]

"Human nature in the colonies was very much like human nature in the rest of the world. The amusements of the young people were not always such as their fathers and mothers

approved. There are numerous records of "Mixt dancings, unlawful gamings, extravagance in dress light behaviour," and like offenses. The family discipline was careful and faithful, but the habits and characters of the children did not always develop according to the Puritan model.

The Puritan and his descendants have always been far in advance of their times. They led in civil and religious liberty, in questioning the "divine right of kings." They led in education, and in abolition of negro slavery. The Cavaliers of the South were reactionary. Sir William Berkeley, one of the early governors of Virginia, wrote to England, I thank God there are no free schools or printing, and I hope we shall not have them these hundred years."

The Nation could not exist half Puritan and half Cavalier. In the Civil War the Puritan principle of liberty and political equality triumphed. *De Bow's Review*, acknowledged organ of the slave interests, contains the following in its issue of February, 1861, from the pen of George Fitzhugh, a leading publicist of Virginia, in comment on the President's message:

"It is a gross mistake to suppose that Abolition is the cause of dissolution between the North and the South. The Cavaliers, Jacobites, and Huguenots, who settled the South, naturally hate, contemn, and despise the Puritans who settled the North. Barnwell Rhett, editor of the *Charleston Mercury*, said, it was not 'Abolition twaddle' that caused sectional feeling, but it was the 'abiding consciousness of the superiority of chivalric southern gentlemen to the boors of the North that made the South desire disunion." He said haughtily, "We are the most aristocratic people in the world. Pride of caste, color, and privilege makes every man an aristocrat in feelings."

This will give the young people some idea of the difficulties of John Brown in Kansas and Virginia; the reasons that

the Saints, the first fruits and heirs of the Puritans, met with such barbaric treatment in Proslavery Missouri in the thirties, and in old rebel Hancock County, Illinois, in the forties, and the whys and wherefores of the death of Lovejoy in Alton, Illinois, in 1837, and the death of Joseph Smith in Nauvoo in '44, at the hands of proslavery mobs.

Longfellow borrowed the strong expression of one of the Puritan leaders, when he says:

“God had sifted three kingdoms to find the wheat for this planting,
Then had sifted the wheat, as the living seed of a nation.”

The Puritans sought to develop the individual. As they believed that each child was the special object of God's love and care, so they insisted that each one should be educated and trained for his duties in this life and beyond. For this reason they provided schools for the children of the people. They had no examples of such schools in England. “Until quite recently,” says an English writer, “there was no public provision for education in England, and even now it is only the elementary education of the people that can be said to be regulated by law.” New England was more than two centuries in advance of the mother country in this respect. James Russell Lowell speaks of the founders of New England as the inventors of the public schools, and says that these schools are defenses against the monopoly of church and state. As above quoted, Governor Berkeley, of Virginia, showed the Cavalier spirit of the South in thanking God that they had no free schools or printing; and added: “For learning hath brought heresy and disobedience, and sects into the world, and printing hath divorced them, and libels against the best government. God keep us from both.”

The Dutch Republic had had excellent common schools, and when the Pilgrims went to Leyden, before coming to New England, they found a land “where every child went to school and where almost every person could read and write.” Gov-

ernor Bradford says they were at first unable to establish a school at Plymouth, "for want of a fit person, and also for lack of means to pay a teacher." So the parents taught their own children to read in the first years; but as soon as they were able, they set up common schools, and required all towns that had fifty families to maintain such schools. There was a school in Boston five years after the first settlement, of which Philemon Parment was the teacher. (I wonder if he was of the same family as our Philemon Pement.) Daniel Maude was his successor, and for his maintenance a contribution of fifty pounds was made by leading citizens. Governor Winthrop says that "divers free schools were erected as at Roxbury (for the maintenance whereof every inhabitant bound some house or land for a yearly allowance forever), and at Boston where they made an order to allow forever fifty pounds to the master, and an house, and thirty pounds to an usher, who should also teach to read, write, and cipher; and Indians' children are to be taught freely. Other towns did the like, providing means freely."—Winthrop's History, vol. 2, p. 264.

In 1647 a general act was passed, which made it obligatory on every town of fifty families or more to appoint one to teach all children to read and write; and every town of one hundred families to set up a grammar school, the masters thereof being able to prepare students for the university. Every New England colony, as soon as it was able, provided for the support of free schools. Wherever the Puritans planted themselves, their social and family life was the life of readers and thinkers. The schools for the people may have brought some "heresies and disobedience," but they have brought light; they have brought free and liberal thought, and liberty to slaves. The common schools made possible the New England town meeting, that little congress of local democracy which was the germ of the republic, and of the world democracy of to-morrow.

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(Continued from page 79.)

In the fore part of the winter there were some preparations for fitting up a company to go to California, or to the West, and also to other places early in the spring, but February 7, 1844, General Joseph Smith's views on the powers and policy of the Government were published, and he declared a candidate for the Presidency of the United States, which seemed to change the previous policy of the church. His views were of such a republican and exalted character that it was universally received by the church, every lover of liberty and equal rights, and friend of man. It advocates freedom and universal liberty to all classes and conditions of men. He said, "One moment of freedom is worth an eternity of bondage"; that this land, which is said to be a land of liberty, should not only be so in name, but in very deed, to the full extent of the Constitution, which amply provides for its effect and proclaims liberty to the oppressed and makes a home for the brave. As for other political differences, he has shown that wisdom in the economy of the internal polity of the Nation which cannot be equaled by any statesman in this realm. He goes strong against the present policy of the Government and contends with great force of argument for Jeffersonian principles, free trade and sailors' rights. In a communication to J. C. Calhoun, he declared thus: "I go in for a theo-democracy, where God and the people rule."

A number of appeals were sent to different States by those who were natives, appealing in the strongest manner possible to assist us in obtaining redress and of obtaining our rights as citizens of these United States. All the brethren and sisters were instructed to write to their friends and get all the influence in our favor, that if possible in the spring of 1844,

on the 6th of April, a special conference on the anniversary of the church, in which it was remarked that this church had arrived at the age of fourteen years, and as adults chose their guardian at that age, it was now time for us to choose one, and it was resolved that Brother Joseph be our guardian. Much instruction was given relative to the mysteries of the kingdom and the building up of Zion. One declaration I will mention, to-wit: That the whole land of America was the Land of Zion, and that the time was at hand when the elders would go forth and build up stakes in every part of the land where there could be a branch of the church sufficient, and erect houses of worship; yet there would be but one place for the ordinances in relation to the dead, etc., where all would have to come up in their turn to receive those ordinances, who receive them at all.

The elders' conference was called and several hundred were delegated to go to all of the States to preach the gospel and bear off the presidential election by getting up electoral tickets in all of the States and electioneering in every place among our friends.

Soon after conference Messrs. Law and R. D. Foster and others were turned out of the church or disfellowshipped, and out of the Nauvoo Legion. William Law was a man in high standing. He was counselor to President Smith. He was found guilty of being a colleague in a plot with a gang of Missourians and apostates to betray President Smith into their hands, at the time of the Missouri difficulties in Nauvoo. They intended to kidnap him (President Smith) and take him into Missouri. They were also, it was rumored, concerned in bogus making, perjury, and many other things. In Nauvoo the air was thick with rumor, at this time.

Wilson Law was proven guilty of practicing fraud on the Government of the State of Illinois, seduction, bogus making, etc. Foster was guilty of almost every base crime. These three,

together with two Higbees, C. Foster, J. H. Jackson, and others, were engaged in a conspiracy to destroy the Smith family at one blow, but their schemes were discovered in time and were exposed to the public gaze. In the midst of all this sink of iniquity they professed a great deal of piety. William Law set himself up to be their prophet, and they got together and organized into a church, composed all of one sort of material, murderers, whoremongers, blasphemers, fornicators, and almost every species of iniquitous characters, and they essayed to be the reformed Mormon Church of Latter Day Saints. They claimed and affirmed their full faith and belief in the Bible, Book of Mormon, Book of Doctrine and Covenants, and in Joseph Smith as their Prophet until about the time that their iniquities were past forbearance. Then they began to discover, like all wicked apostates, that the prophet had fallen, and they saw a great deal of iniquity in the church, etc.

They then commenced lying and defaming the character of General Smith, H. Smith, our patriarch, and the whole church, by every possible means, and to make their victory more sure they got a press and commenced to publish a weekly paper entitled the *Nauvoo Expositor*. It was edited by Sylvester Emmons and published by William and Wilson Law, R. D. and Charles Foster, F. M. and C. L. Higbee, and Charles Ivins, seven of the most depraved mortals on earth. In the paper they took a decided stand against the charters of our city, the municipality, and every legal power. They published the most foul and damnable libels, implicating the authorities of our city and almost all of the citizens resident of our beloved city, thereby endangering the lives of thousands if not all of the citizens of the city of Nauvoo.

On the 10th of June, [1844] the city council were in session. Several petitions were presented before the council, praying that something might be done to remove the press

from our city, and complaining of its dangerous effects in destroying the peace and good order of our city, and endangering the lives of the citizens. The matter was taken up before the council, and after a thorough investigation the press was declared a nuisance and ordered to be taken and destroyed forthwith. The marshal received his orders and the press was immediately dispatched. It was taken out of the building and broken. The type and apparatus were destroyed and burned in the streets. All of this was carried on without riot or tumult. There was perfect order when all retired from the place.

The next day the Messrs Law, Foster, Higbee, and others, took fright and left our beloved city; thus the "sinners in Zion are afraid, fear hath seized upon the hypocrite," etc. Also the "wicked flee when no man pursueth, but the righteous are as bold as a lion." There had been no threatening words said or any means used to intimidate them in the least, or to cause them to leave, but they went of their own accord, freely and independently, of themselves; for if they got frightened at all, they frightened themselves. This evidently proved to be the fact, for they reported wherever they went that the Mormons drove them away and plundered them of their property. They also excited the minds of the people by saying that the Danites (as they said) were hunting their lives.

The name of the Danites first originated in Missouri among us. Certain apostates who tried to swear something against us after the surrender of Far West, stated that there was a band of Danites in Far West, which was organized to take the life secretly of any individual of our enemies whom the heads of the church should point out, which thing never did exist, but it caused great speculation, excitement, and alarm among the Missourians. Dissenters and apostates took advantage by using the same means to excite the public mind

against us. Great excitement prevailed among the inhabitants in the southern and eastern parts of this county, and also in McDonough, Brown, and several other parts of this State, and in Missouri.

To give a true account of the proceedings of the mobocratic party, I will transmit a copy of their resolutions:

“Resolved, That we hold ourselves in readiness to cooperate with our fellow citizens in Missouri and Iowa to exterminate, utterly exterminate the wicked and abominable Mormon leaders, the authors of our troubles.

“Resolved, That a committee of five be appointed forthwith to notify all persons suspected of being the tools of the Prophet to leave immediately on pain of instant vengeance, and we do recommend the inhabitants of the adjacent township to do the same, hereby pledging ourselves to be in readiness to render all assistance they may require.

“Resolved, That the time, in our opinion, has arrived when the adherents of Smith, as a body, should be driven from the surrounding settlements into Nauvoo, that the Prophet and his miscreant adherents should then be demanded at their hands, and if not surrendered, a war of extermination should be waged, to their entire destruction if necessary, for our protection from his adherents; and we do hereby recommend this resolution to the consideration of the several townships to the mob convention to be held at Carthage. Hereby pledging ourselves to aid to the utmost complete consummation of the object in view, that we may thereby be utterly relieved of the alarm, anxiety, and trouble to which we are now subjected.”

These resolutions were drafted by the people of Warsaw, in the southern part of this county, accompanied with a preamble setting forth some pretended grievance. The main grievances are to the people of Warsaw, set forth in the preamble. 1st. The destroying of the press at Nauvoo, which

they had no concern in whatever. It belonged to individuals residing at Nauvoo, and if it was a grievance to the owners and proprietors the law was open, but it was done strictly according to law (city ordinance), the city having power to declare what shall be a nuisance and remove or destroy it. Another item of complaint was the privileges of habeas corpus, which is our only safeguard to prevent our citizens from being dragged to Missouri for pretended crimes and murdered by executive mobs and assassins and those who are seeking to destroy us. Nevertheless all of our ordinances, arising from under the powers granted us by our charter, are strictly lawful.

Those two points were all the principal grievances which they complained of, to justify them to shed our blood and exterminate women and children, old and young, male and female, when no man has been shielded from justice or any injured unlawfully. Such brutality has not a parallel in the history of the world. The resolutions were passed unanimously at a mob meeting at Warsaw and also at a mass meeting held at Carthage in the county seat of this county. They were also unanimously received and adopted.

Timely messengers were sent to the governor to make known the determination of our enemies, praying the protection of the law, from the mob or anti-Mormons, who also sent messengers to his excellency, the governor, to assist them in calling out the militia of the State.

However, June 19, the mob appointed for to assemble their forces and come into Nauvoo as a posse comitatus, to arrest Joseph Smith and others. As this was an outrage on the law of the State and city, on the 18th the Legion were assembled in Nauvoo to defend our city, our citizens, and be prepared to resist any outbreak upon our citizens in the city by mob violence. All troops belonging to the Legion in different parts of the county, and also troops volunteering their

services, from Iowa, and several companies, came to our assistance. The city was guarded with a strong guard. The Legion assembled and was under constant drill, and the city declared under martial law.

During this state of excitement a number of families who were not very strong in the faith, wavering in their minds, and who could not endure persecution, packed up and left our city. Such has always been the case, that when the day of trial came there were those who could not endure, but would forsake their friends in an hour of danger, and flee.

On the 21st, Governor Thomas Ford arrived at Carthage. On the receipt of the news the Legion was disbanded. It appeared that the messengers sent from Nauvoo to his excellency had not reached him, and that he came to Carthage on the express interest of the mob. However, we again took courage, anticipating that when he had investigated the matter he would disperse the mob and bring its leader to justice and grant us protection according to law, for we well knew that we had transgressed no law and were not under the censure of the law. On his arrival at Carthage he found the people all in confusion and excitement and determined to come in and destroy our city and exterminate its inhabitants, and it was as much as he could do to prevent it, as his excellency remarked in his speech at Nauvoo. After pacifying the mob a little by speechifying and pledges, etc., he made a demand for all the State arms held by the Nauvoo Legion, which was complied with, and he next demanded our leaders, the leaders of our church, city, and Legion, on some pretended charge. Thus far he had acted just according to the desires or demands of the mob, nevertheless the prisoners surrendered themselves upon the pledge of the governor and the honor of the State. Several of the officers of the city were arraigned before the court at Carthage, contrary to the laws of our country, and were held to bail for the

destroying of the press when they had been tried and acquitted before on this same charge, when the Constitution of our country declares that no person shall be held to answer for the same crime the second time and for the same offense, or be put in jeopardy, etc.

But before they got through with this suit they were taken with a warrant for treason, founded on the oaths of H. O. Norton and Augustine Spencer. The Governor and General Deming conducted them before the McDonough troops and introduced them as Generals Joseph and H. Smith. This maneuver liked to have raised a mutiny among the Carthage Greys, but the governor succeeded in quelling it. The justice made out a mittimus without an investigation, and committed the two, Generals Joseph and H. Smith, to prison until discharged by due course of law.

In the morning the governor visited the jail and had an interview with these men, and to all appearance all things were explained on both sides. The justice ordered the prisoners to be brought before him for examination, but the jailer refused to give them up. However, the troops to the amount of two or three hundred took them from the prison, before the justice, and the trial was put off till Saturday, 29th, and then they were remanded to prison.

It now began to be rumored that there was nothing against these men. The law could not touch them, but powder and ball would. On the morning of the 27th all of the troops were disbanded except a small force of about sixty or seventy, to guard the jail, of whom eight were at the jail at a time and the remainder were camped eighty or one hundred rods from it, and one company to escort the governor to Nauvoo, who immediately proceeded on his way. He arrived in Nauvoo in the evening, and for half an hour he addressed the people in the city, which, I think, gave satisfaction to none, as I never heard

so much as one person speak in its favor. I was utterly disappointed to hear so much duplicity from an executive of a State. The governor left the city about half an hour before the sun's setting. He might have remained in the city about two hours.

To tell the gloominess which spread itself through the city about this time is beyond the power of language. A gloomy foreboding was visibly depicted on every countenance, and I think if the whole city were to speak as they felt in their hearts, they would all say with one acclamation, "I fear Joseph is no more. If it were not for the hope that God would yet preserve him to continue the work, we should utterly despair ever seeing him alive"; but we had a strong hope that God would yet preserve him, notwithstanding the prospects before us. It was truly a melancholy night. The howling of dogs, the bellowing of cattle, and the confusion of the animals, all expressing agony of spirit, added melancholy to the scene. It was a night that I never shall forget. Such a spirit of melancholy, agony, and confusion among the animals, as if all nature were pained, and the heavens frowned with just indignation! It cannot be obliterated from the mind of one who experienced it.

In the morning, as I was walking to a neighboring house, I met a brother who asked me if I had heard the news this morning. I said not. He said he had just heard that Joseph and Hyrum were murdered the evening before. I inquired from what source he obtained his news. He informed me. I told him I did not believe it, and concluded it must be a false report, but I was soon informed by a source that could not be disputed.

The facts of the circumstances are these: On the evening of the 27th, between the hours of five and six o'clock an armed mob of between one hundred fifty and two hundred fifty, all

painted, in disguise, their faces painted black, red, yellow, etc., approached the door of the jail and poured in a shower of bullets. Joseph and Hyrum were both shot down instantly. Elder Taylor was wounded with four bullets, one in his hand and the others in his leg. Elder Richards, who was in the jail at the same time, escaped unhurt.

Their bodies were brought into Nauvoo on the 28th, and on the 29th a spirit of solemnity and mourning rested upon the assembled multitudes who came together to gaze for the last time upon the remains of the illustrious dead, our Prophet and Patriarch. Two greater men the world never knew (Jesus excepted). They have done more during the time that they have been engaged for the salvation of men than any prophet that has ever lived, and have sealed a stronger testimony. They lived innocently before God and among men, and died so. He [Joseph] was respected and dearly beloved by all his friends, and hated by his enemies without cause. Jealous of his power, they sought his life, and for the truth's sake, he fell. Thousands would have willingly laid down their lives for his sake, but he died for them. He gave himself up to his enemies for the sake of his brethren, when he knew they would take his life. He loved not his life unto death.

I saw him when he started the last time to Carthage. He bade us his last farewell, saying, "The Lord bless you. Pray for me." His countenance I cannot describe, which bore an impression of the feelings of his heart, while he was sensible that he was taking his last leave of his brethren, in tribulation for the word of God on the earth. He rode up to his house three different times, a distance of nearly half a mile, and took leave of his family, a circumstance which never was known before. While on his way to Carthage he saw a small company of horsemen who were sent by the governor to Nauvoo to recover the State arms. He exclaimed to those riding

by his side, "I am going like a lamb to the slaughter. I am calm as a summer morning. I have a conscience void of offense towards God and all men. I shall die innocent, and when I am dead it shall be said of me that I was murdered in cold blood."

On Friday morning, the Legion was assembled as usual, and were addressed by W. W. Phelps. Mr. Buckwater, one of the governor's aids, and others, in a very feeling and friendly manner exhorted the people not to show any hostile movements or use any hostile language to aggravate our case, but to use all prudence for our safety, and not to throw away our lives by giving vent to a spirit of retaliation, but wait patiently until the time comes for the Lord to avenge the wrongs of his people, and then all will be satisfied.

Towards night the corpses were received by an escort of several hundred of the citizens of Nauvoo and conveyed to the Mansion. Numerous friends gathered around to behold the remains of two illustrious dead who fell martyrs to the religion of the Son of God, and on Saturday the whole day was spent by the numerous friends of the deceased, who gathered by thousands to behold for the last time their mortality. Indeed the crowds of people were so intense that they could get only a glimpse each at the corpses, so great were the multitudes assembled on that occasion. About four o'clock their bodies were carried to their graves. The congregations were so numerous they were particularly requested not to attend in procession to the graves. They were buried rather ordinarily, not with those honors which they so highly merited, although a sufficient reason may be advanced to justify the performance.

On the night of the murder, some incidents occurred which are highly interesting. Recent discoveries unfold secret things relative to the plans of our enemies for our destruction. It

has been fully developed that a very deep and subtle plan was laid in order to carry on their work of extermination. It was their policy to murder the Smiths while the governor was in Nauvoo. They supposed that the Mormons, or Saints, on receiving the news of the death of their leaders, would dispatch the governor of the State by way of retaliation as being accessory, and then under a pretense of their respect for the governor and laws of the State, they could raise a sufficient force by excitement to fulfill their direful purpose.

But as the good Lord would have it, for his own glory, their purpose did not carry out, although the express bearing the tidings to Nauvoo of the murder of our presidents of the church, met the governor but a short distance from the city. Through fear for his own personal safety, he retained the expressman until within a short distance of Carthage, to prevent the news reaching Nauvoo until he could make good his retreat. However, he did not stop until he got eight or ten miles beyond Carthage; but as he went he said to the Carthaginians, "Escape to the mountains," and left General Deming with a few men to watch the destruction of the town. At the same time, at the request of Elder W. Richards, then at Carthage, he sent word to Nauvoo, "Defend yourselves until assistance can be obtained."

The inhabitants of Warsaw were also in the same fix. Their town was deserted on hearing the report of the murder, but the Mormons, or Saints, were at home peaceably, and had no disposition to retaliate, but rather to mourn and lament at the loss of our friends and brethren, and to leave the event with God.

These movements convinced the governor of our intentions, who then took a decided stand against the operations of our enemies. He soon made his headquarters at Quincy and deputed men to Nauvoo and Warsaw as committees to ascer-

tain the feelings of the people with regard to peace, Mr. Jonas, of Quincy, being one, with a gentleman from Schuyler County. They came to Warsaw and were not treated in a very friendly manner. They came to Nauvoo and were kindly received. They desired an expression from the city council, whether they would sustain the peace of the city and the policy of the governor in restoring peace, etc. The council resolved that they would sustain the governor in establishing and restoring peace, etc. A meeting of the citizens was called. At the stand the committee reported their business, whereupon the proceedings of the committee were then read, which were satisfactory, and then the citizens were called upon to give an expression whether they sanctioned the proceedings of the council and would sustain them. The vote was unanimous in the affirmative.

On this occasion there were two editors from Saint Louis who expressed great satisfaction, and said that they had been deceived with regard to our true character, but were induced to change their mind or opinions in our favor, now that they had been disgusted with the proceedings of the people at Warsaw.

Other gentlemen of respectability visited our city to ascertain the feelings of the Saints with regard to peace; the mayor and ex-mayor of Quincy, and others.

Soon after the arrival of the governor at Quincy, he issued a circular letter with orders in which he deprecated more extensively the conduct of our enemies and expressed more justification to the Saints. Before he returned to his seat in Springfield, he sent a letter to the people of Warsaw in which he reprimanded and threatened them with his determination to proceed against them and bring the guilty to punishment. However, nothing was yet done to bring the murderers to justice.

At this time, in Nauvoo, business was about stopped, and the poor laboring class, who depended on their daily labor for subsistence, began to be in want, and means had to be obtained to relieve the poor. But there seemed to be a spirit of liberality among those who had money so that sufficient was obtained to relieve the poor until the times became more prosperous and they could sustain themselves; this was as soon as the excitement wore away a little, so that the Saints could leave Nauvoo. Harvesting came on and through necessity the Saints improved their time in the harvest field, by which means the Saints soon had plenty to eat.

Preparations were made in Nauvoo, by the advice of the Twelve, for the Saints in the vicinity to bring their grain into the city. Soon after their return, which they hastened as soon as they heard of the death of our martyred prophet and patriarch, they also requested Elder Sidney Rigdon, then residing at Pittsburgh, to meet them at Nauvoo to counsel together upon the affairs of the church. They also thus requested Elder Page, one of the Twelve who also resided at Pittsburgh. Elder Rigdon being of the First Presidency (but had previously lost the confidence of the Saints, for this reason he was sent on his own request to Pittsburgh to establish a branch of the church in that place), he hastened to Nauvoo before the arrival of the Twelve and succeeded in appointing a conference for the church to choose a guardian, or in other words, a leader to lead them, a successor of our beloved prophet, in which he determined to lay before the people his claims to that office. But happily President Young, the president of the Quorum of Twelve, arrived with others of the Twelve before the day arrived, and the business was prosecuted, although contrary to the wishes of the Twelve: for as Elder Young often remarked that he desired to come home and mourn with breth-

ren and let the business of the church alone until the semi-annual conference in October next.

After Elder Rigdon had labored nearly two days to tell his wonderful visions and revelations when at Pittsburgh previous to his setting out to Nauvoo, relative to his mission here, the people, with the exception of a very few, expressed a dissatisfaction at his pretended revelations and acknowledged the Twelve as the leaders of the church, the highest authority. Elder Rigdon, since the quorum was broken up and could not be a majority, could claim no authority in the church above any of the Twelve. This Elder Rigdon acknowledged, in the presence of the whole conference, and said that he claimed no authority of this people more than they had already honored him with; but soon after it began to be divulged in private conversation to confidential friends that the Lord had shown him that this people were a rejected people because they had rejected him as successor to General Smith and also that the temple of the Lord would not be finished, etc., which began to be more public.

However, the time arrived for him to take his leave of the Saints to go to Pittsburgh. The Sunday previous he preached, and the principal subject of his discourse was concerning the Assyrian Bee and the Fly of Ethiopia, destroying the inhabitants of the world or the wicked with a grand finale, of an account of a great battle at or near Pittsburgh which the Lord had shown him would take place, in which he and a few others which he could mention would be the principal actors, in which he will subdue Great Britain and take possession of all her treasures and take Queen Vic. (as he was pleased to call her) by the nose and thrust her from the throne and seat himself there. These are some of the absurdities of his revelations which he unfolded to this memorable special conference, 8th of August, 1844. After blessing the Saints in a

wonderful manner, he took his leave, and before he left the stand he declared before the congregation present, which consisted of several thousand, that he was one with the Twelve and in building up Nauvoo, though the latter expression came rather hard.

If Elder Rigdon had now gone to Pittsburgh, he would have gone in peace, but it seemed that he had to disclose the secrets of his heart and carry out the principles of dissimulation and disunion which were in him. The Twelve commenced to labor with him, and on the eighth day of September, at a special conference of the church, he was cut off from the church and his priesthood taken from him, and he was delivered over to the buffeting of Satan until he repented.

The influence that Elder Rigdon had through the agency of Samuel James, a nephew of his who married my niece in Sister Oliver Evans's family, was great. I have to regret James being a strong Rigdonite. His wife, of course, followed in his steps. They together have great influence to lead the unwary from the faith by prejudicing their minds or poisoning them against the Twelve. Sister Evans at first hearkened to them, but she soon saw her error and recovered her mind and firmness in the faith which she had so long honored by her professions. She soon took sick, and died on the 30th of September, firm in the faith of the gospel and organization of the church. On being told that Maria, or Mrs. James, had been sent for to visit her, she answered that she did not wish to see her. Although an own daughter, yet the principles of dissension which she had used to corrupt her own father's family, and even her own mother, were to be dreaded as the serpent's fangs. Therefore she said that she would not see her, even in her last sickness. She seemed to be reconciled to die, although she had a strong desire to live until the coming of the Messiah, notwithstanding the tribulations which

the Saints are destined to pass through in their course. She was fifty-nine years and ten months old when she died. She was the one of my father's family who has been with me through the blessing and providence of God, been privileged to gather with the Saints and encounter the tribulations which consequently have been our lot, or the lot of the Saints in this last dispensation. She was a friend to the poor, a mother to the motherless. She was patient in tribulation and faithful in adversity. She lived the life of the righteous and was a mother in Israel. Her sleep is sweet in death. Peace be to her ashes until the trumpet of God shall sound which will call forth the sleeping nations to be clothed with immortality and eternal life, through the resurrection of the dead.

The anti-Mormon party designed another scheme to rally a force to oppress the Mormons, or Saints. It was styled a wolf hunt. Secret handbills were circulated divulging their intentions to hunt the Saints and oppress them, which was discovered in time and information sent to the governor, who came with a quantity of troops and arrived at Nauvoo on the day specified for the wolf hunt. Thus the governor evinced on this occasion that he designed to maintain order and prevent bloodshed. While the governor was in Nauvoo the Legion was called on parade and passed in review.

The semiannual conference of the church met on the 6th of October. Much instruction satisfactory to the church relative to the present organization, after which there was an organization of seventies and ordaining of the elders and organizing them into the Quorums of Seventies. At the close of the conference there were eleven Quorums of Seventies organized with their presidents at their head.

This winter much good instruction was given by the Twelve to the Saints and also to the different quorums. I was particularly attached to the fifth Quorum of Seventy, and

a member of that quorum, where we had many good meetings and much good instruction. This winter I labored some in the country to obtain the necessaries of life for my family.

In the circuit court of this county, five of the murderers of Joseph and Hyrum were indicted, but were held to bail. They were the chief leaders of the mob and ones which got up the excitement. They were Colonel Levi Williams, Thomas C. Sharp and Jacob C. Davis, senator of this State, who held his seat after his indictment during the sitting of the legislature, Mark Aldrich, etc. The principal testimony was one William M. Daniels, who recognized the principal actor in this affray. I heard Mr. Daniels declare in a public audience that he saw Joseph fall from the window of the jail; that they set him up against the well curb and four men walked up within two or three steps and fired at him. After they had shot they were determined to take off his head (for a reward of two hundred dollars was offered for it). He testified that he saw a flash like lightning pass between them and the body. When he saw this they dropped their guns and stood motionless and had no power to move. (As Mr. Daniels observed, they resembled dead men.) Colonel Williams then ordered the men taken off, which was done, and then they retreated by the way which they came.

February 13, 1845, John C. Elliott was apprehended and tried in Nauvoo for murder of the Smiths. He was examined and found guilty and committed. He was taken to the jail by the sheriff and while in the act of committing him he stepped out, mounted a horse, and escaped to Warsaw.

The first business which occupied the legislature this winter was an attack on the Nauvoo charters. The majority of the house was for the unconditional repeal. Nevertheless, the governor, with a minority, were for granting us some privileges, or a modified charter, with very limited powers. After

much deliberation, a bill passed both houses of the legislature, senate and representatives, providing for the unconditional repeal of the Nauvoo city charter.

After learning correctly of the repeal of the city charter, there was an organization established throughout the city, styled "Bishops and Deacons," as it was not lawful to keep up policemen, but it is lawful for any church to have as many bishops and deacons to attend to the local concerns of the same. The whole city was organized in this way in small companies. In this way our streets were strongly guarded day and night.

Our municipal powers were now taken from us. Many, no doubt, considered themselves at perfect liberty to come into our streets and do as they pleased, but they soon discovered their mistake. Doctor Charles, of Warsaw, came here during spring conference. The boys thinking that the Warsawians were not here for any good intention, procured a whistle and commenced whittling toward him. As soon as he discovered that they intended to whistle him out of town, he proceeded to the stand and made a complaint to Elder Young that he was insulted and abused in the streets by the boys. Elder Young observed that his cause was just, but they had no power. There were no laws to protect strangers, as they had taken away our charters and the statutes of Illinois never made a law to prevent whittling and whistling in the public streets.

This spring I had an opportunity of renting some land to produce some grain for the support of my family; also worked as opportunity demanded. I worked at brick mason work, building both houses and chimneys, and worked my tithing on the temple, etc.

On the 19th of May I baptized John Evans, a nephew of mine, in the Mississippi River. This is the first person that I ever administered the ordinance of baptism unto.

On the 24th day of May the top stone of the Lord's House was laid, amid shouts of hosannahs and the congratulations of the Saints. The last stone that we laid on the south-east corner was laid by Elder Alpheus Cutler, one of the committee, and the Twelve. During this summer the brick were preparing for the Nauvoo House. On the first of August the brickwork was commenced, after first being dedicated. Elder Kimball made the dedication prayer. It was an excellent prayer for the occasion. I labored on the Nauvoo House from the commencement of the brickwork until we were broken off by the mob, in which time the first story of the house was laid and the second story was raised to the window sills.

About this time, which was on the 10th of September, the mob commenced their depredations, with Colonel Levi Williams at their head. The first depredation committed on the Saints was commenced in the lower part of the county and in the edge of Adams County. The Saints had no notice of their design or the doings of the mob. They first commenced by going in small parties to the houses and telling them that they must be off, could not live here any longer, and ordered them to take the things out of the house immediately. As a matter of course, the brethren were very unwilling to obey such an order from such a source. They declined obeying the summons, when the mob seized the things in a rage and hurled them out of the doors and windows, and then set fire to the houses. This course of proceedings they continued until they succeeded in burning above two hundred houses, with several stacks of grain, hay, etc., besides several hundred bushels of wheat that was thrashed, and an abundance of other property.

Measures were taken by the Saints in Nauvoo to send teams to the burning districts to bring in the families of the sufferers, and the grain that had not been destroyed.

The sheriff, J. B. Backenstos, did all in his power to pre-

vent the mob and restore law and order in the county. He could not raise a posse comitatus aside from Nauvoo. He raised whatever posse he wished in Nauvoo and proceeded to the infested districts. Two were shot and killed, others wounded, who were caught in the very act. When they saw the sheriff and his posse approaching they took to flight at the full speed of their horses. The sheriff gave chase, and in the chase, two were killed, as before stated. This seemed to stop the burning business of the mob. Though a day or two previous a company of the mob gave chase to Mr. Backenstos, the sheriff, on the prairie between Warsaw and Nauvoo, while alone in his carriage. He, knowing of their determination to take his life, overtook some wagons that were on their way to Nauvoo from the burning districts, summoned a posse of four and waited their approach. As they approached within rifle shot one of the mobbers raised a rifle to his face, when Mr. Backenstos commanded one of his posse to fire, which he did, and killed one of them who had distinguished himself as one of the leading mob. His name was Frank Warrell, a lieutenant in the Carthage Grays.

A few days afterwards Sheriff Backenstos went into Carthage with a posse comitatus and took possession of Carthage, and put several under guard. After stationing a sufficient guard there, he proceeded to Warsaw, the headquarters of the mob. After he had proceeded about half way, his posse met with a reinforcement from Nauvoo in wagons. I was along in this detachment. We joined the sheriff about noon and were soon on our way to Warsaw. We arrived in town when the sun was about an hour high at night, without any molestation, and to our surprise found but a few men there. They had learned the intention of the sheriff by their spies and they had all crossed the river into Missouri. There, a great many were seen on the opposite side of the river. Be-

sides, I saw three tents; one large one and two smaller ones. We had thus far succeeded in driving the mob out of the county. There was a prospect for some peace for a while by keeping the mob at bay. Their conduct had been so outrageous in burning and driving, that they disheartened their friends in the adjoining counties, and the straightforward course of our sheriff blasted all their prospects (or what appeared to be) in accomplishing their designs.

But these proceedings awakened the governor, and after the sheriff had accomplished so desirable a purpose and gotten for himself the honor of protecting the innocent and sustaining the law of the State (although through Mormon aid) the governor sent his agent, General Harding, with prosecuting attorney, etc., with a posse comitatus of about two hundred to execute the law against transgressors, etc. He arrived at Carthage, sent our guards home, and liberated the prisoners. He then proceeded immediately to Nauvoo, made known his business, and struck up an encampment. While at Nauvoo a great number of writs were sworn out against men who were recognized in the house burning. They also wished to know our intentions relative to leaving the State in the spring. This was complied with, and our intentions were communicated in writing. They consented to it and soon moved their camp to Carthage where they called a convention and eight counties unanimously accepted our resolutions of leaving the State. Their next business was to invite the mobbers home, promising them the protection of the law and stating to them that there would be a quantity of troops stationed at Carthage to keep peace and make arrests, etc.

The mob, on examination, found some of their men missing. A search was immediately got out for two, one named Anbinah, another Wilcox. This employed the troops some time. They came directly to Nauvoo to search in and around

Nauvoo, but after a long search the body of Anbinah was found on Camp Creek in a ditch with a shot through the head. This was charged to the Mormons, but fortunately they knew not who to charge it to.

Their next move was to take Sheriff Backenstos to Quincy to be examined before Judge Purtle, the circuit judge, for the murder of Worrell. While at Quincy, one of the soldiery undertook to shoot Sheriff Backentos. General Harding ordered him under arrest, but not one of the troop under his command would obey. He had to arrest him himself. After an examination the judge declared that he had acted strictly lawfully, but on account of the excitement he decided that he should be held to bail under three thousand dollars to appear at Carthage. It seems that the intention of this move was to limit his power, because he had so nobly exerted himself to maintain the law.

The trial was brought on in the circuit court at the October term, and he was still under bonds to appear at Peoria under a change of venue which was urged by the lawyers, however not by his choice, as he felt sure that his friends in Hancock would render him ample justice. The court in Peoria honorably discharged him, and two of the witnesses that appeared against him were committed for perjury. The circuit court passed off without any particular outbreak of the mob, although they made many threats together with the mob siding of the troops sent by the governor; not long, however.

They killed Brother John Durphee and burned a few houses and stacks, etc. The murder of Durphee was one of the most cowardly assassinations, which is exactly characteristic of a mob, and compares well with the dignity of such degrading beasts. They first set fire to some straw leading to some stacks of grain, in the nighttime, and then secreted

themselves near by; then, as Brother Durphee came out to stop the fire, they shot him. He died in a few minutes.

At the October conference the subject of the removal was discussed, in which it was unanimously resolved that we use all our means and exertion to remove in the spring. I had previously enrolled my name in the second company, led by Samuel Bent. At this conference men were appointed to make up companies and lead them west. Twenty-five persons were appointed and thus companies were nearly all made out. This gave rise to building a large number of shops for the purpose of building a large number of wagons to fit out for the expedition, and for collecting materials, etc.

On the first of December the upper rooms of the temple were prepared and commenced giving endowments unto the Saints, which is an object of great satisfaction to the brethren. I would here remark that the stipulations of peace with the governor's agents were that we be let entirely alone until we could prepare to go west. We would leave in the spring, as many as could fit out. But it was not long when writs came in for the Twelve and others by the United States marshal, and others for the district of Illinois. Of course the work of endowments in the temple ceased for a little season. A guard of something near a hundred men, was posted about the city for a time, some mounted, to prevent impositions by the troops, which were composed of mobbers and others.

On the 10th day of January, 1846, I received my washing and anointing with my companion in the temple of the Lord. On the 24th day of January, 1846, I was sealed to my companion, Lorena, in the temple of the Lord, in Nauvoo, by Elder Amasa Lyman.

At this time numbers were flocking in to receive their ordinances, as the time was short on account of persecutions and every exertion was used by the Twelve to confer the ordi-

nances on as many as possible, so that at the last the business was managed so dexterously that more endowments were given in twenty-four hours than had been done in one week. Nevertheless a large portion of the Saints did not get in to receive their anointing before the gate was shut down and the work stopped.

During the latter part of February, 1846, the Twelve, with a large camp, started as pioneers to western wilderness to effect a settlement, somewhere in the neighborhood of the Rocky Mountains, destination unknown. The camp consisted of the principal part of the Twelve, all except Elder O. Hyde, who was detained on account of the sickness of his wife. Elder Page, who had turned from the Twelve and dissented from the Twelve, and William Smith, who also had left the Twelve and had spent considerable time in lecturing against some things advanced, and claimed to be the legal successor of Joseph and Hyrum. This camp consisted of three or four hundred wagons and took a large quantity of church property, and the principal authorities of the church. It seems at this critical juncture of the church, the spirit of disunion had crept in to an alarming extent, also in a time when the ordinances in the temple were given on the heads of the followers of the Twelve and those who were with the Twelve, yet darkness took the place of light and glory, and we are led to exclaim, "How great is the darkness!"

James J. Strang rose up at the death of Joseph Smith with a pretended letter and revelation from Joseph while living, a copy of which was sent to the Twelve, soon after their return home after the decease of our Prophet, claiming that it authorized him to be leader of the church. This information reached Nauvoo soon after Rigdon's expulsion from the church, so Strang and some others were cut off from the church. His claims, however, had no effect at all on the minds

of the Saints, but this winter, since the contemplation of our removal, they have succeeded in wielding considerable of an influence. Many very influential men revolted against the Twelve and joined Strang, among whom, as I before had occasion to remark, is John E. Page, one of the number of the Twelve, and also William Smith.

The first camp, after much difficulty in making roads, etc., arrived at the east fork of Grand River where they made a farm called Garden Grove, thence to the west fork, where they opened another which is called Pisgah, from whence the camp moved on to Council Bluffs.

On or about the 23d of May, 1846, I started towards the west in company with my father-in-law, B. Covey. I could procure only one small yoke of steers. I could not sell my house and lot, nor any of my furniture, but determined to leave this wicked Gentile world, that had shed the blood of the prophets and Saints. When we had proceeded sixty or seventy miles west in the territory of Iowa, the 1st day of June, Brigham Y. was born unto us by the roadside on Fox River, Davis County. We proceeded on our journey and at length arrived at Pisgah sometime in June. A company had previously started for the Bluffs but one or two days before we arrived. Here we stopped a short time, perhaps seven or eight weeks, until we could hear from the Bluffs, as the council directed all that had not a supply of provisions to the mountains to stop, as the Twelve and a company determined to proceed over the mountains this season.

Here we proceeded to put in a small crop, but tidings came back that a way was opened to the Council Bluffs, and all that wished to proceed on their journey towards the west were directed to proceed, as provisions could be obtained as easily at that point as at Pisgah, and also the advantage of wintering our cattle on the rush bottoms of the Missouri

River was sufficient inducement for us to proceed to the Bluffs. Here I procured the loan of a wagon, on which I put my steers, and with the assistance of a heifer which I worked with my cow, we went on to the Bluffs. When arriving there we found that the main camp had moved on the west side of the Missouri River. The first camp which arrived had built a good substantial ferry boat and had gone ahead for the mountains headed by Bishop Miller. After two or three weeks we moved over the river at the main encampment, which was about twenty miles above the agency. About the first of July, while the main body of the camp were on the east side of the Missouri River, a requisition was made by the president for a battalion to be raised out of the Mormon Camp. Accordingly five hundred men volunteered from the different camps and mostly from the camp at the Bluffs to go into the United States service against Mexico, commanded by Colonel Allen to join General Kearney's command. This was a time of trial to the camp, for men to leave their families in wagons and tents, to go into service for a Nation or Government which had refused us protection and had suffered us to be driven as a community while our representatives were importuning at their feet for protection as American citizens, and while their families were left with but a few friends to assist them to stem the cold winter's blast and procure feed for themselves and cattle.

A site was selected on the bank of the Missouri River where the whole camp went down from the spring on the prairie, about four miles distant. Here we built Winter Quarters. I went to work and built two houses and about the last of December a gentleman was up from Missouri to hire help. I concluded to go down at this time. My stock, which consisted of a cow and one pair of three-year-old steers, were put out on the rushes north on the Missouri River bottoms.

At this particular crisis I had entirely exhausted my provisions and had scarcely enough to take me to the first settlement, with no means of purchasing if there was any in market. However, I procured the use of a yoke of oxen by wintering them, to take me down into Missouri with my family. We started the latter part of December, without fire in our wagons. The weather was excessively cold. We at length reached Platte County at Etell's [Estell's] Mills, the fore part of January, where we found employment as we expected, but no house which I could rent to live in; so I pitched my tent after suffering much with cold in camp with my children. This rendered our situation more agreeable. After giving up all hope of attaining a house to live in, I concluded to fix up my camp as comfortably as I could. I sat down at my trade of shoemaking and spent the remainder of the winter, when I again moved to Winter Quarters.

I arrived in Winter Quarters about the first of April, 1847. Finding the prospects for doing anything rather poor, I soon returned to where I had been living in the winter. Leaving my family at my place in Winter Quarters, I started down into Missouri, where I arrived about the first of June. I soon commenced work at the stonemason business at about twenty dollars per month, where I worked until September.

On learning that my children were sick I started again for Winter Quarters. On reaching there I found my children all sick. The youngest, Brigham, was very sick. He was not expected to live, but through the blessing of Providence my children began to recover. As it was now about the first of October, I stayed until the first of December, during which time I was taken sick also. Being unable to do anything whereby I could sustain my family or cattle, I resolved to again go down into Missouri and winter with my family. I had by this time purchased a small yoke of steers on my re-

turn from Missouri, which cost me eighteen dollars, and also an old wagon which cost thirty-five dollars. I now had in possession two yoke of steers and a wagon. My cow, which I had turned on the rushes the winter before, was destroyed, with her calf, by the Indians I suppose, as I never heard of her.

As soon as I and my family were able to travel I started; but now I was enabled to procure a stove, which rendered our journey very comfortable, and I will here remark that our health improved beyond our expectations. After we left the Missouri River we arrived in a little town on the Missouri River called Nodaway City, Andrew County, Missouri, where I fell in with Joseph G. Rodger, for whom I worked about a year, shoemaking. I found in Mr. Rodger a friend who administered to my wants and treated me like a friend and brother.

In the spring of 1848 I, with my family, went to Winter Quarters on a visit, as my father-in-law was about to start to the Salt Lake Valley. We again returned, after an absence of about three weeks. I managed to purchase two cows, which increased my stock to six head. I worked here until October, when in company with Brother George Glade, we opened up a shoe and boot shop and commenced for ourselves, which increased our interest. We worked together until spring, when I began to build my wagon and prepare for Salt Lake country. However, I did not succeed in getting ready in season so I moved out on the prairie about fourteen miles, about the first of July, to a tan yard, and commenced business. I carried on shoemaking until about the 20th of May, 1850, when I got ready and started for the valley of the Great Salt Lake. We arrived at the crossing of the Missouri River about the first of June and on the 15th of June we found ourselves over the river, organized under David Evans and moving on our journey.

I will here notice that while living in Nodaway City, on the 27th of February, 1849, Permelia Everline was born. She was my fourth child and second daughter.

My outfit consisted of two yoke of oxen and three cows, two in the yoke and one extra, with my wagon well fitted up and about twenty hundred pounds in all, including those who were obliged to ride. We had not proceeded far on the first day's march till we came up with a camp of Saints. We saw by the roadside three graves which had been interred that day because of cholera. From this time until two or three passed away, we were not clear of cholera in our camp. We deposited five of our number by the wayside because of it. This season a great number of good emigrants were buried by the wayside because of cholera, besides a good many of our brethren. The deaths by cholera occurred principally between the fifth and twenty-fifth of June.

Notwithstanding the cholera and other dangers subsequent in crossing the plains, we arrived all safe and sound in the Salt Lake City on the evening of the 14th of September, being just three months travel from the Missouri River to the city of Great Salt Lake, a distance of nearly twelve hundred miles. We crossed the Missouri below the mouth of the Platte and traveled the road running along the south side until we came to the Upper Platte ferry and ford. I am happy to state here that by the blessing of an all-wise Providence, we arrived without any accident to our wagon, cattle, or ourselves.

Next day after my arrival at Great Salt Lake City, I was called upon to go on a campaign to suppress an Indian difficulty in the extreme northern settlement, which was then about forty miles from this city. I started to the place of rendezvous and was discharged. I stopped at my father-in-law's house, Bishop Covey, bishop of the twelfth ward of the city. I obtained a small room in his house, with my wagon

bed for sleeping. I remained until spring. During this time I purchased a lot with some improvements, of Brother Perkins, it being a lot which B. Covey had reserved for me. In the spring I built a shanty on this lot and on the first day of May I moved into it.

This year I sowed five acres of wheat, but harvested only about forty bushels. As I rented on shares, I received only two thirds for my share. The season that I came, wheat was worth two to three dollars per bushel, and flour, ten dollars; potatoes, one dollar; beef, twelve and one half cents per pound; and no pork was in market. These high prices made me anxious to raise my bread, but the next harvest flour was sold at five dollars per hundred and wheat 74 cents per bushel; potatoes as low as fifty cents; and beef, nine and ten cents, etc.

In 1849 and 1850 there was an immense emigration to the gold mines of California, and large numbers came through the valley, which flooded the settlements with money and various kinds of goods, outfits, etc., at very low rates, whereas many of the brethren who were in circumstances to trade with the emigrants were enabled to accumulate a fortune, and gave an impetus to business, and all the settlements seemed to compete with each other in point of enterprise and improvement, while the early pioneer seemed to be helped beyond measure until his heart seemed to be satisfied and joy filled his soul.

In the year 1850 the Council House was built and the south Tithing Corner building for a storehouse of the Lord, which has since been added to. In the year 1851 the emigration was very light, both to the mines and this place. In this year I built a cellar, and not being able to put on the walls of a house, I covered it over and moved into it in November, and in the ensuing year I put up the walls of a small house twenty-five by seventeen. (Three rooms.) I went to the adobe yard

and made my adobes and so far inclosed it as to move into it in August.

1852.—This year the emigration to California was considerable and to Salt Lake was large. Nearly all of the Saints in Pottawattamie emigrated this season and a large influx was made in the settlements south by this year's emigration.

1853.—This year I rented a small building situated at the side of the Council House, for the purpose of carrying on my business of manufacturing boots and shoes. This building was the first adobe public building erected in Great Salt Lake City. It has been used for a tithing office, council house, printing office, post office, public shoe shop, barber shop, and portrait painting during about five years of its existence.

In February, 1853, a beginning was made in digging a cellar for a temple on the temple lot in Great Salt Lake City, and at the April conference, 1853, the corner stones were laid.

On the 30th day of March, 1853, Almira Emela was born.

In 1854 the Indians, south, committed depredations on the settlements. Walker and his band drove off many cattle and horses, destroying much valuable property, such as burning mills, etc., and causing the inhabitants to leave their farms and dwellings and assemble together in forts for protection. All of the towns were forts and were walled in for protection at a big expense. At length a treaty of peace was concluded and the hostile Indians stopped their depredations. I continued to work in South Temple Street until the 10th of November, 1856. The times were hard, on account of a scarcity of money to do business, within which time I built an addition to my house in which I fitted up a shop and moved home. The year 1854 was prosperous.

In May two Indians were hanged who had murdered the sons of Allen Weeks, in Cedar Valley. The year 1854 passed with common events. Brigham, my son, while herding on the

18th of June, was caught in a hail storm and flood and came near perishing. He was taken up by Brother Crookson, which probably saved his life. He was on the mountain herding. The flood swept through the city, washing down several houses, cutting out many deep ravines, covering over many gardens with their vegetation.

1855.—This year the crops of the valley were not abundant, owing to swarms of grasshoppers destroying thousands of acres of grain and vegetables. They commenced their ravages early in the spring, their eggs being deposited here in our fields and gardens and in the spring they hatched out among them. As vegetation sprung up, like Jonah's gourds, the destroyers were ready to lay waste to our fields, but by an extraordinary exertion of replanting and by the greatest care, sufficient was raised, with the old wheat in store, to keep the people from starving.

The fall and winter of 1855-56 was eventful in eastern Europe, in the Black Sea, and in Crimea, three allied powers, Great Britain, France, and Turkey, contending against Russia on a religious question of the Holy Land before Sevastopol. The north part of the city was taken by the allies after many severe battles and the sacrifice of many thousands of lives. In the spring a treaty of peace was signed by the contending powers, which quieted all Europe again.

In addition to the destruction of our crops by drought and grasshoppers, the winter of 1855-56 was unusually severe on our cattle, horses, mules, etc. On our winter range thousands and thousands of them perished by cold and deep snow, so that our ranges in the spring had the appearance of bone yards. Many who were rich in stock in the fall, in the spring were poor. Many were without any team to plow.

1856.—The spring of this year opened with a war in

Kansas. Slavery versus abolition, with a prospect of continuation.

April 7, 1856, I was sealed to Lucy Hardy in the president's office, Great Salt Lake City, by President B. Young. She is the daughter of Josiah G. Hardy and Sarah C. Parker Hardy. She was born in Bradford, Essex County, Massachusetts, October 29, 1838. Lucy received her endowments in the Endowment House in Great Salt Lake City on the 18th of April, 1856, and we were sealed on the altar the same day.

This year is a year of famine and scarcity here in these valleys, owing to drought in the land and grasshoppers. The earth seemed sterile and did not bring forth its normal productions with the same culture as heretofore. Many families suffered for want of sufficient food. Our cattle, what remained after the preceding winter, were poor. The grass had not its fattening qualities and a leanness seemed to prevail over the whole face of the land. Every family in the city was on half rations; that is, half of a pound of bread per head. President Young set the example of dividing the overplus to the destitute. Others who had grain in store did likewise. By this means none starved, although I heard some say that they had not eaten bread for weeks. The lowlands were dug up in many places for roots, whereby many families subsisted for weeks and months together. Every substitute for food was eagerly sought after by the inhabitants to sustain life, so that by harvest all the bread stuffs in the valley were consumed. The harvest was hailed with much rejoicing, which proved to be abundant.

In the spring of this year a large company of families were sent to Carson Valley in Utah Territory west, to make settlement and buy out the old settlers and make a stronghold of that place. Elder O. Hyde was sent there in charge of the mission and made probate judge, operating with a few who

went to organize the county and extend the laws of Utah over the settlements at that place.

Bishop Covey, of the twelfth, and Bishop Lytle, of the eleventh ward, were sent on that mission.

About the time of the October conference of this year, may be dated the commencing of a general reformation throughout the settlements in all the valleys of the mountains and throughout the Mormon world. A catechism was got up and carried to every family by either bishops, teachers, or missionaries appointed in the wards for the purpose. Many confessed who were guilty of transgression. Others who were, or were not guilty, apostatized or left the church. In fact, we had quite lively times during the winter and in the spring.

On the 4th of March, 1857, I went forth with my family and was rebaptized in the font erected in the twelfth ward, and confirmed in the evening of the same day. (My family consisted of seven persons.) All the members of the ward were rebaptized. All the Saints in these valleys went forth and renewed their covenants by rebaptism, and the spirit was general throughout the world among all the Saints. Missionaries were sent out for this purpose. I will notice here that when Benjamin, my oldest son, was rebaptized he was christened Benjamin Joseph, instead of Jacob, in commemoration of being born on Joseph Smith's birthday, December 23d.

During the latter part of the winter J. M. Grant died. He was counselor to President Young. His decease was caused by overexertion while in the prime of life, in consequence of the reformation.

(To be continued.)

THE HIGH COUNCIL

BY ROY L. ROBERTS

(Continued from page 95.)

On February 5, 1838, the church at Far West met to try W. W. Phelps and John Whitmer for selling their land in Jackson County. This meeting was called by the High Council, as will be noted in the following account.

Minutes of the proceedings of the Committee of the whole Church in Zion, in General Assembly, at the following places, to-wit: At Far West, February 5, 1838, Thomas B. Marsh, Moderator; John Cleminson, Clerk.

After prayer, the moderator stated the object of the meeting, giving a relation of the recent organization of the church here and in Kirtland. He also read a certain revelation given in Kirtland, September 3, 1837, which made known that John Whitmer and W. W. Phelps were in transgression, and if they repented not, they should be removed out of their places. (The revelation referred to reads as follows: "Verily thus saith the Lord unto my servant Joseph: My servant John Whitmer, and William W. Phelps, have done those things which are not pleasing in my sight, therefore if they repent not they shall be removed out of their places. Amen.") also read a certain clause contained in the appeal published in the old *Star*, on the 183d page, as follows: "And to sell our lands would amount to a denial of our faith, as that is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God."

Elder John Murdock then took the stand and showed to the congregation why the High Council proceeded thus, was, that the church might have a voice in the matter; and that he considered it perfectly legal according to the instructions of President Joseph Smith, junior.

Elder G. M. Hinkle then set forth the way in which the Presidency of Far West had been labored with, that a committee of three, of whom he was one, had labored with them. He then read a written document, containing a number of accusations against the three presidents. He spoke many things against them, setting forth in a plain and energetic manner the iniquity of Phelps and Whitmer, in using the moneys which were loaned to the church. Also David Whitmer's wrong in persisting in the use of tea, coffee, and tobacco.

Bishop Partridge then arose and endeavored to rectify some mistakes of minor importance, made by Elder Hinkle; also the bishop spoke against the proceedings of the meeting, as being hasty and illegal, for he thought they ought to be had before the common council, and said

that he could not lift his hand against the presidency at present. He then read a letter from President Joseph Smith, junior.

A letter was then read by T. B. Marsh, from William Smith, who made some comments on the same, and also on the letter read by Bishop Partridge.

Elder George Morey, who was one of the committee sent to labor with the presidency, spoke, setting forth in a very energetic manner, the proceedings of the presidency, as being iniquitous.

Elder Grover, also, being one of the committee, spoke against the conduct of the presidency and Oliver Cowdery, on their visit to labor with them.

Elder D. W. Patten then spoke with much zeal against the presidency, and in favor of Joseph Smith, junior, and that the wolf alluded to, in his letter, were the dissenters in Kirtland.

Elder Lyman Wight stated that he considered all other accusations of minor importance compared to their selling their lands in Jackson County; that they (Phelps and Whitmer) had set an example which all the Saints were liable to follow. He said that it was a hellish principle, and that they had flatly denied the faith in so doing.

Elder Elias Higbee sanctioned what had been done by the council, speaking against the presidency.

Elder Murdock stated that sufficient had been said to substantiate the accusations against them.

Elder Solomon Hancock pleaded in favor of the Presidency, stating that he could not raise his hand against them.

Elder John Corrill then spoke against the proceedings of the High Council, and labored hard to show that the meeting was illegal, and that the Presidency ought to be had before a proper tribunal, which he considered to be a bishop and twelve high priests. He labored in favor of the presidency, and said that he should not raise his hands against them at present, although he did not uphold the presidents in their iniquity.

Simeon Carter spoke against the meeting as being hasty.

Elder Grover followed Brother Carter in like observations.

Elder Patten again took the stand in vindication of the cause of the meeting.

Elder Morley spoke against the presidency, at the same time pleading mercy.

Titus Billings said he could not vote until they had a hearing in the common council.

Elder Marsh said that the meeting was according to the direction of Brother Joseph, he therefore considered it legal.

Elder Moses Martin spoke in favor of the legality of the meeting, and against the conduct of the presidency, with great energy, alleging that the present corruptions of the church here, were owing to the wickedness and mismanagement of her leaders.

The moderator then called the vote in favor of the present presidency; the negative was then called, and the vote against David Whitmer, John Whitmer, and William W. Phelps, was unanimous, excepting eight or ten, and this minority only wished them to continue in office a little longer, or until Joseph Smith, junior, came up.

In S. Carter's settlement the Saints assembled on the 6th instant, when they unanimously rejected the three above-named presidents. On the 7th, the Saints assembled at Edmund Durphy's, agreeable to appointment, where the above-named presidents were unanimously rejected; also on the 8th at Nahum Curtis's dwelling house, they were unanimously rejected by the assembly; also at Hawn's Mills, on the 9th, the Saints unanimously rejected them.

At a meeting of the High Council the bishop and his council, February 10, 1838, it was moved, seconded, and carried, that Oliver Cowdery, William W. Phelps, and John Whitmer, stand no longer as chairman and clerks to sign and record licenses.

Voted that Thomas B. Marsh and David W. Patten be authorized to attend to such business for the time being.

Also voted that Thomas B. Marsh and David W. Patten be presidents pro tempore, of the Church of Latter Day Saints in Missouri, until Presidents Joseph Smith, junior, and Sidney Rigdon, arrive in the land of Zion.

J. MURDOCK, *Moderator.*

T. B. MARSH, *Clerk.*

The High Council of Zion met in Far West, on Saturday, March 10, 1838, agreeable to adjournment; when after discussion it was resolved 1st: That the High Council recommend by writing to the various branches of this church, that all those who wish to receive ordination, procure a recommend from the branch to which they belong, and have it pass through the hands of the different quorums for inspection, previous to their ordination.

2d. Resolved that the High Council recommend to all those who hold licenses, between the ages of eighteen and forty-five, and do not officiate in their respective offices, to be subject to military duty.

A charge was then preferred against William W. Phelps, and John Whitmer, for persisting in unchristianlike conduct.

Six councilors were appointed to speak, viz, Simeon Carter, Isaac Higbee, and Levi Jackson, on the part of the accuser; and Jared Carter, Thomas Grover, and Samuel Bent, on the part of the accused; when the following letter was read by Brother Marcellus Cowdery, bearer of the same, belonging to Thomas B. Marsh, previous to giving it to its rightful owner:

FAR WEST, March 10, 1838.

Sir: It is contrary to the principles of the revelations of Jesus Christ, and his gospel, and the laws of the land, to try a person for an

offense by an illegal tribunal, or by men prejudiced against him, or by authority that has given an opinion or decision beforehand, or in his absence.

Very respectfully we have the honor to be

DAVID WHITMER, W. W. PHELPS, JOHN WHITMER,	}	<i>Presidents of the Church of Christ in Missouri.</i>
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To T. B. Marsh, one of the traveling councilors.

Attested, Oliver Cowdery, Clerk of the High Council of the Church of Christ in Missouri.

I certify the foregoing to be a true copy from the original.

OLIVER COWDERY, *Clerk of the High Council.*

All the effect the above letter had upon the council, was, to convince them more of the wickedness of those men, by endeavoring to palm themselves upon the church, as her presidents, after the church had by a united voice, removed them from their presidential office, for their ungodly conduct; and the letter was considered no more nor less than a direct insult or contempt cast upon the authorities of God, and the Church of Jesus Christ; therefore the council proceeded to business.

A number of charges were sustained against these men, the principal of which was for claiming \$2,000 church funds, which they had subscribed for building an house to the Lord in this place, when they held in their possession the city plot, and were sitting in the presidential chair; which subscription they were intending to pay from the avails of the town lots; but when the town plot was transferred into the hands of the bishop for the benefit of the church, it was agreed that the church should take this subscription from off the hands of W. W. Phelps and John Whitmer; but in the transaction of the business, they bound the bishop in a heavy mortgage, to pay them the above \$2,000, in two years from the date thereof, a part of which they had already received, and claim the remainder.

The six councilors made a few appropriate remarks, none of whom felt to plead for mercy, it had not been asked on the part of the accused, but all with one consent declared that justice ought to have her demands.

After some remarks by Presidents Marsh and Patten, setting forth the iniquity of those men in claiming the \$2,000 spoken of, which did not belong to them, any more than any other person in the church, it was decided that William W. Phelps and John Whitmer be no longer members of the Church of Christ of Latter Day Saints, and be given over to the buffetings of Satan, until they learn to blaspheme no more against the authorities of God, nor fleece the flock of Christ.

The council was then asked, if they concurred with the decision; if so, to manifest it by rising; when they all arose.

The vote was then put to the congregation, which was carried unanimously.

The negative was called, but no one voted.

Brother Marcellus Cowdery arose and said he wished to have it understood that he did not vote either way, because he did not consider it a legal tribunal. He also offered insult to the High Council, and to the church, by reading a letter belonging to Thomas B. Marsh, before giving it to him! and in speaking against the authorities of the church.

A motion was then made by President Patten, that fellowship be withdrawn from Marcellus Cowdery, until he made satisfaction; which was seconded and carried unanimously.

THOMAS B. MARSH, *Presidents.*

DAVID W. PATTEN,

EBENEZER ROBINSON, *Clerk of High Council.*

Millennial Star, vol. 16, pp. 115-117; *Church History*, vol. 2, pp. 140-145.

The following account gives a record of a meeting as follows:

Far West, April 6, 1838. Agreeable to a resolution passed by the High Council of Zion, March 3, 1838, the Saints in Missouri assembled in this place, to celebrate the anniversary of the Church of Jesus Christ of Latter Day Saints, and to transact church business, Joseph Smith, junior, and Sidney Rigdon, presiding.—*Millennial Star*, vol. 16, p. 131.

The celebration was held on April 6, 1838, and the conference session on the 7th. At this session Jared Carter, John P. Green, and George W. Harris were chosen to fill the places of Elisha H. Groves, Calvin Beebe, and Lyman Wight, respectively, who had "moved so far away they could not attend the council."—*Millennial Star*, vol. 16, p. 132; *Church History*, vol. 2, p. 150.

On April 11, 1838, the following charges were preferred against Oliver Cowdery. The trial occurred on the 12th.

Wednesday 11th, Elder Seymour Brunson preferred the following charges against Oliver Cowdery, to the High Council at Far West:

To the bishop and council of the Church of Jesus Christ of Latter Day Saints, I prefer the following charges against Oliver Cowdery:

1st. For persecuting the brethren by urging on vexatious law suits against them, and thus distressing the innocent.

2d. For seeking to destroy the character of President Joseph Smith, junior, by falsely insinuating that he was guilty of adultery, etc.

3d. For treating the church with contempt by not attending meeting.

4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs.

5th. For selling his lands in Jackson County, contrary to the revelations.

6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as president of the council, and by insulting the High council with the contents of said letter.

7th. For leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law.

8th. For disgracing the church by being connected in the bogus business, as common report says.

9th. For dishonestly retaining notes after they had been paid; and finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession.

The bishop and High Council assembled at the bishop's office, April 12, 1838.

After the organization of the council, the above charges of the 11th instant were read, also a letter from O. Cowdery, as will be found recorded in the church record of the city of Far West, Book A. The 1st, 2d, 3d, 7th, 8th, and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter Day Saints. Also voted by the High Council that Oliver Cowdery be no longer a committee to select locations for the gathering of the Saints.—*Millennial Star*, vol. 16, p. 133.

Oliver Cowdery's reply to the above charges is found in the "Cowdery Genealogy"—page 179, as follows:

OLIVER COWDERY'S REPLY

FAR WEST, MISSOURI, April 12, 1838.

"Dear Sir: I received your note of the 9th inst., or 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 allodial 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 virtually 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 an ecclesiastical authority or pretended revelation whatever, contrary to my own judgment.*’ 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

*This refers to his “insulting letter,” mentioned before.

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 exist, which I sincerely regret.

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

“OLIVER COWDERY.

“Rev. Edward Partridge, Bishop of the Church of Latter Day Saints.”

April 13th, the following charges were preferred against David Whitmer, before the High Council at Far West, in council assembled—

“1st. For not observing the Word of Wisdom.

“2d. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.

“3d. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, junior.

“4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us.

“5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council.”

After reading the above charges, together with a letter sent to the President of said council (a copy of which may be found in Far West Record, book A), the Council considered the charges sustained, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter Day Saints.

The same day three charges were preferred against Lyman E. Johnson, which were read, together with a letter from him, in answer to the one recorded in Far West Record, book A. The charges were sustained, and he was cut off from the church.—*Millennial Star*, vol. 16, pp. 133, 134.

The reply of David Whitmer’s referred to in the above account is as follows:

FAR WEST, MISSOURI, April 13, 1838.

JOHN MURDOCK:

Sir: I received a line from you bearing date the 9th inst., requesting me as a High Priest to appear before the High Council and answer to five several charges on this day at 12 o’clock.

You, sir, with a majority of this church have decided that certain councils were legal by which it is said I have been deprived of my office as one of the presidents of this church. I have thought, and still think they were not agreeable to the revelations of God, which I believe; and by now attending this council, and answering to charges, as a high priest, would be acknowledging the correctness and legality of those former assumed councils, which I shall not do.

Believing as I verily do, that you and the leaders of the councils have a determination to pursue your unlawful course at all hazards, and bring others to your standard in violation of the revelations, to spare you any further trouble I hereby withdraw from your fellowship and communion—choosing to seek a place among the meek and humble, where the revelations of heaven will be observed and the rights of men regarded.

DAVID WHITMER.

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 111.)

REPORT FOR APRIL, MAY, JUNE, 1907

GENERAL ASSEMBLIES

The General Conventions of the Sunday School and Religio Associations, and the General Conference of the church met at Lamoni, in April. The Religio convention met April 3 and held a session April 4, the Sunday school convention met the afternoon of the 4th and continued over the 5th. Inasmuch as Graceland College is located within the bounds of the stake, the appropriation of a thousand dollars by the Sunday school convention for the equipment of a manual training department in the college is of special interest.

The General Conference met as usual on the traditional day, April 6, and continued until the 19th. Perhaps the item of business of chief interest to the members of the stake was the instruction to the authorities in charge to rebuild the Herald Office at Lamoni, subscriptions to the amount of \$17,467 being pledged by the Citizens' Committee on that condition. W. H. Kelley and Heman C. Smith were placed in charge of Mission No. 1, which includes Lamoni Stake; and by these ministers John Smith, president of the stake, was put in charge of the missionary work therein. R. J. Lambert of the high priests, W. H. Kephart of the seventy, and C. J. Peters of the elders received appointment to labor in the stake.

HISTORICAL SOCIETY

Herald, June 12:

A reorganization of the Decatur County (Iowa) Historical Society was effected at Leon, Iowa, June 1, at a meeting called by President F. M. Smith. Elder Heman C. Smith was elected secretary of the permanent organization. The books and documents of the society will be kept in the library at Leon.

STAKE CONFERENCE

Conference of Lamoni Stake convened at Centerville, Iowa, June 22, 10 a. m. John Smith and Heman C. Smith chosen to preside; R. J. Lambert and James Archibald, secretaries. Sixteen ministers reported the following labor done: Services attended, 320; in charge, 28; sermons preached, 109; administered to sick, 344; baptized, 12; confirmed, 8; children blessed, 7; patriarchal blessings, 10; marriages, 1; Sunday schools organized, 1. Branches reporting: Hiteman 107, Evergreen 107, Lone Rock 82, Cleveland 84, Greenville 53, Pawnee 31, Graceland 22, Centerville 49, Leon 39, Lucas 175, Lamoni 1,486. Bishop William Anderson reported: Balance January 1, 1907: \$114.20; received, \$2,198.09; paid out, \$2,038.28. Stake recorder reported loss of part of stake records in Herald Office fire, and asked that provision be made for replacing the loss. It was moved that the amount asked for (\$13.50 for material and \$4 or \$5 for printing) be furnished out of the funds now in the hands of the bishop not otherwise appropriated. The stake high council reported having accepted the resignation of H. A. Stebbins from the council, and having approved the nomination of Moroni Traxler to fill the vacancy. The council also reported having indorsed the following recommendations for ordination: From Cleveland Branch, John M. Hooper, elder; Evergreen Branch, James Martin, sr., priest; William E. Shakespeare and Roy Young, teachers; and James Martin, jr., deacon. The conference by separate motions accepted the resignation and approved the nomination and recommendations. At the 3 p. m. service John M. Hooper was ordained elder by Heman C. Smith and John Smith. Adjourned to meet at Lamoni, time to be set by the stake president.—*Saints' Herald*.

The above minutes should state that the Pleasanton Branch reported. The number of sermons and other items given is misleading for the reason that some of the ministers did not give statistical items of their labors.

The following ministers are reported as having been actively engaged in filling appointments in the stake: John Smith, Arthur Allen, C. I. Carpenter, Winter Hastings, S. D. Shippy, Joseph Shippy, Leon A. Gould, F. M. Weld, William Anderson, R. J. Lambert, George Needham, I. P. Baggerly, D. C. White, J. R. Lambert, D. A. Anderson, S. K. Sorensen, R. S. Salyards, Moroni Traxler, J. F. Garver, Elbert A. Smith, James E. Kelley, W. H. Hatty, A. S. Cochran, W. A. France, Arthur Lane, V. W. Gunsolley, W. R. Dexter, J. S. Snively,

H. A. Stebbins, E. L. Kelley, F. B. Blair, R. M. Maloney, Joseph Turman, J. W. Peterson, C. E. Willey, R. M. Elvin, W. H. Kephart, Heman C. Smith, Fred Turnbull, C. J. Peters, John Spaulding, C. J. Spurlock, John Harp, Joseph Smith, F. M. Smith, J. W. Rushton, Hubert Case, J. C. Crabb. The labors of some of these were performed in July and August.

HIGH COUNCIL

The council met at the Brick Church, Lamoni, the afternoon of Saturday, May 11. The nomination of J. F. Garver as second counselor to the stake president was approved. The resignation of H. A. Stebbins as a member of the council was accepted. The nomination of Moroni Traxler to fill the vacancy caused by the resignation of Brother Stebbins was approved. The nomination and recommendation of several persons for ordination were approved. Two meetings were held on Monday, the 13th. The date of future meetings was changed from the second Saturday to the second Tuesday of each month. A meeting was held the second Tuesday in June at which nine members besides the president were in attendance. Matters relating to the attitude of the stake bishop in meeting stake expenses were discussed and a committee appointed to confer with him.

BRANCHES

Greenville.—Seven were baptized in April and May. The usual church services were kept up. Preaching has been maintained at the Jack Wood and New Buda Schoolhouses on the second and fourth Sundays of each month. D. C. White, E. A. Smith, J. F. Garver, John Smith, H. A. Stebbins, J. R. Lambert, Moroni Traxler, A. S. Cochran, and others have done preaching there.

Centerville.—Branch officers: David Archibald, president; A. W. Boden, priest; David Taylor, teacher and chorister;

R. E. Evans, deacon and treasurer; Theda Duckett, organist. David Taylor is superintendent of the Sunday school and Alfred Roby assistant. Some of the brethren are interested in a union Sunday school at Forbush. J. I. Knowles, one of the leading members, died June 10.

Lucas.—There have been four baptisms and one death. John Davis, Gomer Griffiths, and J. W. Rushton have visited and preached there.

Lone Rock.—Branch officers elected June 1: Price McPeek, president; C. H. Jones, priest; Moses Sandage, teacher and chorister; Carrie McPeek organist, Olga Smith, assistant. Sunday school officers elected April 1: Moses Sandage, superintendent; Ada Jones, assistant; Ella Sandage, secretary; Clara Jones, assistant; Emanuel Sandage, treasurer; Carrie McPeek, organist; Clara Jones, assistant; Johnnie Holloway, chorister; Oran Smith, librarian. There are seven classes. There have been four marriages.

Evergreen.—There has been no change of officers. A great many different ministers from Lamoni and elsewhere have preached there.

Cleveland.—Branch officers: J. M. Hooper, president; W. T. Shakespeare, priest; Clement Malcor, teacher; Ed Giles, deacon and clerk. J. R. Evans and E. B. Morgan have visited there and preached for them. Prospects are better than they have been. There is hope that the mines will hold out a year longer. There are but 84 members now, 43 of whom are absent from the branch. This has been caused by the failure in the mines.

Pleasanton.—Duncan Campbell president and vice president of the Religio; C. E. Morey priest, treasurer, and trustee, teacher and clerk, superintendent of the Sunday school, president of the Religio and trustee; T. J. Burch; deacon, trustee, assistant superintendent of the Sunday school; Ellen Turpen An-

derson, chorister; Malinda Leeper, organist; Ethel Burch, secretary of the Sunday school. Children's Day was observed June 23. The superintendent of the stake association, John Garver, visited the school Sunday, May 18.

Leon.—Duncan Campbell, president; Edward McHarness, priest; Ruth Elfleeta Archey, secretary and treasurer. The president visits the branch the last Sunday of the month, preaches at 11 a. m. and 8 p. m., administering the sacrament at 2.30 p. m. Only four of the branch members live in the village, hence the attendance at the meetings is usually small.

Lamoni.—The General Assemblies of the Religio, the Sunday school, and the church were held in the branch chapel, beginning on the 3d of April and ending on the 19th. The commencement exercises of Graceland College and the high school have a broadening effect on the Saints.

Brother and Sister A. J. Halverson, of 703 North Vine Street, Creston, Iowa, wrote to the *Ensign* under date of February 23, as follows:

Dear Ensign: If any elder should see this letter and happen to come through Creston, Iowa, we would be very glad to have you call and see us. We moved here from the Fontanelle Branch and feel lost in not being permitted to attend meetings or see any Saints, as there are no Saints living here that we know of. If there should be any here that see this letter, please call and see us. Saints, pray for us that we may live faithful and endure to the end. May we all live as followers of Christ is our prayer.

Sister Emma Steckel wrote from Evergreen, Iowa, April 30, as follows:

Dear Ensign: We in this little branch of some hundred and fifteen members, being located six miles from Lamoni, have been enjoying a fine feast to the soul hungering after righteousness. Since the close of the conference, Elders Berve of Kewanee, Illinois, Grant of Michigan, Turner of Eastern Iowa, McDowell of Chicago, and last but not least, Columbus Scott, of the Lamoni Stake, have visited us and delivered to our appreciative minds five excellent sermons, full of good, practical advice. And we trust we may all be benefited by them the coming year which lies before us. Visits from Elder Roth, Brother Rill Green and

wife, and Sister Ida Johnson of Eastern Iowa, and Brother and Sister Andres Anderson of Keokuk were much appreciated by us.

The conference just passed was good. And one thing we especially noted was the *plain*, but *well* dressed sisters, superfluous trimmings being conspicuous by their absence. And on reading the piece on practical and plain dressing in last *Autumn Leaves* in the Daughters of Zion department, we could think of so many at conference who had already begun to practice the same. We trust it will continue. For oh! how many heartaches, how much envy and unrest it would save us all! We attended conference, both business and preaching services as much as possible and feel that we may begin our work this new year with renewed energies for the advancement and uplift of our associates and the cause we love and work and sacrifice for.

Under date of July 3, W. H. Kephart wrote from Lamoni, Iowa, as here:

Editor Ensign: In December I went to New Buda to hold a series of meetings, where I was kindly cared for by Brethren David Bailey and B. F. McDaniel and their much esteemed families, who stayed by me in bad as well as good weather. We had small congregations, partly owing to the unfavorable weather, and also to a well-organized card club in the neighborhood and an infidel who was in a position to stifle much good and fill young people with Satanic poison.

On January 4, Brother Bailey and wife took me to the home of Grant Jones, in Clay Township, Missouri; here I found old Sister Snethen and her daughter, Mrs. Jones, who are members of the church; they went to work at once to get me a place to preach in, and had no trouble in securing the use of the Downey Schoolhouse and a home with Joseph Snethen and family (not members of the church). This is a new opening. I held about twenty services with as large a congregation as ever I saw in a schoolhouse; the interest could not be better and continues unabated. I organized a union Sunday school with fifty members, which is still doing well.

June 23, Brother C. J. Peters and myself held services there, after which we all visited Grand River and I had the pleasure of burying Sister Joseph Snethen with Christ in baptism. There are quite a number who will no doubt obey soon. Never in all my experience as a missionary have I seen an entire neighborhood more interested in the gospel on its being presented to them. I am still continuing a regular appointment there, Joseph Snethen and Grant Jones coming after me Saturdays and taking me home Mondays, a distance of eleven miles, although they are not members of the church.

On the 11th of April I was called to Hiteman to preach the funeral of Sister Charles White. She was baptized when young, died strong in the faith after a short illness; she was 29 years of age and leaves a

loving husband and son to mourn their loss, besides many relatives and friends.

On May 19 I was again called to Hiteman, this time to preach the funeral of Henry White, the son of Otis White, who preceded him several years ago. Little Henry was nine years old, a bright little boy who will be missed in the home and by his schoolmates who loved him; he had been a cripple most of his life.

I have not done much traveling of late on account of a general break-down in health and loss of eyesight.

DEATHS

Brother Nels Bergersen died at Lamoni, Iowa, March 23, aged 76 years. Sister Julia A., wife of Brother R. G. Clum, died at Lamoni, Iowa, March 27, aged 67 years, 7 months, and 24 days. Sister Sarah, wife of Brother John Hooper, died at Cleveland, Iowa, March 1, aged 38 years. Sister Rebecca McKim died at Saint Joseph, Missouri, April 21, aged 70 years. Vernon Snively died in Harrison County, Missouri, April 9, aged 20 years. Brother James C. Early died at Pleasanton, Iowa, April 8, aged 64 years, 9 months. Brother Bernt Johnson died near Lamoni, May 5, aged 36 years. Sister Ruth Amanda Turner died at the Saints' Home, Lamoni, May 15, aged 71. Brother Osmund Madison died at Lamoni, Iowa, May 17, aged 56. Sister Elizabeth Maymon died at the Saints' Home, Lamoni, May 24, aged 81. Brother Refine Harvey died at Letcher, South Dakota, June 9, aged 78. Sister Vodisa Fassett died at the Saints' Home, Lamoni, Iowa, June 27, aged 94 years, 11 months, and 8 days. Joseph I. Knowles, of the Centerville Branch, died at his home in Centerville, Iowa, June 10, aged 57 years.

REPORT FOR JULY, AUGUST, SEPTEMBER, 1907

HIGH COUNCIL

Moroni Traxler was ordained high priest and high counselor of Lamoni Stake, Sunday, August 4. The council had meetings July 9, during the reunion in August, but the Sep-

tember meeting had been postponed to call of the president and there was none held on the regular date.

STAKE PATRIARCH

The *Herald* of August 28 published an interesting and instructive communication from Patriarch J. R. Lambert, in which he expresses his regret at the apparent approach of the time when he will be "no longer able to 'preach the word,' and assist in perpetuating the noble cause which God and not man has revealed to the sons of men." After speaking of his declining strength, he says further: "When I was compelled to leave the active service of the traveling ministry, it was a greater trial than all the sacrifices and sufferings which were incident to my missionary life."

He refers to the encouragement derived from the general desire manifest among the officials and delegates "to get at the truth and the right, without any regard for the strength or character of a seeming effort to oppose." He speaks of the lesson to be derived from the history of the lost manuscript and the experiences of Joseph the Seer and Martin Harris in connection therewith. He closes with the following timely counsel:

If we have, to any extent, strayed from the "old paths, where is the good way," let us return, that we may find rest to our souls. If, on the other hand, we have not wandered, let us see to it that no person or thing shall be able to turn us out of the way of safety and peace, not even "an angel from heaven."

The letter is dated August 11.

THE STAKE REUNION

The Lamoni stake reunion, August 23 to September 1, proved a success, and is regarded by many as the best reunion yet held in the stake. The missionaries in charge and the stake presidency acted as the presidency of the reunion.

The Sunday school and Religio interests were well conserved, the institute work being conducted by Superintendent T. A. Hougas and Presi-

dent J. A. Gunsolley. Friday afternoon was devoted to Graceland College, and appropriate exercises were held.

The Daughters of Zion conducted a profitable session on Monday.

The preaching, for the more part, was excellent, and the prayer meetings spiritual and uplifting. The weather was fair, and the attendance good. Altogether, the reunion was a good one, and should be encouraging to the Saints of the stake.

At the business meeting on Saturday, the vote to hold the reunion next year was unanimous. The following were chosen as a committee: W. T. Shakespeare, R. S. Salyards, John Smith, Moroni Traxler, and J. F. Garver. The committee was authorized to accept the offer of the Dancer estate and to make proper arrangements for the rent or purchase of a tent, tabernacle, or pavilion in which to meet.—J. F. Garver, *Herald*, vol. 54, p. 822.

RESIGNATION OF H. A. STEBBINS

As some were asking why Brother Stebbins resigned as a member of the high council of Lamoni Stake, under date of July 8, he wrote to the *Herald*, saying that it was because of the loss of his hearing, which made him unable "to keep good trace of the business transacted." Nevertheless he continues to be deeply interested in branch and district services, and closes his letter with the following paragraph:

In closing will mention that I have continued to preach in the Lamoni Stake, every Sunday since General Conference up to June 30 being so occupied. Have spoken at Evergreen, Leon, Lamoni, Greenville, Pleasanton, Ellston, Wood Schoolhouse, and McDaniel Schoolhouse; and though now disabled by rheumatism, being part of the time helpless, yet I hope to get out again and do what I can while life lasts. I have also been on constant call among the sick and the shut-in Saints. Have preached thirteen funeral sermons since January 1, and in May baptized seven persons.

BRANCHES

The Lamoni Religio chose as its officers for the next six months the following: W. R. Dexter, president; Berta Johnson, vice president; Jessie Cave, secretary; Aletha Tilton, treasurer; Sarah Bass, librarian; Bertha Bailey, chorister; Edna Fike, organist; J. F. Garver, correspondent. A good many of the members go away for the summer on account of the vacations in the schools and college. This affects the at-

tendance and interest considerably, but their return with the opening in September livens things up again.

The Sunday school has adopted the following:

Resolved, that we, as a school, discourage the attendance of Sunday picnics and Sunday outings for pleasure, or anything not in harmony with the sacredness of the day, whether by officers, teachers, or members.

It is arranged that in the teachers' meetings for the quarter the superintendent shall have charge of the normal work, which occupies one half hour; Flora Scott to direct in the study of the lesson; Callie B. Stebbins to bring out the critical questions of the lessons; Anna Salyards to make the lesson application.

On account of removing to Independence, D. J. Krahl resigned as superintendent of the Sunday school July 20, and J. A. Gunsolley was chosen in his place.

The Lone Rock Sunday school has C. H. Jones for assistant superintendent instead of Ada Jones as formerly reported. Clara Jones is secretary in place of Ella Sandage, resigned. Olga Smith is now assistant. The school is doing fine. There was a well-attended picnic in the grove near the church the last of July. H. A. Stebbins and John Garver made addresses, following a program by the school. It was a success.

Roy Young, president of the Stake Religio Association, organized a local August 18, which held its first meeting Sunday, September 8. The officers are: Moses Sandage, president; Earl Jones, vice president; Olga Smith, secretary and assistant organist; Ella Sandage, assistant to the secretary; Neil Sandage, librarian; Clara Jones, organist; Carrie McPeck, chorister; Ona Smith, correspondent. The society started out with good prospects.

The Centerville Branch has had three additions: two by baptism, Mary Angell and Oliver Fosset; and Grace Roby by certificate of baptism. The Centerville Branch officers are: G. T. Angell, president; A. W. Boden, priest and clerk; David

Taylor, teacher; R. E. Evans, deacon. David Taylor is Sunday school superintendent; R. E. Evans, associate; Pearl Archibald, secretary; A. W. Boden, treasurer; Theda Duckworth, organist.

At Greenville a Religio was organized September 15 by Roy Young, president of the stake association, with twenty members. Nephi Lovell is president; Levi Brooks, vice president; Alma Lovell, secretary; Grace Slaughter, treasurer; Mary Lovell, chorister; Birda Lovell, organist; Essie Boyer, librarian; John Lovell, correspondent.

The Pawnee Branch has had preaching by C. H. Jones, J. S. Snively, T. J. Bell, Moroni Traxler, and J. F. Garver. Three have been baptized: Etta Jane and Eva Frances Holloway, and Lulu Jane Bell. Lulu M. Bell was married to Mr. Ernest Thrailkill August 8.

The Sunday school is doing nicely with the following officers: E. Nixon, superintendent; Lucretia Hitchcock, secretary; Lulu Jane Bell, organist; Elvin Nixon, librarian.

The Religio has not been reorganized, but a number are taking the *Quarterly* and doing home study.

The Pleasanton Religio chose T. J. Burch for president; J. S. Anderson for vice president; Vena Edwards, secretary; Jessie Campbell, treasurer.

The Evergreen Religio has gained much the past six months, both in quantity and quality, many new features of the by-laws being introduced and carried out successfully; so says the correspondent.

OUTSIDE APPOINTMENTS

There are quite a number of places outside the branches where regular appointments are kept up by the elders and priests: such as Oland, Andover, Akron, Thompson Schoolhouse, Wion Schoolhouse, Jack Woods Schoolhouse, Boyer Schoolhouse, McDaniel Schoolhouse, Downey Schoolhouse.

Among the active ones in filling these appointments may be mentioned H. A. Stebbins, R. S. Salyards, J. F. Garver, Moroni Traxler, R. M. Elvin, J. M. Kelley, D. C. White, J. S. Snively, D. A. Anderson, George Shippy, S. D. Shippy, F. M. Weld, John Smith, C. H. Jones, William Anderson, and H. N. Snively.

Roy Young, president of the stake Religio, has been very active in his line of work, visiting and encouraging the different locals, having organized two new ones, Lone Rock and Greenville.

DEATHS

Olive B. Snively, Oland, Missouri, July 13, age 17 years, 10 months, 13 days. Eliza B. Cowden, Saints' Home, Lamoni, July 19, aged 69 years, 6 months, 12 days. William May, Saints' Home, Lamoni, September 4, aged 77 years, 9 months, 5 days. Jacob Miles, Lucas, Iowa, September 5, aged 52 years. J. L. Tarver, Liberty Home, Lamoni, September 6, aged 80 years, 5 months, 15 days. Agnes M. S. Gollop, Saints' Home, Lamoni, September 12, aged 88 years, 7 months, 9 days.

ADDENDA

G. W. Needham obtained a new opening at Bloomington Center, four and a half miles north of Lamoni, July 14, and kept up meetings there.

Duncan Campbell established regular meetings at the Hickory Schoolhouse in Mercer County, Missouri, visiting there the third Sunday, and with the Saturday evening before preaching three times. Attendance large.

To those mentioned as active in filling appointments should be added the names of Leon A. Gould, W. R. Dexter, V. W. Gunsolley, Arthur Lane, Joseph Turman, C. I. Carpenter, E. A. Smith, S. K. Sorensen, A. S. Cochran, R. T. Willey, W. T. Shakespeare, F. B. Blair, C. B. Woodstock, W. A. France, and R. J. Lambert.

(To be continued.)

POTAWATTAMIE DISTRICT, BY J. CHARLES JENSEN

(Continued from page 126.)

February 13, 1898, a Sunday school was organized in Boomer Township by Sister Christine Rasmussen, to be known as the Grand View Sunday School. Petrus Petersen, superintendent. Later this school united with the Boomer school.

March 26, 1898, the Pottawattamie conference met at Crescent, Iowa, John P. Carlile, presiding; James D. Stuart, secretary pro tem. All branches reported. Boomer: 25 members, no change. Council Bluffs: 246, gain 6. Crescent: 138, loss 13. Hazel Dell: 67, gain 1. Fontanelle: 42, no change. North Star: 95, gain 1. Wheelers Grove: 85, loss 5. Total loss for the quarter, 13. Branch enrollment, 699. Scattered list 88. Total on district record 787. Written reports were read from Elders John P. Carlile, jr., Senterlow Butler, De-lorma Parish, Thomas W. Williams. Priests Charles C. Larsen and John Lentz. Verbal reports from Elder Hans N. Hansen, Christian Carstensen, Cornelius G. McIntosh, De-lorma Parish, D. K. Dodson, Robert McKenzie. Teachers Samuel Underwood, Peter Rasmussen, Owen W. Jones.

It was resolved that it is the sentiment of this district that the practice of publishing the Bishop's itemized report in the *Saints' Herald* should be continued, and that the Pottawattamie delegates to the General Conference are hereby instructed to vote for the same.

Thomas W. Williams, writing to the *Herald* March 30, says:

The work is moving on apace in this district. I baptized three a week ago. Our conference at Crescent last Saturday and Sunday opened auspiciously. On Saturday the business was handled with dispatch and we think the right obtained throughout. Present incumbents were retained in office. Preaching by Hans N. Hansen, Senterlow Butler, and the writer.

In the appointments by the General Conference of 1898,

the Pottawattamie District was included in Joseph R. Lambert's mission. Henry Kemp and Isaac M. Smith were appointed missionaries to Fremont and Pottawattamie Districts. David R. Chambers and Priest Carl J. Carlson to Pottawattamie.

To the General Convention of the Sunday School Association, the Pottawattamie District reported 6 schools, an increase of 1: 334 members, gain 12. Classes: Bible 2, Book of Mormon 1, seniors 11, intermediate 10, primary 10. Officers 35. Books in library 165.

On May 28, 1898, the Pottawattamie conference met with the Boomer Branch at the Parish Schoolhouse, Henry Kemp presiding; Hans N. Hansen, secretary pro tem, assisted by John A. Hansen. Statistical reports were read from Boomer, Fontanelle, Hazel Dell, North Star, and Wheelers Grove. Council Bluffs sent no report, and Crescent too late.

Elders reporting: Hans N. Hansen, John P. Carlile, Delorma Parish, Henry Kemp, Isaac M. Smith, David R. Chambers, Joshua Carlile, William Chapman. Priests Charles C. Larsen, Paul M. Hanson, John Evans, Peter Rasmussen. Teacher Albert B. Smith. Deacon Hemming Hansen. Brother Levi Graybill is being carried on the Wheelers Grove Branch record as a seventy; also as an elder. It was ordered that he be reported as an elder. Paul M. Hanson, having volunteered his service, was appointed to labor under the direction of the district president, Brother Joshua Carlile, at the Thomas Schoolhouse, and other places as the way opens. John P. Carlile was sustained as district president and Bishop's agent, and J. Charles Jensen as secretary. Preaching by George H. Hilliard, Isaac M. Smith, Henry Kemp, and David R. Chambers. Adjourned to meet at Hazel Dell, Iowa, on August 27 and 28, 1898.

On June 11 and 12, 1898, the Pottawattamie District Sun-

day School Association met at Underwood, Iowa, with Julia E. Hansen in charge; Jennie E. Scott, secretary. The schools at Council Bluffs, Crescent, Hazel Dell, Carson, Grandview, and Underwood reported. Total enrollment 360.

Council Bluffs reported for three months ending June 6: Number of sessions 13, total enrollment 110, average attendance 63. Number of classes: senior 3, intermediate 4, primary 2. Number of officers 5. *Hopes* taken 39, senior quarterlies 30, intermediate 40, primary 30. Books in library 105. Hour of meeting 12 m. J. Charles Jensen, superintendent; George Christiansen, secretary. Carson, three months: Number of sessions 11, enrollment 26, average attendance 20. Number of classes: senior 1, intermediate 2, primary 1. Number of officers 4. *Hopes* taken 10, senior quarterlies 8, intermediate 10, primary 10. Hour of meeting 9.30 a. m. Marion F. Elswick, superintendent; Samuel Wood, secretary. Crescent, three months: Number of sessions 12, enrollment 76, average attendance 58. Number of classes: senior 2, intermediate 1, primary 2, Book of Mormon 1. Number of officers 7. *Hopes* taken 24, senior quarterlies 20, intermediate 15, primary 20. Hour of meeting 3 p. m. John C. Lapworth, superintendent; E. C. Carstensen, secretary. Hazel Dell, three months: Number of sessions 11, enrollment 45, average attendance 39. Number of classes, senior 1, intermediate 1, primary 2, Bible 1. Number of officers 8. *Hopes* taken 15, senior quarterlies 10, intermediate 10, primary 10. Hour of meeting 9.45 a. m. John A. Hansen, superintendent; Albert Anderson, secretary.

Grandview, three months: Number of sessions 13, average attendance 36. Number of classes: Bible 1, senior 1, intermediate 1, primary 1. *Hopes* taken 12, senior quarterlies 8, intermediate 8, primary 8. Books in library 20. Petrus Petersen, superintendent; Mary Jensen, secretary. Under-

wood, three months: 11 sessions, average attendance 30, enrollment 56. Number of classes: senior 3, intermediate 1, primary 2. Number of officers 6. *Hopes* taken 24, senior quarterlies 30, intermediate 20, primary 15. Hour of meeting 12 m. George Underwood, superintendent; Anna Graybill, secretary.

Grandview Sunday School petitioned for privilege of joining the district association, which was granted. Emma E. Currie was chosen district librarian. It was ordered that all reports close the last Sunday preceding convention. Papers were read as follows: Newspaper by the Council Bluffs Sunday school. "Duties of superintendents," by Paul M. Hanson. "How to keep the young man in the Sunday school," by Charles Benson. "Primary work," by Emma E. Currie. "Duties of secretaries," by Jennie Scott. Literary entertainment in the evening.

Thomas W. Williams on Sunday morning delivered a farewell sermon, expecting to leave shortly for his new mission in California. Adjourned to meet at Carson October 1 and 2. Should this date conflict with the Woodbine reunion, the district officers were authorized to change the date.

Elder Thomas W. Williams, after five years' service in Council Bluffs and the Pottawattamie District, delivered his farewell address on June 12, ere his departure for his new field of labor in Southern California. The effort was very favorably commented on by the Council Bluffs *Nonpareil* in an eloquent and feeling tribute to both Brother Williams and the Council Bluffs Saints.

May 21 Elder David R. Chambers entered on his missionary work in the district. He preached at Crescent, the Parish Schoolhouse in Boomer Township, and at the Underwood and Downsville Schoolhouses. He baptized one in June

and six in July. In the Downsville effort he was assisted by Paul M. Hanson.

August 27, 1898, the Pottawattamie District conference met with the branch in Hazel Dell, John P. Carlile presiding; John A. Hansen, temporary secretary, assisted by Jennie Scott. Branches reporting were: Boomer: 25 members. Council Bluffs: 256, baptized 1, received 1, removed 2. Crescent: 135, received 3, removed 4. Hazel Dell: 68, received 1. North Star: 98, received 3. Wheelers Grove: 85. Fontanelle, no report.

Elders reporting were: Henry Kemp, Hans N. Hansen, Joshua Carlile, Delorma Parish, Samuel C. Smith, Robert McKenzie, David R. Chambers, Isaac Carlile, jr., Senterlow Butler. Priests Carl J. Carlson, Charles C. Larsen, Paul M. Hanson, Samuel Underwood, Peter Rasmussen. Teacher Peter W. Fredericksen. Deacon Hemming Hansen.

A balance of five dollars left from the collection for delegates' expense to General Conference was ordered paid to Senterlow Butler, who had been unable to go. On motion the following was adopted:

Whereas, The Lord has said in his law to the church, the several elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as said conference shall direct, or appoint, and as the law must be honored by those whose calling is to teach it; that their labors may be effectual and with the object in view that a harmonious effort may be put forth by the ministry of God.

Be it resolved, that this conference remind the eldership of their duty to report to the district conference, either in person or by letter, and the district president be requested to labor with the negligent and that he be further requested to report the heedless to their respective quorums, and if not enrolled to demand their license.

Conference sustained Elder John P. Carlile as president and Bishop's agent, and J. Charles Jensen as secretary. The conference adjourned to meet in Carson, Iowa, November 26, 1898.

October 1 and 2, 1898, the Pottawattamie District Sun-

day School Association met in convention at Carson, Iowa. In the absence of the district superintendent, Thomas A. Hougas was chosen to preside and Clara Badham to act as secretary pro tem. There being no credentials for delegates, the rules were suspended and the assembly took up business as a mass convention.

By motion the Wheelers Grove Sunday school was received into the district association. A report was read from the district superintendent, followed by a class drill, conducted by Thomas A. Hougas. A paper by Sister Clara Briggs and one by Brother Alma Fyrando. On Sunday a prayer meeting was held at 9 a. m., followed by Sunday school at 10 o'clock. Brethren Isaac M. Smith, Daniel Hougas, Amazon Badham, and Thomas A. Hougas addressed the convention.

A report from the Council Bluffs Sunday school for four months gave number of sessions 17, enrollment 110, average attendance 67. Number of senior classes 3, intermediate 4, primary 2. Number of officers 6. *Hopes* taken 39, senior quarterlies 30, intermediate 40, primary 30. Books in library 107. Hour of meeting 12 m. J. Charles Jensen, superintendent; George Christiansen, secretary. Underwood school, four months: Number of sessions 13, enrollment 47, average attendance 32. Officers 6. Classes: senior 3, intermediate 1, primary 2. *Hopes* taken 24, senior quarterlies 30, intermediate 15, primary 15. Books in library 39. Hour of meeting 11.30 a. m. George E. Underwood, superintendent; Anna Graybill, secretary. Hazel Dell, four months: Number of sessions 13, enrollment 44, average attendance 34. Number of classes: senior 1, intermediate 1, primary 2, Bible 1. Number of officers 7. Number of *Hopes* taken 15. Hour of meeting 9.45. Anton Anderson, superintendent; Agnes Hansen, secretary. Carson school, three months: Number of sessions 13, enrollment 31, average attendance 20. Classes: senior 1,

intermediate 2, primary 1. Number of officers 4. *Hopes* taken 7, senior quarterlies 12, intermediate 12, primary 12. Hour of meeting 9.30 a. m. Marion F. Elswick, superintendent; Samuel Wood, secretary. Grandview school, three months: Number of sessions 15, enrollment 56, average attendance 34. Officers 5. Classes: senior 1, intermediate 1, primary 1, Bible 1. *Hopes* taken 12, senior quarterlies 12, intermediate 12, primary 6. Books in library 24. Hour of meeting 3.30 p. m. Petrus Petersen, superintendent; Mary Jensen, secretary.

November 12, 1898, Elder David R. Chambers organized a Sunday school of about forty members at Honey Creek. Louis S. Boren was the first superintendent. He was later succeeded by John A. McIntosh, S. J. McIntosh, and L. S. Boren.

November 26 the Pottawattamie conference met with the branch at Carson, Henry Kemp presiding; Hans N. Hansen, secretary pro tem. Reports were read from all the branches. Boomer reported 28 members, gain 3. Council Bluffs: 254, loss 2. Crescent: 157, gain 20. Fontanelle: 32, no change. Hazel Dell: 65, loss 3. North Star: 99, gain 1. Wheelers Grove: 85, no change. Total enrollment on branch records 720. Net gain for the quarter 19.

Written reports were had from Elders Daniel K. Dodson, Delorma Parish, Matthew W. Culbertson, Senterlow Butler, and Priest John Lentz. Verbal reports from Elders David R. Chambers, Robert McKenzie, Henry Kemp, Hans N. Hansen, Isaac M. Smith, Isaac Carlile, jr. Priest Carl J. Carlson. Teacher Peter W. Fredericksen. John P. Carlile was sustained as district president and Bishop's agent. J. Charles Jensen, secretary. Adjourned to meet at Council Bluffs February 25, 1899.

The Pottawattamie district conference met at Council Bluffs on February 25, 1899, with Elder Henry Kemp in the

chair. J. Charles Jensen, secretary. Branch reports were read. Boomer: 28 members, no change. Council Bluffs: 250, loss 4. Crescent: 154, loss 3. Fontanelle: 32, no change. Hazel Dell: 64, loss 1. North Star: 100, gain 1. Wheelers Grove: 86, gain 1. Total enrollment 714. Loss for the quarter 6.

Ministry reporting: Elders John P. Carlile, Hans N. Hansen, Delorma Parish, David R. Chambers, John S. Strain, Matthew W. Culbertson, Isaac Carlile, jr., Senterlow Butler, Robert McKenzie, Isaac M. Smith, Henry Kemp, Christian Carstensen, Joshua Carlile. Priests Lars P. Jensen, Charles C. Larsen, Paul M. Hanson, John Evans. Teacher Adolph Madison.

The following preamble and resolution was passed and ordered forwarded to Honorable Smith McPherson, Congressman elect, for the Ninth Iowa Congressional District:

To the Honorable Members of the Fifty-sixth Congress of the United States, Washington, District of Columbia, Greetings:

At a meeting of a conference of the Pottawattamie District of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Council Bluffs, Iowa, February 25 and 26, 1899, and representing a local membership of over eight hundred, the following preamble and resolutions were unanimously adopted and ordered forwarded to the national House of Representatives:

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

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

And be it further resolved, that we do not object to Mr. Brigham H. Roberts as a man, or believe that the question of his religious belief should prejudice the case against him, but we hold that anything contrary to the code of good morals, or which is opposed to the laws of our country, should be held criminal and should debar any aspirant who is compromised thereby from a seat in the National Congress.

President John P. Carlile called attention to a resolution passed by the conference of August 27, 1898, at Hazel

Dell, requiring elders to report to the conference, and in the event of their failure, he to report them to their quorums if enrolled, and if not, then to demand their license. He thought the penalty too severe. A motion to repeal was laid upon the table until next conference. Elders John S. Strain and Isaac Carlile, jr., reporting for labor, were referred to the district president. Officers elected for the next quarter were David R. Chambers, president; Hans N. Hansen, assistant; J. Charles Jensen, secretary. John P. Carlile was sustained as Bishop's agent and was tendered a vote of thanks for past services as district president.

The preaching during the conference was by Elders David R. Chambers, Henry Kemp, Isaac M. Smith.

In a letter to the *Saints' Herald* by Elder Isaac M. Smith, he says:

The Pottawattamie district conference held in Council Bluffs February 25 and 26 was real good. Peace prevailed during all the business sessions. Resolutions against the seating of Brigham H. Roberts were passed and were published in the Omaha and Council Bluffs papers on Monday. At the afternoon social meeting on Sunday, the Lord spoke through the gift of tongues and interpretation by Brother Henry Kemp to the edification of all present, giving special encouragement to the branch officers of Council Bluffs. The Spirit seemed to touch every heart, and the Saints were made to rejoice in the knowledge of the truth and the hope of eternal life. There are some noble Saints in this Southwestern Iowa Mission. But the admonition of the Spirit at both the district conferences last month has been for the Saints to get themselves in condition to receive the blessings God has in store for his people, and to prepare themselves for the coming of the Savior, which goes to show that we are not yet in spirituality, purity, and holiness what God requires us to be. No, Saints, we have not yet reached the high-water mark of perfection, neither are we sufficiently near it to receive the greater manifestations of the Holy Spirit which he is ready, willing, yea anxious to give unto his Saints just as soon as they place themselves before him in the proper condition. We want more divinity and less humanity in our work. We want more of God's Spirit, more of his wisdom, more of his power.

The Pottawattamie District Sunday School Association convened at Wheelers Grove, Iowa, on March 18, 1899, Gen-

eral Superintendent Thomas A. Hougas in charge; Emma Hougas, secretary pro tem. The work consisted of the regular business of the district, along with institute work provided by the general superintendent. The following schools reported:

Carson reported for four months ending March 12: Number of sessions 19, average attendance 20. Classes: senior 1, intermediate 2, primary 1. Number of officers 4. *Hopes* taken 12, senior quarterlies 14, intermediate 16, primary 10. Hour of meeting 9.30 a. m. Burton C. Gifford, superintendent; Pearl Briggs, secretary. Council Bluffs reported for five months ending March 1: Number of sessions 22, enrollment 113, average attendance 64. Number of classes: senior 3, intermediate 4, primary 2. Number of officers 6. *Hopes* taken 39. Senior quarterlies 30, intermediate 40, primary 30. Books in library 107. Hour of meeting 12 m. J. Charles Jensen, superintendent; Grace Riley, secretary. Hazel Dell, for six months ending March 12: Number of sessions 22, enrollment 55, average attendance 33. Classes: Bible 1, senior 1, intermediate 1, primary 2. Number of officers 7. *Hopes* taken 15, senior quarterlies 12, intermediate 10, primary 12. Hour for meeting 12 m. Anton Andersen, superintendent; Agnes Hansen, secretary. Honey Creek: Number of sessions 17, enrollment 35. Quarterlies taken: senior 12, intermediate 12, primary 12. Hour of meeting 11 a. m. John A. McIntosh, secretary.

Wheeler's Grove: Number of sessions 17, average attendance 32. Classes: senior 2, intermediate 2, primary 2. Number of officers 6. *Hopes* taken 10, senior quarterlies 16, intermediate 12. Books in library 50. Hour of meeting 10 a. m. Leroy G. Wood, superintendent; Minnie Osler, secretary. Crescent, twelve months ending March 12, 1899: Number of sessions 37, enrollment 43, average attendance 41.

Classes: senior 2, intermediate 1, primary 2. Number of officers 12. *Hopes* taken 24, senior quarterlies 20, intermediate 10, primary 20. Hour of meeting 3 p. m. Lizzie Lapworth, superintendent; Grace Currie, secretary.

District officers elected for the coming year: David R. Chambers, superintendent; Isaac Carlile, jr., assistant; Jennie Scott, secretary; Marion F. Elswick, treasurer; Clara Briggs, librarian. The district superintendent and secretary were to compose the program committee.

Interesting discussions were had upon the following questions: "Should the teacher review the class he teaches?" "What is the prime object of the Sunday school?" "How can the superintendent build up the Sunday school?"

Adjourned to meet at Underwood, Iowa, Friday previous to conference.

The next convention met at Underwood, Iowa, May 26, 1899, in charge of David R. Chambers; Jennie Scott, secretary, assisted by Julia E. Hansen; Ray Wood, chorister.

The Crescent school reported for two months ending May 21: Number of sessions 9, enrollment 53, average attendance 40. Number of classes: senior 2, intermediate 1, primary 2. Number of officers 12. *Hopes* taken 24, senior quarterlies 20, intermediate 15, primary 20. Books in library 31. Hour of meeting 3 p. m. Lizzie Lapworth, superintendent; Grace Currie, secretary. Underwood school, seven months: Number of sessions 24, enrollment 50, average attendance 37. Number of classes: senior 2, intermediate 1, primary 2. Number of officers 6. *Hopes* taken 24, senior quarterlies 30, intermediate 15, primary 15. Books in library 42. Hour of meeting 11.30 a. m. Paul M. Hanson, superintendent; Elta Scott, secretary. Honey Creek, two and one half months: Number of sessions 5. Number of officers 5. Quarterlies taken: senior 12, intermediate 12, primary 12.

Hour of meeting 11 a. m. John A. McIntosh, superintendent; Esther Lowe, secretary.

Hazel Dell, for three months: Number of sessions 7, enrollment 37, average attendance 25. Classes: senior 1, intermediate 1, primary 2, Bible 1. Number of officers 5. *Hopes* taken 15, senior quarterlies 12, intermediate 10, primary 10. Hour of meeting 9.45. John A. Hansen, superintendent; Anton Andersen, secretary.

Grandview, for five months: Number of sessions 3, enrollment 47, average attendance 42. Number of officers 8. Classes: senior 1, intermediate 1, primary 1, Bible 1. *Hopes* taken 18, senior quarterlies 24, intermediate 12, primary 6. Books in library 32. Petrus Petersen, superintendent; Nettie Mackland, secretary. Carson, for three months: Number of sessions 9, enrollment 46, average attendance 25. Number of officers 6. Classes: senior 1, intermediate 2, primary 1. *Hopes* taken 12, senior quarterlies 14, intermediate 16, primary 8. Books in library 40. Hour of meeting 9.30. Burton C. Gifford, superintendent; Pearl Briggs, secretary. Wheelers Grove, for two months: Number of sessions 7, enrollment 52, average attendance 34. Number of officers 6. Classes: senior 2, intermediate 2, primary 2. *Hopes* taken 10, senior quarterlies 16, intermediate 12, primary 4. Books in library 75. Hour of meeting 10 a. m. Leroy G. Wood, superintendent; Minnie Osler, secretary.

David R. Chambers, John A. Hansen, and Paul M. Hanson were appointed a committee to arrange for a picnic on Independence Day. The convention closed as usual with a literary and musical entertainment in the evening.

On Saturday, May 27, 1899, the Pottawattamie conference met with the church at Underwood, David R. Chambers, Hans N. Hansen, and Henry Kemp presiding. The following branches reported:

Boomer: 28 members, no change. Council Bluffs: 249 members, loss 1. Crescent: 155, gain 1. Fontanelle: 33, gain 1. Hazel Dell: 64, no change. Wheelers Grove: 80, no change. North Star, no report. Present branch enrollment 715, scattered members 87, total for the district 802.

Elders reporting: David R. Chambers, Hans N. Hansen, Robert McKenzie, Samuel C. Smith, John P. Carlile, Joshua Carlile, Marion F. Elswick, Isaac Carlile, jr., John S. Strain, Delorma Parish, Daniel K. Dodson, Senterlow Butler, Henry Kemp, Christian Carstensen. Priests Thomas Scott, John Evans, Samuel Underwood, Charles C. Larsen. J. Charles Jensen, Samuel Harding, George C. Christiansen were appointed a committee to examine and report with recommendations the resolutions now on the records as rules governing the district.

The Sunday school association reported eight schools with an approximate membership of four hundred and twenty.

A resolution adopted August 27, 1898, at Hazel Dell, requiring the district president to refer elders to their quorums if enrolled, otherwise to demand their license when they fail to report to the conference, was repealed.

The following motions prevailed to sustain the General Conference appointees in the district: John P. Carlile as the Bishop's agent; Hans N. Hansen as district president; David R. Chambers, assistant; J. Charles Jensen, secretary. The conference adjourned to meet at Crescent, Iowa, September 2, 1899.

(To be continued.)

HISTORY OF THE NORTHEAST MANCHESTER BRANCH, BRADFORD,
ENGLAND, BY FRED TOPPING

The history of the Northeast Manchester Branch will be welcome and of interest to many scattered in the land of America as well as to the British Saints, who, in years that are past, met and spent many happy times with the members of this branch.

In the first place, there lived in this part a very old man named Clark, who was a real old-time Latter Day Saint. Although he was very poor in this world's goods, he went about preaching the gospel in his own quiet way, according to the teachings of Jesus, which were almost unknown in this vicinity. The seed having been sown, it was followed up by Elder Armstrong and others. There was quite a revival, for these brethren having done their part, God in his own time gave the increase. There were people here known as the Christian Brethren, many of whom had open minds and were seeking after truth. To be honest with their convictions they were forced to leave this body and enter into the Church of Jesus Christ, according to the laws governing the same.

We were organized into a branch known as the Northeast Manchester Branch, under the hands of Elder Joseph Dewsnup, sr., and Henry Greenwood. The latter was our president, and, though having grown old in body, was still young in spirit. He is an example to both young and old, as you always find him in his place when the hour comes for the Saints to meet.

We commenced in a very humble way, having as a meeting room an old house in which we knocked down the middle

walls of the bedrooms, and made the place as cozy as possible. Many happy times did we have here, but we were never satisfied with our position. So, at one of our business meetings, it was resolved to commence a new building fund. Each member was to pay three pence each week, and I am pleased to say they have been faithful even up to the present. It will be about eighteen years since this fund was commenced.

Our Brother Greenwood having given us a start as president, the position was now given into the hands of Elder G. W. Leggott (now High Priest). As regards our aim and ambition to improve ourselves, it has been one of continual success.

The Christian Brethren referred to, had for a long time shown a bitter spirit to us who had left them. Just before we did leave, a few of the elder brethren of the Manchester District, including the president, Joseph Dewsnup, sr., came to the meetings of the Christian Brethren with the one object to try to teach them the gospel as Jesus taught it. But as they were gathered together one evening, one of the leading Brethren stood up and asked if there were any Latter Day Saints in the room. Being informed there were, he told them to leave the room at once; and, whatever else they might say about the Latter Day Saints, they would be forced to the conclusion that they were gentlemen, as they did as they were asked in a very orderly manner.

When outside, this very old man, Brother Clark, looked up at the building and said, "Brethren, this place will some day belong to the Latter Day Saints." Perhaps these words did not impress those who heard them very much, but after about three years, through lack of interest of its members, one of the Christian Brethren came to one of our brethren and said they were forced to close down, therefore the build-

ing was for sale and we might have the first chance to purchase. The enemy was also in the market and said, "Whatever the Latter Day Saints offer I will offer one pound more." But no, this old brother's prophecy was to be fulfilled; so the building became the property of the Latter Day Saints.

We moved from the old house, used as our place of worship, into our newly purchased building, where we continued to worship for a few years. We spent money on improvements, but found that this, together with paying five shillings a week for ground rent, did not spell *progress*, so we were wise in approaching the man who owned the land. We did not ask him how he came to possess it, as I suppose that would have been a hard question to answer, but we came to terms. Our building fund had grown, and with borrowed money from a brother in the branch, we paid the sum of two hundred pounds. From that time on we put five shillings rent into the building fund, which began to grow to such an extent that the land debt was soon a thing of the past.

Now we pictured in our minds when we should have a good brick building on this land which had cost so much. In a very short time we decided to pull the old wood building down, so took bids for one to be erected which would be a credit to those who had paid well and long. We were all much poorer in this world's goods than we are to-day; so much so that we could have spent our weekly contribution on our tables without luxury, but we were determined to accomplish that which we had set out to do and to reveal our love for this latter-day work.

About eight years ago our hopes and dreams were realized, as we have a building which will hold about four hundred. We have installed a baptismal font which has been much needed in this district; also electric lights; and we in-

tend, as time goes on, and with the help of God, to make his house as cozy and beautiful as our own homes.

To be as brief as possible, I avoided mentioning names, but we appreciate very much those who have shown practical sympathy with us in our efforts in the years that are past. It is all for the honor and glory of God. We are all brethren and sisters; the work belongs to Him.

As we view the past, we see how God has wonderfully blessed the members of this branch, although we have had cause to mourn the departure of some who were among the first members. Eleven years ago we lost our Sister Martha Clark. Her death was very sudden and unexpected and caused much grief and sorrow, which can only be realized by those who have lost a loved one. Also Sister Leggott, wife of our president, passed away after a long illness. Five months ago we again had cause to mourn, as our Sister Schofield, sr., mother of Sister Clark, passed away quite suddenly, although she had been feeling ill for a long time. She was truly a mother in Israel, loved in life and mourned in death. We do not mourn as the world mourneth, but we rejoice in the records these sisters have left behind.

We have quite a little army of young people growing up to take the places of those who have gone to their rest. Some are very active and we have great hopes that they will become good men and women and play their parts in this latter-day work. I think, speaking generally, we should be very kind and thoughtful to our young members, and if we do sit in judgment, let us remember they are only boys and girls just feeling their way in life. May God bless our young members.

We have also had cause to mourn the departure from this probation, of Brother James Baty, sr., and Brother Simon Clark, who also passed away very suddenly and unexpectedly.

More recently we were filled with grief and pained at the sad and untimely end of our Brother John Bailey. It was a comfort and consolation to know that all these brethren and sisters were ready for the great change. While these three brethren did not belong to our branch, yet we were in the same district and we feel we have lost faithful brethren and friends. They were men of honor, men we loved.

This is only a very brief history of the Bradford Branch. Much more of interest might be written, but I fear lest I shall make it too long.

NECROLOGY

BY ARTHUR B. PHILLIPS

SAMUEL BROWN. On December 17, 1921, the activities in this life of Elder Samuel Brown, one of our valued missionaries, were brought to a close. From records and other available sources the following information has been obtained, and though incomplete, indicates something of the faithful services which he rendered to God and his church.

Our deceased brother was born at Carlingford, Ontario, September 14, 1856. When but twenty-one years of age he became convinced of the angel's message, as presented by Elders Joseph Luff and John Shippy at the Hartnell home in a farming section near where he lived, and on January 20, 1878, he was baptized at that place by Elder Luff. The testing experiences of persecution which followed his espousal of the restored gospel proved the stanch integrity of his soul, and six months later he was called to occupy the office of elder in the church, his ordination taking place June 21, 1878.

Soon after his ordination he was elected to preside over the Carlingford Branch, but in the year following his service there he became associated with Elders Columbus Scott and J. A. McIntosh for a time in the London District, which was organized during that period at a conference over which President Joseph Smith and Apostle William H. Kelley presided. With his wife, formerly Emily Miller, of Blenheim, whom he married in 1883, he lived for a time in Saint Marys, but subsequently made his home in Blenheim and engaged in missionary work for the church, from which he received a stipend of ten dollars per month.

On account of pecuniary conditions, the family, then in-

cluding four children, found it necessary to locate more economically, and therefore selected a farm in Tilbury East Township, to which they moved in April, 1896. This continued to be his home during the remainder of his life. Soon after coming to this place he discontinued his labors in the mission field, but confined his efforts to local work and was made president of the newly organized Stevenson Branch, in which his activities were continued until 1906. In this year he was appointed to labor as a missionary in the New York District. In 1909 his assignment was to mission work in Virginia and West Virginia, in which field he continued until the conference year of 1912, when he was transferred to the Kirtland District.

While living in Blenheim he was called, during the General Conference of 1894, to occupy in the office of seventy, and on June 16 of that year he was ordained to that responsible position, which he continued to hold until the termination of his earthly career. The demise of his faithful wife, and other home conditions, necessitated his release from mission work in 1915, and from that time onward he remained on the farm in order to properly assume his responsibilities there. Though in poor health he assisted in local church work as circumstances permitted, having the respect of his community and holding positions of trust at different times, until the call of the Silent Reaper terminated the affliction of pernicious anæmia, from which he suffered in the closing years of his life. The sense of loss necessarily felt by the church is somewhat relieved by the memory of long years of faithful devotion to the work of the Lord which characterized his labors, for which he shall in no wise lose his reward.

NOTES AND QUERIES

When and by whom were the first high priests ordained in the Church of Jesus Christ of Latter Day Saints?

The first high priests were ordained in the Church of Jesus Christ of Latter Day Saints, during the sessions of the General Conference held at Kirtland, Ohio, June 3 to 6, 1831, by the direction of the Lord through Joseph Smith, jr., the president of the conference, and approval of the conference, which numbered something like two thousand souls. Joseph Smith, jr., laid his hands upon Lyman Wight, John Murdock, Reynolds Cahoon, Harvey Whitlock, and Hyrum Smith, and ordained them high priests, and Lyman Wight then laid his hands upon Joseph Smith, jr., Joseph Smith, sr., Parley P. Pratt, Thomas B. Marsh, Isaac Morley, Edward Partridge, Joseph Wakefield, Martin Harris, Ezra Thayer, Ezra Booth, John Corry, Samuel H. Smith, John Whitmer, and Sidney Rigdon, and ordained them high priests. See *Times and Seasons*, vol. 5, p. 416. John Whitmer mss., History, p. 27. Church History, vol. 1, pp. 192-194.

“The self-knowledge of man and humanity leads to self-determination and self-control. This is the moral and spiritual lesson of all history and of all human development. Self-government is the highest and best result of the experience of man in society.”—Herbert B. Adams.

“Whatsoever thy pen findeth to write, write it out of a mind convinced of the final triumph of Justice, a heart warm with a passion for Humanity, an established faith in the sacredness of Freedom, and a life loyal to God and completely dedicated to the stainless Flag of our Country.”—*The Writer's Monthly*, June, 1918.

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Walter Wayne Smith, Editor

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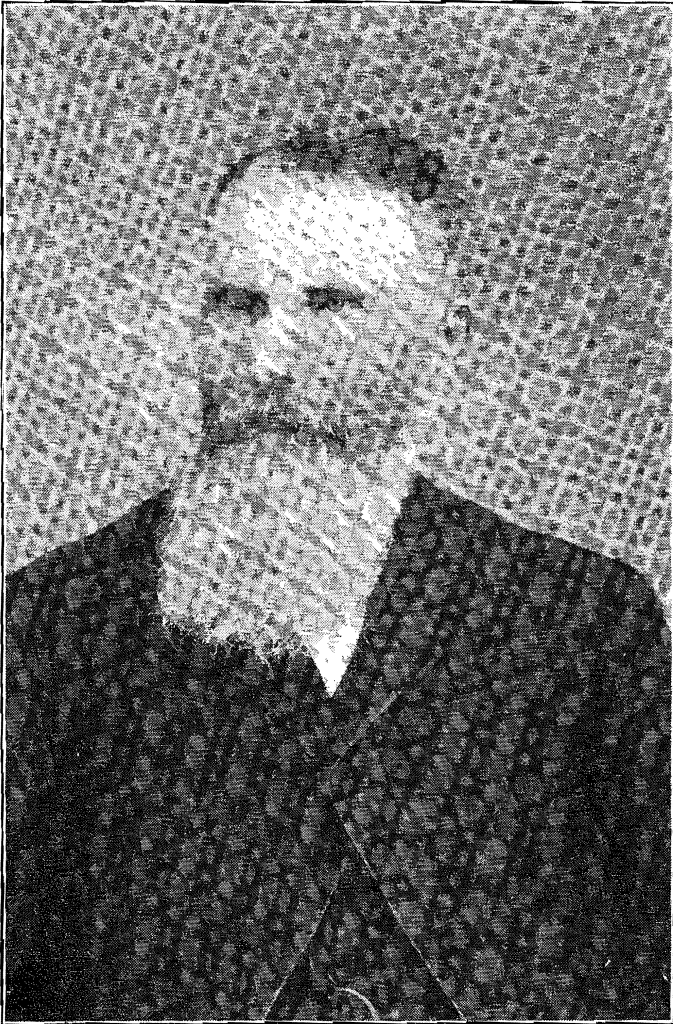
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ELDER DUNCAN CAMPBELL

*Born Breadalbane, County of Glengary, Ontario, November 29, 1846
Died Cedar Falls, Iowa, March 16, 1922*

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INDEPENDENCE, MISSOURI

JULY, 1922

HISTORY OF EDUCATION IN THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY H. S. SALISBURY, M. A.

Why did the Latter Day Saints meet with so many heart-breaking setbacks? Was it to try them? Was it on account of their wickedness? Or was their disobedience caused by their ignorance? Some of the students of our church history incline towards the last view. Who was responsible for that ignorance? Did the leaders of the church stand for education? and if so, to what extent? and who was holding back?

These are interesting questions that the research work will in a measure solve. Many of the afflictions suffered by the church anciently were clearly the result of ignorance and disobedience, and of course Satan and his minions were always ready to apply the scourge. Moses, a learned man himself, could not lead the ignorant generation of Israelites into the promised land; and a new generation had to be brought up and educated before the entrance. "Get wisdom, and with all thy getting get understanding" is scriptural advice. The learned Saint Paul said to a young minister, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Study—familiarize yourself with all the learning that pertains to your work—having the call and the ordination, go on to perfection, so that you need not be ashamed.

The enemies of the Prophet Joseph Smith accuse him of

being an ignorant young man at the time he received the first revelation. The defenders of the church have exaggerated his lack of learning. He acknowledged his lack of learning at the beginning of his work and went about the acquirement of knowledge according to the scriptural injunction, "Let him that lacketh knowledge ask of God," and soon received instruction for his work.

He was not as ignorant as his enemies would have us believe, anyhow. I have his *New England Reader*, used by him in school, and afterwards by his sister Catherine, who gave it to me, and it would take some of our college and university men to fully appreciate its lofty sentiment, expressed in the sesquipedal verbiage of the noted scholars and writers of the great Puritan age, from Milton up to the beginning of our Constitutional Period.

He, and many of the early church men, were the product of the best Puritan stock, with whom education was one of the first considerations. Joseph Smith, jr.'s, maternal grandmother, Lydia Gates Mack, was a school-teacher and taught his mother. Joseph Smith, sr., was a public-school teacher in Royalton, Vermont. His wife, Emma Hale, was also a school-teacher, a woman of liberal culture and insistent on education. Inasmuch as New England had enjoyed free public schools for nearly two centuries before Joseph Smith appeared upon the stage of action, and in the light of the fact that his immediate ancestors were people of high rank in Massachusetts, and of the teaching profession, it is unreasonable to suppose that he had absolutely no common school education. At any rate history shows that he quickly availed himself of every means to acquire an advanced education. He was also alert in passing this opportunity on to others and even requiring it of the ministers of the church.

The church was barely one year old when the following

direction was given by revelation relating to schools and schoolbooks.

. . . You shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me.—Doctrine and Covenants 55: 2.

The Saints gathering at Independence, Missouri, regarded this instruction literally and built a log schoolhouse among the very first buildings erected by them in the new Zion. It was built by Bishop Partridge on a plat of ground near what is now Union and Lexington Streets. This building served the people as schoolhouse and church. School was conducted here until the Saints were expelled from Jackson County, Missouri.

The first number of the *Evening and Morning Star* published by the church in Independence, June, 1832, has the following advice on schools which indicates the attitude of these early disciples on education.

COMMON SCHOOLS

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

In the same issue, being the first public print issued by the Latter Day Saints, there is an editorial comment on education as follows:

CULTIVATE THE MIND

Man was created to dress the earth, and to cultivate his mind and glorify God. It therefore cannot be amiss for us, at this early period, to urge the disciples of our Lord, to study to show themselves approved in all things. For, when a disciple, educated, even as Paul at the feet of Gamaliel, is guided by the Holy Spirit, he not only edified his fellow beings correctly, but he improves his faculties agreeable to the will of God. We select the following article from the *Old Countryman*, as worthy of a place under this head.

The closing lines of the selected article are valuable as showing what attracted the attention of these early elders of the church.

The Doctor [Reverend Doctor Kidd, of Aberdeen,] concluded in the following words: "Most of you are as tall as me; most of you are as strong as me; all of you have as many bones and muscles as me; why is it that you are deficient in capacity?—because of your neglect in cultivating your minds and neglecting the means of raising yourselves by education."

Parley P. Pratt, another scion of a New England Puritan family, conducted a school for the elders in Zion of which he speaks in his autobiography.

. . . A school of elders was also organized, over which I was called to preside. This class, to the number of about sixty, met for instruction once a week. The place of meeting was in the open air, under some tall trees, in a retired place in the wilderness where we prayed, preached, and prophesied and exercised ourselves in the gifts of the Holy Spirit. Here great blessings were poured out and many great and marvelous things were manifested and taught. The Lord gave me great wisdom, and enabled me to teach and edify the elders, and comfort and encourage them in their preparations for the great work which lay before us. I was also much edified and strengthened. To attend this school I had to travel on foot, and sometimes with bare feet at that, about six miles. This I did once a week, besides visiting and preaching in five or six branches a week.—Autobiography of Parley P. Pratt, p 100.

This work was acknowledged by the Lord in the following words in a revelation to the church in August, 1833.

Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion; and also with my servant Parley P. Pratt, for he abideth in me; and inasmuch as he continueth to abide in me, he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion; and to the residue of the school, I, the Lord, am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known. . . .—Doctrines and Covenants 94: 2.

Very shortly after this the Latter Day Saints were expelled from Jackson County by their slaveholding neighbors, the chief contention being the age-old conflict between Puritan and Cavalier, as most of the Saints were abolitionists, from Puritan New England, while the Missourians were mostly from the slaveholding Cavaliers of Kentucky, Tennessee, Virginia, and the Southern States.

Of the sojourn of the Saints in Clay County, Missouri, where they made a temporary home after their expulsion from Jackson County, Judge Joseph Thorp in his fifteenth letter to the Liberty, Missouri, *Tribune*, on the subject of "Early days in Missouri," says:

They were mostly from the East. In the main they were industrious, good workers, and gave general satisfaction to their employers and could live on less than any people I ever saw. Their women could fix up a good palatable meal out of what a Gentile's wife would not know how to commence to get half a dinner or breakfast. They had a knack of economizing in the larder, which was a great help to the men, as they had mostly to earn their bread and butter by day's work, with wages about half what they are now. The women were generally well educated and, as a rule, were quite intelligent.

Mirabile dictu! A Daniel! How wonderful that Judge Thorp should discover that the daughters of the New England Puritans, who established free schools two hundred years before Puritan England, were generally well educated! How marvelous, that he should find these daughters of the famous New England Revolutionary Adamses, Hancocks, Greenes,

Rolfes, Smiths, Hales, Gateses, etc., to be, "as a rule," "quite intelligent"!

The Encyclopedia of the History of Missouri, 1901, by The Southern History Company, New York, Louisville, Saint Louis, in volume IV, page 484, subject, "Mormonism," says:

The county seat of Caldwell County was established at Far West, and a log schoolhouse was erected in which the courts were held . . . and a number of schoolhouses were erected in the county, for the Mormons were ever careful and diligent in the education of their youth."

The reader may note from the above, and some of what follows, that we are able to amply prove by the testimony of our enemies that, as a people, the Saints were as zealous for education as were their Puritan progenitors; and when that is said, what more is there to say?

Another writer puts it as follows:

In the fall of 1836 a large and comfortable schoolhouse was built [at Far West] and here courts were held after the location of the county seat until its removal to Kingston [1843]. The Mormons very early gave attention to educational matters. There were many teachers among them and schoolhouses were among their first buildings. The schoolhouse in Far West was used as a church, as town hall, and court house, as well as for a schoolhouse. It first stood in the southwest quarter of the town, but upon the establishment of the county seat it was removed to the center of the square.—History of Caldwell and Livingston Counties, Missouri, published by Saint Louis National Historical Company, 1886, pp. 120, 121.

In the midst of the strife and conflict at Far West, Joseph Smith and Sidney Rigdon found time and made the opportunity for the study of law as indicated in his journal under date of Tuesday, September 4, 1838:

President Rigdon and myself commenced this day the study of law, under the instruction of Generals Atchison and Doniphan. They think, by diligent application, we can be admitted to the bar in twelve months.

THE ELDERS' SCHOOL OR SCHOOL OF THE PROPHETS AT KIRTLAND, OHIO

In a revelation given to the church at Kirtland, Ohio, on December 27, 1832, direction was given for the organization

of "The School of the Prophets" which was to include "all the officers of the church" from the "high priest even down to the deacon." This school was opened in temporary quarters about the middle of January, 1833. It was held part of the time in Joseph Smith, jr.'s, house. It continued until sometime in the month of April, when it was closed until the fall.

It was frequently called "The School of the Elders" and was taught by various church men whose previous training had prepared them for such a task. F. G. Williams, M. D., Sidney Rigdon, William E. McLellin, M. D., Orson Hyde, and Joseph Smith are said to have instructed from time to time in the common academic branches.

On May 4, 1833, a conference of high priests convened to take into consideration the necessity for a building for the School of Elders in accordance with the direction in a revelation given in Kirtland, Ohio, March 8. Hyrum Smith, Jared Carter, and Reynolds Cahoon were chosen a committee to secure subscriptions and erect such a building. They sent out a circular, bearing date of June 1, in which they said:

And unless we fulfill this command, viz; establish an house, and prepare all things necessary whereby the elders may gather into a school, called the School of the Prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the church of Christ.

On the same day on which this circular was sent out, a revelation was given directing as to the kind of building they should erect for the school and admonishing the officers to prepare for their work, saying, "There are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day."

The corner stone of the Kirtland Temple was laid on July 23, 1833, and work thereon pushed without interruption until completed. No sessions of the Elders' School were held during the winter of 1833-34, due perhaps to the distracted condition of affairs incident to the expulsion of the church from Jackson County, Missouri, and the transfer of the publishing interests from Independence, Missouri, to Kirtland, Ohio. However, the school and meetinghouse were completed during the fall by the indefatigable efforts of Lucy Mack Smith, the Prophet's mother.

During the latter part of November, 1834, the school opened its second session, well attended by the elders. Joseph Smith and Sidney Rigdon and others delivered lectures to the classes. The doctrine of the church occupied much of the time. The study of history, geography, literature, and philosophy engaged a portion of the time of the elders. Some of the textbooks used in the school have escaped the ravages of time and the forced travels of those who took advantage of this our first church school, or course in religious education. Among these are the following:

THEOLOGICAL INSTITUTES
or
A VIEW OF THE
EVIDENCES, DOCTRINES, MORALS, AND INSTITUTIONS
of
CHRISTIANITY
By Richard Watson
Complete in two volumes
New York
Published by B. Waugh & T. Mason
1834

Another text used in the Kirtland School of Elders in an endeavor to lay a broad foundation for their church work was:

The
 WORLD DEVELOPED
 in its
 HISTORY AND GEOGRAPHY
 Embracing
 A HISTORY OF THE WORLD
 from the
 CREATION OF THE PRESENT DAY

With General Views of the Politics, Religion, Military and Naval Affairs,
 Arts, Literature, Manners, Customs, and Society
 of Ancient as well as Modern Nations

By the Rev. Royal Robbins
 To which is added

AN OUTLINE OF MODERN GEOGRAPHY
 Two volumes in one

New York
 Published by W. W. Reed & Co.
 1832

This text is a book of six hundred twenty-two pages, bound in leather. On the flyleaf is written in a rich, flowing hand, "Z. Coltrin," and crossed out and underneath, "Joseph Smith, jr.'s, Book." It is marked throughout and shows that studious concern was paid its voluminous pages. A glance at the title will show that it was a compendium of general information, arranged in textbook form, including history, geography, literature, arts, philosophy, etc.

It was during this winter that the lectures on theology were delivered by Sidney Rigdon to a class of elders. These were subsequently revised and published in the Book of Doctrine and Covenants. The school closed the last week in March, 1835.

The third winter's session of the Elders' School was opened on Monday, November 2, 1835; Joseph Smith presiding and lecturing on grammar daily; Sidney Rigdon and Frederick G. Williams, M. D., assisting and conducting classes daily. November 20, Oliver Cowdery arrived in Kirtland with a supply of Hebrew books for the Elders' School, and early

in December some of the brethren began the study of Hebrew.

Copies of these texts also have been preserved against the misfortunes of various dispersions. We have John Whitmer's copy of:

MANUAL HEBREW GRAMMAR

For the Use of Beginners

By J. SEIXAS

ANDOVER

Printed by Flagg, Gould, & Newman
1833

Also Joseph Smith, jr.'s copy of:

A
GRAMMAR
of
THE HEBREW LANGUAGE
by
MOSES STUART

ANDOVER

Gould & Newman, Publishers and Printers
Codman Press
1835

And another text used by this class in Religious Education was:

A
• MANUAL
HEBREW AND ENGLISH
LEXICON

Including the

BIBLICAL CHALDEE

Designed particularly for Beginners

By JOSIAH W. GIBBS, A. M.

Professor of Sacred Literature in the Theological School in Yale College

NEW HAVEN

Published and sold by Hezekiah Howe, etc.
1832

Joseph Smith, jr., began the study of Greek the latter part of December, and doubtless others with him. During

the first week in January, 1836, the Hebrew classes were organized, to study under the direction of Joseph Smith, jr. The schoolrooms in the Temple were sufficiently finished to be occupied by the class studying Hebrew on January 1 for the first time. The same day a committee of six was chosen to direct the singing school to be organized in connection with the Elders' School. On January 18 the entire Elders' School removed into adjoining rooms to the Hebrew school in the Temple attic.

Tuesday, January 26, Mr. Joshua Seixas, of the Hudson Seminary, at Hudson, Ohio, arrived to take charge of the instruction in Hebrew. His hours of instruction were from 10 to 11 a. m., and from 2 to 3 p. m., daily, for a term of seven weeks. The school paid him three hundred twenty dollars for the term. There were twenty-two in the morning class and twenty-three in the afternoon class. The first week in February two more classes were organized. On February 19, Mr. Seixas organized an advanced class in Hebrew, choosing the most advanced students from the classes, viz, Sidney Rigdon, Oliver Cowdery, William W. Phelps, Edward Partridge, William E. McLellin, Orson Hyde, Orson Pratt, Sylvester Smith, Joseph Smith, jr., and Warren Parish. These were to meet an hour earlier in the forenoon for class. Mr. Seixas closed his course in Hebrew on March 29.

After the dedication of the Temple and the spiritual endowments, beginning March 27 and continuing for a week, the elders began to disperse on April 4, and thus ended the School of the Prophets, or Elders' School, at Kirtland, Ohio. Their winters of intensive work on a wide range of academic subjects, as well as the doctrine of the church, gave these early officials of the church a decided advantage for their time, an equipment which, with the inspiration of the spirit-

ual direction at their disposal, equipped them for the greatest proselyting campaign ever carried on among men.

COMMON SCHOOLS AT KIRTLAND, OHIO

The February number of the *Messenger and Advocate* published at Kirtland, Ohio, 1835, contains the following notice in regard to the Kirtland school.

KIRTLAND, OHIO, February 27, 1835.

Having been requested by the trustees of the Kirtland School, to give a small sketch of the number of students who have attended this institution, and of their progress in the different sciences, I cheerfully comply with the request, having been an instructor therein from its commencement, in December—last.

The school has been conducted under the immediate care and inspection of Joseph Smith, jr., F. G. Williams, Sidney Rigdon, O. Cowdery, trustees.

When the school first commenced, we received into it both large and small, but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar, and geography. Before we dismissed the small scholars, there were in all about one hundred and thirty who attended. Since that time there have been, upon an average, about one hundred, the most of whom have received lectures upon English grammar; for the last four weeks about seventy have been studying geography one half the day, and grammar and writing the other part.

T. Burdick's arithmetic, S. Kirkham's grammar, and J. Olney's geography have been used, with N. Webster's dictionary, as standard.

Since the year 1827 I have taught school in five different States, and I have visited many schools in which I was not engaged, as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this. I expect myself to leave the institution, but yet, I have a great desire to see it flourish. I therefore most cheerfully recommend it to all those whose circumstances and situation will allow them to attend, as being a place where strict attention is paid to good morals as well as to the sciences.

W. E. McLELLIN.

Notice.—The spring term of the "Kirtland School" will commence on the 20th of April next. Young gentlemen and ladies from a distance can obtain board, in respectable families, for \$1.00 to \$1.25 per week.

The trustees of this institution design introducing the higher branches of English literature, at as early a period as possible.

EDITOR.

The journal of Joseph Smith, published in *Millennial Star*, recounts the school work at Kirtland, Ohio, in a résumé of work during the winter of 1837 as follows:

During the week the "Kirtland High School" is taught in the attic story, [of the Temple] by H. M. Hawes, Esq., professor of the Greek and Latin languages. The school numbers from one hundred and thirty-five to one hundred and forty students, divided into three departments—the classics, where the languages only are taught; the English department, where mathematics, common arithmetic, geography, English grammar, writing, and reading are taught; and the juvenile department, the last two having each an assistant instructor. The school commenced in November, and on the first Wednesday in January the several classes passed a public examination in presence of the trustees of the school, parents and guardians, and their progress, in study, was found of the highest order.

UNIVERSITY AND PUBLIC SCHOOLS OF THE CITY OF NAUVOO

The church had scarcely gotten settled at Nauvoo, Illinois, following the expulsion from Missouri, when they took up the question of education and in the application for the charter for the city of Nauvoo there was included a request that provision be made for a municipal university, the first in America. This was not to be wondered at when the early experiences at Kirtland, Independence, and Far West are taken into consideration; also the fact that many of the church men were of Puritan origin and well educated themselves.

On December 16, 1840, the charter of Nauvoo was granted by the State legislature of Illinois, section 24 of which provides as follows:

Sec. 24. The city council may establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences, and learned professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a Board of Trustees, consisting of a chancellor, registrar, and twenty-three regents, which board shall thereafter be a body corporate and politic with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish, and execute all such

laws and ordinances as they may consider necessary for the welfare and prosperity of said university, its officers, and students; Provided, that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and Provided, also, that the trustees shall at all times be appointed by the city council, and shall have all powers and privileges for the advancement of the cause of education which appertain to the trustees of any other College or University of this State.—*Times and Seasons*, vol. 2, p. 284.

On January 15, 1841, the Presidency of the church issued a proclamation to the Saints scattered abroad, in which they referred to the university in the following language:

The "University of the City of Nauvoo" will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The regents of the university will take the general supervision of all matters appertaining to education from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupils from teacher to professor, until the regular graduation is consummated, and the education finished. This corporation contains all the powers and prerogatives of any other college or university in this State. The charters for the university and legion are *addenda* to the city charter, making the whole perfect and complete.—*Times and Seasons*, vol. 2, pp. 274, 275.

In the inaugural address of the mayor of the city of Nauvoo, February 3, 1841, he urged the immediate organization of the university and public schools in the following language:

The immediate organization of the university, as contemplated in the 24th section of the act incorporating our city, cannot be too forcibly impressed upon you at this time. As all matters in relation to mental culture, and public instruction, from common schools up to the highest branches of a full collegiate course in the arts, sciences, and learned professions, will devolve upon the chancellor and regents of the university, they should be speedily elected, and instructed to perfect their plan, and enter upon its execution with as little delay as possible. The wheels of education should never be clogged, or retrograde, but roll progressively from the *Alpha* to the *Omega* of a most perfect, liberal, and thorough course of university attainments.

Our university should be a "utilitarian" institution—and competent, industrious teachers and professors should be immediately elected for the several departments. "Knowledge is power,"—foster education and we are forever free! Nothing can be done which is more certainly calculated to perpetuate the free institutions of our common country, for which our progenitors "fought and bled, and died," than the general diffusion of useful knowledge amongst the people. Education should always be of a purely *practical* character, for such, and such alone, is calculated to perfect the happiness, and prosperity, of our fellow citizens—ignorance, impudence, and false knowledge, are equally detestable—shame and confusion follow in their train. As you now possess the power, afford the most ample facilities to the regents to make their plan complete; and thus enable them to set a glorious example to the world at large. The most liberal policy should attend the organization of the university, and equal honors and privileges should be extended to all classes of the community.—*Times and Seasons*, vol. 2, pp. 317, 318.

On the same day as the inauguration of the officers of the city of Nauvoo, under the new charter, they passed the following ordinance organizing the University of the City of Nauvoo:

AN ORDINANCE ORGANIZING THE "UNIVERSITY OF THE CITY OF NAUVOO"

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That the "University of the City of Nauvoo," be, and the same is hereby organized, by the appointment of the following Board of Trustees; to-wit: John C. Bennett, chancellor; William Law, registrar; and Joseph Smith, Sidney Rigdon, Hlyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, N. K. Whitney, Charles C. Rich, John T. Barnett, Wilson Law, Don C. Smith, John P. Green, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams, Robert B. Thompson, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, and Zenos M. Knight, regents, who shall hereafter constitute the "Chancellor and Regents of the University of the City of Nauvoo," as contemplated in the 24th section of "An act to incorporate the City of Nauvoo," approved December 16, 1840:

Sec. 2. The board named in the first section of this ordinance shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock, p. m.

Sec. 3. This ordinance shall take effect, and be in force, from and after its passage.

Passed, February 3, A. D., 1841.

JOHN C. BENNETT, *Mayor*.

JAMES SLOAN, *Recorder*.

—*Times and Seasons*, vol. 2, p. 321.

That no time was lost in establishing the university, is indicated by the following item in the February 15 issue of the *Times and Seasons*:

PRESIDENT OF THE UNIVERSITY

James Kelley, A. M., an alumnus of Trinity College, Dublin, was on the 9th inst., on the nomination of the chancellor, unanimously elected President of the University of the City of Nauvoo, by the Board of Regents. Doctor Kelley is a ripe scholar, and his selection as president of our university (on the duties of which station he is expected to enter in the spring,) will, no doubt, greatly advance the cause of education in this section of our State.

The provisions for conducting the public schools of the city of Nauvoo were carried out in the following manner:

ELECTIONS BY THE CHANCELLOR AND REGENTS OF THE UNIVERSITY SCHOOL
WARDENS FOR COMMON SCHOOLS

John P. Greene, for the first ward; Charles C. Rich, for the second ward; Daniel H. Wells, for the third ward; and Vinson Knight, for the fourth ward of the city: and Vinson Knight, Daniel H. Wells, and Charles C. Rich, building committee for the university edifice, vested with full powers as a finance committee, to receive and disburse subscription, etc., etc.—*Times and Seasons*, vol. 2, p. 335.

On February 22, all matters pertaining to education in the city were transferred to the Regents of the University of the City of Nauvoo by the following ordinance:

AN ORDINANCE IN RELATION TO THE UNIVERSITY

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, That all matters and powers whatever in relation to common schools, and all other institutions of learning, within the City of Nauvoo, be, and the same hereby are transferred from the City Council of the City of Nauvoo, to the Chancellor and Regents of the University of the City of Nauvoo.

Sec. 2. This ordinance to take effect, and be in force, from and after its passage.

Passed, February 22, 1841.

JOHN C. BENNETT, *Mayor*.

JAMES SLOAN, *Recorder*.

—*Times and Seasons*, vol. 2, p. 336.

The Department of Instruction in the university was early in operation as indicated by the following announcement:

University of the City of Nauvoo, Illinois.
August 10, A. D., 1841.

The regents of the University of the City of Nauvoo will convene at the office of General Joseph Smith, on Saturday, the 4th day of September, proximo, at half past 10 o'clock, a. m., for the transaction of important business. Punctual attendance is requested.

The department of English literature is now in successful operation under the supervision of Professor Orson Pratt,—a gentleman of varied knowledge, and extensive acquirements, who is admirably qualified for the full execution of the high trust reposed in him, as an able and accomplished teacher.

In this department a general course of mathematics, including arithmetic, algebra, geometry, conic sections, plane trigonometry, mensuration, surveying, navigation, analytical, plane and spherical trigonometry, analytical geometry, and the differential and integral calculus;—philosophy;—astronomy;—chemistry;—etc., etc., will be extensively taught.

Tuition—Five dollars, per quarter, payable semiquarterly, in advance.

JAMES SLOAN, *Recorder*.

JOHN C. BENNETT, *Mayor*.

—*Times and Seasons*, vol. 2, p. 336.

The arrangements for the winter session of the University were announced in the *Times and Seasons* for December 15, 1841.

UNIVERSITY OF THE CITY OF NAUVOO
Board of Regents

Chancellor John C. Bennett
Registrar William Law
Regents: Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, S. H. Smith, Daniel H. Wells, N. K. Whitney, Charles C. Rich, John T. Barnett, Wilson Law, John P. Green, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, Zenos M. Knight, John Taylor, and H. C. Kimball.

FACULTY

President

Professors

Mathematics and English Literature Orson Pratt
Language Orson Spencer
Rhetoric and Belles Letters, Church History Sidney Rigdon

SCHOOL WARDENS FOR COMMON SCHOOLS

First Ward

Wardens: John P. Green, K. M. Whitney, A. Morrison.

Second Ward

Wardens: Charles C. Rich, Wilson Law, Elias Higbee.

Third Ward

Wardens: Daniel H. Wells, R. D. Foster, S. Winchester.

Fourth Ward

Wardens: Vinson Knight, William Law, Ebenezer Robinson.

It will be seen that some of the chairs of the university are yet vacant; the department of mathematics and English literature, however, is in successful operation under the supervision of Professor Pratt; and the department of languages will be opened in a few days under the direction of Professor Spencer. The chairs which have been filled are occupied by some of the most able men the Nation affords in their respective departments.

Professor Pratt is a self-made man, and has had to encounter great difficulties in the acquisition of an education; but he has surmounted them all. As a teacher of mathematics and English literature, he is equaled by few, and surpassed by none this side of the great waters, as the proficiency of the matriculates of the university now under his care abundantly testifies.

Professor Spencer is a graduate of Union College, New York, in the Arts; and of the Baptist Literary and Theological Seminary, New York, in Divinity. He is a ripe scholar, and well fitted for the department to which he has been elected by the Regency.

Professor Rigdon is too well known to require any commendatory article to introduce him to public consideration, and popular favor. He has long been regarded, by both enemies and friends, as an accomplished belles-lettres scholar, and eloquent orator—deeply learned in that department of collegiate education which has been assigned to him in the university.

The opportunity which thus presents itself to the citizens of this city, and the surrounding country, for acquiring a thorough and useful education, should not be neglected. While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnessed, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power—a finished education always gives an influence in cultivated society, which neither wealth nor station can impart or control: let those, then, who desire to be useful in their day, come forward at once, and matriculate in some department of the university, that mind may grapple with mind in seeking after hidden treasures.

The provision for certification of public-school teachers in Nauvoo was provided for as follows:

COMMON SCHOOLS

The school wardens of the University for Common Schools are desired to organize the schools in their respective wards in conformity to an act of the regents in relation to that important subject—the teachers must procure a certificate of competency from the chancellor and registrar before they can be recognized by the wardens.—*Times and Seasons*, vol. 2, p. 632.

Textbooks for the common schools were adopted as follows:

COMMON SCHOOL BOOKS ADOPTED

(Extract from the minutes of the Board of Regents.)

University of the City of Nauvoo, Illinois, December 18, A. D., 1841.

Gentlemen of the Board of Regents:

Permit me to present for your *adoption*, the following series of books for common schools, which I have carefully selected and *approved*; to-wit:

Town's Spelling Book.
 Town's Introduction to Analysis.
 Town's Analysis.
 M'Vickar's Political Economy for Schools.
 Help to Young Writers.
 Girl's Reading Book, by Mrs. Sigourney.
 Boy's Reading Book, by Mrs. Sigourney.
 Bennett's Arithmetic.
 Bennett's Bookkeeping.
 Kirkham's English Grammar.
 Olney's Geography.

JOHN C. BENNETT, *Chancellor*.

Adopted as follows; to-wit:

Yeas: Joseph Smith, Hyrum Smith, Charles C. Rich, Heber C. Kimball, John Taylor, N. K. Whitney, Samuel H. Smith, John Snider, William Marks, Ebenezer Robinson, Elias Higbee, (regents,) William Law, (registrar,) John C. Bennett, (chancellor,) 13.

Nays: None.

Absent: Sidney Rigdon, Daniel H. Wells, John T. Barnett, Wilson Law, John P. Green, Vinson Knight, Isaac Galland, Robert D. Foster, James Adams, Samuel Bennett, George Miller, Zenos M. Knight, (regents,) 12.

As the above series of books has been adopted for the use of the common schools of this city, we would esteem it a favor if J. Orville Taylor, Esq., secretary of the *American Common School Society*, 128

Fulton Street, City of New York, would furnish E. Robinson, book seller and stationer, City of Nauvoo, Illinois, with the above works, for sale, at his earliest convenience. The demand must necessarily be great, as other school books will be excluded as soon as the above list can be obtained. Mr. Salem Town, Aurora, Cayuga County, New York, and James Bennett, Esq., Arlington House, Long Island, New York, would find it to their advantage to notice the adoption of the above series.

Will the *New York Weekly Herald* please republish the above?

Any communications on the subject addressed to "Ebenezer Robinson, editor of the *Times and Seasons*, City of Nauvoo, Illinois," will receive prompt attention.—*Times and Seasons*, vol. 3, p. 653.

Not only did the academic subjects engage the attention of these school builders and university founders, but music was standardized—perhaps the first American university to provide a regular musical department. The following describes this pioneer movement:

CHOIR OF THE STAKE OF ZION IN THE CITY OF NAUVOO

The Choir of Singers presented a petition to the Board of Regents of the University, at their last sitting, for the appointment of a "professor and wardens in the Department of Music in the University of the City of Nauvoo," to constitute a board for the regulation of music in this city, which was adopted, and the following persons appointed; to-wit:

GUSTAVUS HILLS, *Professor.*

Wardens

B. S. WILBER, *1st Ward.*

STEPHEN H. GODDARD, *2d Ward.*

TITUS BILLINGS, *3d Ward.*

JOHN PACK, *4th Ward.*

The Chancellor, General Bennett, recommended the regents to instruct the board composed of the professor and wardens, aforesaid, to prohibit the *flat* sound of the notes, and adopt the *broad*; whereupon General Joseph Smith observed: "I move the instruction, for I was always opposed to anything *flat*." The motion prevailed.—*Nem. con.*—*Times and Seasons*, vol 3, p. 652.

The further developments of this department are announced in the following:

UNIVERSITY OF NAUVOO

Musical Lyceum

At a meeting of the professor and wardens in the Department of Music, in the University of the City of Nauvoo, held in said city. Decem-

ber 21, 1841, present Gustavus Hills, professor, and B. S. Wilber and Stephen Goddard, wardens. Voted, That B. S. Wilber act as secretary of the board.

Resolved, That we will adopt the Manual of Instruction, published by Lowell Mason, as a textbook for the examination of teachers in the elements of the science of Music, and as a guide for instruction in the art of sacred singing in the schools of this city.

Resolved, That we approve of Porter's Cyclopaedia of Music, as a textbook for those who wish to pursue the science beyond the elementary principles.

Adjourned, to meet again December 25, 1841.

GUSTAVUS HILLS, *President*.

Attest, B. S. WILBER, *Secretary*.

December 25, 1841.

The board met pursuant to adjournment; present Gustavus Hills, professor, and B. S. Wilber, Titus Billings, Stephen Goddard, and John Pack, wardens.

Voted, That Stephen Goddard act as treasurer of the board.

Voted, That approved teachers shall receive from the board a certificate of qualification, under the signature of the professor as president, and countersigned by the secretary.

Resolved, 1st. That for our own improvement in the art of music, and with a view to extend and elevate musical science, we hereby form ourselves into a Lyceum of Music, to be styled "The Teacher's Lyceum of Music in the University of the City of Nauvoo."

Resolved, 2d. That the professor shall be *ex officio* president, and the wardens *ex officio* directors of said lyceum.

Resolved, 3d. That all questions before the board shall be decided by a majority of votes; the minority may, however, appeal to the chancellor and regents of the University. *Provided*, That in voting for admission of members the decision shall be by unanimity.

Resolved, 4th. That any person may become a member, and be entitled to the privileges of the lyceum by a unanimous vote of the board of officers.

Resolved, 5th. That the lyceum shall meet once each week at such time and place as the board shall appoint.

Resolved, 6th. That each member shall bear, if required, his quota of the expenditures necessary to carry out the operations of the lyceum.

Resolved, 7th. That every member absenting himself from any regular meeting of the lyceum shall forfeit and pay the sum of twelve and a half cents for each and every meeting from which he shall have been absent. *Provided, however*, that if a reasonable excuse be rendered, the forfeiture shall not be exacted. *And provided, further*, That if any member shall have been absent for three regular meetings in succession, and no reasonable excuse be rendered, he shall have forfeited his membership, and his name shall be struck from the list of members.

Resolved, That the secretary shall keep a journal of all the proceedings of the board, and of the lyceum, and a list of the names of all the members on the several parts assigned them, which proceedings shall be signed by the president, and countersigned by the secretary.

Adjourned to meet again the 28th inst., 1841.

GUSTAVUS HILLS, *President.*

Attest, B. S. WILBER, *Secretary.*

—*Times and Seasons*, vol. 3, p. 666.

The chancellor and regents exercised their privileges as a chartered university to confer honorary degrees as well as conduct work in the several branches of higher learning as the following from the records shows:

... Ordered by the chancellor and regents of the University of the City of Nauvoo, that the honorary degree of LL. D. be, and the same is hereby conferred on General James Arlington Bennett, of Arlington House, New York.

Passed April 22, 1842.

JOHN C. BENNETT, *Chancellor.*

WILLIAM LAW, *Registrar.*

Referring to the honor of this degree conferred by the University of Nauvoo, James Arlington Bennet says under date of Arlington House, New York, June 17, 1842; in a letter to James Gordon Bennett, editor of the *New York Herald*:

"I suppose it will be said that the Mormon chief has conferred on you the honorary degree of LL. D., whereas the majority of the regents, of the Nauvoo University, (twenty-five in number) as I am assured, are not Mormons. James Gordon Bennett and James Arlington Bennet are the only persons who have had that honor conferred on them by the University. And the learned chancellor assures me that no others are likely to have it very soon. You and I must, therefore, be held in very high esteem by the regents and learned professors of that institution, which is chartered with large privileges by the State. For which honor, on my part, I return them my most sincere thanks, and assure them that I value the degree of LL. D. as highly as though it come from Oxford or Cambridge."

Bancroft, in referring to the University of the City of Nauvoo, says:

The president of the university and professor of mathematics and English literature is James Kelley, a graduate of Trinity College, Dublin, and a ripe scholar; Orson Pratt, a man of pure mind and a high order

of ability, who without early education and amidst great difficulties had to achieve learning as best he could, and in truth has achieved it; professor of languages, Orson Spencer, graduate of Union College and Baptist Theological Seminary, New York; professor of church history, Sidney Rigdon, versed in history, belles-lettres, and oratory. In the board of regents we find the leading men of the church; connected with the university were four common-school wards, with three wardens to each.—History of Utah, p. 146.

This connection of the public schools with the university would make the entire school system of the city a unit.

As above shown, the university had a small, but excellent faculty, and did some good classroom work in several departments. The regents were well organized, and evidently had put the ward schools in good running order, and adopted a good uniform set of textbooks for the public schools. Of course, the Saints never had a chance to erect regular university buildings, although they got as far as to appoint a building committee with full authority. It appears that the classes were heard in whatever buildings were available at the time.

Historians tell us that the majority of the people of Illinois were a rough, practical, common sense, but ignorant set, at the time of the founding of the city of Nauvoo by the Latter Day Saints. The Illinoisans of that day could not readily see the value, or necessity, of education, and by the year 1835 had begun, in a small way, three colleges, only, in the entire State: McKendree, Illinois, and Shurtleff.

Perhaps it will be better to quote some of my authority for the preceding paragraph, as some of the beneficiaries of the magnificent and extraordinary system of schools, colleges, and universities, that to-day abound all over Illinois, may question my accuracy.

I have excellent authority. I quote from the *Chicago Tribune's Pictorial Weekly*, December 8, 1918, "The story of light and learning," part four:

A dismal state of things—school sessions in rude quarters, church

services likewise, and remarkable for scarcity at that. Unlike New England, Illinois had not been settled by religious enthusiasts. [And yet this author deals roughly with the truth when he writes of the New England religious enthusiasts at Nauvoo.] It had been settled by bluntly practical backwoodsmen. School and church improvements could wait, thought they—an opinion with which pedagogues and circuit riders begged to differ.

If schoolmasters speeded up intellectual progress by adding "lickin'" to "larnin'," circuit riders speeded up spiritual progress by going in headlong for a wild and furious revivalism. The pioneers responded—sometimes by developing cases of "the jerks." Evidently Fordham had witnessed some such cases. Among the sources of bad health, among the people he mentions not only "the universal use of spirituous liquors," "the disregard of personal comfort and cleanliness," "the great excitement of the mental passions, which first settlers are by their situation subject to," and "in some instances very early marriages," but "(perhaps) violent religious enthusiasm."

So, while these early inhabitants were given to revivalism of a fearful and wonderful intensity, and while they blocked every effort towards establishing public schools (the Illinois public school system dates only from 1855), they were a shrewd set, splendid material intellectually, and less to be described behind the times than as shunted to one side of them.

And at that, they were ahead of the Missourians. Like the Missourians, however, they were mostly of Southern antecedents, and not only despised the New England energy, thrift, temperance, and educational enthusiasm of the Latter Day Saints, but regarded with "holy horror" their abolitionist ideas in regard to slavery; in fact, it was the last-named "political" principle that made it impossible for the Saints to live in peace beside their untutored Missouri or Illinois neighbors; a fact that Missouri and Illinois authors of to-day, on many occasions, try to obscure by clouding the record history of the times.

In the midst of such surroundings and difficulties as those above described by the historian, the Saints built up the city of Nauvoo, so remarkable in that time and place in that it had a free public school system, a university, was the only city or town in Illinois, or in the United States, prohibiting

the liquor traffic, and was in 1844 the largest city in Illinois, being at that time twice as large as Chicago.

The thrift, industry, and foresight, as well as the training of Latter Day Saints at Nauvoo, is indicated by the proposition of their engineers and business men to dam the Mississippi River at that point, and develop a water power and harbor. In the inaugural address of the mayor, February 3, 1841, he proposed the construction of a wing dam, and the digging of a ship canal, that would afford water power for mills, and manufacturing purposes, and a harbor for steamboats. This he thought would secure the future greatness of the city of Nauvoo.

This project was favorably commented upon by the editor of the *Times and Seasons*, Don Carlos Smith, in the issue of that paper for February 15, 1841. The accomplishment of this stupendous engineering project was deferred for some seventy years by the forced exodus of the Saints from Hancock County in 1846.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from page 165.)

At the time I became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, Joseph Smith was president; William Marks, counselor; Israel L. Rogers, bishop; and there were six members of the Quorum of Twelve, viz, J. W. Briggs, Z. H. Gurley, W. W. Blair, Samuel Powers, E. C. Briggs, and Josiah Ells, all of whom have since passed on to their resting places. The membership of the whole church at that time (1872) was about 8,300 only, and of that number in all Canada there were about 160 members.

That spring I concluded that I would try to get light work in some branch of the church, and board with some Saint who might post me in the gospel.

It so happened that I went to Blenheim, Ontario, (Rond Eau post office was the name then,) and obtained work from a furniture maker, whose name was Coglin. Mr. Coglin and family were Protestant Irish, and the leading members of the English Church of that place. On informing Mr. Coglin that I was well acquainted with the care of a boiler and engines, and had run them for years, he gave me some light work to do in the shop, with the understanding that if his engineer did not quit his drinking that he would not employ him any longer, and that I should take his place. Mr. Coglin said very often when they would come to the factory the man was drunk, and no steam up nor fire under the boiler, and it caused them much trouble—loss of time and money. So I went to work, with the hope that, if the engineer was going to get drunk again, he would do it soon. Well, in about two weeks the poor old man was drunk, and as we gathered around the shop to com-

mence work as usual, there was no steam up—no fire started, everything quiet. We waited until Mr. Coglin came, about five minutes after seven o'clock. Mr. Coglin said, "Now Cornie," (Mr. Coglin being a broad-spoken Irishman, somehow didn't get the right twist on the name Cornish, always called me Cornie,) "you take the engine and run it; this will be your job from this on." So I got up steam and soon had the machinery at work. (I boarded with Elder Cleveland.)

Now, having become a Latter Day Saint, I was determined that I would get a little Testament—the New Testament Scriptures—and I asked Elder George Cleveland to mark all the places in it that spoke on baptism, laying on of hands, apostles and prophets, resurrection, etc., etc. I did this because I knew that I could get posted upon where those references were; because to start and read from the beginning I knew it would take me so long, as I would have to spell much of it; and if such places were marked, I could start to read where those marks were, and partly remembering what the preachers had said, I would be enabled to read it better and thus post myself much quicker, so I could get at my boss and one or two of the workmen who had said many hard things against our people. I did not believe the many bad stories that were told against us, but I could not prove the doctrine to be true, not knowing where to find the proof. But it was not long until I quoted scripture, and sometimes I would beat them, and sometimes, because I did not know where to find the proper scripture, they would beat me. When I thought I was beaten I would ask the elder for help, and he always helped me out. Then I would come back at them again until I believed I had gained the victory.

Then came trouble. Mr. Coglin would say, "Now, Cornie, you've got to stop preaching up your Mormon doctrine. I'll not put up wid it!" I said to myself, "Jack, I guess you will

have to stop or get the 'sack'." (Sack meant then to be discharged.)

The next morning about the middle of the forenoon Mr. Coglin came along with a lot of veneering in his hands and he stopped me and tried to fix up what he had failed to do the previous day, by adding some more scripture. I was ready and made reply with scripture.

The old man began to tremble and the veneering began to flip flap, first one end and then the other. (Veneering is like boards sawed about one eighth inch thick, ten or twelve inches wide, and about ten feet long, and in carrying it one holds it tightly together, carrying it on its edge, or the pieces will flap against one another and probably split.) But he raged, and the more he said, and stamped about, the more rattle the veneering made, until I called his attention to it. I said, "Don't get so excited over it because I beat you; if you don't look out you'll split that veneering all to pieces." He then rushed into the other room and laid the veneering down and came out to the engine room and said, "Now, Cornie, didn't I tell you that you had to stop preaching up your Mormon doctrine? and now you're at it again."

Said I, "Yes, I know it, but you started it."

"Cornie," said he, "If you say another word about your doctrine I'll sack you."

"No you won't," said I (for I knew I was giving him entire satisfaction with my work); "you won't sack me. You know that I am working about one quarter of my time at sawing, turning, and other work, besides keeping the engine working, and you know that is more than any other man did for you." And looking up in his face with an old-fashioned smile that generally comes in my face unbidden, I said, "Now, Mr. Coglin, you just love me, and you know you wouldn't sack me for anything."

Everything went on nicely for some time, until work in the shop was a little slack, and the mill was closed down for a few days, and Mr. Coglin thought it best to do some repairs on the English church building. Mr. Coglin retained me, and he and I, together with his foreman, William Grant, who had charge of outside work, worked together at the church. Grant was in the height of his glory.

“Jack,” said he, “I’ll knock that Mormon doctrine out of you.”

I said, “You can’t; you haven’t the right kind of a knocker.” During those days, while working at that building, we had it up one side and down the other. First, the old gentleman and Jack, then Grant, Jack, and the old gentleman. And then if I saw wherein I was not able to make a reply satisfactory to myself, I would ask Samuel Reynolds, George Cleveland, Joseph Shippy, or John Shippy, any of whom were ready and willing to post me. Then the next day I would come down on them with compound interest. What beat them out most was, they would deny some of my quotations being in the Bible, and when I would prove it, it seemed to anger them. What beat me out the most was, after I would read those references which I had had marked down on the margin of the Testament, they would say, “Yes, but read on.” I could not do that very well, as I had not read that over as much as I had those places that were marked.

Mr. Grant seemed to respect me to some extent, and admired my pluck in standing up for the angel’s message, and the gospel as I understood it.

One day while on the roof of the church, he said, “Now, Cornish, turn from your evil ways—leave that church and come over into the English Church, and I’ll be a father to you, so I will.”

Said I, “Get out, Bill, you can’t father yourself. Here you

are trying to get me to leave the true church, and get me into old Babylon! A queer father you!"

Said he, "Jack, for two pins I'd knock you off of this building."

I said, "Now, Bill, don't you pile on a little fellow like me."

One thing I regret is that while I was assisting them on that building I called that church "old Babylon"; and "The Catholic Church is called the 'Mother of Harlots'; your church is one of the old daughters—your church is one of the harlots, the other is only the mother of them," etc. I fear, as I think of it now, that I did it to tantalize and not to educate. It was an error upon my part.

During that fall, Mr. Magee, of London, learning that I was getting over my sickness, and was at work again, wrote to have me come back to London, saying my old job was waiting for me.

I returned, but told him that I must have three months schooling that winter, hence only worked two months.

Seeing the need of a better education, and arranging to board with an aunt in Usborne, by doing chores night and morning, and helping my Uncle Samuel Brock get up the summer's wood, I bade Mr. Magee good-by, with the understanding that I would return to work for him again at about the end of three months. I went to Usborne and started school.

Having procured a lot of gospel tracts, I wrote the elders to come to preach. I had been to school nearly two weeks when Uncle John Taylor and Myron Haskins (priest and elder) came and preached at John Cornish's home. The tracts must have been taking effect, because at that time Uncle William came to the schoolhouse, rapping at the door. In response the teacher went to the door, and returned to me, saying, "Your uncle wants to speak to you." Going out I met my

Uncle William Taylor, brother of John, who, laying his hand heavily on my shoulder, said angrily: "Jack, I come as a friend. If you want to get out of this country alive, get out before the setting of another sun."

"Why, Uncle Bill?" I said in astonishment. "What have I done that I should leave the country in such haste?"

"By distributing them hellish tracts!"

"But, Uncle Bill, those tracts teach the true gospel; there is nothing wrong in them!"

"Don't want any parley over it at all. If you want to get out alive, go before the setting of another sun!"

Brother Haskins preached at Cornish's (no relation to me) that night, and announced for the following evening. After the next evening's service, while walking past the Bible Christian Church, a motley crowd, (previously instructed and incited by the minister, Reverend Bodle,) poured out of the horse shed by the church—faces blackened, coats and pants worn inside out, some with women's hoods on, and otherwise disguised. Two of these, guns in hand, stepped in the road in front of the two ministers, with a command, "Hold on!" The sudden stop caused me (walking behind) to bump up against Uncle John, while the mob encircled us. In about two minutes the remainder of the congregation, going that direction, came up, among them Sister Hartnell (mother of four of our ministers, Thomas and Richard, in British Columbia; John, in Sumas, Washington, bishop's agent; and William, of Center-view, Missouri), who said in her Devonshire way: "Yur wat bee gwane do way they there men?"

Brother Haskins catching the words, knowing the voice, threw his little satchel at her feet, saying, "Sister Hartnell, please take care of that satchel!" Turning, and raising both arms, he struck right and left, brushing the two men aside, and ran.

Instantly a voice yelled, "Haa!" loudly. Apparently this was the signal, for immediately from behind the horse shed, came Uncle Bill's voice yelling, "Get up," for unobserved by us, he had been with his team waiting on the crossroad, running north and south, hidden from us by the shed, waiting for the signal.

By the time Haskins had reached the corner and turned south, some of the mob yelled, "There goes the devil; run him down!"

Brother Haskins seeing he was about to be run over, dodged to one side, and sank through the soft snow into the road ditch, and two of the mob following, held him there until the team turned around. Others following seized him, none too gently, by the arms and legs, and slung him into the sleigh box, driving back to the corner, where the balance of the mob and congregation were intermingled.

The captain of the mob said, "Where's that other little devil?" and peering among the crowd spied me, and ran against me with such force it knocked me flat on the snow; my cap rolled off, partly filling with snow. Picking it up, leaving the snow in it, jamming it down on my head, he said, "Come on, you little devil you."

Refusing to walk, I was dragged to the sleigh. Three or four grabbed me by "all fours," throwing me into the sleigh with Brother Haskins. Just then some one told them to drive on.

Uncle John, putting one foot over into the sleigh box, said: "Hold on, I'm going too." I think they did not intend to take him. Suddenly the team started, uncle hopping on one foot, while one yelled, "Kick old Taylor out!" and two or three on the outside yelled, "No, take him along! We'll give it to him too!" and pushed him in on top of Brother Haskins and me.

After we had gone a few rods, they arranged the boards for seats, placing them on the edges of the sleigh box. We were seated one in each seat, and a man on each side of us. They drove the team two miles and a half north. When they were so cold that they could not stand it longer, they would get out to walk, and others take their places. But remonstrating that we were freezing also, they finally arranged that we might walk too. My ears and the tips of my fingers were frozen that night, and I suffered a little for a few days from the effects.

When we were caught, there were about fifty of the mob, old and young, but as we passed the different farm houses, old men and young boys dropped off, going to their homes, leaving about twenty-five or thirty men to complete the work. These shot off their guns a few times, and shouted as they passed the houses, "We've got the devils; we've got the devils!" By and by we reached Winchelsed, where they picked up their ten-gallon can of tar. We were then ordered to return. We went back nearly half a mile to a low swale where the land was not cleared, and a farm road led through this and through a cleared field back of it, thence into the woods. Thus the low swale (uncleared place) would hide us from any passers-by. Arriving in the woods, we found the snow shoveled back, leaving a circle of bare ground, which afforded room for all to stand inside the large bank of snow; also the horses and big sleigh. A pile of dry wood in the center was waiting for the match, which was applied. The team came in and turned around the inside of this circle, with their heads facing the road way. The mob stood in the circle, from the heads of the horses all the way around to the back end of the sleigh; and we three were placed in the circle between them and the fire. The ten-gallon can of tar was placed on the fire. This businesslike move being accomplished, a little session of court was held. Then came much whispering by the captain, James

Beer, first to one, then to another of the mob. Then he came and stood in front of us, and addressed us thus, (trying to disguise his voice,) "What are you men going to do? deny that hellish Mormon doctrine; quit preaching it; get out of this country and never show your dirty faces here again; or, take a coat of tar and feathers?"

I said, "Jimmy, talk straight. I know you!"

"Jack, you shut up," said he, angrily; "we don't want any names mentioned."

"Why," said I, "I know the most of you."

That seemed to disturb them, as there was a stir and whispering among them. Beer then talked in his natural way. Brother Haskins tried to tell them that we were not Mormons, and otherwise defend the faith, but they would not listen to him.

Then looking to Uncle John, he said: "Well, old Taylor, what are you going to do [going over the same formula]?"

"Ho," said uncle, "if you want this old body of mine [extending his hands], take it."

Mr. Beer swore he didn't want his old body. Lastly, turning to me, he went over the same rigmarole and asked what I had concluded to do.

I replied: "Why, I had intended to go to school this winter, but the way you fellows are acting it doesn't look as though I'd get much schooling."

And inasmuch as among Christians there is no court without a Bible, so likewise, these Christians (?) produced a Bible (while the tar was melting) asking us to kiss it, and promise to leave the country and never return again.

Beer had hardly completed the last sentence before Uncle Bill (apparently thinking that affairs were moving too slowly) took it out of the captain's hands, and knowing if anyone should tell a lie on me, I would resent it, he undertook

that so I would deny it; then the fight would be on. Uncle Bill, unlike my Uncle Philip and the others, was not disguised. It was useless for him, for he had a peculiar stutter, and if he said anything, all would know who was speaking. Said he, (I am leaving out the stutter,) "Jack, I heard you say you Mormons were going to reign on earth with Jesus Christ, after the Methodists were burned up, and that you would tramp on their ashes a thousand years."

I replied indignantly, "Uncle Bill, I never said so!"

Said he, "You're a liar, and if you say you didn't again, I'll knock you down!"

"I never said it, sir!" I replied with emphasis.

That moment he jumped from the sleigh, rushing toward me with his right fist extended, when a man in the ring whom I thought was Samuel Hogg, and always my friend, grabbed Bill's arm, saying, "Hold on, Bill; that's going too far!" But Bill grabbed my coat near the collar with his left hand, jerking two or three buttons off. By that time the ring was broken, confusion ensued, and I started for the road. At the same time I yelled, "Come on; let them fight it out! Come on!!" and kept going.

Looking back I saw Brother Haskins and Uncle John coming, while some of the mob yelled, "Catch the devils; catch the devils!" Others, "No; let the buggars go!" and with this chorus in our ears we gained the road and liberty.

Meanwhile my Uncle George, who had become interested in the angel's message, and had attended the services of that evening, hurried for a constable, when he saw we were caught, but he had nearly two miles to go. The constable went around the other way, meeting the mob as they were nearing Elimville. He was one of the principal Orangemen of that place and some of the mob were also Orangemen. So, after pulling up their disguises, recognizing them, and asking

them what they did with those men, he let them go. Then overtaking us, he advised us to preach no more in that locality, for the present, as he said the whole country was opposed to our religion.

We passed the church where we were caught, going back west one and one fourth miles, then south to William Jaques's home, where the few Saints and some friends had gathered, praying for our liberation. Oh, what a time of rejoicing we had together. Like the saints in Peter's day, they came together praying for his deliverance. (Acts 12:12.) Like causes produce like effects.

My object in coming to this neighborhood that winter where I was born and raised, was twofold: to attend school and to interest, if possible, my relatives and friends in the "everlasting gospel." But the night of my interview with Uncle Bill at the schoolhouse door, when I returned from school to Uncle Samuel Brock's where I was staying, he told me of sundry threats that had been made to him that day, to the effect that his furniture would be destroyed and his house pulled down, if he did not send me away; and to conclude he said, "I think your doctrine may be all right, Johnnie, but you had better go back to London. I don't want any trouble." And I returned to London.

Should the reader wonder if any of my relatives embraced the gospel, let me say that, in process of time, all of my aunts and two of my uncles, with some of my uncles and aunts by marriage, came into the church as follows: George, and his wife; Fanny, and her husband; Rebecca, but not her husband; Susan, and her husband; Elizabeth, and her husband; besides Uncle John, and his wife, who were already in. William and Philip did not obey.

I returned to London; worked again for J. J. Magee. Having a great desire to have the gospel preached in London,

I concluded that after I got a little money ahead I would try to get the elders to come there and preach the gospel. In the meantime, I began to talk it to one and another, but the most of those with whom I conversed opposed it.

There was one young lady who believed the message. We went to Bothwell, and she was baptized. Some time later Brother John J. Harvey believed it, and an elder came to London and baptized him. There were now three Saints in London.

Having three members in the city, I thought if I could get the elders there to preach we might soon raise up a branch. I then joined the Sons of Temperance, believing if I did I would be enabled to get the use of their hall, and about two months after that I obtained the use of the Sons of Temperance hall on Richmond Street at one dollar a night. I had meetings advertised to commence on Saturday evening, and on the following Sunday. I made arrangements for the board and lodging of the elders at the place where I was boarding. I advertised the meetings in the three daily papers, *Advertiser*, *Free Press*, and *Herald*. I also had a lot of circulars printed and had them scattered around the city. The time came, and with it Elders Robert Davis and A. Leverton. I had everything ready, hall lighted up nicely, and when the hour for meeting arrived there were only five or six persons present. I went down stairs and called, "Preaching upstairs in this hall by the Latter Day Saints to-night. Will start in a few minutes!" I kept it up for a few minutes, then went up with a heavy heart. Nine persons only, all told, were present.

We tried it again on Sunday, but there were but few present, until Sunday evening, when about sixty in number were in attendance.

During the week but few came out to hear the gospel, and we closed for that time.

About this time Mr. Magee gave up business and we had to look for work elsewhere. Just then, learning that Mr. D. S. Perrin wanted an engineer to run his biscuit and confectionery establishment, I applied for the position, and was accepted. This was too far away for me to board with my sister, so I arranged to board with a lady who was a widow, and who had two daughters, young ladies. They usually kept from four to six men and two or three ladies as boarders. It was only a block from Mr. Perrin's establishment. I had not been boarding there long before they heard considerable Latter Day Saintism; but I could not get any of them to believe. They did not seem to care for any religion. Now and then they would have a dance in the house. One, then another, would ask me to remain in the room, and take part with them. I politely told them that I had never gone to a dance in my life, and would not do so now.

Every Saturday evening I brought them one or two pounds of choice candy (all workers in the factory got it at wholesale prices), which was put in a fruit dish and placed on the table every Sunday, and passed around as the "little Saint's" treat. About two weeks after I commenced to board there, a new lady boarder came, who soon became very anxious to know what the "little Saint" believed in; was it a religion, or what? and why did they call me by that name? The landlady explained and introduced me to her, and later the landlady came to me and said that as a rule she "did not allow men in the ladies' sitting room at all; but this lady is very anxious to know what kind of religion you have. Now, you just feel free to go into that room whenever you wish." I thanked her, and did so.

Time after time I went in and talked to her. Sometimes there would be two or three ladies present; sometimes she and I alone; but of all, she was the only one who believed. Oh,

we had so many splendid visits, and chats on the gospel! By the time the elders came again, she was ready to obey. I had another partly persuaded also.

I still attended lodge with the Sons of Temperance (I wanted the hall once more!) and became acquainted with a few more families—Strattons, Moore, Insell, Dempsey, and others.

A few months later, I got the same elders, advertised as before, and arranged with my landlady to have them board with us. In this attempt more came out to the meetings, and one night Brother Arthur Leverton dreamed that he was fishing, and had caught three nice fish, and when he brought them to the shore he saw three good fish lying there that had been caught by some one else. Brother Robert Davis thought that the three fish meant that those two people that were ready to be baptized were two, and one more would be convinced and would be baptized. Christ said, "I will make you fishers of men." We agreed that must be right, but the meaning of the three fish already caught, we did not know. But the three were baptized, and on Sunday were confirmed, and at the evening meeting—that Sunday evening—Brother and Sister Sparks and their daughter Hannah, who had been baptized in London, England, and had just come from there to London, Ontario, walked up and made themselves known to us, and with joy and gladness we shook each other's hands, with a feeling of love and comfort which none but Saints under such circumstances can know or feel.

The elders continued two or three evenings in the same hall, but only a very few attended, and no more were baptized. But this now made nine members of the church in London, Ontario, and on Friday of that week we met at Brother and Sister Sparks's home, where we had a nice prayer meeting, at which time I was called by the spirit of prophecy through

Elder Arthur Leverton to the office of priest, and was ordained by the same brother and Elder Robert Davis, and on the next day the elders went home. The following day being Sunday, the nine Saints met for a little prayer meeting, and some others who were friendly to the faith also attended the meeting. Then one said, "Now, Brother Johnnie, you've been called and ordained; now you must preach to us." "Yes," said another. "Yes, you give out for preaching in my house." If I remember right the gentleman who so spoke was William Burtch, now of Kansas City, Missouri. And they kept it up, "Yes, Brother Johnnie; you must preach. Give out for preaching for next Sunday!" "Oh," said I, "I can't read!" Said Elijah Sparks, "I'll read the hymns, and also your lesson for you." Said another, "There now, Johnnie, give out for preaching for next Sunday." "Say yes," said another. I said "Yes," but with great palpitation of the heart, and fearful forebodings; not that I doubted the gospel being true, but doubted my ability to present it properly before the people.

I fasted and prayed to our heavenly Father that he would bless me with his Holy Spirit that I might have words to say suitable for the occasion; that he would bring the Scriptures to my mind, that good might be done. I looked over many references which Brother Cleveland had marked in my Testament, and on Sunday at half past two we came together.

Brother Elijah Sparks gave out the hymns, offered prayer, read the lesson, and I stood before the congregation with the Testament opened at Acts 2: 38. I was a preacher, you see, and must hold the book before me.

I announced my text: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In concluding the verse the thought came, What will I say next? but words came, and they kept on coming, and different Scrip-

tures came to mind, and I knew where to find them and so quoted, and while this was going on I thought to myself, "I'm doing it; it's all right!" and I continued for about twenty-five minutes; then it stopped. Nothing more came to me to say. Then, under the impulse of the moment I said, "Preaching again next Sunday at half past two." Then came the same feelings as when I first consented to preach. While the last hymn was being sung, a discussion was going on in my mind, thus: "Why did you give out another meeting? You can't preach again; you said all you know; but I didn't know that; the Spirit brought it to mind. Well, it will not do to tell the same thing over again. But the Lord brought me that subject, and he'll bring me another one again next Sunday, and tell me what to say."

A good feeling came over me, and I relied on God, and have done so ever since, and never have I had to sit down for lack of words before any congregation, and to God be all the praise, for I know that it is because of his loving kindness to his children, that he gave me the Holy Spirit which has enabled me to assist in his cause all my life.

Meeting again the next Sunday according to agreement, the Lord stood by me and blessed me with his Holy Spirit so that I was enabled to discourse for about forty minutes, to my joy and the joy and satisfaction of all present, apparently. On the following Monday evening I baptized James H. Stratton and Albert Dempsey.

A few days later Albert Moore, with some others, were baptized near the Kensington bridge in the river Thames. I remember one of the daily papers making the remark at the time of Brother Moore's baptism that "J. J. Cornish, who preaches in the little church around the corner," was the administrator, who waded in the water with a long pole until

the water reached his arms, and then called out, "Albert Moore, come forth," the candidate being forthcoming, etc.

But little of this was true; we had no pole, I did not wade in water so deep as stated by the paper, neither did I call out as stated for Brother Moore to "come forth." We walked into the water in the ordinary way and Brother Moore and others were baptized.

As the work began to grow in London the people began to talk about what they called "the Mormons." The papers also published much against us, and but little in our favor. Some of the ministers also of other denominations spoke against us. Reverend Parker, of the Methodist faith, lectured against us on one Sunday evening. Of this the papers had something to say, adding to the lecture and ridiculing us in different ways.

By this time people were aroused and many attended our meetings to see for themselves what there was about this new sect they called Mormons, that people have so much to say about, until our private houses were too small to hold the people who came to hear our preaching.

We finally rented a store building and put in some seats and held our meetings there and commenced in the meantime to build a church.

Our meetings were held on Sunday and Wednesday evenings of each week, usually two meetings on Sunday and one on Wednesday evening.

Some newcomers began to favor our work and were very attentive to hear the gospel, while others opposed it all the more. We were sometimes hissed at as we went along the streets. Sometimes some of our enemies would stand on the outside of the store-front and make a noise, interrupting us to considerable extent, and at one time some of them cursed and swore and stamped around while I was preaching and smashed

in the glass front of the store in which we were holding our meetings and made such an uproar that it broke up the meeting. For this they were arrested and fined a few dollars each and costs, and to our consolation and joy the magistrate gave those disturbers of the peace quite a lecture and told them to leave us alone.

We now began to think it was coming our way, and were glad to know that the authorities of the city were willing to see fair play.

Now and then some more would come into the church, being baptized on Sunday or some evening after our day's work was done; among them was a sister of Brother Albert Moore. She with one or two others were baptized. Of it one of the papers made some unfavorable remarks relative to the baptism and said, "As a result, one of them, a young lady, has been suffering ever since with a severe cold, but I won't tell you her name annie moore." (Her name was Annie Moore.) At this time the editor did print a reply which I made in which I tried to correct the false statement they had made against us, but it was chiefly to show me up in my writing and poor spelling. This was rather mortifying to me, not so much because it exposed my poor spelling, but for fear some might think that there could not be anything to the doctrine we were preaching and that I was only an uneducated, ignorant, religious crank, etc. However, I did not see that it lessened our congregation in the least, but rather that they were advertising us, and that others were attending our meetings, some of whom might not have known of us only for the reason that they saw so many things published in the papers about us, and in thus attending, they learned so many things about the true gospel, which they never could have learned in any other church, and it was convincing to them, not because

of any eloquence of my own, but because the Spirit of the Master worked so wondrously with me.

There being no elder within forty miles of London, we were compelled to wait for days and sometimes weeks before those baptized could be confirmed; then, when an elder could be had, if there were more ready to obey, the elder did the baptizing and confirming, until that fall (1875), when I was called and ordained to the office of elder. From that time on, we did not have to wait, but we could go on and confirm whoever were baptized, and also administer in the ordinance of blessing little children, and administering to the sick.

About four months before my ordination to the office of elder, while working for Mr. Perrin, I became very sick, unable to work, and had to take my bed. I arranged to have Brother Depper come with his cab and take me to our place of meeting—have the Saints come together and pray that I might be healed of that affliction or whatever disease it might be. We came, nearly all prayed, but I received no benefit. I then arranged with Brother Depper to take me to the home of Brother Parker, with a few of the Saints, and not let the outsiders know anything about it, for we considered they were there as sign seekers. We met at Brother Parker's; each prayed, I being the last, and when I came to that part wherein I asked God to rebuke that affliction, and heal my body, the Spirit came upon me in power, and the room seemed to be full of the Spirit, for all felt it. I was healed. I ate heartily there and then, and went home a well man, and went to work again the next day. We all gave God the glory.

James H. Stratton was the first person I baptized. The mother of those Strattons had died some years before we became acquainted with them, and about a year before our acquaintance the older brother, Charles, had also died. The older daughter, Annie, had married a man by the name of

Johnson, but he died about one year before the gospel reached them. Circumstances made it so that the father could not care for the family, and as a matter of course the burden fell on the older daughter, Annie Johnson, and James H. Stratton, the older son then living. After the death of Charles, there remained of the family, Annie, James, Janey, John, Henry, and Rose, all of whom came into the church. I baptized them all, although I understand that Annie has been rebaptized for some cause. Annie is the wife of J. J. Harvey, of Kansas City, where also reside James and Rose. Poor John was murdered some years ago, for his money. Henry has roamed around considerably, having had a great desire to see the different parts of the world, and I presume he has been in every State and Territory, of the United States of America, Alaska, and the Canadian northwest, etc. The reader may now wonder what about the other sister called Janey. Oh, yes; well, I will tell you. After baptizing her, I—she—well, I loved her a little better than others, and we got married. This is the little woman we often call the “little mother.” I was ordained a priest before our marriage, and an elder after—same year, 1875. We were married in the fall of 1875, and as the years have come and gone, we have learned to love each other much, as we know each other better. To us have been born eight children, four boys and four girls. One of the four boys died when but a babe, or very young child. The other seven have been and are growing up until the youngest one is as large as my wife. Although Sister Cornish and I have been called away from each other’s companionship so much by reason of my ministerial work, she has been true to me and faithful to our children, that they (together with what little help I might have been able to render) have all been taught the gospel, and I baptized them all. The two older boys are elders assisting to carry on the gospel work. I am glad to write that we all

believe in the angel's message, and are a happy family, all striving for each other's good, and for full and free salvation in that bright world where there is fullness of joy forevermore, where also our eldest daughter has recently passed.

About this time a brother by the name of William Carleton Irish, who had become a member of the church, while passing through Plano, Illinois, then the headquarters of the church, and who had been ordained to the office of a priest by Brethren Joseph Smith and Henry A. Stebbins, came to London, Ontario, and asked permission to preach in the church. I was then the presiding elder of the branch, but had gone away from the city for a few days, leaving the care of the branch in the hands of Brother William Newton who was then the priest of the branch. Brother Irish, receiving this information, went to Brother Newton and asked for the use of the church to preach in. Brother Newton said that inasmuch as the president was away, he was acting priest, and that he thought there would be no objections, as we had always welcomed the ministers from abroad to occupy, and that he would give his consent until the president returned. I was absent over one Sunday, and returned on Saturday, so to be there for the following Sunday. On arriving at the church on Sunday morning I met Brethren Newton, Irish, and a few others. Brother Newton introduced me to Brother Irish and told me how he had given him permission to preach, and now as I had come the matter was in my hands, only the brother had announced that he would preach that morning. Our Sunday school passed off nicely, Brother Irish preached, then in the afternoon came prayer service, and preaching again at night by Brother Irish. I was in charge of the meeting, but as the brother was preaching, thought I, Why, that isn't Latter Day Saintism—that is not the doctrine of Christ! As he closed his speech he said, "I will preach again to-morrow evening."

I said nothing in public, but spoke to him privately, telling him what I thought about his preaching, all in a friendly way. We came again for preaching service the following Monday evening and Brother Irish preached. It seemed worse to me than that of Sunday evening, and as soon as he was through he said, "Preaching again to-morrow evening." On arising to dismiss the meeting, I said I did not think the brother had a proper understanding of the faith, and was not preaching the doctrine as contained in the standard books of the church, and that I did not think he should use the church in which to preach that kind of doctrine. At that, Brother — — — jumped upon a seat and said, "All who wish to hear him preach in the church, hold up your hands." The majority voted for him to continue. I said if he wished to preach those things as his ideas, all right, but if he maintained that it was the doctrine of the church, he could not use the church with my consent. He, however, occupied the following evening (Tuesday). That evening the preaching was about the same as before, except that he in addition challenged me to debate the matter in the church. I did not consent to this, but we finally mutually agreed to write down some of the main points of difference between us, signing our names thereto, and send them to Brethren Joseph Smith and W. W. Blair and ask that they decide as to whether that was the doctrine of the church. In due course of mail we received a reply to our letter on the six points of difference. The brethren decided that the brother was incorrect, and that those things should not be taught as the faith and belief of the church. Brother Irish took it all in good part. He was not a bad man at heart, but had many strange ideas. Some time later I had the gift of prophecy and something given was especially for him, after which the brother arose and testified that he was mistaken in some of his views, and that he would not preach so again and that until

hearing the revelation he had never before received the Holy Spirit.

The division and contention that had been made by reason of his preaching soon died out and passed away without doing any material harm to the church. Later I met Brother Irish at Blenheim conference, and in evening prayer at Brother Cleveland's home I earnestly prayed the Lord to cause him to have his hair taken off. Early the next morning Brother Irish went and had his hair cut off and was shaved, and returning among the Saints said, "That earnest prayer had to be answered." William C. Irish was a fine-looking man, with the exceptions that he had worn long hair, hanging down on his shoulders, which made him look a little peculiar. His voice was clear, sharp, and piercing. One point of difference between us was that all churches and denominations had prophets and revelations, and that some of their revelations were true and some were false, Latter Day Saints, as well as others. Another point wherein we differed was, he taught us that the resurrection was now going on, and that every now and then some one was being resurrected from the dead, etc. This took pretty well at first with some of the Saints, and they believed that he was a resurrected being, and that he must be Elijah or some one of the great prophets risen from the dead. Some time later the brother went to Amherstburg, Ontario, and came across a member of the old church who had fallen in with the idea that Sidney Rigdon was the man to lead the church after the death of the Martyrs, he being the only one of the First Presidency left highest in authority, and that he should have led the church until Young Joseph became of proper age to take his father's place, etc. The brother urged upon me to come to Amherstburg to visit him, because he now claimed that he had found the right church and I must come. I arranged to go and spend a few days with them. I

found him engaged in punctuating and capitalizing and correcting the Book of Doctrine and Covenants, and arranging matters to "set the house of God in order," and that the "man mighty and strong" was soon to come, as said a revelation by Joseph to W. W. Phelps, and that he did believe that I might develop into the man who was to do that work, as he thought he was rather old to be the man, for, said he, "It has been revealed that he will be a very young man." I did not believe I would be that man, but from his arguments I thought there was something in Sidney Rigdon's claims. One thing that caused me to think more about it was that a few months after I became a member of the church I met Elder Stephen Post, who was an elder of the Rigdon faction, and who came to the conference held by the Reorganized Church at Lindsey, Ontario, some distance from Chatham, Ontario. It was close to where Brother George Shaw and John Traxler then resided. I remember George Cleveland and Joseph Shippy talking with Mr. Post, and I thought Mr. Post was getting the best of the argument, and I heard one say, "Wait until John Shippy comes, he'll show him." I hurried around and hunted up Elder Shippy and told him about Mr. Post, and that they were anxious that he would go and talk to him, as he was too much for Brother Cleveland and that one had said you would show him, etc. But he hung back—stood around, waited until nearly time to open up the next meeting, then, when they met there was not time to talk. Mr. Post was willing to debate with them, but it was not taken up, and with my young and uncultured mind, my faith was slightly weakened in our work, as I thought it should have been readily met. But when Brother Irish brought up his reasons for believing as he now did, and said that the elders of this church dare not meet him and discuss it, I felt more affected. I then called his attention to the many wonderful blessings I had received. He replied

that others had received the like in all of the other factions of the Latter Day Saints. I went back to London and in private expressed my feelings. Nearly all went against me and some talked rather mean to me. I resented it and said some hard things in return, and from this came statements as made in Brother Luff's autobiography about me, the one who had baptized him. Although there are some things concerning all of the broken fragments of Latter Day Saintism that are not clear to my mind, I rallied from the effects had upon my mind by Brother William C. Irish. Brother Irish some time later went to Boyne City and became acquainted with Brother Wingfield Watson, of the Strangite faith, and fell in with that movement; then later went out west and united with what is called Thomasites; and the last I ever heard of the "wandering star" was a few lines written upon a postal card, warning me to "get out of the United States, for God Almighty would soon bring destruction upon the Nation for killing the Martyrs and persecuting the Saints."

About the middle of the year 1875, we commenced to build a church in the city of London, which was completed by the end of the year. A German brother, Augustus Depper, who was baptized some months previously, was the leading spirit in this enterprise.

I again visited my father in Lexington, Michigan. I was now a Latter Day Saint. While on the boat from Port Huron to Lexington I was in a great study what to do about playing cards. I knew they would want me to play, and I knew I could beat them. Should I play or not? I thought of my covenant, that I would serve God to the best of my ability while I lived. I had quite a discussion with myself, so to speak. Finally, I resolved not to play. I said to myself, I will say no, and stick to it. By and by I reached my father's place, late in the evening. We were glad to see each other.

The same man, Mr. Finn, was staying there, that was there when I visited them the first time. Supper being over, the cards were thrown on the table and four chairs placed around, and some one said: "Now come on, Johnnie; you can't beat us like you did the last time!" (I knew I could, but thought of what I had resolved to do.) I said, "Oh, I don't play cards any more." "Yes, you will," answered one, "yes, yes"; and another, "Ah, he darsn't; he is afraid we will beat him." I said, "No!" After putting me in the chair and shuffling and dealing out the cards, etc., I told them, "No; I do not play any more." At the same time I felt I would like to, and show them that I could beat them. They wanted to know what was the matter. Had I joined the church? I told them, "Yes." By and by they ceased to persuade me to play. I was glad that I did not play cards then, and have been glad many times since.

Mr. Quance, one of father's neighbors, a member of the Methodist Church, learning that I was a Christian, came over and was so glad to see me, because I was a Christian. He wanted to know what church I had joined. I told him and we talked some about our faith. The old gentleman did not say much against us, but I could see he would have been better pleased if I had joined the Methodists. However, he was glad to know that I was a Christian. We talked on the Bible and after a while Mr. Quance said, "Why, you must be a minister." I told him, yes, I had been ordained, and he said I must preach. I said, "All right; you sing, and I'll preach." Everything being arranged, I put in six discourses in their schoolhouse, with a fair attendance." Father said I could not preach, and would not attend until the last night. Mother told him it was a shame, after I had come over to visit them, that he did not attend. So the last evening, just as I was about to open meeting, father walked in and went right to the back end of the

house, and put his arms on the desk and laid his head on his arms to hide his face. After I had spoken a few minutes he looked up, and a few minutes later he was sitting up straight and looking very earnestly at me. Sometimes his mouth was open, as if catching every word I was saying. He believed it from that night and later obeyed it.

My stepmother was a Catholic. One day I did something that pleased her and she said that she was going to join my church. At another time, something did not suit very well, and she said, "Johnnie Cornish, you d—d old curse; I'll never jine your church in this world."

Stepmother used to quote one (what she called) passage of scripture, thus: "There's one Lord, and one faith, and one true church, and that's the Holy Catholic Church; now, Johnnie Cornish."

"Oh," I said, "the Bible does not say it that way."

Said she, "Maybe your old Protestant Bible does not read that way, but the Catholic Bible does."

I said, "No, mother; I have the Catholic Bible, too, and it does not read that way."

"You're a liar," said she; "it does." •

"But mother," said I, "I have the Catholic Bible, and it does not read so."

Replying she said, "Well, the catechism does, then, and it is all the same; now, Johnnie Cornish."

Returning, our firm was now named "Perrin and Kenleyside Confectionery and Biscuit Establishment," Mr. Perrin having taken in Mr. Kenleyside as partner.

I still continued as engineer under the new firm, and through my influence obtained work for Brethren J. J. Harvey, James Tankard, Charles Insell, and others. Insell and Tankard being box makers, the latter an expert, Brother Harvey cutting box stuff, their work was upstairs, over the en-

gine and boiler room of which I had charge, with saws and planer, together with the shaft running under the street, which ran all their works on that side, the building covering that parcel of land between North and Dundas Streets. Mr. and Mrs. Perrin lived in their rooms above their show rooms facing Dundas Street, where were displayed samples of biscuits and candies.

One day after putting a big fire under the boiler and turning back from the hot front I noticed Brother Harvey had started down the stairway. I saw only the lower part of his body as he came on the first two or three steps from the top, but paid no further attention, as the men had business up and down occasionally. I turned and looked at the steam gauge, water glass, engine, etc. By that time the brother stood by my side and spoke to me saying, "I have cut my hand."

I turned around and looked at him, and there he stood and looked so pitiful, holding his right hand with his left, and oh, what a fearful sight! The two middle fingers were cut off back close to the hand. One of them was gone altogether and the other was just hanging with a little flesh or skin. The little finger bone was also broken, and the skin shaved to the bone of the front finger and the blood was streaming from the wound. At the first I was startled. I could feel my heart thump, thump, so fast.

Said I, "How did you do it?"

Said he, "Oh, with the saw."

"What shall I do?" I asked.

After a few seconds' pause he said, "Unite your faith." Immediately seeing the condition, the thought came, You're an elder; lay your hands on him and pray. This passing like a flash, I laid my left hand on his head and raised my right hand up and said, "Oh, God, in the name of Jesus Christ, I pray thee to stop the blood." Immediately the blood stopped.

Brother Charles Insell by that time was downstairs by our side. I said, "Charley, run across to Mrs. Perrin for some cloths." As I saw him run out my eye caught Brother Tankard, who was standing half way down the stairway, and his face was deathly pale. It seemed to be in agony. I thought he would faint.

As Brother Insell ran through the works across the way he shouted, "Harvey cut his hand off! Harvey cut his hand off!" and in a few minutes several of the workmen were over to see what had happened. In the meantime, with a sharp knife for cutting string leather for belts, etc., I cut off the remaining threads holding the other finger, and not a drop of blood came from that open cut. On thinking of the blood stopping in an instant, in answer to our prayer and faith in Jesus, my heart leaped for joy, and in my inmost soul I thanked God then, and praise him still. As I laid his finger on the tool chest, I said, "Isn't it wonderful!" (It seemed we could scarcely believe our own eyes.)

Said Brother Harvey, "Think we better get a doctor?"

I replied, "No; God that stopped the blood will heal the hand."

On account of so many crowding in, having thrown their belts off on the loose pulleys, the steam was blowing off, and the engine running wild. One was asking one thing, another asking another. "How did he do it?" and, "Where are the fingers?" etc.

I replied to all as best I could, "Why, he cut it with a saw; there is one finger on the tool box; the other is upstairs in among the saw dust; they are hunting for it."

"Well, how is it that it don't bleed?"

"Why, it was bleeding fearfully, but we prayed for God to stop the blood, and he did stop it instantly."

A neighbor man came in who was a great Christian and

said, "What's the matter?" We told him, and he wanted to know what we had done for it. We told him. "Oh," said he, making great motions with his hands, in an excited manner, "God can't do that; God can't do that!"

I said, "He can. He stopped the blood in answer to our prayers, and he will heal the hand."

Said he, "He can't. Get a doctor; get a doctor!" and making some threats, etc.

I said, "You a Christian and expect God to raise you from the dead, and don't believe he can heal a man's hand?"

After receiving the cloths, I wrapped up the hand and arranged that he should go to my place, and that at noon I would go home and put oil on it and wrap it up properly, etc. By and by, when Brother Harvey went upstairs to find the other finger, Mr. Perrin came in and said, "Where is Harvey?" I replied, "He is upstairs with others hunting for the other finger."

Mr. Perrin ran out and up the street and in a few minutes came back with Doctor Waug. The two went upstairs and I after them. I thought that if he got him to take off the cloths it might start to bleed again, or they might prevail on him to have the doctor cut and trim, etc., and make it worse. They ordered the cloths to be taken off and the hand dressed. I stood back of the two facing Brother Harvey. I shook my head, and Brother Harvey said he did not think best to do so, because the blood had stopped and he thought it would heal up all right. Then the doctor raged, and said, "I'll bet five hundred dollars that the two cords that are cut off will draw up to the wrist joint, and that he will have to have his arm taken off." I spoke up: "No; the God of Israel who stopped the blood will heal the hand." And we stuck to it, and the Lord did heal him and he went to work in about two weeks, later moving to Kansas City, where he resided for over

thirty years. Since writing this Brother Harvey has died. Following this, and at the time it occurred, some who were unbelievers said if that hand really healed without the ill after effects that Doctor Waug declared would follow, they would join the church. But memory fails to record one who joined on that account. If any come in by seeing a miracle, it is likely they would require one occasionally to keep them in, and would be of little use to themselves or the church when they were in. Jesus said, "These signs shall follow them that believe." (Mark 16: 16.) They do not go ahead to make believers. That man or woman who is honestly seeking the truth, upon seeing a miracle performed, is usually confirmed in the faith. On the other hand, the unbeliever whose heart is not honest before God, generally fights against the truth all the more, and those who uphold it.

On coming home from my work one evening, when about a block or more from the house I heard a baby crying and screaming, and from the sound it seemed to be in great pain or fear. I halted for a few seconds to listen, and knew from the direction and the sound of the child's screaming that it must be that of my child. I said to myself, "Why, that is my child!" and with my heart beating hard and fast I hastened to my home, and as I went in I saw the "little mother" holding the baby on her lap as she sat in the little rocking chair and turning the child first one side, then another, and talking to it, trying to pacify it.

"Why, Janey," (the name I called her then,) said I, "what is the matter with it?" Said she, "I don't know; it began about three o'clock, and has been getting worse ever since." The poor little thing was dark and purple in the face and screaming with pain.

Thoughts in an instant passed through my mind, "You have been ordained an elder. Administer; these signs shall

follow." Said I, "Shall I administer to her?" Said she, "I wish you would. Something must be done soon; it can't stand this long." I put up my dinner pail, and took the bottle of oil, and kneeling down by the chair in which my wife sat, the child stretched on her lap screaming, put a little oil on its head, laid my hands upon it and prayed to our heavenly Father that he would heal our child in the name of Jesus. The child immediately stopped its cries, the mother turned it around and set it on her lap facing me as I knelt there, and it looked into my face and smiled. That was the last of that trouble; to us it was wonderful. We believe that the Lord healed that child in answer to our prayers. We gave him the praise then and ever since. That little child has grown up, has married, is a mother of five children, and lived in the faith of the gospel to the day of her death.

In the year 1876, my wife had been ailing for a week or so, but fasting and praying for herself, not asking for administration, as she believed the words of James, where he says: "Is any among you afflicted? let him pray. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 13-16. One afternoon we went to call at the home of one of the Saints, when Sister Cornish became suddenly worse, and in about one hour's time was very sick. Our visit was with a family (I have forgotten the name) who lived across the street from where Elder Edgar Harrington lived, in London East, and we concluded as soon as Brother Harrington came from his work, as he had been ordained an elder, we would administer to her. She continued to get worse and the sister with whom we visited, with others, was trying to care for the baby who was crying to be nursed and

cared for. Finally, as my wife sat and prayed to God (a silent prayer), the Lord came to her rescue, and a bright light coming from above shone round about her, much brighter than the lamp light, lasting a few seconds only, but with such healing in its rays that she arose rejoicing, saying, "I am healed." Taking the baby, she told of that wondrous light and its marvelous power. She was healed instantaneously by her prayers and faith (together with what others might have exercised for her) without the ordinance of laying on of hands. To God we gave all the praise—the benefit was all ours.

(To be continued.)

THE JOURNAL OF ETHAN BARROWS

(Continued from page 214.)

On June 17, 1857, Leonard Ethan was born. When eight days old, on the 24th, he was blessed by L. W. Hardy, bishop of the ward. The following is a copy which was reported by J. V. Long.

Leonard Ethan Barrows: In the name of the Lord Jesus Christ we take you in our arms and give a father's blessing, and we ask God our heavenly Father to let his Spirit rest upon us at this time, that matter may be dictated to us at this time suitable for you, and that the blessings we put upon your head may be realized by you. We pray that the Holy Spirit may rest upon this child, that he may be preserved upon the earth until the Son of God shall come to dwell in the midst of his Saints, and that he may be filled with the Spirit of the Lord our God. That the angel of his presence may keep him from the Evil One; that he may not lay his afflicting hand upon him; that he may live and grow up in the knowledge of God. That he may understand every principle of eternal life and salvation, and we bless him that he may be filled from the crown of his head to the soles of his feet with thy Spirit and be preserved to do good all the days of his life. We bless him that he may become acquainted with the laws of the kingdom of God, receive the priesthood in its fullness and honor it, live to go forth to fulfill the purposes of our God in putting down the strongholds of Satan, and at all times be delivered from ungodly men. We pray that every arm that shall be raised against him may fall to the ground. We pray that he may be blessed with power that the winds may obey him and that whoever may raise their hands against him may do so for the last time, and we pray that he may be clothed with the power and Spirit of God to accomplish the great work designed for him to perform, and that he may be surrounded with the blessings of the heavens and the earth. We pronounce upon him the blessings of the new covenant and of Abraham, Isaac, and Jacob, of wives and children, and we say that he shall build houses and inhabit them, plant vineyards and eat the fruits of them, and he shall live to see the Saints take the kingdom and possess it for ever and ever. Let thy Spirit rest upon this child, O God, that he may wield the sword in defense of His kingdom, and let him be preserved upon earth until universal peace is brought in. Give him light, understanding, and wisdom and knowledge that he might comprehend the height, the length, and the depths and breadth of thy wisdom. Bless his mother with wisdom to instruct him in the ways of life. Bless his parents, that as he grows up that they may teach him principles of virtue and righteousness; and may he be preserved in all the councils given

him, overcome all things, sit down in the kingdom and be crowned with eternal lives. We ask thee to hear and answer all these petitions on his head. As we seal them upon him in the name of the Lord Jesus Christ, we bless him that his posterity may be as numerous as the sands upon the seashore and be like Abraham of old and finally come off conqueror at last. We seal them upon him in the name of Jesus Christ. Amen.

Early in the spring a company was formed to carry the mails and express from Great Salt Lake City to the States, and also to freight goods, etc. Stock was gathered and placed on the route to the amount (as per report) of about two hundred thousand dollars together with station men, provisions, etc., to carry it into effect immediately. The contract for carrying the United States mails was awarded a citizen of Utah and carried by this company. The enterprise thus started called into active service every energy to complete the arrangement and make it permanent and effective. When the carrier came in on the 24th of July, while many of the citizens were celebrating the day at the headwaters of Big Cottonwood Canyon, and reported that the mails were withheld and not delivered to the carrier upon the plea that the contractor was a Mormon, and that the Government had appointed a set of officers for Utah—governor, judges, marshals, etc., with a convoy of twenty-five hundred United States troops selected expressly for the expedition to force the appointees to office on the inhabitants of the Territory, and to subjugate the Mormons. In a word, it was to hang and destroy the leading men of the church, destroy polygamy, lead away and corrupt our women and children, and destroy the kingdom of Brigham and of God from the land. This, Governor Cummings acknowledged before he left. In fact, the whole bandit combination, directly and indirectly, acceded to the facts. There was much excitement in the city and territory during the latter part of this summer and fall.

Sunday, the 16th of August, will not be forgotten by hun-

dreds of this city. The people voted unanimously to sustain President Brigham Young, who said that we would meet any body of troops destined for Utah for hostile purposes, and destroy them on the mountains and on the plains. If Uncle Sam sends in a numerous body of troops to destroy this people we will hide in the declivities of the mountains and burn everything that will burn in this whole Territory. We will make a Moscow of this Territory and a potter's field of every canyon that they may enter for fuel, and God will plead for this people with storms, earthquakes, pestilence, famines, confusions, and blood until they are wasted away, Zion redeemed, and the people returned to their inheritances. (Myself, Lorena, and Lucy were present.) On the 30th much was said in regard to the treatment of the United States Government towards this people. Their anti-republican designs of sending wishes with an armed force, which amounts to the same spirit officers here and crowding them upon us contrary to our of tyranny and oppression which caused our fathers in the days of the Revolution to throw off the British yoke; also that the whole dealing of the people of the United States from first to last is a system of religious persecution and abuse. We were counseled to lay up our grain and arm every man, woman, and child over six years old, and prepare for the worst.

It was reported that the notorious General Harvey was appointed to the command of the department of Utah. Subsequently Colonel A. S. Johnson was breveted and placed in command of this department, while General Harvey was retained in Kansas. In the meantime a guard was sent back on the road to watch the advance of the troops. On the eighth of September, 1857, Captain Van Vliet, quartermaster of the Army, came into the city in the advance. On the 14th he returned to meet the troops, bearing the proclamation of Gov-

ernor Young forbidding the advance of any armed bodies of men entering into the Territory. The captain met the advance of the Army at the Devil's Gate, where he advised them to return back to Laramie and winter, but they made fun of him, and ridiculed, and said that they would fight their way to Salt Lake, and on the next day's march they doubled the distance which they had marched on any previous day. They quickened their march until they arrived at Ham's Fork of Green River, I suppose to overtake their baggage trains, and well they might fear, for our guards captured and burned fifty-one wagons of their trains and drove in seven hundred fifty head of oxen to Salt Lake. This seemed to check their ardor with regard to marching right into Salt Lake.

Captain Van Vliet went on to Washington. The Army spent their time marching up and down Ham's Fork until Colonel Johnson arrived, which was about the first of November. During this time all men, old and young, who could bear arms, were organized into companies and made ready at a moment's warning to go into the mountains to keep the Army from the settlement. We were called together in the evenings and mornings at our places of rendezvous, and answered to the roll call and heard what news had come into the city. All was excitement and all were anxious to get the latest news.

On the 9th of November I was under march to meet the Army. The last night's news was that the Army was advancing. As we started it commenced snowing. While crossing the Big Mountain I had my toes frozen, the weather turning very cold. (On the 2d of this month [November] the Carson Valley Mission arrived in the city, bringing a quantity of ammunition; also the San Bernardino Mission, Southern California, about this time.) We marched to the mouth of Echo Canyon on the 13th, where we made a halt and made an en-

campment. We made our stronghold in Echo Canyon and this had become a terror to the Army.

We soon learned that the Army had proceeded to fort, taken possession of Bridger, and were preparing winter quarters. When this fact was ascertained, our brethren began to return. On the 22d I started to the city, being crippled with my feet, and arrived home next day very much afflicted in body. A guard was kept up all winter to watch the movements lest they should steal a march upon us. Many incidents occurred this fall and winter worthy of notice, but I shall be content with noticing but a few.

This winter our missionaries from the States and England and other places came in. Those in England came by way of southern California.

On the 24th of February, Colonel Thomas L. Cain arrived in the city from Washington on a most extraordinary mission of peace. It seemed that an angel of mercy was sent in the person of T. L. Cain. I shall not undertake to narrate the events of his singular visit, but it proved a blessing to the people of Utah, as it seemed he exerted himself to calm the element of war and turn the tide of events. After remaining in the city a few days and on the 8th of March with an escort from the city he started to visit the army at Bridger. On the 10th of April he arrived in the city with Governor Cumming. On the 25th, presented himself to the people assembled in the tabernacle before the people of Utah and assured them that he wished to extend to them the benefit of the law and protect them in their rights, etc.

On the 21st previous, President Young declared that we would break up all of our settlements north and west and move south; that we would cash all that we could not carry with us and prepare to burn all that would burn and desolate the whole country, so that when the army came in they would

find nothing but a desolation. Accordingly the move south commenced, and while Governor Cumming was in the stand the roads were full of wagons moving south. The movement he did not understand, but remarked that he wished the people not to be alarmed, but to remain quietly at home. He assured them that the army was not intended to harm the law-abiding citizens, but it was all of no avail.

By the first of June all of the inhabitants north and west of the point of the mountain south of Salt Lake City, were moved, and every cottage and fence was ready for the torch. Governor Cumming made one remark which was omitted in its place: "That he was proud to govern a people who *dares to assert their rights, and are able to maintain them.*"

The brethren south came to the city and moved the poor in the city south to the different settlements. All moved as fast as they could. On the 27th of May I started with my family. We stopped at Provo City, in Utah County, and built a shanty against the wall at the west gate, of willows and a few boards which I hired hauled from the city, which was a very good shade but proved to be a very bad shelter, as we had some very heavy rains during our encampment.

Before I moved south I was detailed to go into the mountains as a guard, but Benjamin, my son, went in my place. While we were in camp two commissioners (Governors Powell and McCullough) came to Utah from Washington, sent by the President of the United States, bearing a proclamation to the people of Utah, declaring a free pardon to all the people of the Territory, and arranged articles of compromise with regard to the army, etc., when it was decided that we should return to our possessions and homes.

While we were in Provo, Benjamin came in from the mountains. On the 8th of July I started to the city with my

family and arrived on the 10th at my home which I had left in the twelfth ward.

As soon as the mails came in from Bridger, I received a letter from my sister Sarah Ann, informing me of the death of my mother. The letter had been written about fifteen months and I suppose laid in camp at Fort Bridger during this time. I will extract a few lines of her letter:

Mother died the 4th day of April, 1857. She was sick about a week. She came out to the kitchen and ate her breakfast the morning before she died. We did not consider her dangerous until a few hours before she died. She had her senses to the last. She said that morning she died she thought she would get well. She was very weak and not in much pain. We did everything we could to make her comfortable. Her time had come and she left us.

I sent my likeness to them previous to this. I will further extract from her letter:

We got your likeness. Was glad to see it. Mother took great comfort in looking at it. She would say, "Oh! I wish I could see him once more."

She lived in full faith of the everlasting gospel; was a constant reader of the Scriptures; and set a worthy example for her children to follow. Her age is supposed to be about seventy-seven years. Born at Dalton, New Hampshire. I do not have the date of birth.

It will be borne in mind that it was about twenty-three years since I left my father's house, to the time of writing the above extracts. About two years before my father had died, which was about the time we were driven out of Missouri. I regret that I have not the date of mother's birth, and age. I shall still try to obtain it if it is still in existence. Father died in Granby, Vermont, May 16, 1843, aged 85 years, 9 months, and 2 days. His first wife, Lydia, born August 10, 1756, died April 11, 1813, age 55 years, 9 months, and 1 day.

The United States Army under General A. S. Johnston marched in the valley and through the city some time near

the first of July and made an encampment about forty-five miles from the city, in Cedar Valley, called Camp Floyd, in honor of the Secretary of War. There were about twenty-five hundred in all of the army after leaving a detachment at Bridger.

The United States judges who came in with the army were hostile in their feelings towards the citizens of Utah. They strove with all of their power to bring about a collision between the citizens and the army, setting aside the statutes of Utah and assuming themselves to be law, independent of all law, both United States and Territory. I suppose a more audacious, diabolical, and corrupt set of judges could not be found than Eckers, Sinclair, and Cradelbaugh. They never held but one term of court and were taken. With the leaving, their places were soon filled, but with not much better men. With all their labor and zeal stimulated the most bitter prejudice, assisted by an abundance of enemies in our midst, and apostates. It was one of the great marvels of Mormonism that they had no more power to injure us.

During this reign of things there was much disorder on our streets; drunkenness, gambling, whoredom, thieving, assassination, murder, robbery, etc., were quite common on our principal streets. In spite of all the efforts of our police arrangement, it seemed to gain ground. Our young men seemed to be running to ruinous habits, many of them, as also many of our daughters. It seemed for a while that there was a strife with the two contending powers, and it also seemed that the destiny of the city depended all on the success of the power of law and order to prevail against crime and debauchery. By the wise policy which was pursued by the municipality of the city, it held steadily the ascendancy until the place began to quiet down. One after another the rioters began to leave, until the 1st of August, 1861, when the army, judges,

and all Federal officers left, together with most of the Gentile merchants. When they left our community we found ourselves enjoying our peaceful firesides in these valleys again, and none to molest us.

A. S. Johnston was killed at the battle of Shiloh, Tennessee.

The year 1860 was an eventful year to the Nation of the United States in political canvassing for President of the United States. Political parties suffered shipwreck. All principles and platforms and parties failed to unite them, and there appeared no less than five aspirants to the highest office in the gift of the people, all antagonistic to each other. The election terminated in the election of Abraham Lincoln for President.

The abolition party being successful, South Carolina seceded from the Federal Government; other Southern States followed in quick succession until seven or eight States (slave States) met in convention by their delegates and organized a southern government called the Confederate States of America. They elected Jefferson Davis president and proceeded to set in order the machinery of government, at the same time securing all the United States military stores and arms, ordnance, etc., which by the treachery of the Secretary of War, and Navy, Floyd, and the imbecility of Buchanan, it would seem that an immense amount was placed within their reach. This opportunity did not slip from their grasp. A Southern army sprang into being as if by magic. The fall of Sumter (a fort located in the harbor of South Carolina) was the signal for a declaration of war by the Federal Government. A call to arms was made. Fifty thousand were called for three months to crush out the rebellion, as it was called. This was only a beginning, for in a few months five hundred thousand

were called, then three hundred thousand in addition, making a million men, July 4, 1862.

Since the commencement of the war, only a few months, hundreds of thousands have been slain in battling, besides the usual casualties common in war, yet men coming in here from the States say that only a small portion of the casualties are reported in the newspapers. Many of the border States are nearly desolated at this date, and yet the war is only just commenced. The war extended over so large an extent of country that it is very difficult to collect statistics to give an idea of the horrors of this civil and fratricidal war, as has been reported in the current reports daily.

On the 18th of October, 1861, the overland telegraph wire was completed across the Continent, affording us in Great Salt Lake City the opportunity of conversing with those in New York, Washington, Chicago, Saint Louis, etc., and receiving intelligence from the seat of war daily, which has been a source of much satisfaction to us, isolated as we are and have been.

During the period up to the dates given, our missionary operations have been going. The gathering of the Saints continues as usual. Teams are sent from here to the States to bring in the emigration. Fewer came by handcarts than in years past. A large mission was sent south in this Territory, for the purpose of raising cotton. This consisted of some of the most enterprising citizens. This year we met again and organized a State Government, elected our Senators and Representatives, and knocked at the door of Congress for admittance. Just before the sitting of the legislature here, John W. Dawson, appointed governor of Utah by the President of the United States, arrived here from the States. He stayed during the sitting of the legislature, undertook to represent the Federal power while here, as he said, and those Government

officers who preceded him, but distinguished himself by refusing to sign an act of the legislature praying to be admitted as a State and providing for the same, which, together with a shameful affair with one of our sisters, made him unpopular in Utah. He was taken with leave of absence, although he did not succeed in getting away without some personal abuse by the parties aggrieved. However, we held our State elections and organized Utah into the State of Deseret, but Governor Dawson was rejected by the United States Senate and Stephen S. Harding, of Indiana, was appointed and came here in the summer of 1862 with other Federal officers for the Territory.

The railroad bill was passed by Congress this year to build a railroad across the Continent, from the frontiers to the Pacific, via Salt Lake City. The Overland Mail of daily stages was established by act of Congress July 1, 1861; also the Overland Telegraph was finished, so as to transmit dispatches in October, 1861. Thus, instead of being isolated as we had been many years, we found ourselves in speaking distance with both the Atlantic and Pacific cities. While upwards of a million men in the once happy United States are armed for deadly combat and are battling for no other purpose than their own destruction, we are blessed with reports from the field of battle, even while their warm blood is still flowing on the field of battle. Also we have New York dates by mails in two weeks from dates. These blessings were even more than we could anticipate, for which we feel very grateful to our heavenly Father.

On the 20th of October, 1862, Colonel Connor, with an expedition of seven hundred and fifty men, arrived in Salt Lake City under instructions to protect mail and telegraph lines. What may be the ultimate design will be best known hereafter. This administration (Abraham Lincoln) was elected with the avowed design of blotting out the two twin

relics of barbarism, slavery and polygamy. For this purpose the President on entering on his duties inaugurated a war with the Southern States on the issue of slavery and up to this time (November, 1862,) he has ordered nearly or quite fourteen hundred thousand men into the field. Nearly one half million have been slain, besides thousands are crippled for life, and as yet they have done nothing to bring the war to an issue. In the last Congress a Bill was passed to prevent and punish polygamy, laying a foundation to inaugurate a war with Utah, or the Mormons. It is the unanimous sentiment of all of our hearts that if the continuation of the war between the North and South is our protection, we pray that it may continue and fulfill the words of Jehovah, that the wicked may slay the wicked that the righteous may escape.

It may be in place to mention some items that touch our domestic affairs as citizens of a great nation at the present time. At the sitting of Congress this present year an Internal Tax Law was passed to begin to go into effect the first of August, 1862, taxing everything that could well be taxed, and requiring a license of from ten to two hundred dollars per year on all manufacturers and merchants, and in addition three per cent on all manufactured articles and incomes over certain amounts sold or consumed, and it is so arranged that one article may be taxed over and over again. The consequences of such an excise law will, we candidly think, be more fearful than the southern rebellion.

The President of the United States issued an emancipating order or proclamation declaring Negroes free on the first of January, 1863. This was issued in September, just before the elections in the free States, which was the issue of the Democratic Party which resulted in the election of a majority in Congress of members opposed to the party in power who manifest a determination to save the Union.

Since the war commenced contrabands or Negroes have been released from their masters by the Federal Army, and since the emancipation order was issued they have rushed into the free States by thousands from the border States, to the great alarm and annoyance of the inhabitants. While civil war reigned in the land the great magna charta [habeas corpus] of liberty has been suspended by proclamation of the President of the United States, martial law declared throughout the entire Federal Government, militia officers had power to arrest men and commit them to military prisons without even letting them or their friends know for what cause, keeping them in close confinement for months and years, when on investigation no action could be sustained against them; being committed wholly through some personal prejudice, which has been the case with hundreds of prominent men belonging to opposite political parties.

On the 18th of October, 1862, Colonel E. P. Connor arrived in Salt Lake City with the Third Regiment of California Volunteers, and quartered on the east side of the city at the mouth of the Red Buttes Canyon. In the meantime Governor Harding, who had been sent here as successor to Governor Dawson, removed with the two associate judges and with some others and commenced plotting against the citizens of Utah with a design to bring about a collision with the militia. They succeeded in getting out some writs and instituting some mock trials which were so barefaced that they caused an uprising of the people, who petitioned the President of the United States for the removal of Governor Harding, with judges Waite and Drake, which was immediately answered by the removal of Chief Justice J. F. Kinney, who was opposed to their nefarious schemes. Things seemed to assume a portentous attitude. But a few months passed away and Governor Harding's removal was announced, but the two judges were

left incumbents of their offices although neither of them was capable of holding a court in Utah Territory. Judge Kinney's place was filled by a man by the name of Titus, who with Drake took up quarters at Camp Douglas with the militia. The Indian superintendent, James D. Doty, received the appointment of governor of Utah. This change seemed to change the aspect of affairs at the present time in Utah.

In January, 1863, the Volunteers had a severe battle on Bear River, north about one hundred fifty miles, in which nearly one hundred and fifty of their men were killed and wounded, and probably about two hundred and fifty Indians. A large number were women and children. This brought a Commission of Brigadier General to Colonel Connor and a few hundred of recruits. This year a military post was established at Soda Springs on the route to the Bannack Gold Mines, about five hundred miles from Salt Lake City, north in Idaho Territory. Fort Connor is about two hundred fifty miles from the city on the route mentioned.

Judge J. F. Kinney, after being removed, was elected our delegate to Congress in the ensuing election.

During this year the war of North versus South has been progressing without any results on either side other than the destruction of a vast amount of life and property and utter desolation of a vast amount of territory in the Southern and Western States. Some of the principal places are Missouri, Tennessee, Mississippi, Louisiana, Texas, Virginia, etc. Other States more or less have shared the devastations of war. Guerrilla bands are organized in all the conquered States of the South, which makes traveling by land or on the rivers dangerous in the extreme, and by reason of southern privateers commerce on the high seas is almost destroyed. They have been exceedingly successful. Their prizes have been rich and numerous, and while the privateers have been few,

not to exceed probably four or five, yet hundreds of Federal gunboats are in pursuit and have been for the year past. None have been captured, notwithstanding the southern ports are blockaded and watched with iron eyes, yet the southern commerce has been on the increase since the war commenced by vessels continually running the blockade, and comparatively few have been captured. The captures of privateers have more than repaired the loss.

After having detailed a few incidents of history with regard to general government, the church, etc., I will now go back and notice some events which are connected with my family. In the fall of 1860 I took part of my family and went to Ogden, Weber County, by previous engagement, for the purpose of spending the winter and working for the firm of West & Hammon in the shoemaking business. I was to take charge of the shop, as foreman.

Soon after we moved to Ogden City, Sarah Lucy was born, November 24, 1860. When eight days old I took her in my arms and gave her the following blessing:

Sarah Lucy, in the name of Jesus of Nazareth, I take you up in my arms and bless you by the authority of the holy priesthood, according to the order of the gospel of the Son of God. I bless you with health and life upon the earth until you shall have accomplished your work on the earth that you shall live to be a mother in Israel and live to inherit the blessings of the pure in heart in Zion; that you may live to see Zion redeemed and the glory of the Lord on Mount Zion, the destruction of the wicked, the coming of the Messiah, and be caught up with Saints and be crowned with the sanctified of the earth and inherit all the glory, power, and priesthood which you inherit through the gospel belonging to your condition (or sex). You shall have a husband which shall be a man of God, bearing the everlasting priesthood, and your children shall be many, who shall be a blessing to you in life and shall rise up and call you blessed.

Behold, thy name is Sarah, and like Sarah of old, be a mother of a numerous posterity, a royal seed whom the Lord shall delight to honor. These blessings I seal upon your head in the name of Jesus Christ and by virtue of priesthood patriarchal and I ask God to give them to you in due time. I seal you up unto eternal life in the name of Jesus Christ.

Amen.—Given and written by Ethan Barrows at Ogden City, Utah Territory, December 2, 1860.

I spent the winter in Ogden until April conference, when I settled up my business and moved to the city, being well satisfied with country life and resolved to be more content with the chances of living in the city. This year, 1861, I succeeded in gathering some fruit from the trees I had succeeded in raising in my garden, both apples and peaches; a large amount of currants and some plums. This being the second time that I had raised my peach orchard to bearing, we felt very grateful for these blessings.

On October 18 Sarah Lucy died, after an illness of two or three weeks, being nearly eleven months old. She was a lovely child and her death was severely regretted. Her disease was cholera infantum, with dropsy of the brain.

In 1863 E. C. Briggs and Alexander McCord came here. They were sent to represent the claims of Joseph Smith, the son of the Prophet. They were not well received by the authorities here in Utah.

This year, 1862, our fruit was more plentiful, which rendered us more comfortable, gathering a sufficiency to nearly supply our wants for the family. This year my nephew Chauncy Wheeler called and paid me a visit on his way to the States, having hunted me out the summer before on his outward trip to California. I had not seen him for upwards of twenty years, nor any of the family. On his outward trip in 1863 he again called on me and stayed the same season. In April of this year Benjamin went down to the States with the ward teams to bring in the emigration. He was away nearly six months.

June 15, 1863, Charles Henry was born to me, the second child of his mother Lucy. When eight days old I took him up in my arms and blessed him as follows:

Charles Henry, in the name of Jesus of Nazareth I take you in my arms and bless you by virtue of the holy priesthood which I have received, and the ordinance of the gospel of the Son of God, which hath been restored to the earth in these last days. I bless you with life, health, and power to live to accomplish your work on the earth and to secure to yourself eternal life in the kingdom of God. You shall receive health in this life and have power to ward off every temptation of the Adversary that you may secure to yourself all the blessings of Abraham, Isaac, and Jacob, your fathers, pertaining to these last days. I ask God the eternal Father to let his Holy Spirit rest down upon you from this time henceforth while you remain in this life, to be your protector, guide, and director, that your life may be filled up with usefulness, that your heart may be filled with joy, that you may have power over all your enemies, that no power that shall rise up against you shall prosper. You shall be blessed with an inheritance with the Saints, with wives and with children, a numerous posterity which shall be many upon the earth.

I ask God the eternal Father to guide and protect you through all the scenes of life, that you may grow up and receive all the power and authority of the holy priesthood, that you may be respected among the Saints of the Most High and a bright and a shining light in the kingdom of God. These blessings, with those of Abraham, Isaac, and Jacob, your fathers, I ask God to bestow upon you in due time.

I seal them upon you in the name of Jesus Christ of Nazareth, also a member of the kingdom with the blessings of eternal life. Amen.

In the fall of this year, 1863, we had an abundance of currants and peaches so that we dried enough to supply the family for some years. We did not dispose of much of them, it being the first year that we ever had any supply.

Our Territory began to be thronged with gold miners who began to look at Utah, or the northern parts, for supplies, provisions, etc., and to spend the winter months (those who had found places) digging northward of Utah in the vicinity of four hundred miles at two different points, one at the headwaters of Missouri River and the other on the Boise emptying into the Columbia. One was in Idaho Territory and the other was what was afterwards called Montana. Prices of provisions began to rise: from three dollars per hundred for flour it went up to twenty-four dollars before harvest. This had a crushing influence upon the poor and laboring class,

because labor did not receive a corresponding compensation, while the wages of many did not bring them a sufficiency of bread alone for their families.

The summer of 1864 also brought thousands across the plains to the mines and to Salt Lake City, on account of reports circulated by the soldiers at Camp Douglas in their daily organ, the *Vidette*, by which they industriously circulated the reports of discoveries of gold, silver, etc., which only existed in the minds of designing speculators who calculated to profit by the excitement. As a foundation for their reports, and assays which were published, some specimens of one were discovered in the west mountains, about twenty-five miles from the city, and also in Rush Valley about ninety-five miles from the city. They were said to contain a percentage of silver and very small percentage of gold, but the base metal could not be separated with profit here in Utah.

This year emigration commenced as usual across the plains. About the first of July the Indians made a raid upon the emigrants between south fork of Platte and Big Blue in Kansas, which detained the late trains and much goods was unable to reach Salt Lake, its destination. It is impossible for me to detail in this narrative much of this fratricidal war which has been raging since the inauguration of President Abraham Lincoln in 1861. To leave any idea of the magnitude of the war to this date is beyond the power of any language which I possess. To give an idea of its intensity, destructiveness, and extent, and leave it for the future perusal of these lines, I will give extracts from the writings of others.

I will here insert an extract from a New York journalist:

There have been men enough slain in this war of rebellion to encircle the State of New York if their dead bodies were in one continuous line. If they were laid in coffins and corded they would count thirty-nine thousand cords. If laid in a wall twenty feet thick and thirty high, would be over one and one fourth mile in extent; if five feet thick and ten feet high the pile would reach across the State; if piled

upon a ten-acre lot they would be nearly two hundred feet high; if laid upon the ground would cover every foot of soil in Jefferson County.

Seventy-five thousand tons of human blood have been spilled on Dixie's soil (a name given to the Southern Confederacy), enough to turn every spindle in Lowell; and if the tears were mixed with the blood, it would turn the machinery of the Continent, and the unavailing sighs would fill every ocean sail and the one half has not yet been told. The millions of wounded and maimed for life must be taken into account in summing up the grand total of evils incident to this bloody and fratricidal war.

And the end is not yet. We shudder at the news of the death of twenty persons killed by the accidental breaking of a rail or the sinking of a steamboat, and if two hundred are lost by any means we are fairly horror stricken and are ready to wreak vengeance on any one who has been negligent or careless in the matter, but when tens of thousands are cast down in one day, we shout Hallelujah! and can hardly contain ourselves for joy while we thank heaven for the human slaughter.

Early in January, 1865, the Indians attacked the mail stations, telegraph stations, and passing trains on the South Platte around Julesburg, which is situated at the old crossing of south fork of the Platte. Several miles of the telegraph wires and poles were destroyed. For three weeks we got no dispatches from the East. The mail stopped coming across the plains during the winter, which shut us nearly out from the eastern world. The mails were sent on the ocean steamers to the Pacific and very few papers reached their destination. In July, 1864, Congress passed a bill prohibiting all packages from the mails per overland and subjecting them to letter postage, which excluded more than half of our mails for Utah, Colorado, Idaho, and Montana.

This winter, 1864-65, an effort was made to navigate the Colorado south to near our southern settlements. Steamboats ran up within about seventy-five miles of Saint George, three hundred fifty miles from Great Salt Lake City, by A. N. York Company. A mercantile company was formed and an agent sent down to select a site for a town and to build warehouses and open up a road to the southern settlements. So far as

per report the enterprise has been attended with success, not only in bringing in our supplies and emigration, but in opening up a large and fertile country west of the Colorado for settlement in a very agreeable climate but these efforts proved futile and were abandoned.

On the 12th of April, 1865, in Ford's Theater in the city of Washington, Abraham Lincoln was assassinated by one Edwin Booth in time of the play. About the time Secretary Seward was assaulted with an attempt at assassination and he and his son were badly injured and barely escaped with their lives. Subsequent investigation proved that there was a plot to assassinate Lincoln, A. Johnson, and Seward simultaneously, but failed in the two latter. This took place after Richmond was captured and General Lee surrendered and the main Southern armies were broken up and the cause of the South hopeless. This caused a sensation throughout the Nation, such an one as the Nation of the United States never before experienced, and it was generally admitted that the South lost a friend in Mr. Lincoln's death.

COST OF THE REBELLION

Extracts taken from a correspondent of the *Chicago Tribune*, taken from the *Deseret News* with regard to the extent and cost of the four years' war with the South as footed up by the, or from the, Treasury records, amounts to, in round numbers, without going into detail, \$3,350,000,000. And the estimates to carry on the machinery of the Government and meet the interest on the public debt yearly will be for years to come \$341,000,000, while the highest expenditure of the Government before the war was \$60,000,000 a year, thus fastening a burden upon the people which probably they never will extricate themselves from. At the same time the people of the South were instructed by the President of the United States in the reconstruction of the Government of the

Southern States into the Union to totally repudiate all the debts of the Confederacy of what amounts I am not in possession of the data, together with the full abolition of slavery in all of the Southern States, thus leaving the southern people poor and destitute, for the most of their property, or a large part of it, consisted in slaves with certain classes, while the ravages of war had desolated much of their country, rendering many thousands homeless and desolate, with a majority of their population of slaves given to vagrancy turned loose upon them in their poverty, causing pestilence, famine, anarchy, confusion, etc., with a hostile foe, the Federal Army, in their midst and Provost watching them at every corner.

(To be continued.)

THE HIGH COUNCIL

THE HISTORY AND MINUTES OF THE HIGH COUNCILS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY ROY L. ROBERTS

(Continued from page 223.)

On Saturday, April 28, 1838, the council met under very unique circumstances. The account is as follows:

... This morning Presidents J. Smith, junior, and S. Rigdon, attended the High Council, by invitation.

The business before the council was an appeal case, from the branch of the church near Gymon's Mill. Jackson was plaintiff, and Aaron Lyon defendant. Thomas B. Marsh and David W. Patton presiding.

It appeared, in calling the council to order, that some of the seats were vacant, which the council proceeded to fill, but as there was not a sufficient number present who were eligible for the station, Presidents Smith and Rigdon were strongly solicited to act as councilors, or, to preside, and let the presiding officers act as councilors, etc.

They accepted the former proposal, and President Smith was chosen to act on the part of the defense, and to speak upon the case, together with George W. Harris.

President Rigdon was chosen to speak on the part of the prosecution, together with George M. Hinkle.

After some arbitrary speeches, to know whether witnesses should be admitted to testify against A. Lyon, or whether he should have the privilege of confessing his own sins, it was decided that witnesses should be admitted, and also the written testimony of the wife of said Jackson.

As to this man, Lyon, it is a well known fact, and without contradiction, that he has been in transgression ever since he first came to Kirtland, which is some four or five years, as appeared this day by different witnesses which are unimpeachable.

The witnesses against Lyon were first Sarah Jackson, wife of plaintiff Jackson, one Brother Burt, Brother Roundy, John P. Barnard, Brother Thomas Gymon, also Brother Benjamin, and the plaintiff, which testimony says, that some time last season, the plaintiff sent his wife from Alton, Illinois, to this country, as he himself could not come at that time. Accordingly his wife, Mrs. Jackson, came and settled in the branch first above-mentioned.

Now this man, Lyon, had settled in this branch also, and was their

presiding high priest, and had gained to himself great influence in and over that branch; and it also appears that this man had great possessions, and, if we may judge from testimony given this day, calculates to keep them, let the Saints' necessities be what they may; and it also appears that this man was in want of a wife, (if actions bespeak the desire of any man,) consequently he set his wits to work to get one. He commenced, (as he said,) by getting a revelation from God that he must marry Mrs. Jackson, or that she was the woman to make his wife; and it appeared that these revelations were frequently received by him, and shortly introduced to Mrs. Jackson. It was also manifested that the old man had sagacity enough to know that unless he used his priestly office to assist him in accomplishing his designs, he would fail in the attempt; he therefore told Mrs. Jackson that he had had a revelation from God that her husband was dead, etc., and that she must consent to marry him, or she would be for ever miserable; for he had seen her future state of existence, and that she must remember that whomsoever he blessed would be blessed, and whomsoever he cursed would be cursed, influencing her mind, if possible, to believe his power was sufficient to make her for ever miserable, provided she complied not with his request, etc. Accordingly they came to an agreement, and were soon to be married; but, fortunately or unfortunately for both parties, previous to the arrival of the nuptial day, behold, to the astonishment of our defendant, the husband of Mrs. Jackson arrived at home, and consequently disannulled the preceding contract.

The old gentleman, Lyon, at this time, if not before, knew very well that his god who gave these revelations, if revelations he had, must of course be no less than the Devil, and in order to palliate the injustice of his crime, saddled the whole burden upon the Devil, that in scourging the person who had previously befriended him, and counseled him in his former days, peradventure he might extricate himself from the snare of his own setting and dictation. But, alas, it was too late for the old man.

The testimony being closed, the sword of justice began to be unsheathed, which fell upon the defendant like a scourge of ten thousand lashes, wielded by the hands of President Rigdon and George M. Hinkle, inspired by the spirit of justice, accompanied by a flow of eloquence, which searched for the feelings like the sting of so many scorpions, which served to atone for past iniquity. There were no feelings that were not felt after, there were no sores that were not probed, there were no excuses rendered that were not exceptionable.

When justice ceased to speak, mercy advanced to the rescue, which inspired the hearts of President Smith and George W. Harris, who, with profound eloquence, with a deep and sublime thought, and clemency of feeling, spoke in favor of the defendant; but in length of time, while mercy appeared to be doing her utmost in contending against justice, the latter gained the ascendancy, and took full possession of the mind

of the speaker, who leveled a volley of darts, which came upon the old man like a hurricane upon the mountain tops, which seemingly was about to hurl the old man beyond the reach of mercy, but mercy still claimed the victim, and saved him in the church.

Happy is it for those whose sins, like this man's, go before them to judgment, that they may repent and be saved in the kingdom of God.

Council decided, that, inasmuch as this man had confessed his sins, and asked forgiveness, and promised to make well the paths of his feet, and do, inasmuch as lay in his power, what God should require at his hands, he should give up his license as high priest, and stand as a member in the church; and this in consequence of his being considered incapable of magnifying that office, etc.

G. W. ROBINSON.

—*Millennial Star*, vol. 16, pp. 148, 149.

On May 12th the following business was transacted by the council:

Saturday, 12th. 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, and the relation we now stand in the church, spending as we have for eight years, our time, talents, and property, in the service of the church; and being reduced as it were to beggary, and being still detained in the business and service of the church, it appears necessary that something should be done for the support of our families by the church, or else we must do it by our own labors; and if the church say to us, "Help yourselves," we will thank them, and immediately do so; but if the church say, "Serve us," some provision must be made for our sustenance.

The council investigated the matter, and instructed the Bishop to make over to Presidents Joseph Smith, junior, and Sidney Rigdon, each, an eighty-acre lot of land from the property of the church, situated adjacent to the city corporation; 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., etc. Said committee agreed that Presidents Smith and Rigdon should receive—\$ as a just remuneration for their services this year.—*Millennial Star*, vol. 16, pp. 151, 152.

A new stake, of Adam-on-di-ahman was organized on June 28th, 1838. That part of the minutes that has to do with the High Council is as follows:

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

After the ordination of the councilors, who had not previously been ordained to the high priesthood, President Joseph Smith, junior, made remarks by way of charge to the presidents and councilors, instructing them in the duties of their callings, and the responsibility of their stations, exhorting them to be cautious and deliberate in all their councils, and to be careful and act in righteousness in all things.—*Millennial Star*, vol. 16, p. 181; *Church History*, vol. 2, pp. 156, 157.

Thursday, 26th. 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, many of the brethren having consecrated their surplus property according to the revelations.

It was agreed that the First Presidency should keep all their properties that they could dispose of to advantage, for their support, and the remainder be put into the hands of the bishop or bishops, according to the commandments.

Moved, seconded, and carried unanimously—

1st. That the First Presidency shall have their expenses defrayed in going to, and returning from Adam-ondi-ahman; equally by the bishop of each place.

2d. That all the traveling expenses of the First Presidency shall be defrayed.

3d. 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.

4th. 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.

5th. 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.

6th. That we use our influence to put a stop to the selling of liquors in the city Far West, or in our midst, that our streets may not be filled with drunkenness; and that we use our influence to bring down the price of provisions.

7th. That Brother William W. Phelps be requested to draw up a petition to locate the county seat at Far West.—*Millennial Star*, vol. 16, p. 204.

At the time of the trouble in Far West and the surrounding territory, "the mob committee met a committee of the

brethren, and the brethren entered into an agreement to purchase all the lands and possessions of those who desired to sell, and leave Daviess County." (*Millennial Star*, vol. 16, p. 295.) This happened September 25, 1838. On the 26th, "the High Council of Adam-ondi-ahman was immediately called and Elder Don C. Smith, George A. Smith, Lorenzo D. Barns, and Harrison Sagers, were appointed to go immediately to the branches of the church in the South and East, and raise men and means to fulfill the contract. They arrived at Far West late in the evening and called upon me [Joseph Smith] and gave me the above information, which I approve of.—*Millennial Star*, vol. 16, p. 296.

A change in the High Council of Far West occurred at the quarterly conference, when Samuel Bent and Isaac Higbee were appointed to fill the places of John Murdock and George M. Hinkle who had removed to DeWitt, [Carroll County, Missouri.]—*Millennial Star*, vol. 16, p. 342.

The High Council of Far West was reorganized on December 13, 1838, as follows:

Agreeable to appointment, the standing High Council met, when it was found that several were absent, who (some of them) have had to flee for their lives: Therefore it being necessary that those vacancies be filled, the meeting was called for that purpose, and also to express each other's feelings respecting the word of the Lord; President Brigham Young presiding.

The council was opened by prayer by Elder Kimball. After prayer, President Young made a few remarks, saying he thought it all important to have the council reorganized, and prepared to do business. He advised the councilors to be wise and judicious in all their movements, and not hasty in their transactions. As for his faith it was the same as ever; and he fellowshipped all such as loved the gospel of our Lord and Savior Jesus Christ in act as well as word.

Elder Kimball arose and said he felt as formerly, for he had endeavored to keep a straightforward course; but wherein he had been out of the way in any manner, he meant to mend in that thing; and he was determined to do as much as possible as he would be done by; and his faith was as good as ever; he was in fellowship with all who wanted to do right.

Simeon Carter said, as to his faith in the work it was the same as ever; he did not think that Joseph was a fallen prophet, but he believed in every revelation that had come through him; still he thought that perhaps Joseph had not acted in all things according to the best wisdom; yet how far he had been unwise he could not say. He did not think that Joseph would be removed and another planted in his stead; but he believed he would still perform his work. He was still determined to persevere and act in righteousness in all things, so that he might at last gain a crown of glory, and reign in the kingdom of God.

Jared Carter responded to President Brigham Young's feelings, and wished still to walk with the brethren.

Thomas Grover said he was firm in the faith, and he believed the time would come when Joseph would stand before kings, and speak marvelous words.

David Dort expressed his feelings in a similar manner.

Levi Jackman says his faith is the same as ever, and he has confidence in Brother Joseph as ever.

Solomon Hancock says he is a firm believer in the Book of Mormon and Doctrine and Covenants, and that Brother Joseph is not a fallen prophet, but will yet be exalted and become very high.

John Badger says his confidence in the work is the same as ever, and his faith, if possible, is stronger than ever. He believes that it was necessary that these scourges should come.

George W. Harris says that, as it respects the scourges which have come upon us, the hand of God was in it, etc.

Samuel Bent says that his faith is as ever and that he feels to praise God in prison and in dungeons, and in all circumstances.

After some consultation it was thought expedient to nominate high priests to fill the vacancies.

The council was organized as follows: Simeon Carter, number 1; Jared Carter, 2; Thomas Grover, 3; David Dort, 4; Levi Jackman, 5; Solomon Hancock, 6; John Badger, 7; John Murdock, 8; John E. Page, 9; George W. Harris, 10; John Taylor, 11; Samuel Bent, 12.

Voted that John Murdock fill the vacancy of John P. Green, number 4, and David Dort the place of Elias Higbee, number 11, and John Badger the place of George Morey, number 7, and Lyman Sherman the place of Newell Knight, until he returns.

Council adjourned until Friday evening, six o'clock. Closed in prayer by President Young.

E. ROBINSON, *Clerk*.

—*Millennial Star*, vol. 16, p. 602.

The High Council of Zion met in Far West, Wednesday, December 19, 1838, and transacted the following business:

The Council was organized as follows: Ebenezer Robinson number 1, Jared Carter 2, Thomas Grover 3, Reynolds Cahoon 4, Theodore Tur-

ley 5, Solomon Hancock 6, John Badger 7, John Murdock 8, Harlow Redfield 9, George W. Harris 10, David Dort 11, Samuel Bent 12. The council was opened by prayer by President Brigham Young, who presided.

Harlow Redfield gave a statement of his feelings. He said his faith was as good as it ever was, notwithstanding he did not feel to fellowship all the proceedings of the brethren in Daviess County; he thought they did not act as wisely as they might have done, etc.

Voted by the council that John E. Page and John Taylor be ordained to the apostleship, to fill vacancies in the Quorum of Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.

Voted that we send a petition to the general Government, and send it by mail.

Voted that Edward Partridge and John Taylor be a committee to draft the above mentioned petition; also it is their privilege to choose another person to assist them.

Council adjourned until next Wednesday at one o'clock, at same place. E. ROBINSON, Clerk.

—*Millennial Star*, vol. 16, p. 663.

David H. Redfield having returned to Far West made report, [on December 26, 1838,] when the High Council voted that they were satisfied with his proceedings.—*Millennial Star*, vol. 16, p. 664.

David H. Redfield was the messenger from the citizens of Caldwell County to the State legislature of Missouri who carried their petition which had been drawn up on December 10, 1838. *Millennial Star*, vol. 16, pp. 586-589 contains a copy of the petition and *ibid*, vol. 16, pp. 661-665.

Proceedings of the General Conference, held at Commerce, Hancock County, Illinois, on Saturday, the 5th day of October, 1839.

It was then unanimously agreed upon, that it should be appointed a stake and a place of gathering for the Saints. The following officers were then appointed, viz:

William Marks to be president.

Bishop Whitney to be bishop of Middle Ward.

Bishop Partridge to be bishop of Upper Ward.

Bishop Knight to be bishop of Lower Ward.

George W. Harris,	Thomas Grover,
Samuel Bent,	Newel Knight,
Henry G. Sherwood,	Charles C. Rich,
David Fulmer,	David Dort,
Alpheus Cutler,	Seymour Brunson,
William Huntington,	Lewis D. Wilson,

to be high council; who being respectfully called upon, accepted of their appointment.

It was then voted, that a branch [stake] of the church be established on the other side of the river, in Iowa Territory; over which Elder John Smith was appointed president:

Alanson Ripley, bishop, and

Asahel Smith,	David Pettigrew,
John M. Burke,	Elijah Fordham,
A. Owen Smoot,	Edward Fisher,
Richard Howard,	Elias Smith,
Willard Snow,	John Patton,
Erastus Snow,	Stephen Chase,

were elected high council.

—*Times and Seasons*, vol. 1, p. 30.

On October 20, 1839, the High Council of Nauvoo met.

The members of the High Council elected at the October conference, met and organized at W. D. Huntington's where Harlow Redfield was restored to fellowship; and voted that this High Council disfellowship any and all persons that shall hereafter carry over or ferry across the river any people or freight to the injury of said ferry from Commerce to Montrose.

Voted, that the Horse Boat be repaired from the moneys received on sale of lots in Nauvoo, and that D. C. Davis be master of said ferry boat for the ensuing year.

Voted, that Joseph Smith, junior, and his family be exempt from receiving in future such a crowded throng of visitors as have formerly thronged his house; and that the same be published in the *Times and Seasons*.

Voted, that this council disfellowship any and all persons who shall knowingly suffer and allow any animal (subject to their control) to destroy the crops, fruit, or plants of the earth belonging to any other person or persons, and to their injury, and that this resolution be published in the *Times and Seasons*.—*Millennial Star*, vol. 17, p. 372.

The notices that appeared in the *Times and Seasons* are found in vol. 1, pp. 47, 48, 127.

The High Council transacted the following miscellaneous business on October 27 and 28, 1839.

High Council of Nauvoo voted that the clerk's fees of James Mulholland be thirty dollars per month; that the treasurer pay Vinson Knight one hundred and fifty dollars for the Iowa side of the ferry at Montrose as per charter.

Voted, that Sister Emma Smith select and publish a hymn book for the use of the church, and that Brigham Young be informed of the same, and he not publish the hymns taken by him from Commerce; and that the council assist in publishing a hymn book and the *Times and Seasons*.

Monday, 28th. The High Council voted to build a stone house at Upper Commerce, to be used for boarding; that Elder Granger be requested to assist with funds to print the hymn book; that Samuel Bent, Davison Hibbard, and David Dort be trustees for building the stone schoolhouse in contemplation; and that Alpheus Cutler and Jabez Durphy be the architects and building committee for said house. Voted to finish the office of President Joseph Smith, junior. Voted that the recommends drawn by Elder Sherwood, recommending, constituting, and appointing Joseph Smith, junior, Sidney Rigdon, and Elias Higbee, delegates for the church, to importune the President and Congress of the United States for redress, etc., be signed by this council.—*Millennial Star*, vol. 17, pp. 372, 373.

The petition taken by these three men to Congress is found in *Millennial Star*, vol. 17, pp. 433-441; Church History, vol. 2 pp. 378-396.

Sunday, December 1, 1839. The High Council of Nauvoo met at Oliver Granger's, and voted that Hyrum Smith, George W. Harris, and Oliver Granger, be a committee to send a petition to the Legislature to discontinue certain parts of the city of Nauvoo, and also of Commerce, and do all other needful acts relative to those cities; that Hyrum Smith furnish the maps and plats for the alteration, and that Seymour Brunson circulate the petition for signatures.

Voted that Bishop E. Partridge 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, and that those who do thus remove, will be disfellowshipped by the council.—*Millennial Star*, vol. 17, p. 452.

The notice to be published in the *Times and Seasons* is as follows:

COMMERCE, November, 1839.

To the Saints scattered abroad, in the region westward from Kirtland, Ohio.

Beloved Brethren, feeling that it is our duty, as the servants of God, to instruct the Saints from time to time, in those things which to us appear to be wise and proper: therefore we freely give *you*, a few words of advice at this time.

We have heard it rumored abroad, that some at least, and probably many, are making their calculations to remove back to Kirtland next season.

Now brethren, this being the case, we advise you to abandon such an idea; yea, we warn you, in the name of the Lord, not to remove back there, unless you are counseled so to do by the First Presidency, and the High Council of Nauvoo. We do not wish by this to take your agency from you; but we feel to be plain, and pointed in our advice, for we wish to do our duty, that your sins may not be found in our skirts. All persons are entitled to their agency, for God has so ordained it. He has constituted mankind moral agents, and given them power to choose good or evil; to seek after that which is good, by pursuing the pathway of holiness in this life, which brings peace of mind, and joy in the Holy Ghost here, and a fullness of joy and happiness at his right hand hereafter; or to pursue an evil course, going on in sin and rebellion against God, thereby bringing condemnation to their souls in this world, and an eternal loss in the world to come. Since the God of heaven has left these things optional with every individual, we do not wish to deprive them of it. We only wish to act the part of faithful watchmen, agreeably to the word of the Lord to Ezekiel the prophet, Ezekiel 33d chapter, 2, 3, 4, 5, verses and leave it for others to do as seemeth them good. Now for persons to do things, merely because they are advised to do them, and yet murmur all the time they are doing them, is of no use at all; they might as well not do them.

There are those who profess to be Saints who are too apt to murmur, and find fault, when any advice is given which comes in opposition to their feelings; even when they, themselves, ask for counsel; much more so when council is given unasked for, which does not agree with their notion of things; but brethren, we hope for better things from the most of you; we trust that you desire counsel, from time to time, and that you will cheerfully conform to it, whenever you receive it from a proper source.

It is very probable, that it may be considered wisdom for some of us, and perhaps others, to move back to Kirtland, to attend to important business there; but notwithstanding that, after when we have written, should any be so unwise as to move back there, without being first counseled so to do, their conduct will be highly disapproved.

Done by order and vote of the First Presidency and High Council for the Church of Jesus Christ of Latter Day Saints, at Nauvoo, December 8, 1839.
H. G. SHERWOOD, *Clerk*.

—*Times and Seasons*, vol. 1, p. 29; *Church History*, vol. 2, p. 374.

The High Council of Iowa discussed the law of tithing and the payment of debts on December 6th and 7th, 1839, as follows:

Tuesday, 6th. High Council of Iowa met at Elijah Fordham's and voted to come up to the law of tithing, so far as circumstances would permit, for the benefit of the poor, and that Alanson Ripley remove to Iowa; and he was ordained bishop by the Presidency of the Council.

Elder Daniel Avery was instructed to call the elders together and organize the elders' quorum.

Saturday, 7th. The president of the High Council of Iowa proposed the following questions: Have the brethren a right to exact the payment of debts which were due them from others, and were consecrated to the bishop in the State of Missouri? Six councilors spoke. The president decided that all such debts ought not to be called for, and that persons making such demands shall be disfellowshipped by the church; which was approved by the council. Also that all those who sold goods in Missouri, and were calling for their pay, should be considered as acting in unrighteousness, and ought to be disfellowshipped; as the property of the Saints had been confiscated by Missouri.—*Millennial Star*, vol. 17, p. 471.

The High Council of Nauvoo provided for the families of their representatives in Washington, voted to pay a debt contracted, and permitted several brethren to build a mill. The procedure is as follows:

. . . The High Council at Nauvoo voted that Bishop Knight provide for the families of Joseph Smith, junior, Sidney Rigdon, and Orren Porter Rockwell, during their absence at Washington. Elder James Mulholland, my scribe, having died, it was voted that debts contracted for building his house be settled. Also approved of Brothers Annis, Bozier, and Edmunds building a water mill adjoining the city.—*Millennial Star*, vol. 17, p. 549.

Provision was made by the High Council of Nauvoo for the printing of the hymn book and Book of Mormon as follows:

Sunday, 29th [December 29, 1839]. The High Council of Nauvoo voted to print ten thousand copies of the Hymn Books, and an edition of the Book of Mormon, under the inspection of the First Presidency at Nauvoo, so soon as means can be obtained.—*Millennial Star*, vol. 17, p. 550.

The request of the brethren in Washington for evidence of their ill treatment in Missouri was complied with in the following manner:

The High Council of Nauvoo voted that a committee be appointed to transact the business relating to the request of the brethren at Washington as follows: Alanson Ripley, in Iowa; Seymour Brunson and Charles C. Rich, at Quincy; Zenos H. Gurley, at Macomb; and that President Hyrum Smith, and Bishops Partridge and Knight give the committee their instructions.—*Millennial Star*, vol. 17, p. 550.

Suing at law was sufficient cause for disfellowship according to the following resolution:

The High Council at Montrose voted to utterly discard the practice of suing brethren at the law, and that such as do it, shall be disfellowshipped by this branch of the church; that Abraham O. Smoot ordain Daniel Avery president of the elders' quorum; and that the sixth instant be devoted to taking affidavits concerning Missouri.—*Millennial Star*, vol. 17, p. 567.

Wednesday, 8th. [January 8, 1840.] The High Council at Nauvoo voted to loan all the moneys possible for the relief of the poor Saints.—*Millennial Star*, vol. 17, p. 582.

Sunday, 19th. [January 19, 1840.] The High Council at Nauvoo voted to donate a city lot to Brother James Hendrix, who was shot in Missouri; also voted to build him a house; also donated a house and lot to Father Joseph Knight.—*Millennial Star*, vol. 17, p. 583.

The church looked with disfavor upon the keeping of saloons and because of this the "High Council at Montrose [Iowa] voted" on February 7, 1840, "to disfellowship all brethren who should persist in keeping tippling shops in that branch of the church."

On February 23, 1840, "the High Council of Nauvoo voted, that the notes given into the hands of Bishop Partridge, by certain individuals, as consecration for building the Lord's

House in Far West, be returned to the same by him.—*Millennial Star*, vol. 17, p. 613.

The work of the Committee in Washington affected the lives of the Saints very much, as will be seen by the following account:

Friday, 6th. [March 6, 1840.] Attended [Joseph Smith] the meeting of the High Council of Iowa, at Brother Elijah Fordham's, Montrose.

Extracts from the Minutes of the Council:

President Joseph Smith, junior, addressed the council on various subjects, and in particular the consecration law; stating that the affair now before Congress, was the only thing that ought to interest the Saints at present; and till it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the church for any offense whatever; and was determined that no man should be brought before the Council in Nauvoo till that time, etc., etc. That the law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it; and if persisted in, it would produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself.

He requested every exertion to be made to forward affidavits to Washington, and also letters to Members of Congress. The following votes were then passed:

1st. That this council will coincide with President Joseph Smith, junior's, decision concerning the consecration law, on the principle of its being the will of the Lord, and of President Smith's taking the responsibility on himself.

2d. That a committee of three be appointed, consisting of Wheeler Baldwin, Lyman Wight, and Abraham O. Smoot, to obtain affidavits and other documents to be forwarded to the City of Washington.

3d. That the clerk of this council be directed to inform Judge Higbee, that it is the wish of this council that he should not, upon any consideration, consent to accept of anything of Congress short of our just rights and demands for our losses and damages in Missouri.—*Millennial Star*, vol. 17, p. 615.

Sunday, March 15, 1840, "the High Council of the Church at Nauvoo voted that the First Presidency superintend the affairs of the ferry between Nauvoo and Montrose."—*Millennial Star*, vol. 17, p. 629.

The High Council met [March 16, 1840] at my house in Nauvoo,

and resolved, that Robert B. Thompson write a letter to Judge Higbee at Washington, approving his course, and giving him certain names (for which see Thompson's letter), that he may order subpoenas for them as witnesses in the suit now before Congress, namely, the Latter Day Saints *versus* the State of Missouri, for redress of grievances.—*Millennial Star*, vol. 17, p. 630.

The letter written by R. B. Thompson is as follows:

NAUVOO, HANCOCK COUNTY, ILLINOIS, March 17, 1840.

ELIAS HIGBEE, Esq.

Dear and Honored Sir: It is with the greatest pleasure I sit down to write to you at this time; to inform you of the situation and state of the church as regards the object of your mission.

Since President Joseph Smith returned, we have been favored with several communications from you, giving a statement of the proceedings before the committee, etc. On Monday evening last, your letters were read to a large concourse of our brethren, and other persons who were assembled to hear the same; and I must say that the greatest satisfaction was manifested, by the assembled multitude, with the noble stand and straightforward and honorable course which you had pursued; and before the assembly separated, a vote of thanks to you was unanimously agreed upon. I can assure you that, from the feelings there, as well as upon other occasions, there is not only a disposition, but a fixed determination, to uphold you in your righteous cause and sustain you in your efforts to obtain redress for the injuries which the Saints have borne from their unfeeling oppressors, and in bringing their case before the authorities of the Nation.

In the evening the High Council assembled at the house of President Joseph Smith, junior, and took your letters into consideration, when it was unanimously resolved that a letter should be written to you approving the measures which you were taking. The High Council likewise send you a list of the names of such persons as they think will testify to such facts as you want to substantiate. The names are as follows:

Alanson Ripley	William Chapplin
Francis Higbee	Ira Mills
Lyman Wight	Oliver Olney
Tarlton Lewis	Hyrum Smith
Merrick Edward Partridge	Seymour Brunson
Parley P. Pratt	Samuel Bent
Thorit Parsons	Porter Rockwell
King Follett	George A. Smith
Isaac Laney	Stephen Markham
Harvey Redfield	Thomas Glover
Ellis Eames	Amanda Smith

Chapman Duncan
 Smith Humphrey
 Erastus Snow
 John M. Burk
 Rebecca Judd
 Heber C. Kimball
 William Seyley
 Doctor Isaac Galland

Lyman Leonard
 Alma Smith
 Zebediah Robinson
 Orson Hyde
 Charles C. Rich
 Henry G. Sherwood
 Elias Smith
 Sidney Rigdon

There probably may be others, who may occur to your mind, whom you can send for if you think necessary. We should feel glad if you had assistance of Presidents Smith and Rigdon at this critical time, while you have to contend with Jamieson, Linn, etc., etc. However, I hope you will go forth in the strength of the Lord, and that truth will prevail. And I would say, "twice is he armed who hath his quarrel just." The principles, sir, for which you contend are true; they are the principles of justice, of humanity, of the Constitution, and the eternal principles of righteousness.

Although mankind may depart from those principles and be swayed by popular prejudices, and undue influences; yet at the same time, that man who contends for the same, although he cannot always carry his point, or convince at all times partial and interested judges, the gem or light of truth may be darkened, and its brilliancy for a while hid; yet when the Son of Righteousness shall arise, and disperse the darkness and mist of superstition and bigotry; when the true light shines, then shall it shine with all its glorious splendor and shed forth its luster with a brilliancy upon its advocates as shall altogether surpass the equipage and glories of those who are now in power, etc., etc.

R. B. THOMPSON.

Millennial Star, vol. 17, p. 361.

April 12, 1840, "The High Council of Nauvoo met at my house, when I proposed that Brother Hyrum Smith go east with Oliver Granger to settle some business transactions of the church, which the council sanctioned, and voted, 'that President Joseph Smith, junior, make the necessary credentials for Oliver Granger and Hyrum Smith.'"—*Millennial Star*, vol. 17, p. 711.

On the 19th "The High Council voted to meet at my office every Saturday at two in the afternoon."—*Millennial Star*, vol. 17, p. 743.

Joseph Smith, junior, sent the following memorial to the High Council on June 18, 1840:

The Memorial of Joseph Smith, junior, respectfully represents: That after the Church of Jesus Christ had been inhumanly as well as unconstitutionally expelled from their homes which they had secured to themselves in the State of Missouri, they found a resting place in the State of Illinois, although very much scattered and at considerable distance from each other. That after the escape of your memorialist from his enemies, he (under the direction of the authorities of the church) took such steps as has secured to the church the present locations, viz, the town plot of Nauvoo and lands in the Iowa Territory. That in order to secure said locations, your memorialist had to become responsible for the payment of the same, and had to use considerable exertion in order to commence a settlement, and a place of gathering for the Saints; knowing from the genius of the constitution of the church, and for the well-being of the Saints, it was necessary so that the constituted authorities of the church might assemble together to act or to legislate for the good of the whole society, and that the Saints might enjoy those privileges which they could not, by being scattered so wide apart, induced your memorialist to exert himself to the utmost in order to bring about an object so necessary and so desirable to the Saints at large.

That under the then existing circumstances, your memorialist had necessarily to engage in the temporalities of the church, which he has had to attend to the present time. That your memorialist feels it a duty which he owes to God as well as to the church, to give his attention more particularly to those things connected with the spiritual welfare of the Saints, (which have now become a great people,) so that they may be built up in their most holy faith, and go on to perfection.

That the church having erected an office where he can attend to the affairs of the church without distraction, he thinks and verily believes that the time has now come, when he should devote himself exclusively to those things which relate to the spiritualities of the church, and commence the work of translating the Egyptian records, the Bible, and wait upon the Lord for such revelations as may be suited to the conditions and circumstances of the church.

And in order that he may be enabled to attend to those things, prays your honorable body will relieve him from the anxiety and trouble necessarily attendant on business transactions, by appointing some one to take charge of the City Plot, and attend to the business transactions which have heretofore rested upon your memorialist. That should your honors deem it proper to do so, your memorialist would respectfully suggest that he would have no means of support whatever, and therefore would request that some one might be appointed to see that all his necessary wants may be provided for, as well as sufficient means or appropriations for a clerk or clerks, which he may require to aid him in his important work.

Your memorialist would further represent, that as Elder H. G. Sherwood is conversant with the affairs of the City Plot, thinks that he would

be a suitable person to act as clerk in that business, and attend to the disposing of the remaining lots, etc.

Your memorialist would take this opportunity of congratulating your honorable body on the peace and harmony which exists in the church, and for the good feelings which seem to be manifest by all the Saints, and hopes that inasmuch as we devote ourselves for the good of the church, and the spread of the kingdom, that the choicest blessings of heaven will be poured upon us, and that the glory of the Lord will overshadow the inheritances of the Saints.

JOSEPH SMITH, *junior*.

—*Millennial Star*, vol. 17, p. 791.

The council's reaction to the above memorial is as follows:

The council relieved President Joseph Smith, junior, according to his request in the memorial, and appointed H. G. Sherwood to take charge of the City Plot and act as clerk in that business, and also to attend to the disposing of the remaining lots, and the business transactions which have rested upon him. Alanson Ripley was appointed steward to see that all the necessary wants of the First Presidency be supplied, as well as to provide sufficient means or appropriations for a clerk or clerks to aid President Joseph Smith, junior, in his important work.

HOSEA STOUT, *Clerk*.

—*Millennial Star*, vol. 17, p. 791.

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 235.)

REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1907

CONFERENCE

The twentieth conference of the stake was held at Lamoni, October 26, 27, W. H. Kelley, Heman C. Smith, and John Smith presiding; L. A. Gould and R. S. Salyards secretaries. Pleasanton Branch reported 99, Lone Rock 82, Centerville 52, Lamoni 1,491, Wirt 38, Cleveland 79, Pawnee 33, Graceland 22, Evergreen 112, Greenville 52, Leon 49. John Smith, D. L. Morgan, J. A. Gunsolley, J. R. Lambert, W. H. Kephart, C. J. Peters, R. M. Elvin, J. F. Garver, R. S. Salyards, Louis Gaulter, Duncan Campbell, David Keown, G. T. Angell, H. A. Stebbins, I. P. Baggerly, George Hicklin, F. B. Blair, S. D. Shippy, J. C. Cackler, A. L. Kean, William Anderson, J. S. Snively, Moroni Traxler, C. J. Spurlock, D. C. White, L. A. Gould, John Lovell, John Shippy, and Nephi Lovell reported. The stake bishop reported on hand June 1, 1907, \$274.01; received, \$1,271.58; expended, \$1,273.69; due State Savings Bank, note, \$452.06.

L. A. Gould was chosen stake secretary in place of D. J. Krahl, resigned, and W. R. Dexter was made assistant secretary. The action of the stake council in accepting the resignation of D. J. Krahl as a member of the council was approved, also its action approving the recommendation of Ernest E. Haskin to the office of deacon for the proposed Oland Branch. The action of the council in approving the nomination of J. F. Garver to be second counselor to the president of the stake was confirmed and he was ordained at the Sunday

afternoon prayer service by Heman C. Smith and W. H. Kelley.

The following presented by the stake council was adopted :

Resolved, That we recommend that the stake conference instruct the bishopric of the stake to keep the collections for stake expenses separate from other funds, and at all times subject to order for the purposes designed.

Adjourned to meet at Lamoni, time to be set by the stake presidency.

HIGH COUNCIL

After the adoption by the February conference of the council resolution to the effect that the members of the stake presidency should give their entire time to the work of the stake, and the consequent resignation of the then counselors to the stake president, J. A. Gunsolley and F. B. Blair, the stake president, John Smith, nominated R. S. Salyards to be his first counselor and J. F. Garver to be second counselor. The council disapproved of the nomination of R. S. Salyards on the ground that being secretary of the church his duties in that capacity would not permit him to give his whole time to the stake work in harmony with the aforesaid resolution. The nomination of J. F. Garver was approved on his agreeing to give his whole time to stake work after the first of January, 1908.

A program committee consisting of G. W. Blair, Duncan Campbell, and L. A. Gould, was chosen. The committee organized with Duncan Campbell chairman and L. A. Gould clerk. G. W. Blair was requested to prepare a paper on "Who shall preside?" to be read before the council. The program was read at the meeting of March 10, 1908. The program committee was appointed January 14, 1908. The matter is anticipated in giving it place at this date.

OLAND BRANCH ORGANIZED, AND CHURCH DEDICATION

Under the direction of Heman C. Smith, one of the ministers in charge, a branch consisting of about thirty members was organized at the Oland Chapel, Harrison County, Missouri, on Saturday, November 16. R. S. Salyards, of Lamoni, was chosen presiding elder; R. E. Haskin, priest; C. E. Bootman, teacher; Ernest Haskin, deacon and treasurer; Mrs. Roy Haskin, clerk; Roy Haskin, janitor; Maud Snively, chorister; Susie Brown, organist.

The chapel was dedicated Sunday morning, November 17, R. S. Salyards in charge. J. S. Snively offered the opening prayer; Heman C. Smith made the address of dedication; John Smith offered the prayer of dedication; and William Anderson pronounced the benediction.

EVANGELICAL MEETINGS

A series of evangelical meetings was held at the Brick Church, Lamoni, from Sunday evening, November 17, over the following Friday, by Evangelists A. H. Smith and J. R. Lambert.

DAVIS CITY MEETINGS

A series of meetings lasting four weeks or more was closed at Davis City, Iowa, Sunday evening, November 10. Wardell Christy was in charge, assisted by S. M. Reiste, J. F. Garver, and others. One was baptized. The interest of the Saints in the work has been revived, and a mid-week prayer meeting has been established at the house of James McDiffit, branch president.

HITEMAN CHAPEL ENLARGEMENT

The Hiteman Saints have been obliged to undertake the enlargement of the chapel to accommodate the growing demands of its increasing membership. They are adding a wing fourteen by twenty-two, so it is reported.

EVERGREEN

Up to November 11, the following brethren ministered at Evergreen: John F. Garver, John Smith, R. S. Salyards, H. C. Smith, A. H. Smith, C. H. Jones, Arthur Allen, James Martin, sr., Joseph Harp, Richard J. Lambert, Leon. A. Gould, H. A. Stebbins, Will Shakespeare, W. T. Shakespeare, Roy M. Young, and D. D. Young.

ACTIVE MINISTERS

Besides those mentioned in last report the following have been doing service: H. H. Gold, C. J. Spurlock, John Spaulding, C. W. Dillon, E. E. Long, Lewis Gaulter, W. H. Kelley, Heman C. Smith, J. R. Lambert, C. J. Peters, G. H. Hilliard, Wardell Christy, S. M. Reiste, E. L. Kelley, A. H. Smith, G. M. Jamison, J. W. Peterson, M. M. Turpen, Eli Hayer, George Hicklin, Fred Turnbull, John Lovell, Frank Hackett, Rufus Willey, J. A. Gunsolley, J. S. Snively, G. W. Day, Nephi Lovell.

W. H. KELLEY

In a communication to the *Herald*, dated October 5, W. H. Kelley writes the following paragraph of import to the stake:

Of course it is important to appear in the *Herald* occasionally, but noting that my last communication drew heavily upon *Herald* space, have concluded to confine this to just a few incidents that may be of interest to some. To begin with, October 26, the Lamoni stake conference convened at this place, affording the writer the opportunity, for the first time, of attending a stake conference. Our stake president, John Smith, opened the meeting by song and prayer, and recognizing the common consent rule, announced that the missionaries in charge were present, and that their authority and appointment should be recognized in the organization of the conference; whereupon a motion was made and carried that the missionaries in charge and the president of the stake preside over the conference. The organization being complete, the chair was yielded to President Smith, who took charge of the business in hand, with which he was familiar, the missionaries cheerfully aiding in every essential way. Brother Smith is an old soldier, and knows what order and a proper recognition of others' rights means; is a good presiding officer, and just discreet enough to secure all the backing and aid at hand to begin with. This would show the part of wisdom from

a utilitarian point of view, as there are no infallible presiding officers, and none so wise as not to be counseled. President Smith retained the chair during the transaction of the greater part of the business. The missionaries in charge did not assume to act in the office of the president of the stake in order to do their work, but acted in their own office and calling, as on all similar occasions, and the president of the stake acted in his. "He that hath ears to hear, let him hear." Order and harmony prevailed all through the sessions of conference. The missionaries did not assume too much, nor the stake president too little. If there is any especial honor attaching to the mere act of presiding, the stake president was covered with glory, for he occupied the chair the greater part of the time, and was fully sustained by his associates. There is no trouble about any of these matters (now under agitation) where the right proceeding is recognized, and obtains to begin with. An excellent spirit prevailed all through the conference, and those in attendance were comforted and strengthened in the faith. So the good work goes on.—*Herald*, vol. 54, p. 1054.

BISHOP HILLIARD

Bishop Hilliard, in connection with Bishop Anderson, visited the Lucas, Cleveland, Hiteman, Centerville, and Evergreen branches after conference.

R. M. ELVIN

In October R. M. Elvin conducted a series of meetings at the Downey Schoolhouse with good interest.

H. A. STEBBINS

In October H. A. Stebbins delivered some lectures on the Book of Mormon to the Saints of the Lone Rock Branch.

STAKE BISHOPRIC

Under the heading, "Bishop's notice," the following was printed in the *Saints' Herald* of December 11:

To the Saints of Lamoni Stake, Greeting: The year 1907 is now very near its close, and in order that the elders' families and the poor that are in our care may be properly supplied, and that our accounts may be closed promptly, we urge the Saints of the stake to hasten the payment of the tithes, offerings, and consecrations they may owe to the Lord's work. We have always been able to settle our accounts by the first day of January though sometimes it has taken quite an effort, but unless the Saints come to our relief very soon, we shall not be able to

close as satisfactorily for 1907 as we have for previous years. Saints should not fail to pay their tithe and offering accounts because of stringency in money matters, but should demonstrate their faith by the payment of these accounts with more than usual promptness.

As a bishopric we desire to express our thanks for the liberality the Saints have shown in contributing to the Herald Office rebuilding fund, and we congratulate the Saints upon the increased capacity and effectiveness of this institution, which your action has made possible.

The Sanitarium is also in process of building, and those who have not contributed what they desire to this fund should be up and doing.

Trusting that the Lord's people shall be as anxious that this branch of the work be in good shape as they are that they shall receive from the Lord the blessings that they need, we remain, in gospel bonds, William Anderson, R. J. Lambert, Lamoni Stake Bishopric. December 9, 1907.

APPOINTMENTS

In addition to places mentioned in previous reports, meetings are now being kept up at Terre Haute, Iowa. In years gone by there was a considerable amount of preaching done there, and for a short time a branch of the church existed at that place.

STAKE RELIGIO

Martha Martin, secretary of the stake Religio, contributes the following account of the present status of the Religio work in the stake, to the *Autumn Leaves*:

Probably there are some who would like to know how the Religio work in the stake is progressing. Will say that there has been quite an improvement noticed of late from the reports and communications received from the different locals. Our president has visited all, or nearly all, the locals personally, with the view of helping and encouraging, also introducing the normal work and the new record system. He has also, with local help, organized two new Religios during the past year, one at Greenville, and another at Lone Rock, Missouri. Good interest has been taken and seems to continue. The superintendent of home department has also done some visiting relative to home classes. The Lamoni stake reunion was held at Lamoni, beginning August 3, at which time the Religio and Sunday school work was represented jointly by Brother T. A. Hougas. Altogether we feel the work is onward, and good is being accomplished.

DEATHS

Sally E. Church, at Lamoni, October 2, aged 86 years, 10 months.

George Bently, at Lamoni, October 5, aged 35 years, 4 months, 24 days.

REPORT FOR JANUARY, FEBRUARY, MARCH, 1908

THE BRANCHES

The Allendale correspondent writes:

I am now stating the condition of the branch with tears in my eyes. I hope the Lord will soon come to our rescue. Brother Albert Whorlow is our priest and presiding officer. He is now living in Oregon. Brother Birk, teacher, is the only officer we have, and he won't do anything. We don't have meetings of any kind or Sunday school. I went up and rang the bell every Sunday till I was left alone. I told Brother Birk and he said we could have prayer meetings, so I went up every Sunday to open the house, but there were only myself and Grandma Roberts attended. We had prayer meeting only our two selves several times, then the poor old sister stayed at home. Then I was left to myself. I kept going up every Sunday, but not a soul came. When the weather got cold I would not light a fire for myself, so I had to give it up.

I have not heard a word said about library. It is no use to try to do anything before the branch is put in order. It is not the preaching we want; for many years the more preaching we had the worse the Saints got. Some of the officers say they can't do anything with the branch. What do they mean? God has got laws to govern his church. I have told you just as things are. I am now getting over a bad spell of sickness.

At Cleveland, J. M. Hooper having resigned as branch president, December 8, 1907, the branch is now in charge of E. J. Giles, presiding priest; W. T. Shakespeare, teacher; J. L. Morgan, deacon. W. T. Shakespeare has been recommended for ordination as an elder. The stake bishop has named E. J. Giles as his agent in place of Clement Malcor, resigned. The Religio is on the increase; some nights there are upwards of sixty in attendance. The Sunday school has an enrollment of ninety-three. Margaret Campbell is superin-

tendent; J. L. Morgan associate. Rufus Willey and W. R. Dexter visited them in the interest of the Sunday school; Roy Young in the interest of the Religio; and John Smith and J. F. Garver in the work of the stake. The branch has a membership of 80, of whom 44 are absentees. The Saints are restless and don't know what to do. There is strong talk of closing down the mine by April 1. The store is sold out and fully one third of the houses are sold and moved away. On April 3 the correspondent wrote:

Our mine in all probability will be permanently closed by the 15th inst. The work of dismantling is in progress now. Unless something turns up, Cleveland will close its career soon; no library nor anything else.

The Centerville Branch has gained four by letter and one by baptism. Brethren Garver and Willey, of Lamoni, have spoken a few times there, and Brother Salisbury, of Zanesburg, gave them two sermons one Sunday. The Sunday school and the Religio are doing very well.

The Davis City Branch is in charge of James McDiffit, president; H. A. Hartshorn, priest; R. J. Harmon, deacon; T. M. Walters, clerk and chorister; Lulu Scott, treasurer; Veta Scott, organist. H. A. Hartshorn is superintendent of the Sunday school; Sister Walters, assistant; Ada Hartshorn, secretary and treasurer; T. M. Walters, chorister; Veta Scott, organist. The Aid Society meets every two weeks. Alice Marble is president; Sister Walters, secretary; Lulu Scott, treasurer. The average attendance is five. A donation much appreciated was made to a missionary's wife. A proposed Religio Home Class is to meet same day and place as the Aid Society. There has been preaching by Wardell Christy and D. C. White.

The Evergreen Branch elected D. D. Young president; James H. Martin, priest; Samuel Shakespeare, teacher; J. B. Anderson, deacon; Martha Martin, clerk. The new Sunday

school superintendent is W. E. Shakespeare; James A. Martin, assistant; Roy M. Young, secretary; Charles Kaestner, treasurer. The library commission: for the branch, Henry Kaestner; for the Sunday school, Harry Garland; for the Religio, Emma Anderson; and Joseph Boswell was chosen librarian. The local Religio officers have not been reported. The preachers in the branch have been T. J. Bell, D. D. Young, R. M. Young, Columbus Scott, H. A. Stebbins, J. H. Martin, W. T. Shakespeare, J. C. May, W. E. Shakespeare, R. M. Elvin, A. C. Anderson, J. J. Johnson.

The Graceland Branch is in charge of J. R. Evans, of Lucas; J. C. Cackler is presiding priest; A. L. Keen, teacher and janitor; Viva Keen, secretary and chorister; C. A. Cackler, recorder; Edith Cackler, organist. Of the Sunday school A. L. Keen is superintendent; Rillie Baker, associate; Zora Baker, secretary; Will Baker, treasurer; Leta Stemm, librarian; Edith Cackler, chorister; Maggie Stemm, organist. Of the Religio A. L. Keen is president; Reese Nyswonger, vice president; Rillie Baker, secretary; J. C. Cackler, treasurer; Eva Cackler, librarian; Catherine A. Cackler, chorister; Edith Cackler, organist. The Religio is especially prospering. A visit of Roy M. Young and David Morgan was appreciated and attended with benefit. As a whole the work is moving along finely. There is no Mite Society.

The Greenville Branch has chosen Levi Brooks for secretary. The regular branch services are held. Sunday school at 2.30 p. m. The Religio meets at 7.30 Saturday evening. A series of meetings have been held by S. K. Sorensen and Eli Hayer. A. S. Cochran and Wardell Christy preached.

The Hiteman Branch is increasing in numbers. The recent chapel enlargement is already proving too limited. W. E. Williams is president. J. F. Garver, of Lamoni, held services there over Sunday, February 23.

The Lamoni Branch at its January meeting elected W. A. France priest; J. A. Lane, teacher; W. J. Mather, deacon; Eliza Chase, recorder; H. H. Gold, secretary. The membership is increasing. C. B. Woodstock has been ordained elder and W. R. Dexter priest. The purchase of one hundred new Hymnals has added fresh interest to the song service. Edna Crane and Ernest Miller; Clarissa Crane and S. M. Boyer; Jessie L. Spence and G. M. Ray; Nina M. Grenawalt and I. A. Smith; Ursula Pearl Jamison and Joseph Turman; Alice Dally and George Barret, have been married. D. F. Nicholson, S. V. Bailey, Susannah Hoffman, David L. Morgan, Catharine A. Bump, Sheba Bell, Thomas Stuart, Nelson Goodwin, and Hannah M. Gray have died.

The Sunday school superintendent for the coming year is J. A. Gunsolley; the first, second, third, and fourth assistants are J. A. Lane, E. F. Hall, Anna Salyards, and Callie B. Stebbins; secretary, Oscar Anderson; treasurer, W. A. Grenawalt; choristers, Alta Mather and Nina Grenawalt Smith; organists, Mary Hill and Bertha Anderson; librarian, D. F. Nicholson; S. M. Bass, janitor; superintendent Home Department, Mary Banta; on the resignation of E. F. Hall, C. B. Woodstock was chosen second assistant superintendent; on the death of D. F. Nicholson, Ruby Summers was chosen librarian. Twenty dollars of the fifty dollars pledged towards the year's branch expenses have been paid. Birthday offerings are turned over to the school relief committee. Enrollment 611; average attendance 459.

The Religio had a membership of 278 at the beginning of the year. C. B. Woodstock is president; Moroni Traxler, vice president; Jessie Cave, secretary; Letha Tilton, treasurer; Jessie Morant, librarian; Edna Fike, organist; Frances White, chorister; Stella Wight, correspondent; home class department in charge of Vina McHarness, membership 113. The

good literature committee is doing an excellent work. The society has contributed to the rebuilding of the Herald Office, and has donated thirty dollars to the college dormitory, enough to furnish a room.

The Daughters of Zion meet the second Friday in each month for song, prayer, reading, etc. The officers elected at the first meeting in January are, Minnie Nicholson, president; Phoebe Allen, secretary; Mary Garner, treasurer; and are elected for one year.

The meetings of the Mite Society are held every Wednesday afternoon, seem to be quite well attended, and are occupied in quilting, making bonnets, carpets, etc., for the purpose of helping the poor. At the annual election the following officers were chosen: Mrs. Levi Atkinson, president; Mrs. John Hougas, vice president; Mrs. Andy Turnbull, secretary; Mrs. Nathan Weedmark, treasurer.

The Patronesses of Graceland College chose the following officers at the beginning of the year: Flora Scott, president; Minnie Nicholson, vice president; Nellie Anderson, secretary; Clara Lane, treasurer; Mrs. Daniel Anderson, corresponding secretary. During the present school year they have put in the college president's office a sectional bookcase costing \$35; have built about a hundred yards of cement walk about the college; and have paid \$30 for a scholarship. They have raised about \$215, and now have about twenty-five dollars in the treasury.

The priesthood meetings held monthly are working earnestly for success.

The Leon Branch is in charge of Duncan Campbell; Edward McHarness is priest; and Ruth E. Archey is secretary. There are but few resident members and the meetings are small. The president visits them the last Sunday of each month, preaching twice and administering the sacrament. Of

the Sunday school, W. W. Post is superintendent; Edward McHarness, secretary.

At Lone Rock there has been no change of branch officers since last report. Preaching services have been established Sunday evenings with good attendance. The preaching is done mostly by the local ministry. The Sunday school is flourishing, but the Religio was given up with the coming of cold weather.

At Lucas since last report there have been five removals by letter, and a gain of two by baptism. July 8, 1907, J. J. Watkins was elected teacher; Daniel Batten, financial secretary. They were visited November 3, 1907, by G. H. Hilliard, of the General Bishopric, and William Anderson, stake bishop, Bishop Hilliard speaking twice. With the New Year J. T. Evans was chosen teacher and Thomas Hopkins chorister. J. W. Talbot was ordained priest February 23. President John Smith preached January 19, 22, 23; beginning March 15, J. F. Garver and E. B. Morgan held eight meetings.

The Sunday school in July, 1907, selected Daniel Batten for associate superintendent; Mary M. Thomas, secretary; James Batten, librarian. In the beginning of 1908, Salome Batten was chosen treasurer, and Janett Thomas librarian.

The Religio, in July, 1907, chose Edith Batten for vice president and organist; Lucy Evans, treasurer; and Janett Evans, librarian. After three months inactivity the local was organized with the help of Roy Young and D. L. Morgan, January 19, 1908, the branch allowing the society the time usually taken for social meeting. The officers chosen were, J. W. Talbot, president; James Wilkinson, vice president; Mary M. Thomas, secretary; Evan Watkins, treasurer; Salome Batten, librarian.

The Oland Branch continues in charge of R. S. Salyards, of Lamoni; Roy Haskin, priest; Mrs. Roy Haskin, secretary;

preaching by W. R. Dexter, John Harp, R. S. Salyards, and one has been baptized. The Sunday school and the Religio are flourishing.

The Pawnee Branch has no new officers. The speakers have been Moroni Traxler, C. H. Jones, L. G. Holloway, I. P. Baggerly, and William Anderson. "The meetings in the winter were sometimes poorly attended, but the interest seems to be good."

The Pleasanton Branch, January 6, elected Duncan Campbell president; C. E. Morey, priest and treasurer; O. W. Parker, teacher, clerk, and trustee; T. J. Burch, deacon. The Sunday school, January 5, elected O. W. Parker superintendent; T. J. Burch, associate; Lee Campbell, secretary-treasurer; S. E. Burch, chorister; Anna Edwards, organist; Vena Edwards, Jessie Campbell, Bessie Parker, entertainment committee. The Religio, January 10, made T. J. Burch president; George Morey, vice president; Vena Edwards, secretary; Jessie Campbell, treasurer; S. E. Burch, chorister; Bessie Parker, organist; Will Thorp, librarian. The preachers: M. M. Turpen, Duncan Campbell, C. E. Morey, O. W. Parker, T. J. Burch, George Day.

The Andover appointment is kept up and among others, E. E. Long, J. S. Snively, John Smith, E. A. Stedman, John Harp, F. D. Hackett preached there, and a week's series of meetings was begun by J. F. Garver and Moroni Traxler on January 5.

The Wirt Branch is still in charge of the stake presidency, and preaching has been done in its precincts by S. K. Sorensen to continue a week, John Smith, A. S. Cochran, and others perhaps.

At the Downey Schoolhouse, Eli Hayer, Moroni Traxler, John Harp, are reported to have done preaching service.

At the Thompson Schoolhouse, H. A. Stebbins and W. R. Dexter have preached several times.

At the Jack Woods Schoolhouse, within the precincts of the Greenville Branch, A. S. Cochran has spoken sometimes.

At New Buda, also within the bounds of Greenville, preaching has been kept up every two weeks. The names of the speakers have not been reported.

RELIGIO AND SUNDAY SCHOOL CONVENTION

The Religio and Sunday school associations of the stake held their conventions at Lamoni, February 13, 14, in charge of their respective officers. The programs were carried out so far as circumstances would permit. The Religio sustained Roy M. Young as president; Martha Martin, secretary; and selected delegates to the General Convention. Jessie Morant was chosen as its representative on the stake library commission. The Sunday school reported fifteen schools with a membership of 1,238. Rufus T. Willey was chosen superintendent for the coming year; W. T. Shakespeare, associate; Nellie Anderson, secretary; and John Lovell, treasurer; D. F. Nicholson was selected to be its member on the library commission of the stake. One hundred and twenty-eight delegates to the General Convention were selected. Adjourned to the same place and previous to the stake conference in October.

THE CONFERENCE

The twenty-first conference was held at Lamoni, February 15, 16, the missionaries in charge and stake presidency presiding; L. A. Gould and W. R. Dexter secretaries. Graceland 22, Oland 30, Wirt 38, Leon 39, Greenville 52, Centerville 57, Lone Rock 76, Cleveland 80, Pleasanton 97, Davis City 108, Evergreen 111, Hiteman 117, Lucas 173, Lamoni 1,505, reported. Thirty-one of the ministry reported. The Sunday school and Religio reported. The stake bishop reported bal-

ance last report \$114.20; receipts, \$7,183.08; expenditures, \$7,179.63. Duncan Campbell was selected member of library commission. E. E. Long was chosen to fill vacancy in auditing committee. Recommendations approved by the stake presidency and council from Cleveland Branch, W. T. Shakespeare to the office of elder; from Lamoni Branch, C. B. Woodstock to the office of elder, and W. R. Dexter to office of priest; from Lucas Branch, J. W. Talbot to the office of priest, were approved, and the presidency authorized to provide for their ordination. One hundred and three delegates to the General Conference were chosen. A motion to invite the General Conference of 1909 to meet at Lamoni, was carried unanimously. Time and place of next conference left with presidency.

The following items furnished by C. I. Carpenter, stake recorder, were published in the *Saints' Herald* of March 4:

The present membership of the Lamoni Stake, as shown by the church records, is 2,633, divided among twelve branches and four fragments in Iowa, and four branches and one fragment in Missouri, or in all sixteen branches and five fragments or remnants of branches that have existed in the past but are now disorganized. The Lamoni Branch, of course, has the largest enrollment, 1,493; followed by Lucas, 176; Hite-man, 117; Evergreen, 113; Davis City, 106; the rest having less than one hundred each.

The reports for 1891, when the stake was organized, showed a total membership for the stake of 2,284, showing a gain of 349 since that time. There has also been a gain in organized branches during that time of one in Iowa (Graceland), and two in Missouri (Pawnee and Oland).

Of the present membership of 2,633, at least eight hundred are reported as absent from their respective branches, many of whose whereabouts are unknown. In Lamoni, which has nearly 1,500 members enrolled, nearly five hundred are absent, leaving only about one thousand resident members.

In the stake there are two hundred and thirty holding the various orders of the priesthood, among whom as standing ministers to the church in the branches are fifty-three elders, fifty-seven priests, thirty-six teachers, and thirty-four deacons, the rest being high priests, sevens, and apostles.

LIBRARY COMMISSION

The library commission, Jessie Morant, D. F. Nicholson, and Duncan Campbell, were chosen respectively by the Religio, the Sunday school, and the conference. These met February 16, and organized with Duncan Campbell, chairman; Jessie Morant, secretary; and D. F. Nicholson, treasurer. Nellie Anderson was by the commission selected for librarian and she accepted. D. F. Nicholson died March 21.

DECATUR COUNTY HISTORICAL SOCIETY

The above society met at Leon, Iowa, January 8, Guy Arnold in the chair; Heman C. Smith, secretary. A paper on the settlement of Garden Grove was read by Heman C. Smith; one on the streams of Decatur County, by J. E. Vail, was read by Mr. Arnold. Some committees were appointed.

STAKE PRESIDENCY AND HIGH COUNCIL

In the notice of appointments, *Herald* of January 1, the following appears:

By arrangements between the ministers in charge and the Bishop, and concurred in by President Joseph Smith, Elder John Garver is hereby appointed to labor in the Lamoni Stake. The notice was signed by W. H. Kelley and Heman C. Smith, ministers in charge.

LETTERS

A letter of C. J. Spurlock, of Liberty Home, Lamoni, appeared in *Saints' Herald*, January 8, and one from W. E. Williams, president of Hiteman Branch, in *Herald* of February 19.

REPORT FOR APRIL, MAY, JUNE, 1908

MISSIONARY APPOINTMENTS

The General Conference continued Heman C. Smith and William H. Kelley in charge of Mission Number 1, in which Lamoni Stake is embraced. R. M. Elvin, W. H. Kep-

hart, and I. P. Baggerly were placed on the superannuated list. M. M. Turpen, E. B. Morgan, C. J. Peters, and P. M. Hanson were given appointment in the stake, the latter being put in direction. He began his labors by attending the Hiteman conference in June and continued at that place for a week or more accompanied by E. B. Morgan. They then labored for a time at Lucas, when in July Brother Hanson was transferred to the region about Little Sioux District.

CONFERENCE

The twenty-second stake conference was held with the Hiteman Saints, June 13, 14, the stake presidency in charge, Paul M. Hanson and Duncan Campbell clerks. The Lamoni, Evergreen, Hiteman, Lucas, Pleasanton, Lone Rock, Greenville, Centerville, Graceland, and Leon Branches reported. John Smith J. F. Garver, J. S. Snively, William Anderson, J. R. Lambert, R. M. Elvin, H. A. Stebbins, E. B. Morgan, Duncan Campbell, Edward Rowley, C. J. Peters, W. T. Shakespeare, John Lovell, and J. R. Evans reported. The spiritual condition of the Evergreen, Pleasanton, and Leon Branches was reported by their respective presidents. The stake bishop reported from January 1 to June 1, receipts, \$2,215.42; expenditures, \$1,848.34; cash balance \$367.08. The stake historian and the library commission reported. F. M. Weld was chosen to succeed himself on the auditing committee. The Cleveland Branch was declared disorganized, the members having all moved away on account of the shutting down of the coal mines. The stake authorities were authorized to grant them letters of removal. The presidency were authorized to provide for the ordination of D. C. White as a member of the stake high council. The following was adopted:

In view of the fact that members of the high council are called to meet together from time to time and live at a distance requiring expenses, and are doing stake business, therefore it shall be the duty of the stake bishop to defray such expenses.

Conference adjourned to Pleasanton, Iowa, time to be decided by the stake presidency. Leon A. Gould is secretary of the stake.

THE STAKE LIBRARY COMMISSION

The chairman of the stake commission visited several of the branches of the stake in the interest of this department, and other members have by correspondence and otherwise sought to advance this feature of our cause.

A local board has been organized at Lamoni, of which W. J. Mather is chairman and librarian; Jessie Morant, secretary; and Ruby Summers, treasurer. For circulating purposes, the libraries furnished by the Iowa State Library Commission have been used, and the branch with its auxiliaries has the advantage of having the general library of the church located in their midst. The Sunday school has been donating its old library books for use in other parts of the stake.

The Pleasanton commission consists of T. J. Burch, chairman; Jessie Campbell, secretary; Will Thorp, treasurer; Sarah L. Alden, librarian. Five dollars each was appropriated by the branch and the Sunday school, and seven by the Religio, for the library work. A good bookcase has been purchased and arrangements concluded for the purchase of the Church History.

At Leon, Edward McHarness is chairman of the local Board; Grace Aldridge is secretary; William Post, treasurer; and Ruth E. Archey, librarian. The shelves in the pulpit desk can at present be utilized for a bookcase. There is quite an extensive free public library in the town, of which the building has been furnished by the liberality of Andrew Carnegie. Our people avail themselves of its privileges to some degree.

The Graceland commission consists of Viva Keen, chair-

man; Rillie Baker, secretary; Catherine A. Cackler, treasurer; and A. L. Keen, librarian. The purchase of a bookcase is under consideration.

The members of the Lucas library commission are John A. Evans, J. W. Talbot, and Parley Batten. On account of the uncertain conditions that exist because of the closing down of the coal mine, a librarian has not been selected. There is a good bookcase and a number of good and valuable reference books.

The Hiteman commission is William Wilson, W. E. Williams, and Alexander Miller. Thomas Williams is librarian. There is a public library in the town, but the use of it is expensive. The commission is considering the use of the State free traveling libraries. There is a good bookcase in the church.

At Centerville, one member, John Amos, has been chosen by the Religio. There are excellent reading facilities there in the Drake Free Public Library. There is a capacious bookcase in the church.

The Greenville commission is John Lovell, chairman; Mary Lovell, librarian; and Alma Lovell, secretary. The stand in the church has been fitted up with shelves for library purposes.

The Evergreen commission is Henry Kaestner, Harry Garland, Emma Anderson; and Joseph Boswell is librarian.

Commissions have been partially chosen at Davis City and Lone Rock.

HIGH COUNCIL

D. C. White was ordained a member of the council at Lamoni, Sunday, July 5. His nomination had previously been made by the stake presidency to the council, approved by them, and confirmed by the stake conference. The council held meetings in May and June.

SAINTS' HOMES

The following action in regard to the Saints' Homes at Lamoni was taken at the late General Conference at Independence:

That inasmuch as the work of the bishopric has so enlarged that they need help for the homes at Lamoni, they be authorized to appoint a board to look after and care for those homes.

The following appeared in *Saints' Herald*, May 20:

In harmony with a resolution passed at the late General Conference, Bishop Kelley has placed the management of the two Saints' Homes in charge of a local committee; and has selected as that committee William Anderson, stake bishop; John Smith, president of the stake; and Lorenzo Hayer. The committee has organized with John Smith as president; William Anderson, treasurer; and Lorenzo Hayer, secretary.

An article, "The church homes," by Sister M. J. Phipps, one of the inmates of these homes, appeared in the *Herald* for June 3.

CHILDREN'S HOME

At a Lamoni Branch business meeting, June 2, the following action was taken in reference to the Children's Home as reported in *Herald* of June 10:

A committee of three, consisting of Heman C. Smith, Sister M. Walker, and William Anderson, was elected to confer with the committee on location of the Children's Home. The sentiment was expressed that the question of finance should not determine where the home should be located. The question of fitness alone should determine its location. Whatever is given by the Saints of any locality should be given to help and not in any sense to compete with any other locality in an effort to secure the home.

This action was in pursuance of the report of the committee on Children's Home, made to the late General Conference, as found in General Conference Minutes, 1908, page 1109.

NEW CHURCH AT LAMONI

At the business meeting of the Lamoni Branch, June 2,
The question of building a new church was taken up and discussed

A committee of five was elected to take the matter under advisement and report later. Those appointed were Heman C. Smith, John Smith, R. J. Lambert, Charles F. Church, and W. A. Hopkins.—*Saints' Herald*, June 10, page 555.

DECATUR COUNTY HISTORICAL SOCIETY

The semiannual meeting of the Decatur County Historical Society was held in the Brick Church (Lamoni) Thursday forenoon and afternoon. The program as announced last week was carried out, with some variations. The musical and literary features of the program were of an exceptionally high order. Those who conceive of the meetings of historical societies as dry and prosy would certainly have changed their minds had they been present. The papers dealing with local history and the speeches made by old settlers were interesting, spicy, and full of wit and romantic reminiscence. The meetings were presided over by Honorable G. P. Arnold, of Garden Grove. Elder Heman C. Smith acted as secretary. The society now has a membership of one hundred and twenty-seven. It is a pioneer in such work in Iowa, being the second county historical society to be organized in the State.

It was organized seven years ago under the leadership of President F. M. Smith, with five members, all of whom were elected to offices.—*Saints' Herald*, June 10, page 555.

LETTER OF B. H. YORK

In *Herald* of June 17, appears a letter of B. H. York, Hatfield, Missouri, giving his experiences in and out of the church.

DEATHS

Sister Hannah M. Hortley, wife of Brother Albert Gray, at Lamoni, January 4, aged 64 years, 8 months, and 6 days.

Sister Siloina N. Bacon, Saints' Home, Lamoni, December 11, 1907, aged 70 years, 6 months.

W. C. Lanyon, Saints' Home, Lamoni, December 12, 1907, aged 68 years, 6 months, 21 days.

Catherine Anna Bump, Lamoni, January 22, aged 84 years, 3 months, and 11 days.

Olive Curtis Bailey, near Akron, Harrison County, Missouri, January 17, aged 68 years.

Thomas Stewart, Lamoni, January 22, aged 59 years, 5 months, and 21 days.

Nelson A. Goodwin, Lamoni, January 22, aged 78 years, 8 months, and 1 day.

Sheba Bell, Lamoni, January 22, aged 86 years, 10 months, and 3 days.

D. F. Nicholson, Lamoni, March 21, aged 52 years, 3 months, and 24 days.

R. C. Crooks, Lacona, Iowa, May 3, aged 77 years, 8 months, and 2 days.

M. V. B. Smith, Humeston, Iowa, May 16, aged 71 years, 4 months, and 3 days.

E. H. Howells, Everist, Iowa, June 7, aged 25 years, 4 months, and 26 days.

Belle F. Wisdom, Saints' Home, Lamoni, June 14, aged 46 years, 7 months, and 27 days.

W. R. Lysinger, Lamoni, June 23, aged 13 years, 6 months, and 17 days.

REPORT FOR JULY, AUGUST, SEPTEMBER, 1908

THE BRANCHES

The Lamoni Branch, since May 1, has received 33 new members by baptism, 20 on letters of removal, and letters of removal have been granted to 13; 4 have been lost by death. Seven couples have been married. The preachers have been numerous, many of them being visiting brethren. On the evening of July 5, a series of meetings was begun in the town park, and a large attendance was had every evening. The speakers were Heman C. Smith, Wardell Christy, E. L. Kelley, W. H. Kelley, Elbert Smith, J. R. Lambert. Sunday evening services continued in the park until the reunion, many people attending who never went to the church. The branch is now seriously considering the matter of church extension; on many occasions more room is needed. A committee has been appointed to take under advisement the propositions of either an

annex to our present church building, or a larger new church, using the present building for overflow meetings. The Saints have taken an active part in raising the five thousand dollars needed for the erection of the new dormitory for Graceland College, the foundation of which is already laid. At the July election, Elder Joseph Roberts was chosen president of the Religio; Sister Anna Salyards vice president; other officers as before. On September 4, a scholarship valued at \$30 was given to Perla Moore at Graceland College. September 17, 18, a Harvest Home Festival was held in the village. It was an interesting affair; the programs were good and the exhibits excellent. The Presiding Bishopric has placed the supervision of the Saints' Home upon William Anderson, John Smith, and Lorenzo Hayer.

The Hiteman Sunday school at the July election chose W. R. Lane superintendent, Anna Rowley, assistant; Janett Luke, secretary; Isabel Burke, treasurer; Thomas Williams, librarian; Blanche Adamson, organist. The Religio chose Alex Miller, president; G. F. Hull, vice president; Goldie Rowley, secretary; Thomas Williams, librarian; George Mayer, treasurer; Emma Box, organist. September 4, Frank Hull resigned as vice president and William Wilkinson was chosen in his place.

The spiritual condition of the branch is good. September 13 services were begun in a tent; they were conducted by J. F. Garver and M. M. Turpen, and were continued until the 24th, when the weather became too wet and cold for tent work. Further meetings were continued in the church until October 4. Eleven have been baptized. C. B. Woodstock has spoken there in behalf of Graceland College. Other preachers were E. B. Morgan, John R. Evans, and local brethren made an effort at Cedar, a little village near by, Elder G. W. Hull doing the preaching. Edward Giles, branch priest, has been

recommended for ordination to the office of elder, according to the voice of the Spirit.

The Centerville Branch has lost one by death, Frances Molloy, July 15. Roy Young visited them in the interest of the Religio. Elders J. R. Evans and H. A. Stebbins have visited there and preached for them. The church has been painted, adding to its appearance.

The Graceland Branch has preaching by J. C. Cackler and A. L. Keen. The Sunday school officers are: A. L. Keen, superintendent; J. C. Cackler, assistant; Zora Baker, secretary; William Baker, treasurer; Evaline Cackler, chorister; Maggie Stemm, organist. The Religio officers are: A. L. Keen, president; J. C. Cackler, vice president; Rillie Baker, secretary; William Baker, treasurer; Edith Cackler, chorister; Viva Keen, organist.

The Wirt Branch is in charge of the stake officers. Charles Lent is teacher, John Anderson, deacon; and Edith Linn, secretary. Preaching at 11 and 8 p. m., every two weeks, by elders from Lamoni. Sunday school is at 10 a. m., and the officers are: L. L. Morse, superintendent; Mrs. L. E. Anderson, assistant, and secretary; Mrs. Bird McConnell, treasurer and chorister; Miss Edith Linn, librarian and organist.

John Smith and C. W. Dillon preached in the branch limits.

(To be continued.)

NECROLOGY

BY T. C. KELLEY

DUNCAN CAMPBELL. The hearts of his many friends were made sad by the passing from earth life of Elder Duncan Campbell, who had been deservedly classed as "one of the stalwarts of the Reorganization." His death occurred March 16, 1922, at Cedar Falls, Iowa, he being well along in his seventy-seventh year.

He was born at Breadalbane, County Glengary, Ontario, Canada, November 29, 1846. His grandfather, Duncan Campbell, came to America from Scotland in 1815, and at the organization of the Baptist Church at Breadalbane, in 1816, was selected as one of its deacons; and in after years James Lothian, his maternal grandfather, was chosen deacon of the same church. The subject of this sketch was in early life a member of the Baptist denomination, presumably of the Breadalbane congregation, and being urged by his friends to do so, he entered the ministry and became pastor of a church at Moore, Ontario, in April, 1871.

Careful study of the Bible convinced him that this church was not in harmony with the teachings of the New Testament in all things and he soon found that he had not the spiritual light that a minister of the gospel should have. He continued his study of the word of God, and prayerful meditations thereon, being led by the promptings of the Holy Spirit in vision and otherwise, till on the 13th of August, the same year in which he took this pastorate, when he was baptized by Elder Robert Davis, and so became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in which he remained faithful unto death.

About two weeks after his baptism he was ordained to the office of elder. He showed efficiency as a minister right from the start, his labors the following winter in connection with

Elder Robert Davis resulting in the organization of a branch at Saint Claire, Michigan.

The next year, 1872, he was appointed by General Conference to preside over the Canadian Mission. Good results were reported from his labors there.

In 1873 he attended his first General Conference, which was held at Plano, Illinois. Here he received two ordinations, one to the office of seventy, one as president of seventy. Doctrine and Covenants, section 117, paragraph 8, provides for his ordination as one of "the special witnesses of the seventy."

At the General Conference, at Kirtland, Ohio, in 1891, he was set apart as the senior president of the Seven Presidents of Seventy, and also chosen president of the First Quorum of Seventy. In this position he ably served till chosen as a high priest in 1901.

A creditable thing is said of him when we state that for thirty years he labored for the church in southern Iowa and northern Missouri. Most of these years were spent in missionary activities, but some of his later activities were along the lines of his calling as high priest. In these, as also in his work as copy editor of the *Saints' Herald*, editor of a department in *Autumn Leaves*, high councilman in the Lamoni Stake, and various other duties, he proved a faithful, trustworthy, efficient servant of the Master and his church.

All the years of his ministry, from his ordination in 1871 to his death in 1922, were some months more than a half century. Some of these years were years of sacrifice and self-denial for himself and family, yet was he true to his trust to the end. By this, "he being dead yet speaketh." "Who hath ears to hear let him hear."

In 1876 he married Miss Lida Hulse, who preceded him in death some years. To this union were born three sons, Don, deceased, Macy and Lee, and one daughter, Jessie, who

have left to them the rich heritage of a blessed memory of a father whose life was one of devotion to duty and right as he saw it, notwithstanding the privations that were entailed upon himself and loved ones at times along the way. When one has an abundance of the good things of earth, and with it the approbation and applause of the world, one may easily travel in the way of the world and so continue to the end. Of such there are many in the world to-day. No particular devotion, no special strength of character is necessary on their part. It is all easy. But when one suffers privation and loss of friends, loses the approbation and receives instead the opprobrium and opposition of the world, and for fifty years and more defends the truth for the truth's sake and unflinchingly stands for the right, as heaven enables him to see the right despite the sacrifices and privations which it all brings, then by such tokens one gives the clearest sort of evidence of his devotion to duty, and exalted ideals. Of this class there are but few in this world. Duncan Campbell was among that few.

He was educated in the common schools of his native settlement, in the high school at Bay City, Michigan, the Van-kleek Hill Collegiate Institute, Ontario, and the Canadian Literary Institute, now the College of Woodstock, Ontario. In later years he studied the Hebrew language that added light might come to him in the study of the Bible.

Added to this, his study of many good books, and last but not least, the enlightenment of the Holy Spirit, or the inspiration of the Almighty which giveth understanding, easily places him in the advanced class of builders upon the walls of Zion.

He sleeps beside his faithful wife in the home graveyard at Pleasanton, Iowa. For something like a third of a century he had walked by her side along life's way. The funeral sermon was preached by Brother John F. Garver, president of Lamoni Stake.

A good man is gone, but God lives and the world moves on. In the final consummation of all things, when the divine purpose is fully accomplished, then shall we know, as we now most surely believe, that He who holds the world in his hands and controls the destinies of individuals and of nations, will reward to the fullest measure those who have given to Him and His cause a lifetime of true and unswerving devotion. The subject of this sketch most assuredly deserves a place among this class.

“Death like an angel seemeth;
We welcome thee, they cry;
Their face with glory beameth—
’Tis life for them to die.”

Thus, after a life of faithful service, our brother goes to the grave as one who is weary goes to a quiet resting place, that he may find surcease from toil and busy care.

Goes, not as “the quarry slave” goes to his hard bed in a dungeon cell, but “like one who wraps the draperies of his couch about him, and lies down to pleasant dreams.”

BY WALTER W. SMITH

DANIEL F. LAMBERT quietly passed from earth life, after an extended illness, on the early morning of May 9, 1922, and thus closed a very interesting and useful experience among men. He was the fourth son of Elder Richard and Jane Thornber Lambert, born at Nauvoo, Illinois, November 15, 1850. He married Miss Harriet Burleigh, of Montrose, Iowa, and to them were born three daughters; Mamie deceased; Lena J., now Mrs. Charles Graham, of Lamoni, Iowa; and Clara V., now Mrs. Victor Krucker, of Miami, Oklahoma. Elder Lambert is survived by his wife, two daughters, four brothers, three sisters, and a host of friends and brethren.

He entered the church by baptism at the hands of Presi-

dent Joseph Smith on May 25, 1863, being confirmed the same day by Joseph Smith and Elder Richard Lambert, his father. He was ordained to the office of teacher August 29, 1869, and on November 29 following was ordained an elder, and has honored the office in local service throughout his entire life. He was a logical thinker and most convincing speaker, a natural teacher, and an able defender of the faith.

He received his education in the public schools of Hancock County, Illinois, and Fort Madison (Iowa) Academy, entering the latter school in 1869. He began his serious life's work in the teaching profession in Harrison County, Iowa, in 1874. Subsequently he took twelve lessons in Pitmán's Phonography from Elder Charles Derry, and with his brother, Joseph R. Lambert, mastered the intricate details of the art and became a successful court reporter. He reported many sermons for publication and rendered valuable service to the church by his skill as a reporter.

He removed to Lamoni, Iowa, late in 1882, and entered again his chosen profession as public-school teacher. Here he spent more than a quarter of a century in the public service as instructor, serving in the grades, as principal of the high school, and as superintendent of the Lamoni schools. He wielded a powerful influence upon the community as the instructor of the youth; in some instances having taught parents and subsequently their children: many men and women owe their love for learning and their ideals of life to his personal instruction and supervisory oversight of their work in the formative period of their youth. He served also as a member of the Board of Directors of Graceland College and lent his strength to making this institution a factor for educational and spiritual uplift.

His interest in education was not limited to the school-room, but he was a publicist at heart, and with his brothers,

Joseph and George Lambert, he founded the *Independent Patriot*, a weekly newspaper at Lamoni, and edited the same through its entire existence, which covered many years. His editorials and contributed articles afforded an outlet for his literary ambitions covering a wide range of thought, but running more particularly to history.

He served as assistant editor of the *Saints' Herald* for some five years, beginning September 1, 1883. He rendered valuable assistance to the Senior Editor, President Joseph Smith, and the reading public by the painstaking care in the details of the office.

Heman C. Smith made choice of Elder Lambert as Assistant Historian in accordance with General Conference action and he entered the office May 1, 1901, and continued until 1911. When the JOURNAL OF HISTORY was founded in 1908 he was chosen as one of the editors and assisted in the editorial work until he left the office, his name appearing among the editors last in the April number of the JOURNAL for 1911.

Altogether the life work of Daniel F. Lambert has been essentially that of the teacher. He was a man of strong convictions, clear logical thought, and an able defender, either orally or in writing, of that which he believed.

NOTES AND QUERIES

When was the Urim and Thummim given up by Joseph Smith, jr.?

The following from the journal of Joseph Smith, jr., published during his lifetime, indicates the time at which the Urim and Thummim and also the plates and breastplate were returned to the angel of the Lord.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.—*Times and Seasons*, vol. 3, p. 772. Church History, vol. 1, pp. 17, 18.

The following item from the same journal shows the time of giving up of the Urim and Thummim and plates to have been previous to securing the copyright to the Book of Mormon.

Meantime our translation drawing to a close, we went to Palmyra, Wayne County, New York, secured the copyright, and agreed with Mr. Egbert Grandon to print five thousand copies, for the sum of three

thousand dollars.—*Times and Seasons*, vol. 3, p. 943. Church History, vol. 1, pp. 73, 74.

The date of application for copyright for the Book of Mormon, here spoken of, is June 11, 1829, as may be seen from certificate of copyright published in first edition of the Book of Mormon published at Palmyra, New York, 1830.

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Journal of History

Volume XV

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Number 4

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Walter Wayne Smith, Editor

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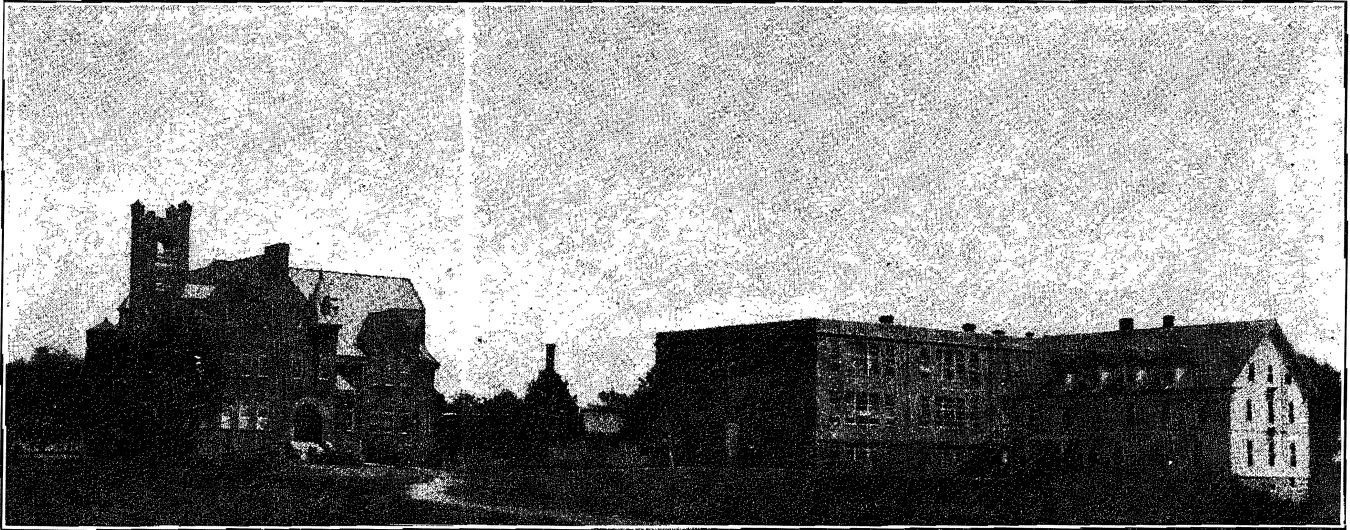
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GRACELAND COLLEGE BUILDINGS

Administration Building

Heating Plant and Gymnasium

Recitation Building

Patroness Hall—Dormitory

Journal of History

VOL. XV, No. 4 INDEPENDENCE, MISSOURI OCTOBER, 1922

HISTORY OF EDUCATION IN THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY H. S. SALISBURY, M. A.

(Continued from page 281.)

Since the exodus of the Saints from Nauvoo and the breaking up of the church incident thereto, many of the descendants of the old Saints have shown their extraordinary appreciation of education. They have gone forward in higher education, have taken advanced degrees from leading institutions of learning, and have established colleges and universities in the West.

The Reorganized Church of Jesus Christ of Latter Day Saints has always been strong for education. The members have never hesitated to take advantage of whatever educational facilities were offered wherever they have lived. They have been first in the promotion of better schools and more education for the public and have contributed a large share of the school-teachers, instructors, and professors of the neighborhoods in which they have lived.

The question of education for the youth of the church was considered from the earliest days of the Reorganization. The early leaders of the Sunday school, Religio, and other departmental work were young men and women of scholastic attainment, many of them having earned their degrees in the best

institutions of learning of their time. Many of the most influential elders of the church were men of liberal education and strove to advance the same among the church members.

The Saint Louis, Missouri, district conference, in preparing for the General Conference of 1869, passed the following resolution:

Resolved, That the committee be instructed to arrange for a course of lectures being delivered in the evenings during conference, and that they advertise the same freely; also that President Joseph Smith be requested to suggest subjects and appoint the lecturers.—*Saints' Herald*, vol. 15, p. 218.

This was done, as the minutes of the General Conference show. The minutes of this General Conference held at Saint Louis, Missouri, April 6 to 11, 1869, also record the following action on education:

The following preamble and resolution presented, and resolution passed:

SCHOOL OF THE PROPHETS

The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the churches, has been and now is felt very sensibly by very many who have the salvation of souls and prosperity of the church at heart.

Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by the schools of the Gentiles; as well might we look for the sturdy oak in the hothouse, or the orange in Lapland, as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors.

Church property contributes to the stability of the work, and we need a school wherein to educate our own young men.

As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with their knowledge, and judgment with their zeal.

Suggestions.—A quarter section of land could be purchased, a building erected, the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of close study is sufficient, six or eight hours a day of farm labor would contribute to the health of both body and mind, and by this means a school could be made both efficient and self-sustaining.

In keeping with the above, I respectfully offer the following:

Resolved, That this conference recommend for the consideration of the Twelve and the general church authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference.—*Saints' Herald*, vol. 15, p. 281.

The question of the establishing of an institution of learning by the church was called up at the fall conference at Gal-lands Grove, October 6 to 10, 1869, and action deferred until the spring conference at Plano, Illinois.

At the General Conference of the church at Plano, Illinois, April 6 to 13, 1870, the question of the school was discussed. The minutes contain the following:

Subject of school for education of young men, resumed.

The President, by request, gave an outline of what it was intended it should be. The necessity of the education of the young of the church is greatly felt; he himself was in favor of it. The chief arguments were: On one side it was declared that there was too much disregard of learning in the church, and in order to advance and be more effective in the ministry, we should begin to learn ourselves, not only in doctrine, but in history, and some of the sciences of the world. Elders have had cause to blush, because they could not expose the efforts of some who put forth untruthful assertions. On the other hand, it was argued that the Spirit ought to qualify every man in the ministry, and give them ability for the work, and ought not to be educated with a view to ministry.—*Saints' Herald*, vol. 17, p. 249.

Several resolutions were presented looking to establishment of a school and all finally denied, and the following resolution was adopted instead:

Resolved, That the School of the Prophets be organized at as early a time as practicable.—*Saints' Herald*, vol. 17, p. 249.

The project of establishing a college for the church was not lost sight of, but only deferred until the church should lo-

cate its headquarters where there were large enough numbers of the Saints to make the plan feasible. *The Saints' Herald* for January 12, 1889, contains the following editorial by Joseph Smith in relation to the educational enterprise:

THE LAMONI COLLEGE

In this issue will be found Articles of Association for the proposed College at Lamoni, prepared by Brother E. L. Kelley at the instance of Brethren Joseph Smith, G. A. Blakeslee, and others, and indorsed by the Lamoni Board of Trade at a late session.

It was intended by the leading men of the church to seek to establish such an institution, when at all practicable, as far back as in the early sixties. When the matter of locating a permanent business center for the church was being discussed and provided for, the education of the rising generation was also had under earnest consideration, and the subject has ever been one of living, growing interest with those whose duty it is to watch over and minister for the best interests of society and especially "the church of the Lamb of God." Prominent among those who, during those early years and since, have ardently advocated it, are the First Presidency, the Twelve, the Bishopric, the High Priests, Seventy, Elders, and other church officials, also a large proportion of the membership, prominent among whom are "Sister Frances" and a host of other faithful sisters.

Of late the First Presidency and Bishopric, also many others of the ministry and membership, and some persons not members of the church, have had the matter under thoughtful discussion and have decided that the time has now come when an effort should be made to establish a suitable institution of learning, of an academical or collegiate character, at or very near the town of Lamoni, Iowa, and it has resulted, thus far, in publishing the proposed Articles of Association and providing for securing subscriptions to its capital stock.

The object sought by the projectors of the proposed school are most laudable, for "knowledge is power"; and the best means of attaining knowledge, in its advanced branches, is only through the well regulated high school.

The Saints need an institution of the kind where their children and the children of others can be educated without constant contact with sectarian bigotry, denominational dogma, and the blind, partisan zeal which will "compass sea and land to make one proselyte" to their creedbound systems; for they and their children have suffered in the past not a little in this direction. And they need also to step to the forefront and demonstrate the fact, that a college can be successfully operated purely as an educational institution, free from denominational

bias or sectarian taint or intermingling. This can be done, and will be done in due time.

We bid the enterprise goodspeed, and we trust all who can wisely do so will take stock in it as soon as the opportunity offers, so that an organization may be speedily effected and the work of building go forward rapidly.—*Saints' Herald*, vol. 36. p. 17.

The introduction to the articles of association referred to, are as follows:

LAMONI COLLEGE

At a regular meeting of the Board of Trade of Lamoni, Iowa, held on the 31st of December, 1888, Articles of Incorporation for a college in Lamoni were presented and read, and upon motion the *Herald*, *Patriot*, and *Autumn Leaves* were invited to print and publish the same; also that Joseph Smith, D. Dancer, G. A. Blakeslee, W. W. Blair, and D. F. Nicholson be requested to act as a committee to procure the publication of the said Articles of Incorporation and take the necessary steps to procure subscriptions for the erection of a college in Lamoni.

Resolved, that this Board of Trade heartily indorses the proposition to build said college, and will aid the enterprise all they can.

W. Hudson, *President*.

V. WHITE, *Secretary*.

INCORPORATION AND ASSOCIATION ARTICLES

OF LAMONI COLLEGE

DECATUR COUNTY, IOWA

STATEMENT:

For the purpose of establishing an institution of learning of an academical character and providing a means of higher education and literary attainment in the town of Lamoni, Decatur County, Iowa, for the benefit of all persons who are able to enter the same as provided in the course of study, without distinction of sex, caste, or religion, the undersigned incorporators do hereby associate themselves together and make and adopt articles as follows.—*Saints' Herald*, vol. 36, p. 26.

The question of college received attention of the General Conference again in April, 1890, at Lamoni, Iowa, as follows:

Resolved, That in the opinion of this conference, the time has arrived when it may be expedient to establish an institution of learning under the control or influence of our church organization, and to this end there shall be a committee appointed (by the body) to receive proposals for a location and take such other preliminary measures as may be necessary; and said committee are empowered after receiving such proposals to make all necessary arrangements for the establishment of such institution.—*Saints' Herald*, vol. 37, p. 264.

The conference appointed George A. Blakeslee, Israel L. Rogers, Edmund L. Kelley, David Dancer, Robert Winning, Frederick G. Pitt, and John A. Robinson as the committee. This committee reported at the same conference in which report we find the following item :

Resolved, That the committee take measures to secure a proper fund for carrying into effect the resolution relative to the establishment of an institution of learning passed by the conference on yesterday, and to this end that we open proper subscription books and arrange for a special fund to be known as the "College fund," for this purpose.—*Saints' Herald*, vol. 37, p. 265.

This effort seems not to have been successful in actually establishing a school, but awakened interest in the project and continued the consideration of the matter of higher education.

During the General Conference of 1894 the following change was made in the personnel of the college committee:

President Smith reported the resignation of Brother Israel L. Rogers as a member of the College Committee. On motion and after Brother Rogers had expressed his desire to be released, his resignation was accepted. Brother David Dancer also asked to be released, but by vote the conference refused to accept it and he was retained. To supply the vacancy of one there were put in nomination the names of Brethren Daniel Anderson, Henry C. Smith, William Anderson, Ellis Short, and J. H. Peters. Brethren Smith and William Anderson declined to serve, and the vote being taken finally resulted in the choice of Brother Ellis Short as one of the college committee, which choice was made unanimous.—General Conference Minutes, 1894, p. 42.

GRACELAND COLLEGE

While the college movement was slow it was moving surely towards completion. The Joint Council of the Presidency, Twelve, and Bishopric, held at Lamoni during April, 1894, considered a number of questions of vital interest to the church. Among them, and first in order, receiving unanimous approval, was the following:

Resolved, That we look with favor upon the effort to build a college at Lamoni, to be controlled by the church.

Resolved, further, That we believe it should be a purely educational institution and free from sectarian influences or bias.

Resolved, further, That we give our hearty support to the present movement looking in the above direction.—*Doctrine and Covenants, section 123: 4-6.*

At the General Conference of 1895 the committee reported progress. The general interest in the movement is indicated by the following from their report:

The college committee beg leave and report. The committee proceeded to lay off the college grounds, donated by Brother W. A. Hopkins and Sisters M. Walker and M. A. Wickes, together with twenty-six acres which the committee purchased of Brother Hopkins, making sixty-six acres in all, devoted to the college purposes.

A pair of scales was bought and considerable quantities of rock and sand were hauled and delivered by those who had signed subscription list to be paid in kind. . . .

The college grounds have been named "Graceland" by the committee, but no name or style of title has been agreed on for the college.

No plans have been agreed on for building, though it is understood that it will be necessary to build at first within the reach of the funds at the disposal of the committee, and in such a way that the other necessary buildings may be properly added.

A little over six thousand dollars have been subscribed in money and labor, which, with what may be raised by sale of lots estimated at between eight and eleven thousand dollars, will, it is hoped, give such a start as will secure the needful buildings to begin with.

It is intended to use the utmost diligence to secure the completion of the enterprise within the power of the committee.

JOSEPH SMITH, *Chairman.*

—General Conference Minutes, 1895, pp. 23, 24.

The conference took action as follows:

Resolved that this conference authorize and instruct the college committee to incorporate, as provided by the laws of Iowa, for institutions of learning.—*General Conference Minutes, 1895, p. 28.*

The conference selected the following persons as the College Board, and authorized the organization of a faculty and the opening of the school: Joseph Smith, W. W. Blair, E. A. Blakeslee, E. L. Kelley, D. F. Lambert, J. R. Smith, J. H. Hansen, H. H. Smith, P. P. Kelley.

The board set itself at once to the task of organizing a faculty and making arrangements for the opening of the school, which was subsequently by them christened "Grace-

land College." An announcement was issued by the board and registrations sought. *The Saints' Herald* for September 4, 1895, carried an extended editorial announcement of the "prospective school." The fall term to begin September 17. The rate of tuition to be one dollar per week except in the Commercial Department.

On September 17 Graceland College opened its doors for the beginning of a most interesting experience, in the "France Block," down town in Lamoni, as the college building was not erected. The faculty consisted of Thomas J. Fitzpatrick, M. S., Joseph T. Pence, A. B., Jeremiah A. Gunsolley, B. S., and Nellie Davis. The total enrollment was thirty-five students.

The cornerstone of the new college building was laid November 12, 1895, Bishop E. L. Kelley presiding, and President Joseph Smith officially laid the stone. *The Saints' Herald* of November 20, 1895, makes editorial comment from which we select the following:

The college project has been watched with solicitous interest from its inception, and that interest has grown with the growth of the movement, and will doubtless continue to increase as the college work is shown to be a success and its benefits become more and more apparent. The citizens of Lamoni and our people interested in the permanent growth and general welfare of our young city have been thoughtful enough to foresee that something more than mere ordinary material growth is necessary to its welfare; that if the important matter of education was not sufficiently provided for, and fostered, and encouraged, and its advantages afforded, the younger and progressive elements would be obliged largely to transfer their interests, if not their time, to other places where such advantages are to be had. The college project has therefore been watched with unabated interest and the laying of the corner stone was witnessed with a sense of satisfaction evidenced by the close attention of the spectators, who listened intently and in whom was apparent the spirit of deep concern rather than of noisy enthusiasm.

The following from the press report of the address of President Joseph Smith, delivered at the laying of the corner stone, will indicate the feeling the church leaders had on education as a whole:

President Joseph Smith, chairman of the college building committee, also chairman of the Board of Directors, in his address expressed the pleasure he derived from the occasion. One misfortune that had happened to most institutional localities was the spirit of sectarianism that limited and narrowed institutions of learning fostered by various religious organizations, by which intellectual development was hampered, and the full, complete growth of individuals greatly hindered if not rendered impossible. Good minds had been developed under influences that tended to religious and general narrowness and bigotry. This result has compelled the American people to accept the idea that there must be an entire separation of church and state to insure full liberty of mind and conscience. Those appointing the building committee and Board of Directors were united in the sentiment that it should be conducted on nonsectarian lines. Its doors were to be open and give unhindered opportunity to all who sought the benefits of higher education. The moral welfare of the students would be looked after, leaving them free to make their own choice of religious belief. He believed it possible to carry on the work of education in this broad and free spirit."—*Saints' Herald*, November, 1895.

The *Herald* in announcing the opening of the winter term of the college says editorially:

The fall term has been a success, so far as the work is concerned; the students having done well. The faculty are well suited to the emergency, and the duties required; the students of excellent habits and studious, determined to win in the race.

It must be understood that Graceland is but a beginning, small in numbers and feeble in means, but yet "rich in faith" of success. It cannot compete in completeness of paraphernalia with Chicago's Armour Institute, nor the Northwestern, nor with several other richly endowed institutions of learning; where millions, or hundreds of thousands have been given by public spirited men who had them to spare; but in grasp of purpose, ability to teach what is advertised, and in the advantages of healthful and morally beneficial surroundings, it will rank with any anywhere.

It has not been expected that Graceland would suddenly become a great institution overflowing with students and a self-sustaining affair; but it has been hoped, with reasons for that hope, that those with whom it began, and others who might be attracted to it, would rally to its support by every means in their power. Its success is guaranteed if all will stand by it, and helping to build it, send their children to it, and give it a moral as well as a financial standing.—*Saints' Herald*, December 18, 1895.

The college opened the second year with an increased enrollment of students and additions to the faculty. The per-

sonnel of the faculty were: T. J. Fitzpatrick, M. S., J. T. Pence, A. B., M. F. Lindner, J. A. Gunsolley, B. S., Ruth Lyman Cobb, B. E., Nellie Davis, and Viola Blair.

In the space of this article we cannot give a detailed history of the college, but it is of interest to say that after various vicissitudes Graceland College has become the special protegee of the church and its success is assured.

Joseph T. Pence, the first president of the college, served until 1898, when he was succeeded by Ernest R. Dewsnup, who served one year. He was succeeded by R. A. Harkness, who served until 1901, when he was succeeded by Herbert Spencer Salisbury. He was followed by C. O. Taylor and Charles M. Barber, acting presidents. In 1903 Ernest R. Dewsnup resumed the presidency of the college and continued until 1905. He was followed by Rolland M. Stewart, who served until 1908, when David A. Anderson came to the president's chair for one year. He was succeeded by J. A. Gunsolley as acting president. In 1913 Samuel A. Burgess came to the college as president for two years. Since then the president's chair has been occupied by George N. Briggs.

The college has grown and developed and has taken its place among the institutions of learning in the land and has produced many great men. Nearly every quorum in the church numbers among its members Graceland alumni. President Frederick M. Smith was the first graduate of the college; I. A. Smith of 1897-98 in the Presiding Bishopric; Myron A. McConley, Paul M. Hanson, of the Quorum of Twelve; and a host of high priests, seventies, and elders. Many of the church's best workers, both among the men and women, have received training at Graceland College, and many are yet to follow.

While we have many able college and university men, we also have many well-educated men among the ministry and

leaders in church work who have not had college or university training. These men, like the Prophet Joseph Smith, and his son the late President Joseph Smith, and others, while denied the opportunity of college training and driven by the divine thirst for knowledge and an anxiety to comply with the commands of God, have educated themselves beyond an ordinary degree, and by tireless research and study have equipped themselves for the highest grade of service. These have seen the necessity of a trained ministry and membership and have striven that others might have what was denied them, becoming founders and patrons of schools and colleges.

It is interesting to note the early training of many of the leading men of the church. These sons of Puritan families sought learning, and many of them began their career as public-school teachers. A few names come to me now in this connection. Many of them are doubtless unknown to us, but some of them are known. Notably E. L. Kelley, for a long time Presiding Bishop; J. W. Gillen, T. W. Smith, I. N. White, Joseph R. Lambert, J. F. Curtis, and T. W. Williams, of the Twelve; Mark H. Siegfried, J. A. Becker, A. Carmichael, and E. A. Blakeslee, of the Bishopric, and a great company of the ministry; among them such names as Duncan Campbell, M. T. Short, A. M. Chase, M. F. Gowell, O. B. Thomas, and others.

There is commendable pride in the interest the whole church is taking in education and in the associations and societies being organized to foster education. As a mark of progress may be noted the teacher's training department of the Sunday school and Religio, which was brought into being in 1908 and wrought wonderfully for the advancement of serving under the direction of W. N. Robinson, Walter W. Smith, Eunice Winn Smith, Maggie Blair, L. F. P. Curry, and others.

Another successful effort to encourage learning was the "Graceland Extension Institute," organized at Independence,

Missouri, April, 1914, by a group of men and women interested in education. The object and scope of this effort may be seen by the following from the first *Bulletin* issued:

. . . That an institute be organized for the purpose of making available a systematic arrangement for extension work and home study courses in educational, scientific, and philosophical subjects. A further purpose shall be to establish extension centers and local institutes at reunions and other church gatherings as the time and place and nature of the gatherings will permit. The organization shall be called Graceland Extension Institute.

It may be noted that the work of the Institute is primarily for those who are not able to attend a regular school, and who wish to qualify for better service to humanity and to the church. Doubtless those whose circumstances will permit them to enter a convenient and efficient school in their home town or to attend Graceland College should pursue their studies in one of these institutions. But there are very many of the membership of the church who have passed usual school age or whose labor and responsibilities will not permit of further schooling, but who earnestly desire to continue their studies at home or to enter upon a line of study, which they feel they need, but which hitherto has been denied them. To such Graceland Extention Institute gladly offers the opportunity of directed study.

A splendid group of men and women offered their services and considerable work of lasting quality was done.

INDEPENDENCE

In 1916 President Frederick M. Smith appointed an educational commission to make a survey of the educational situation in Independence, Missouri. These were to report conditions to the Presidency, and foster and supervise the work of education among the Saints in Independence and environs.

The commission held its first meeting at the home of Bishop Ellis Short, August 16, 1916. Those present were: President Frederick M. Smith and Sister Ruth L. Smith; Walter W. Smith, president of Independence Stake; Mark H. Siegfried, bishop of Independence Stake; Eunice Winn Smith, representing the Sunday school; Alonzo H. Parsons, repre-

senting the Religio; Eva Bailey Short, representing the Woman's Auxiliary.

At the second meeting of the commission, on September 2, 1916, the report of the survey showed a very definite demand for classes, both afternoon and evening, in a number of subjects; also a number of people who were qualified to instruct who would teach such classes as there was sufficient demand for. It was determined at this time to go forward and arrange for and conduct such school work as was demanded. Accordingly, the first of October regular class work was begun in the Stone Church and the Dining Hall (annex to the Stone Church) by the following:

Frederick M. Smith, psychology and sociology.

Eunice Winn Smith, kindergarten theory and story-telling.

Tessie Smith, kindergarten theory.

Ruby Short, drawing and design.

Mrs. William Madison, English.

Walter W. Smith, biology and education.

A very fine interest was manifested in the work of the classes and scarcely before anyone was aware of it the work had evolved into an orderly school, and before the opening of the second year, was regularly christened the "Independence Institute of Arts and Sciences." The Institute has grown and developed into a junior college, which during the last school year enrolled some two hundred fifty students with a faculty of twenty-seven fully accredited instructors. Work is conducted in kindergarten-primary training with a model kindergarten, religious education, social service, mothercraft, engineering, high school and commercial subjects. Walter W. Smith continues as president, and Eunice Winn Smith as registrar. The excellent work of the institute has done much to raise the tone of education in Independence and vicinity, and

is giving the Saints a splendid opportunity to prepare for better and more efficient service. This school began very much as did the Boston Monday Lecture Course, and a dozen or so other New England institutions, and why not? It is the welling up of Puritan feelings, and the experience of the past is being repeated by the descendants of sturdy Puritan families.

For several years past a series of lectures has been given at the time of the general conferences, for the ministry of the church. These have become very popular with the progressive men of the church. Many institutes and lecture courses are conducted throughout the church, and especially of note was the term of lectures on "Education" given before a school of elders during the spring months of this year at Independence, under the direction of the First Presidency, to which was invited the ministry of the Kansas City and Holden Stakes. The effort was very successful.

The scattered condition of the membership of the church precludes any concerted action on a large scale in local education, but there is a growing interest in higher education throughout the church, both among the ministry and membership. The Presidency appointed an educational commission for the whole church, consisting of George N. Briggs, chairman; Floyd McDowell, A. Max Carmichael, Lydia Wight, Doctor G. L. Harrington, Mabel K. Smith, Walter W. Smith, Charles B. Woodstock, Myron C. Fisher, and intrusted to them the task of making a survey of educational interests throughout the whole church. This commission will doubtless do much to build up and direct the educational work of the church.

LAMBDA DELTA SIGMA SOCIETY

During the latter part of 1920 a group of school men began a movement to organize among the church members an honor society of school people which crystallized during 1921

in the organization of a Greek Letter Society, limiting membership to Latter Day Saints who had completed at least thirty semester units of credit in college grade of work. Great interest is manifested in the movement. The parent chapter was organized at Graceland College, and other chapters have been organized at The Independence Institute, University of Iowa, University of Kansas, Iowa State College, and at other schools where sufficient numbers of Latter Day Saints attend. The motto of the Society is, "Seek learning by study and by faith."

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from page 314.)

Lest I get too far from 1875, I must chronicle an event which occurred in that year in the city of London, Ontario, December 29, when at a baptism in the River Thames, south branch, at which time two ladies were baptized, viz, Mrs. Taylor and Miss Lively. Of this Miss Lively wrote seven days later as follows:

LONDON, ONTARIO, January 5, 1876.

I have been in London for the past three weeks, visiting my sister, where I first enjoyed listening to the true gospel as taught by the Latter Day Saints. I was converted under the preaching of Brother J. J. Cornish, and feel rejoiced that I can bear testimony to the truth of the work, fully convinced that this is the work of God; and ever shall I praise God that he has been pleased to lead me from darkness into the light of the gospel. Although a constant attendant of the P. M. C., I was blind to much of the gospel truth until I was baptized and became a believer in the doctrine taught by the Latter Day Saints; and I shall ever bless God for the hour that I submitted to bow in obedience to his commands. I never shall forget the glorious sight witnessed by myself and a number of my brothers and sisters in Christ at once. On entering the water to be baptized, I felt that God was with me, and acknowledged me by shining a beautiful light down upon us from above. The heavens seemed lighted up with a bright and shining light, which continued to shine until I was immersed in the water, and arose with the blessed assurance that my sins were washed away, and returned home rejoicing.

As yet my parents know nothing of this change, but from my heart I pray that God will be pleased to lead them into the true light that I now rejoice in; and I hope that they will very shortly join our number, as I know they never were opposed to the belief of the doctrine of the Saints, inasmuch as they ever heard. [Her parents were baptized later; fine people.—J. J. C.] Praying that we may all continue firm in the strength and power from God, I too am your sister in Christ.—SARAH LIVELY, *Saints' Herald*, vol. 23, p. 54.

On account of working at daily labor this baptism was performed on Wednesday, late in the evening of December 29 (an intensely dark night). After our prayer meeting, Mrs.

John Taylor and Miss Sarah Lively, who had attended our meetings in the City of London, Ontario, Canada, were baptized by me in the River Thames (south branch), when suddenly there came a very bright light from heaven, which rested upon us all—both members and nonmembers—brighter than the sun at noonday in all its splendor. I judge there were about thirty persons present; and I feel sure none of them can ever forget that night. It came with a sound like as of a rushing mighty wind. We could hear it in the distance far above, and as it reached the place where we stood we were encircled in that beautiful light—the glory of the Lord. After making the covenant, and they agreeing thereto, I took the hand of those dear sisters, led them into the water and baptized them “in the name of the Father, and of the Son, and of the Holy Ghost,” burying them in the water for the remission of their sins, and while I stood in that water to thus baptize, with my hand raised towards heaven, I glanced up toward heaven; oh, how far it seemed I could see! And while administering the ordinance, as I thought of the words I used: “Having been commissioned of Jesus Christ, I baptize you,” etc., the Spirit of God thrilled through me, as much as to say: “Yes, you have been commissioned to thus act.”

The light was round, straight up and down like a shaft from heaven to earth, and just as bright on the inside edge as it was in the center, and so far as we could see, just as dark on the outer edge as it was a mile away. Previous to our baptizing, there had been a thaw, the ice had broken up, and great chunks and cakes were floating down the river, which made it dangerous, especially in the dark, but God not only gave us light to see, but also the power of the Holy Ghost to direct, and I did not notice one particle of ice the size of one’s hand passing down until we had gone in and out twice, and both were baptized.

Among the number of people who witnessed that scene, were John Taylor, husband of the Mrs. Taylor who was then being baptized. He came from among the crowd of people who were present, kneeled down by my side, with his arms around my body, and said: "Oh, Brother Cornish, pray for me. This is enough to convince anyone that this gospel is true. Pray for my father and mother in England, that they may hear this gospel, too! Oh, I know it is true and I will obey it!" He, as well as all the company who were not then baptized (about ten), afterward came into the church by baptism.

No greater light did the Apostle Paul see when he was on his way to Damascus to persecute the saints. We were not struck blind as was Paul. We were not on a mission to persecute the saints as was he, but to do the will of God only.

All this was indeed wonderful! Should I live a thousand years I would not forget that night!

These two sisters now live in the State of Missouri, at Independence. The then Sister Lively is now Sister May, the wife of Brother R. May, who was bishop of the Independence Stake, but who has been actively engaged in the church work in England. Sister Taylor, having changed her name by marriage, is now Sister W. A. Bushnell.

The one who had made some fun about us and our work, viz, Willam Clow, was the only man in the whole company who did not fall on his knees in prayer to God at the time of baptism, and he alone heard the voice from heaven saying unto him, "These are my people and you must not laugh at them!"

As I came to the bank with the first candidate I saw Brother Clow standing and looking up as one spellbound. On his right, on one knee was Brother Depper with both hands clasped together looking upward, tears running down his cheeks, praying, and the words I heard were: "We thank thee, O God, that thou hast acknowledged us in the presence of our

opposers." The newly baptized sister, upon reaching the bank, fell on her knees with the others; the other sister then arose and came forward, and as I took her by the hand I heard many voices thus, "Praise the Lord"; "We thank thee, O God, for thy blessings," etc., (but not loud or confusing). While nearing the proper depth for baptism, this sister exclaimed, "Oh, Brother Johnnie, isn't this grand? Oh, I know this gospel is true." After baptism and dismissal, the light did not go out, but gradually up, until it vanished from our sight, leaving us in the darkness as dense and impenetrable as before.

As our work began to spread in the city of London, and we began to be known, and the church completed, people came to hear the gospel,—some out of curiosity, others to find fault, and some to have some fun with us in picking flaws, and telling about what they knew against us; others to know the truth, etc.

The Reverend Mr. Parker, of the Methodist Church, announced from his pulpit that at a certain time he would deliver a lecture on "Mormonism," and did so on a Sunday evening. We did not hear the lecture, as we were engaged with our own meetings, but on Monday morning we got the news in the papers, and in one of them were sketches at some length of Mr. Parker's speech, in which many hard things were spoken against us, and several things said that were not true. On the following Wednesday evening when we met for our prayer meeting, the minds of the Saints were somewhat exercised over what they had learned relative to the lecture, and as to what should be done. Finally they concluded that I should make a reply to Mr. Parker's lecture. While I felt willing to do so, so far as I had knowledge and ability, yet I felt that on account of a lack of learning, and being unable to read as I had wished I could, I was a little afraid that I would not do justice to the cause. But one would say, "Yes, Brother Johnnie,

you must reply to that lecture," and another, "Don't be afraid; the Lord will bless you"; with "Hopen thy mouth an 'the Lord 'll fillen, lucksy," (that was from a Devonshire man from the old sod).

Well, it was advertised through the papers that on the next Sunday evening J. J. Cornish would make a reply to the Reverend Parker's lecture against the Saints.

Sunday evening came, and with it a large congregation of people, so many that the church seats were filled with people, and many were standing. We were feeling well, and were much blessed in trying to defend the work. God did bless me; my mind seemed to be clear, the people listened, many believed, and later, now and then, some would ask to be baptized.

A little before this time Augustus Depper and wife obeyed the gospel, also William Burch and wife, Brother and Sister Cambridge, and James Tankard and his wife, with several others. Then later Brother and Sister Parker, who had belonged to the same church as did the reverend who had lectured against us. It was just before or after the lecture was made against us that Brother and Sister Parker came into the church. They were a great help to us. There were several young ladies in Brother Parker's family, who were all good people. The older members were also members of the Methodist Church. Among them as I now remember, were Sister Joseph Luff, Sister William Clow and Sister Crick, all now living in Independence, Missouri, except Sister Crick, sometime since deceased. Also Brother William Newton and his wife, Brother Hawkins and wife, Brother and Sister Grey, Brother Wilkinson and his wife all came into the church in those early days of the work in London. And as I write I recall to mind the names of Brother and Sister Faulkner, Brother and Sister Evans, father and mother of Brother R. C. Evans, Brother and Sister Fish, Brother and Sister Edgar

Harrington, all of whom were baptized into the church, and were live workers in the same. All of those whom I have named had families more or less of sons and daughters, and sons-in-law and daughters-in-law, of whom the majority came into the church, and were blessed of our heavenly Father by his Holy Spirit in many ways. Some of those sons and sons-in-law became ministers for Christ, such as Brethren Joseph Luff, R. C. Evans, Roderick May, George E. Harrington, Robert Parker, and several others all of whom were baptized by me in the early days of the work during the first and second years of my ministry.

Oh, how we were blessed by the gifts and manifestations of the Spirit of God, in prophecy, the gift of tongues, and interpretation of tongues, healings, and wonderful manifestations from God to us, to our joy and comfort.

For those blessings from our heavenly Father we all felt truly thankful. We were as one family. We loved one another very much and I love them still. The people of the outside who were attending our meetings could see and feel that we were indeed of God, and by ones and twos they cast their lot with us. And to give the reader a little idea as to how often they came into the church, I will quote a little sketch of what I wrote to the *Herald* at that time, and what was said by the editor.

Brother J. J. Cornish, of London, Ontario, writes March 3, 1876:

"January 8, baptized two; January 9, two; January 12, two; February 5, one; February 6, four; February 7, two; February 9, three; February 16, two; February 20, three; February 26, one; and March 1, one."

He wrote us on the 24th of March that eight more had been added, making seventy-two in all belonging to that branch. A local minister had given the Saints quite a going over; but it resulted only in giving them full houses.

Brother Cornish also sent us eight new subscribers for the *Herald*. So may the work go on.

He has since written, "Ten more added since I last wrote to you."
—*Herald*, vol. 23, p. 243.

“Brother J. J. Cornish writes from London, Ontario, that he baptized two there October 7, and one on the 15th, and that others are investigating. He has done a fine work there in building up the church; and also if we had a hundred such workers for the *Herald*, and *Hope*, and other publications as he is, we would not long lament a lack of subscribers, nor the failure to receive remittances from them and for books sent out, or should be sent.”—*Herald*, vol. 23, p. 662.

Let the reader remember that I was working at daily labor during this time, but although I was healed of my affliction, or in other words, that disease was rebuked, and I was gaining slowly, yet on account of the amount of work I was doing in the church as before mentioned in baptizing during the winter of 1875-76, it kept me up all day, and often until midnight through the week, besides having to be at church every Sunday at 9.30 a. m., Sunday school; 11 for preaching; 2.30 for prayer meeting; and preaching at 7.30 in the evening. And in addition we would sometimes arrange to attend to baptism between meetings on Sunday. Other times, if on Wednesday evenings, it would be nearly midnight before we would get to our homes, and get to bed. Other evenings not so late. By this it will be seen I was working so hard that I would be very tired, and on Sunday evenings I could scarcely reach my home, and I also had to be at my post one hour earlier than other work hands to get up steam ready for business at seven o'clock; they worked ten hours, and I eleven. Besides, many times after six o'clock in the evening (when not engaged in church work) I had to clean out the boiler—keep the engine in good order, etc. I worked faithfully for my boss, and did all I possibly could for God; tired, but happy.

The editor of *Herald* says:

Brother J. J. Cornish of London, Ontario, baptized six others November 12, making about one hundred and twenty members in that branch, and, in the main, they are the fruits of his labors.—*Herald*, vol. 23, p. 726.

I was at one time called to the home of Brother and Sister Parker to administer to an old brother who was at that time residing with them and who was sick. I went to their place and administered to the old brother, and just as I was about through with the administration I noticed that Brother Parker sprang to his feet and rushed across the room and caught his daughter, who was in the act of falling off her chair. It appears that this sister was troubled with convulsions, but had been baptized and was a member of the church.

As I took my hands from the head of the old gentleman, seeing what was happening, I walked across the room, and while doing so, to myself I prayed that I might have the Spirit of the Lord to direct me what to say and do. Laying my hands upon her head (did not anoint with oil) as her father was holding her up in the chair, I prayed that God would rebuke the evil spirit, doing it with all the faith and power I had. The father and I stood by her as she sat on the chair, smoothing her hair and caressing her, and breathing a silent prayer for God to come to her assistance and make her well, and in about five or six minutes she looked around and up in our faces and smiled. I then told her, "Sister, I feel that if you are faithful you will never have that again." And from that day to this she has never had them that I am aware of. That sister grew up to be a nice young woman and in time married Brother George Harrington. Brother Harrington was for a time the president of the stake at Independence.

Some time later Brother Joseph Luff, then a Methodist minister from Toronto, came to our preaching and prayer services, questioning and investigating our faith—read, studied, prayed for light, which God gave to him, and finally he asked me to go with him down to the river where we saw that light. We visited the spot and had a talk over it and sometime later I baptized him in the same place.

About this time while I was yet working in the confectionery establishment, one day in the afternoon some one of Brother Cambridge's family came running into the shop in a hurry, saying that one of the little boys had taken some poison, and was dying. They wanted me to come immediately. I left the engine in charge of one of the brethren, and went as fast as I could; got on the street car, and got to the house and found the mother crying and the father sitting on a chair with the child lying on his lap. It seemed to be just breathing and with every breath a faint groan. I administered to it in the name of Jesus. On leaving the house, I told them if they needed me again to call after we closed down our works for the day and I would come again; but I received no word, and the next Wednesday evening at prayer meeting I met the sister, and I asked how the little boy got along.

"Oh," she said, "he was running around with a piece of bread and butter in his hand ten minutes after you left. He's all right!" The brother and sister had faith in God. Sister Cambridge might well have faith in God, and in his healing power, because she herself was healed of an affliction that troubled her very much for many years. She was troubled with fits. If walking around and this came upon her, she would fall to the floor, or ground, or wherever she would be, and lie there in an insensible condition for some time, but from the time of her baptism into the church they left her, and while I resided in London, and so far as I know since, she has never had any more of them.

Well might she have faith for herself and children. Years after, when I visited London after being away from the city about seven years, while going along the street a little boy came running up to me, and said, "Hello, Brother Cornish, do you know me?" I answered, "No, my boy, I do not." "Well," said he, "I am that little boy that took poison that time, and

you came and gave me oil, and administered to me, and I was healed. I have been baptized since that. I am a brother now!" Oh, the joy, comfort, and satisfaction such will give to one and all who have received so many such blessings from the wonderful and bountiful hand of God. Well might all feel to thank our heavenly Father, day by day, then, now, and all the time, for his mercies and loving kindness which he bestows upon his people to comfort and cheer them all along the uneven journey of our lives.

Our cause has gained from three members to seventy in about sixteen months from the time I got Brethren Davis and Leverton to preach in the Sons of Temperance hall on Richmond Street until we dedicated our church, 30 by 40 feet in size, November 21, 1875, and from there the gospel has spread in every direction.

We have several other members now. Brother and Sister Hunt, Brother Gould, Brother George Everet, whose wife was a daughter of Brother and Sister Hunt, also Mrs. Evans, with her son Richard C., Brother Pugsley and wife (Sister Pugsley was Sister Evans's daughter, a sister of R. C.), also William Evans, a brother of R. C., and many others whose names I do not now remember.

Some time after Brother and Sister Hunt came into the church, likely in 1876 or 1877, the sister became sorely afflicted with black erysipelas. It was the worst I ever saw. In administering to her, I anointed with oil the afflicted parts of her body, then anointed her head with oil, and laid my hands upon her and prayed for the blessings of God to come upon her in the name of Jesus, and the Lord heard our united prayers and the disease was rebuked. This was a peculiar disease; it started from the toes and fingers and continued to work toward the body, and had reached to her knees and elbows. The physician had told Brother Hunt that when it started that way

it is seldom cured, and that after it reached the hips and shoulders there was no cure; and then, as soon as it reached the heart it was sure death. But from that administration she rapidly recovered, and in a few days she was all right, healed, and perfectly sound in body.

Oh, so many were our blessings while in London, and so many since, and yet we are needy. We need blessings all the time. "We need thee every hour."

On Christmas Day of 1875 I baptized a French Catholic lady. This made two French Catholics now baptized into the church, Brother Alfonso Melott being the first to obey the gospel. Brother and Sister Harrison and some of their family came in, Brother George Mottashed, also Brother Whitehouse and his lady—all fine, worthy members. One day after he was baptized he said to me: "Brother Johnnie, I want you to come over to my place and see a row of white houses that I have over there."

So I went. We had a nice visit, and a splendid talk on the gospel, and when I was about to return I said: "Well, I will look at your row of white houses now, if you have time, and then I will go back." "Oh, yes," said he. "Children, come here. All stand up in a row and let Brother Johnnie look at you." I saw the joke, and he arranged them, seven or eight in number, in order according to their ages, standing side by side from the little tot up to one about eighteen years of age. All children, not kids. It was indeed a bright, happy, and lovely row of Whitehouses. Oh, I felt so happy to think that God had made me an instrument in his hand, though weak, of bringing those parents and some of the older children into the kingdom of God. Oh, may I with them stand firm and faithful in this beautiful restored gospel, that when that time shall come in the great gathering on the other shore, I shall meet that row of Whitehouses there!

About the middle of the year of 1876, by the urgent request of many of the Saints, and in response to my own feelings, I quit working at the confectionery establishment. The Saints said they would help in paying my rent and otherwise; though poor, they did the best they could. I rested, preached on Sundays, and visited, baptized, confirmed, blessed their children, and administered to their sick, etc. I also visited Usborne, Exeter, Saint Thomas, and other near-by places, always arranging to preach on Sundays in London. Several men by this time had been ordained who carried on the work in my absence.

So as to have the facts, I quote from a letter written at the time while working in Exeter:

I went to Exeter, a distance of thirty miles, and got an opening there and did a good deal of fireside preaching, and also spoke in public. Then (as they usually did in Canada) they began to mob me; they smashed the windows and broke up all our seats. Then with a stone in a snowball, they knocked down the gentleman of the house, they got up on top of the house with a wide board to put on the chimney, and thought probably to smoke us out. But God would not allow that. After that, they were taken up and fined three dollars each (with costs), and told to leave us alone. The next night I preached again, and the next day I broke the ice by baptizing one into the kingdom and left four more near the door. I then went back to the city, in order to preach in our church on Sunday. The next to Lambeth, and opened up a new place there; one is ready for the water. I am going to start for that place again this afternoon, and baptize him and preach a little more there and perhaps more will unite. Last Thursday I baptized one and yesterday five more; this makes six added since I last wrote you; and more in this city are nearly ready.—*Saints' Herald*, vol. 23, p. 312.

In an editorial, later:

Brother J. J. Cornish, of London, Ontario, writes May 16, that nine more have been baptized since his previous letter, in that branch.—*Saints' Herald*, vol. 23, p. 339.

The above number were baptized by my sons in the gospel, and so the good work went on.

During the year 1876 I also opened up the work in Saint Thomas, preaching several times and baptizing some. Those

who first came in received much persecution, not because they had done any wrong, but because they saw that their religion did not compare with that taught by Christ and his apostles, and left it to obey the true gospel.

Brother D. Clow (brother of William, before mentioned in London,) was among the first to obey the gospel in Saint Thomas. Here is where Elder J. A. McIntosh first heard of the gospel, but was not baptized at that time. After Mr. Beal had opened his house for me to preach in, I received a notice one day to leave the city. They threatened tar and feathers—to rail ride me—and throw me over the bridge, a distance of eighty feet. We were preaching near the bridge in a private house, the home of Mr. Beal. Mr. Beal also received the following notice:

Mr. Beal, Sir: We notify you and your friends that if you allow Mr. Cornish to preach in your house henceforth that consequences may ensue detrimental to your furniture and house, for the citizens have determined to rid the community of such an impostor and his hellish doctrine. This is no idle threat; govern yourself accordingly.

THE CITIZENS ONE AND ALL.

Well! what an argument against the truth! I told Mr. Beal that if he was afraid I did not wish to preach. But he said to continue, so I preached that night and then prepared for the hall on Sunday.

The priest and people, in the pulpit and through the press, were arrayed against us, when at the same time there was no gospel preached by any of them that was in harmony with their Bibles, that we were not preaching; we had all that they had, but were preaching much more than they ever thought of, such as was taught by Christ and his apostles. But Jesus said it would be so. "If they have persecuted me, they will you."—John 15: 20. It is true, I know it! I've been going through it for fifty years! But one more incident before I leave the doings at Saint Thomas:

The Saint Thomas Times, Canada, where J. J. Cornish has been laboring, has the following item: "ANOTHER MORMON BAPTISM.—Two more victims of credulity were joined to the MORMON Church on Sunday evening, and baptized in the creek below Wilson's bridge."

It seems to irritate his feelings a little that truth is making its way, and that people continue to believe it.—*Saints' Herald*, vol 24, p. 154.

The next trip there Brother Robert Davis accompanied me. We preached alternately and he did the baptizing, at which time Brother James A. McIntosh, with others, was baptized.

Right here I must mention an incident which occurred about this time in London. Through the mail I received a letter from Orangeville, Ontario, addressed to the "Latter Day Saint or Mormon preacher, London, Ontario." I found it to be from a lady who was a Latter Day Saint member in the old organization, and whose daughter had been blessed by an elder in the lifetime of the martyred prophet, Joseph Smith, jr. Of it the daughter writes in the *Saints' Herald*:

My brother, I was baptized last October by Brother Cornish, in London, Ontario. I went there with my mother. She was in the church in Joseph the Martyr's time. Although I live forty miles away from her I still have her blessing, and the blessing of the elder who laid his hands upon my head thirty-five years ago. He said that I should satisfy her yet by obeying the everlasting gospel. I thank the Lord that I did, for it hath given me peace that I cannot describe. I never heard an elder preach until last October. From your sister in Christ, MARY JANE DRURY.—*Saints' Herald*, vol. 24, p. 174.

I met sister Drury about ten months ago in Toronto. Thus we see God's hand working still in his church for our good to-day. Some time later Brother William Newton, then a priest, did a little preaching in Saint Thomas, baptizing some whom I confirmed later. Then on our next visit to Saint Thomas, Elder Robert Davis and I organized them into a branch.

Brother Joseph Luff having been ordained an elder, began preaching the gospel in London and Toronto and elsewhere.

Our sister "Abbie" is now a member of the church. She obeyed the gospel and rejoiced with many others that the everlasting gospel was restored to earth again. We called her then "Abbie Augusta," but she soon went to Plano, Illinois, and later to Independence, Missouri. But so far away, and changing her name by marriage to Abbie Horton, she is still "our Abbie." I was so glad to meet the dear sister two or three years ago at the General Conference, and know that our hearts still beat together in the one faith.

At this time I left London to preach in Usborne, leaving on Monday to be gone until one week from the following Saturday evening, thus leaving the London Branch only one Sunday, and spending two weeks, less the one Sunday. On my return to be with the branch for the following Sunday, I was met at the train Saturday evening by my brother-in-law, J. H. Stratton, who told me about the breaking up of the meeting on the Sunday night of my absence. I was much surprised to hear it, fearing some terrible thing had happened that would break up the branch. He said two men and one lady came to the meeting who he learned were brother and sister and the husband of the lady. He told me the lady screamed and yelled at the top of her voice, tore her hat off, and bit her hand until the blood ran, and the people sitting in the seats near her ran to the door; both her husband and brother tried to hold her, but they could not. It broke up the meeting, but in about two hours it left her, so she was unable to stand on her feet, and strong men had to carry her home. Said he, "John, that must have been an evil spirit, wasn't it?" Replying, I said, "I don't know. I never saw anything like it in my life." "Well, sir," said he, "I believe she was possessed of the Devil, and if you had been there you would have cast it out!"

When I arrived at the church in the morning, first one, then another, would tell me about it. "It was the evil spirit,

wasn't it, Johnnie?" I told them I never saw anything like it, and I did not know. It certainly caused a terrible excitement. That morning I walked Brother Luff, after the Sunday school was over. I said, "I'm glad you are here, Joseph; you will do the preaching to-day, won't you?" In reply he said, "Oh, I can't preach to the Saints, but I will talk to-night when there will be lots of outside people here if you wish." So I preached, and we had our prayer meeting in the afternoon, none of the parties before mentioned being present at either of those meetings, and nothing unusual happened. In the evening I opened the meeting for Brother Luff, and stepping down from the pulpit, I sat opposite on the southeast corner. We had a large congregation, and I was feeling so glad that we had a different speaker—an educated minister who had preached for the Methodist people for about five years, and how it would be a change from hearing me, to those who had come in under my administration.

Brother Luff could not have spoken over ten minutes before, about half way down the north aisle, and on the north side of the aisle, in the short seats, there went up the awfulest screeching and yelling I ever heard in my life, and from all over the church was one here and there on their feet, exclaiming excitedly, "There, Johnnie, that's the woman! Cast the Devil out of her!"

"Johnnie, Johnnie, that's the one!"

Oh, the excitement!! I jumped to my feet, going on the rostrum in front of the pulpit, raising my left hand as I passed the elder (who was staring at what was going on), and as I did so, I spoke loudly, "Let the Saints keep their seats, and unite their faith!"

The next moment silently I prayed, "O God, give me thy Spirit, and tell me what to say and do!"

Jumping off the rostrum, I saw that the seats all around

where the three sat were vacated; the woman's hat had been thrown up and was just coming down. My first thought was to kneel on the seat in front of them. Oh, her eyes! How they glared! As I started to reach over to put my hands on her head she drew back and tried to bite my hands, her teeth snapping like a trap. That instant I saw I must get in the seat back of her (she sat between her husband and brother). I swung around the seat behind her, running my fingers through her hair, at the same time trembling under the power of the Spirit, and said loudly, amid the then profound silence of the Saints and the yelling of the lady, "Thou foul and evil spirit, I command thee in the name of Jesus Christ to come out of her!" Oh, the power by which those words came! It seemed that I was mad, but I was not. That power filled my body so that I scarcely knew whether I was standing on the floor or in the air. As soon as those words were uttered she jumped up with a terrible scream and fell as one dead.

Returning to my seat I said, "Go ahead, Brother Luff." Joseph went on with the discourse, which was enjoyed by all.

Some months later we had a conference in London, and at one evening meeting appointed for a social meeting of prayer and testimony, as we were singing the last opening hymn, this lady and husband and brother came in; and while making a few opening remarks, I referred to the party who had hitherto been troubled with a power not of God, and said, Should that power make itself manifest to-night, I appoint a committee to attend to that matter, and at the same time let the congregation, members and nonmembers, not make any disturbance over the matter; and those who have faith unite it with the elders, that God may rebuke the evil power, so there will be no further disturbance; then go right on with the meeting." And as I knew Brother Luff had seen what occurred a few weeks previous, I appointed him as one, and

as Arthur Leverton had knowledge of this party, I named him, and also Robert Davis. Brethren Luff and Leverton immediately left their seats and sat in another seat near where this lady sat. Ten minutes after, when one sister was testifying under the influence of the good Spirit, that lady started as before with the yelling and screeching. Immediately the two elders were there with their hands on her head, one rebuking the evil spirit, which left immediately as when I had administered the few Sundays previously. In the meantime, old Brother Davis was sitting at the further corner of the church, and hearing the terrible noise, started up the aisle to assist as one of the committee; but before he was half way there the two elders were through and had sat down. But he went on around and when within a seat or two from where the lady sat, seeing she was all right, and feeling so good about it, he said, "Amen!" and turned and walked back, taking his seat, and the meeting continued without any further interruption.

So, not to return to refer to this matter later, I will add that some months later this lady with others asked for baptism; but before she could be baptized that spirit was again manifested and had to be rebuked before she could enter the waters of baptism. After baptism and confirmation, that sister was troubled no more as long as she remained in London.

In the month of June I assisted Elder Luff with the work in the city of Toronto, and organized a branch with ten members, but there was not at that time much interest manifested in Toronto.

In 1877 more men were appointed to labor in the ministry as circumstances would permit—not very many fully financially sustained by the church. In the minutes of the October conference held at Gallands Grove, it says: "J. J. Cornish

to travel in Canada, subject to local authorities, when in their fields of jurisdiction." I labored in different localities, also assisted Elder Robert Davis in and around Lapeer County, Michigan. We did much traveling on foot, and I used to get very tired and weary in body. Brother Davis who had been a strong man in his youth was unable to accomplish much, or endure the hardships as in his younger days, yet he often would take my satchel with his, and I about a rod behind would hear him say in a cheering manner: "Come on, Johnnie; we'll soon be there!" In reply I would say, "All right, dear brother; I will be able to pay you back again some day!" And (lest I forget) the day came that my body was much stronger; but the dear old brother was weaker, and when we were traveling together on foot, he lagging behind, I was enabled to help him, and grabbing his satchel and with mine I traveled ahead, saying, "Come on, Brother Davis; we'll soon be there!"

This Robert Davis is the father of Patriarch James Davis, of South Boardman, Michigan, and R. D. Davis is a grandson. They are not related to William Davis and his son James, of Ubyly, Michigan, all of whom are ministers in the church.

That the reader may know that my dear companion did all she could to help me to help others, I will quote an editorial from the *Herald*, published at that time.

Sister Mary Cornish, of London, Ontario, wife of Elder J. J. Cornish, who is away preaching, supports herself and child, and has always been so self-denying in her love for God's cause, as to save and send five dollars into the treasury. She believes that she has demonstrated that she is blessed in so doing, and thinks that all who will try it, will have like experience, that of receiving many more blessings than the mere value of that they give, even if it be but a dollar. She desires to see more of the ministry in the field.

Brother J. J. Cornish writes from Lapeer County, Michigan, that the work is onward. He has good liberty of the Spirit and baptizes some occasionally, as do the other brethren.—*Saints' Herald*, vol. 25, p. 10.

Occasionally the brethren who have much better educa-

tion have assisted me in many ways, so that in standing before the public, I can at this time read the chapter and hymns fairly well, but Brother Joseph Luff thought that there was plenty of room for improvement, and one day said, "Johnnie, to assist you along one line, I will give a few words to practice on."

"All right," said I, "help me all you can. I want to learn and show myself approved as a workman that need not be ashamed."

Said he, "Say this, 'The horn of the hunter is heard on the hill.'"

"Why," said I, "anybody can say that."

"Well, say it," said he.

I said it: "The 'orn of the 'unter is 'eard on the 'ill."

They laughed—Joseph with the rest.

Said I, "What are you laughing at? I said it the same way you did!"

"Not quite," said he.

"Well, say it over again." He did.

"Well, that is the way I said it."

"No; not quite," he replied, "but say it again."

"All right: The 'orn of the 'unter is 'eard on the 'ill."

"Oh, yes," and spelling it out he said, "The o-r-n of the u-n-t-e-r is e-a-r-d on the i-l-l." There, for the first time did I learn more perfectly the fact that on many occasions I had left the h's off where they should be, and put them on where they should not be: as for instance, "The 'eaven and hearth." But when preaching among Devonshire people no attention was paid to it.

Before I leave this I must say that I have been assisted by many of my brothers and sisters, some of whom were Joseph Smith, W. W. Blair, J. W. Wight, Brother and Sister R. S. Salyards, and many others, until the most unlearned,

who knew the English language, can understand me, and of course the best educated of that language ought to understand me.

During the year I preached in London, Toronto, Saint Thomas, Blenheim, Corinth, and Usborne, all in Ontario, and parts of Michigan. We held conference in Usborne October 13, a branch having been organized there, right where Brethren Haskin and Taylor and myself were mobbed, and the spring following our mobbing Brother Arthur Leverton and the same Uncle John Taylor were mobbed with a larger and fiercer mob than caught us the winter before.

November 17, 1877, I visited the Saints at Coldwater, Michigan, and attended their conference, which was a good one. But I was in the United States, and although I had been in Michigan before, yet there was such a prejudice within me because of what I had heard in my younger days concerning the "Yankees," that I was afraid that train would not reach Detroit in time for me to get across to Windsor so I could sleep in Canada instead of the State of Michigan. I got off that train and hurried to the landing, and got on that boat about three minutes before it started for Windsor (the last boat). Say! but I was glad not to sleep another night in the United States! Before going to the State of Michigan, I was warned by one who wished my welfare, thus: "Look out when you get there; you're liable to be shot down any minute!" And I looked out! What early training will do! Two or three years later I had to laugh at my foolishness when I moved to and resided in Michigan, and visited other States in my travels, that I had ever thought I was not as safe in the United States as I was in Canada.

In 1878 I dedicated a little church for the Saints in Saint Thomas, located near the then center of the city. A good turnout was at the dedication, and prejudice seemed to be

less than when we first began the work there. We also had several ministers in London and Saint Thomas: Brethren Newton, Edgar Harrington and his son George, J. A. McIntosh, Thomas Phillips, William Clow, George Mottashed, John Harvey, Roderick May, John Batton, Joseph Luff, and R. C. Evans. Also in and around Blenheim, Shippy, Cairns, Cleveland, Shaw, Reynolds, Emmet, and others. So now I felt free to leave the work in the hands of my children and grandchildren in the gospel and cross the line into Michigan.

I had a great desire to have my father understand and obey the gospel. I came to Michigan in June and did some preaching near my father's home, but father did not pay much attention to religion. Brother Davis told me that he thought I should go farther north and from what I understood to be the direction of the Lord, I concluded to visit Brethren Surbrooks, Squires, and Williams, near Lexington, do some preaching among them and their neighbors, and then go north (as I understood it) and travel on until just before the sun set. I did so, got dinner and supper on the way (traveling on foot), and just as the sun was nearly down I saw a man coming towards me, and as I reached the corner of the road before he did, I put my satchel down and stood a few seconds. When he came up, I reached out my hand and said, "Good-day." I told him my name and asked him his. He told me his name was James Purdy. I said I was a minister of the gospel and made inquiry as to whether the schoolhouses were opened for preaching in that vicinity. He told me that they had a union church about a mile further east and I could get that, and he said to put my satchels in Mr. Hunter's house right on the corner here, adding, "I am on my way to Mr. Simmons'. He has the key, and we will get it, and you come back and stop with me." I did so, and

we got the key and announced for preaching the next night. Thus the way opened up.

Though tired, I rested well and dreamed I saw four fields of wheat, three of which were ripe, ready to cut; the third still green. I told Mr. Purdy the dream, and said, "There will be three branches of the church raised up here this summer, and one in the fall."

That day I walked all around that union church for miles each way, giving tracts and inviting them to the meeting that evening. When meeting time came, I was tired, but we had a large crowd and I had fair liberty of speech. We had good attention, and I felt sure the hand of the Lord had directed me to that place. Announcing for the next evening, we dismissed.

The next night we had a very large gathering of people coming from all directions. The union church is located back of Forester, about two or three miles, in Sanilac County, and people had settled around so that about all of the land was taken up, and many attended the meetings. But it was not very long before some of the ministers of other denominations, principally Methodists and Baptists, with a few Adventists and United Brethren, began to be alarmed at the large attendances we were having, with much interest manifested upon the part of many.

About the third night I dreamed I was standing in the doorway of a private house, and on the ground under an apple tree before me I saw four common snakes, three with their heads above the grass shoving out their forked tongues at me, the other lying flat on the ground, as though afraid to move. Seeing a hay scythe hanging on one of the limbs of this tree, I took it down, and with one stroke I heard a click, click, click, and the heads were off all three, while the fourth

crawled quietly away. It may be what follows was the fulfillment of that dream.

After about two weeks' preaching in that part, two of the Methodist ministers, viz, Reverends Hallington and Holt; also two Baptist ministers, named Bullock and Fayette, all four arranged and came to the union church for debate. I was alone, no Latter Day Saint within twenty miles of me. During the two weeks of preaching there, much was said against our people and also objections made to some of the gospel we taught, etc., and many things were said by others who were opposed to us, that were not true. People became excited, and some talked debate, and others talked against it. I told them I felt ready to take up any and all subjects that I had been preaching on and discuss them with any of their ministers, but as some claimed that I could talk as fast again as any of their ministers could, it would not be a fair discussion. I then told them that I would talk with any one of them, and that I would give their man double time, they to have thirty minutes to my fifteen minutes; as long as they wished. (This perhaps should not have been done). It was not a debate, but a squabble, or wrangle; they would not meet in an honorable discussion, under proper propositions. However, of this debate Elder Robert Davis wrote:

By my request Brother J. J. Cornish went twenty-five miles north, where we had been previously requested to preach. I had other business to attend and could not accompany him. He was well received, and although in the heat of harvest, yet the place of worship was crowded. But he was not left long without opposition, for two Baptist and two Methodist ministers came and opened their fire upon him. But their shots were not well directed, or rather a higher power overruled that they took no effect, and Brother Cornish replied so effectively that they were forced to beat a retreat and leave him master of the situation; yet not until he had offered to meet any of the four, or all of them, and take the Bible and prove our doctrine and examine theirs, and he would give them thirty minutes to his fifteen, as long as they pleased. But not one of them would accept the proposition. The result was that the next Sabbath I saw Brother Cornish lead two into the waters of baptism, and

the next Sunday he baptized twelve more, and I am satisfied that by the time this gets to the office, he will have baptized twelve more. [Yes, fifteen. Eds.]—*Saints' Herald*, vol. 25, p. 269.

When we met that evening, it was arranged that I should occupy half time with any of them. And after Mr. Bullock had spoken forty minutes, I was permitted to occupy twenty minutes, after which Mr. Hallington, one of the Methodist Episcopal ministers arose and said (with right hand raised): "Now the debate is over." He then said much against the church, and he also had several books with him, and a school-teacher who came with him from Deckerville did most of the reading for him, he stopping him occasionally to give explanation, and in this way tried to prejudice the minds of the people against us and our faith.

While this reading and talking were going on, I thought I saw just why they wanted to put Elder Holt in for chairman. James Simmons was the ultimate choice of the people, as Mr. Holt received but few votes, but James Simmons was their class leader, and as I sat and wondered whether I should be permitted to make reply or not, thoughts flashed through my mind quite rapidly. Thought I, Holt is one of the ministers, Hallington is another, and James Simmons is the leader of that class. I believed that James would be more fair than any of the ministers, but I concluded that if he did not allow me to make reply to Mr. Hallington's speech I would appeal to the people. As soon as Hallington and his school-teacher were through I arose and addressed the chairman, when Elder Hallington arose and with a commanding voice said, "Sit down! Sit down, sir; the debate is over!" I said with as big a voice as I could make in reply (I was but a boy then, and my voice not as strong and commanding as his): "I'll not until I have made reply to your false statements against us." I again appealed to the chairman.

After a few moments the chairman said, "Go on," and I went on. And if ever my tongue went it was then! I believe that was the turning point. I won the hearts of the majority of the people then to the gospel of Christ.

After I had used about half as much time as had Mr. Hallington, Mr. Holt, the other Methodist minister, arose and occupied some time on about the same strain as did Mr. Hallington, except some statements were more foolish. Among the things spoken were some things that he claimed the "Mormons" did when he was out preaching among the Indians, etc. Knowing that such a thing could not be, I in my reply to him said that it might do to tell such things among the Indians, but it would not do to tell that among white people, and if that was the best he had to offer us, he had better go back and preach to the Indians again. And this amid cheers from the people, which showed to our satisfaction and the other ministers' discomfiture that the people saw who had the best of the arguments all the way through.

Thus, three of the four ministers had their say, and now comes poor Fayette. He had kept quiet so far, but of course he must give us reasons why he should not be permitted to have an existence in this free land of liberty. Arising to his feet Mr. Fayette said, "Mr. Chair'm—" At that moment Mr. Bullock, his brother minister, said, "Sit down! [making great motions with his hands] Sit down! he'll make a fool of you too quick." Poor Fayette! he sat down. What about the dream of the four snakes!

The debate lasted several hours, after which some expressed themselves very anxious to have a vote taken to see as to who, in the minds of the people, had gained the day. The crowd was very large, the windows were raised high, and many were standing outside looking in. The vote being taken, first, "How many of the people think those ministers have

gained the day? Raise your hands," and about one third of those sitting on the north side of the church, nearest to the front, voted for them. And when the chairman said, "Now, how many think that Mr. Cornish has gained the day? Raise your hands," about all but the little company of Baptists and Methodists sitting on the front part of the north side of the church voted for me, with many whose faces were seen by the windows standing on the outside with their hands reaching in as far as they could, and shouting "For Cornish, for Cornish!"

Shortly after this debate I began to baptize, and several came into the church, as you will notice by clipping from Elder Davis's letter. I must here give a statement made by Mr. Hallington in his closing remarks. Speaking of me and our people, he said, "I have no bread for such men; I have no bed for such men. Gentlemen, lock your granary doors from such. Mothers, keep your fair daughters from such men. Young ladies, shun him as you would a rattlesnake," etc. I made reply—good for the cause.

In his winding-up speech Mr. Bullock expressed himself thus: "I do not know as I feel as Mr. Hallington does. I have learned much in this discussion. Should the elder come my way, I would feed him and give him a bed to lie on if he needed it." But poor Holt was wound up. The people laughed and cheered so much about his preaching to the Indians, he had nothing to say. About two weeks later, when preaching on the "sheep and goats," I referred to the "brethren" mentioned in the same scripture. I gave way for anyone to ask any questions, saying I would answer them if I could. One gentleman in the congregation arose and asked who, or what class, I thought would be among the people called sheep. I told him that I thought there would be ministers and members of different churches, fiddlers and dancers, spiritualists and

infidels, and some of all classes. The gentleman again arose and said, "Thank you. Now please tell us who in your judgment are among the people called the goats." Said I, "I think there would be ministers and members of different churches, fiddlers and dancers, spiritualists and infidels, and some of all classes." The gentleman again arose and said, "Why, you have the same class on the one side as you have on the other. I do not know any more about it than before. Please explain yourself." I then called his attention to the two ministers who made the expressions before mentioned, and told him that if I were passing their way, and in need of food or shelter, and each of them was permitted to carry out his ideas as he expressed them, one of them would be a sheep and the other a goat (giving references), and all other cases, in like manner; with which he and others expressed satisfaction.

Whosoever (any person without exception) will feed, or clothe, or give you drink, etc., because you belong to Christ, verily I say unto you, he shall not lose his reward (Mark 9: 41), and they will be among the sheep, in the day of reckoning. And whosoever (any person without exception) does not do that, will be among the goats. (Matthew 25: 31-46.)

Hence, among all classes or faiths, there will be good and honorable men and women who will stand on his right hand—as sheep. And of the same classes or faiths, who are not so good, who "have no bread or no bed" for Christ's brethren, they must stand on the left, as goats. The reader will notice three classes in Matthew 25: 33, 40. Sheep, goats, and brethren. The brethren are they who "hear the word of God, and do it." (Luke 8: 21.)

From that union church, the gospel spread to other parts. About two miles south, two miles northwest, and two miles

northeast were schoolhouses located, in which we were invited to preach and which we did, leaving an appointment in the union church ahead. Those having the key would not permit us the use of it again if once we dropped it, so we kept an appointment ahead continually, until I returned to London to attend the October conference to be held at that place.

One time a large crowd gathered at the church to attend our meeting, and a new lock was put on the door, but somehow we got in. One time after speaking, I gave out an appointment for some days ahead, saying, "Preaching again" (naming the time). "Not while I have the key," said Mr. William Simmons.

Upon hearing this, Mr. Green was on his feet and with the words, "Yes, you will," on his lips, rushed towards Mr. Simmons. Simmons knew who was coming, and he rushed for the open window and jumped out, and hid in the wheat field. Meeting dismissed, and according to agreement we were on hand next time, to find the door locked again, with another kind of a lock on. Mr. Sharp, then living across the corner from the church, passed by me slyly, placed a key in my hand, saying, "Carefully slip this into my hand when you are through with it." I walked up in a way scarcely noticed and opened the door. As the people crowded in I passed by Mr. Sharp, whose hand was down by his side, my hand being on a level with his when he received the key. Amid those difficulties we continued to occupy until we organized three branches of the church in that same building. By the assistance of Elder Robert Davis, we organized the members into the Lebanon Branch, the majority of whom resided two or three miles northwest, with Brother James Simmons (who was the Methodist class leader and chairman of the debate) as presiding priest of the branch. Two or three miles south of that union church was the center for another lot of Saints. This

lot was organized into a branch known as the Saint John's Branch, with Brother Hugh Campbell, who was formerly a Methodist class leader for that section, as presiding priest of that branch, and the members residing two and three miles from this same church northeast were organized into a branch with Brother Andrew Barr as presiding priest. Brother Barr was formerly a Nazarene Adventist and minister of that faith. Some few days after this, I went to London, Ontario, (my home then,) and attended the October conference held there. Returning after a few weeks I labored at the same three branches, also a few miles farther south, baptizing some more and confirming some who had been baptized by one of the priests, Brother Hugh Campbell.

I also organized the Bridgehampton Branch, with Daniel Wilkie as presiding priest of the same. Brother Wilkie had formerly been a Baptist in faith.

We did not occupy in the union church any more, for two reasons. One was, those three schoolhouses were more central for those residing in those vicinities, and another was, they would not let us have it!

I was not at that time sustained by the church as a missionary, but did the best I could under the circumstances, visiting every house in the settlement and baptized about eighty persons.

The reason we were enabled to use that union church so long was, I learned that as long as any one denomination had an appointment ahead, and it was not at the time of any other, they could occupy. So I kept an appointment ahead until I returned to London.

(To be continued.)

THE JOURNAL OF ETHAN BARROWS

(Continued from page 335.)

A blessing of Mary Ellen, daughter of Lucy H. and Ethan Barrows, who was born in Salt Lake City September 11, 1865. Given by E. Barrows when the child was eight days old, September 19, 1865.

Mary Ellen, we take you in our arms, as we are instructed by the revelations of Jesus and his examples while on the earth, to bless you in his name and by the authority vested in the holy priesthood. We ask God the Eternal Father in the name of Jesus that his protection may be over you to protect you in all of the walks of life from your infancy to old age, that angels may have charge concerning you to protect you from the snares of sin and to guide you in the ways of life, that your life may be a blessing to those whom you may be associated with, and that you may be held in everlasting remembrance for good and that your example may be held in esteem by the just.

We ask that you may have a numerous posterity that shall be honored in the church and kingdom of God on the earth, and a companion that shall be a man of God, endowed with the holy priesthood to counsel with you through life, that you may be prepared to come forth in the first resurrection, clothed with immortality and eternal life, prepared to come back and dwell in the presence of our Father and God to inherit endless lives.

May the angels who dwell in the presence of our Father and God bear you up and protect you from the power of wicked spirits who seek to ensnare the souls of mankind, to defile their tabernacles, that they may have no power over you to lead you astray, and when your work is finished here on the earth that you may come into the presence of the Lord, pure and spotless, to dwell in eternal light and obtain an inheritance of eternal life in the kingdom of God in eternity. These blessings we seal upon you in the name of Jesus Christ the Son of God. Amen.

The fall of 1865 brought in a plentiful harvest of grain and fruit. I had this year, peaches plenty and apples to make us comfortable. Potatoes were abundant. There were no teams sent this year to bring in the immigration. Several independent companies arrived as usual, though generally rather late. Many teams were sent from here to bring them in on account of their lateness. Many trains of merchandise were

blocked up in the mountains with snow. This fall brought in many United States troops, who are stationed at Camp Douglass within the limits of this city and in all of the principal cities of the Territory. What their object is has not yet transpired.

This year I obtained a lease of a piece of ground in 13th Ward, 2d South Street, near Main Street, from Judge Zerubbabel Snow to build a shoemaking shop. It was dated April 1, 1865. I built a temporary building and went to work at my trade in the fall. I added an addition in the rear, and on the 13th of November I moved a part of my family, Lucy and her children, into it. My first wife and her family remained on the homestead 12th ward and 2d South Street East, No. 532 of Main Street, which was afterwards No. 532 East. I continued at my trade as best I could, trade being slack until the spring of 1866, when I commenced trading and cobbling. My first license was issued in June, 1867, which date I commenced trading legitimately. My inscription on the front of the store was a big boot painted and opposite the word *exchange*, which in reality was a boot exchange and variety store. This stamp is the simile and represents the front of the store and my stamp on packages in the store as an advertisement. Having no capital, I bought and sold everything I could that would sell at any price, and in that way succeeded in building up a trade and soon began to accumulate capital, and it was not long before I could carry a good trade. I made it a point from the start not to go in debt. I kept my business in my own hands. By that means I succeeded, while many who started in business at the same time that I did and seemed to prosper more than I did were forced to close sooner or later, because they suffered themselves to get involved in debt which closed them out.

I concluded to be content with what I could safely do,

which carried me through, and that would be my advice to anyone starting in business, as this narrative will show if I am permitted to finish it.

That fall, September 10, 1866, we had a big snowstorm, while much of the fruit was on the trees with the foliage, which played havoc in breaking down our trees and injuring late crops; still it was a year of plenty.

The year 1867 passed as usual. I have no note of events particularly for that year preserved for my journal.

1867. This year Permila Everline, my second daughter, was married to Theodore Noble Sacket.

January 19, 1867, I baptized George W. Bastivick and confirmed him a member of the Church of Jesus Christ of Latter Day Saints.

1868. March 13, at noon, Benjamin Covey, father to Lorena, my first wife, died, aged seventy-six years and four days.

April 9, 1868, my youngest child, Mary Ellen, was taken very violently with whooping cough. At the first she lost her breath, which was suspended several minutes, and it was by my utmost exertion that her breath returned to her again. It was by pinching her nose and blowing into her lungs with all my might that respiration returned again. She lived to the 28th. She died at 4.30 a. m. and was buried between 5 and 6 p. m. the same day, by the side of Sarah Lucy.

This year, June 24, Heber C. Kimball died. President Andrew Johnson was tried by the United States Senate, presided over by Chief Justice Chase, but they failed to impeach him.

March 8, 1869, is memorable for the advent of the Union Pacific Railroad in the valley at Ogden and its connection with the Central Pacific, making a through line to California.

In August of this year Alexander and David Smith, sons of the Prophet Joseph Smith, arrived in the city. They were

not well received by the Utah Mormons and every place of worship of the Utah Saints was closed against them, and the whole strength and power of the church was exerted to destroy their influence and hedge up their way, and the people were warned to keep away from them and not go to hear them preach. It was rumored that attempts were made to assassinate them. At any rate President Young stated publicly in the stand in the tabernacle that he would not be responsible for their safety. Their cousins, John, the patriarch, and S. B. H. Smith, kept near them and with them when there was danger, knowing well the condition of society here and in the settlements. A bad showing for the sons of the prophet whom the authorities pretend to revere the memory of, claiming to continue the work he began.

September 3. Ezra T. Benson, on his way to the city from Logan, Cache County and Stake, one of the twelve apostles, about 7. p. m., while putting out his horse at Ogden, was stricken down with an epileptic fit and expired.

October 29, 1869, Lorena, my first wife, died about 3 a. m., aged forty-nine years, three months, and twenty-five days. She was taken sick on Sunday evening and died Friday morning of inflammation of the stomach and bowels and was buried on the 30th.

January 10, 1870, was a great day in Salt Lake City. The last spike was driven in Utah Central Railroad by President B. Young. This road is built by the people here mostly, from Ogden to Salt Lake City, thirty-seven miles. The first locomotive entered the city, which is the first one that I have seen, and it was considered by the people as quite an achievement and that a new era was dawning upon the city and Territory.

In February, 1870, there was much talk and excitement about mines, and mining developments were being made by

prospecting in the hills and canyons, which were crowned with success: gold, silver, copper, and gelena lead and antimony. Some very rich specimens were exhibited. Mining districts were organized, claims staked off and located, all of which were violently opposed by the church rule, the leaders fearing the consequences.

February. This month a bill was presented to the House of Representatives in Congress by Mr. Cragan, chairman of Committee on Territories, having for its object the disfranchizing the old citizens of the Territory (Mormons), bringing them into bondage, and confiscating their properties, etc., on account of polygamy. It passed the House but was killed in the Senate.

The latter part of the summer and fall a fierce and terrible war broke out in France and Prussia. The fighting was on French soil and around Paris. Emperor Napoleon, Third, was taken prisoner, and the French were put under tribute.

This summer there was a deal of antagonism between the Federal officers of the Territory sent here by the Government and the church authorities. Much litigation has been the consequence, which has gone against the church in every case.

This year was also noted for an opposition in the school of the prophets, which school had been kept up for a long time. Here the best and most reliable men in the church were given tickets to meet in the tabernacle where Brigham and his council could train their brethren up to his standard. No sisters were allowed to enter the sacred walls. Trusty guards were stationed at the doors. They drew the lines rather too tight for some of the elders. W. S. Godbe, E. L. T. Harrison, H. W. Lawrence, and others dared to oppose some measures introduced, which made something of a split, which was something new in the history of the church in Utah. They were expelled from the school and the church. This caused directly a sus-

pension of the school and almost a panic among the members. They formed a syndicate and commenced the publication of a paper. It was first called the *Peep of Day*, afterwards the *Mormon Tribune*, which soon drifted into the *Salt Lake Tribune*.

During the summer I built an addition to my old house—took off the roof and made it some sixteen inches higher in the ceiling, made a new roof, and moved my family from my store, home again.

This fall I had considerable fruit on my lot and made about sixty gallons of cider, the first that was produced by me. This fall President B. Young, G. A. Smith, and others went south to Saint George for the winter. D. H. Wells and the apostles stayed with the church here.

Mining excitement ran high all summer and fall. Some fabulously rich specimens were assayed, running up to \$27; from that all the way to \$30 or \$40 to the ton. Smelters were being erected to reduce the ore into bullion, and much ore was shipped to California and a good deal was shipped to Wasles and paid good returns.

During 1871 the mining excitement continued unabated. Smelters were erected, mills for crushing the ore, concentrator to separate the crude, and every device possible to save the precious metal, while cities and towns were built up like magic, and many large structures were builded in Salt Lake City in consequence of the sudden wealth of individuals, and also in adjacent cities and towns for business purposes and rents, for offices, etc. In fact, a new era seemed to spring up all at once. The railroad brought in a large addition of population and of that kind that was fatal for church rule. There was an effort made by the church party to prevent the members from selling real estate to outsiders so as to prevent them from obtaining a foothold here in the city, which unfortunately acted

as a boomerang against the leaders and made the conditions worse.

While business matters seemed to benefit the laboring class, property raised in price, and rents ran high. We experienced quite a boom. At the same time the Federal courts and officers of the Territory were in the hands of outsiders. They opened up an oppressive raid on the old citizens of the Territory which was attended with disastrous effects, for the courts were corrupted and demoralized, setting aside all officers of the Territory and laws that they could not use to oppress the Mormon community, arresting many of the leading citizens on trumped-up charges, and confining them in prison, while many were placed under tremendously heavy bonds to appear before courts, charged with the greatest crimes known in the law. This was the drift until a case was brought before the Supreme Court at Washington on appeal, when their decision was a rebuke to the Utah judges and brought deliverance again to the people of the Territory, and yet the Government retained those judges and United States officers who had conspired at the liberties and peace of her citizens, when they should have impeached and removed from office.

In August of this year I bargained a lease of the ground where my store stood (my previous lease having expired), to build a larger and more commodious building, the lease to run ten years. On the agreement I moved my goods out and tore down my house and commenced to haul material to rebuild, when the judge came to me and asked me to give up the ground in favor of some one else. The man that had leased and was to build with me readily consented, and as our agreement was not yet written out and signed I felt constrained to give it up under the circumstances; thus I was thrown out of business. Rent was too high, I thought, to succeed, so I took

the remnants of my goods home and commenced to improve my place at home and prepare for winter.

This year I put in a well on my place. Before for twenty years we depended on ditch water for all uses in the family.

In December I rented a place of business near my former place, just four months after closing, and commenced again. My business proved satisfactory. I was doing very well when another evil seemed opened for me; that was thieves who commenced a raid on my store, after robbing my drawer of twenty dollars and upwards, in the daytime, when my attention was attracted in another direction. Afterwards my store was broken into in the night through a window and robbed of goods to a like amount as before. On the 30th of May, 1872, they broke into my house while I was asleep; one hundred dollars in cash was taken out of my pockets and a note of fifty dollars and a due bill of eighteen dollars and seventy-five cents and other papers. It was a very windy night. The robbery was done by one person, for we tracked him a mile in his stocking feet, but we could not detect him. He succeeded in shoving up a window in an adjacent bedroom which was unoccupied. When I awoke in the morning the front door was wide open, and my pants and vest were thrown inside the door, and the pockets robbed.

This winter and spring the city commenced to give title deeds to our city lots. My deed from Mayor D. H. Wells is dated September 28, 1872, containing all of lot 6, block 47, plat B, Salt Lake City survey which is 10 by 20 rods, consisting of 200 square rods.

This year the Utah Central was continued south to the point of the Mountain, twenty miles from the city, and a narrow gauge road was commenced from the junction, Ogden, running north, called the Utah Northern, about twenty-five miles to Brigham City.

This fall was the presidential election. Grant and Greely were the candidates. Although the people of the Territories were not allowed to vote, yet politics ran high between the two parties, and General Grant was the victor. Delegates George Q. Cannon for People's Party and George R. Maxwell, Liberal. G. Q. Cannon was elected.

In the summer of 1873 I concluded that my business would pay me better at my home in 12th ward, Salt Lake City, than where I was doing business, so I concluded to build a store at my home in front of my dwelling house, and in December, 1873, I moved my store to my own house.

In September of 1874, having moved my business home to my own house, and times being somewhat dull, I made a move to visit my native land in New Hampshire and Vermont which I left thirty-nine years before. I had never been able to visit them. My youngest boy was a grown man. He and his mother could keep the business going a few weeks while I was away. (I have lost my data or memorandum and shall have to write from memory.) On or about the 20th of September I started east on the train and kept on traveling day and night until I arrived at my brother John's, in or near Saint Johnsbury, Vermont, having traveled five nights and six days, and I was in that condition that I could not sleep on the train. My route was to Omaha, Chicago, Niagara Falls, Albany, Springfield, Massachusetts, and from there up Connecticut River to Saint Johnsbury, which was five miles from John's home in Waterford. When I got there I was a perfect stranger to them. He was eleven or twelve years old and I was eighteen at the time we parted, thirty-nine years before. Now I met a man six feet, one and one half inches tall, and he had aged more than I. It is easier to conceive of our meeting than to describe it. He had only one child, a daughter, living, and she was at home, unmarried. My oldest sister, Sarah Ann,

lived about fifteen miles away. I was surprised to see how gray and broken down she was. I had a good visit with them and their children. They lived in West Burk. I then visited my old home; went into the house where I was born. How changed! A negro family lived there. I then visited my half sister, Lydia Wilder. She was over ninety years old. She remembered the name, but she would not believe that it was I. When a boy I helped build the house she was living in—built on my father's ground. The family were swindled out of their homestead by the treachery of one of their neighbors. My niece, Harriett, showed me some pottery that I made and gave her forty years before. We went over to Luningbury where my sister Eleanor lived, my younger sister Mrs. Cheney. We had a good visit with them. She showed me a pine churn that I made and gave to mother with her initials cut in the bottom, over forty years before. It had been in use ever since with wooden hoops, and it was still perfect. There were many reminders of my boyhood which I had forgotten.

After stopping for about three weeks I got tickets for home. I got home the last of October. Although the trip cost me over two hundred dollars I thought it was well spent. Coming home I stopped over in Chicago and had one night of sleep. Purchased one trunk full of notions, which I brought home for my store, feeling grateful to a kind providence for protection and safe return and for being permitted to see Sarah Ann and John for the last time.

Joseph Smith, the son of the Seer and President of the Reorganized Church, came to Salt Lake City, December, 1876. He preached a few times in the Liberal Institute. He presented his claims as successor of his father to the Presidency of the Church of Latter Day Saints. He was not received. I was present on two occasions.

I will now make a list of the dates and deaths of the

prominent men of the church, as there seems to be a suspension of my history for a period of five years, and I do not have notes at hand.

The first I will note is G. A. Smith. He died in 1875, in Salt Lake City.

Martin Harris, one of the witnesses of the Book of Mormon, in Clarketon, Cache County, Utah, July 10, 1875, aged ninety-two years.

Sidney Rigdon died in the town of Friendship, Allegheny County, Pennsylvania, July 14, 1875.

Brigham Young died in Salt Lake City, August 29, 1877, aged 77 years.

Emma Smith Bidamon, Joseph the Seer's widow, died in Nauvoo, Hancock County, Illinois, April 10, 1879, aged seventy-six years.

Orson Hyde died November 28, 1878.

John Whitmer died at Far West, Missouri, July 11, 1878.

In 1879 there was an effort made by the Reorganized Church in Utah. Five missionaries arrived in Salt Lake City. They secured the Liberal Institute and immediately commenced to hold meetings there. Elder W. W. Blair was in charge of the Mission. Charles Derry, Joseph Luff, R. J. Anthony, and G. E. Deual. I attended their meetings and became quite interested. They held forth original Mormonism as was preached in the early days of the church, in the days of Joseph the Prophet and Seer. I had for a long time been disgusted with Brigham's extravagances in perverting the gospel and introducing abominations into the church; and the history of our settlement here in many places was a history of violence and discrimination. His word was absolute, claiming to be the word of God. He claimed that he was the living law, discarding the written word of God in the Scriptures, and

binding the people by oaths and covenants to do absolutely as they were told by him.

About this time the Saints felt that something was very wrong, and many of the people were restless. A good many quietly left and went away, while many of the people were anxiously waiting for a change. To secure the influence of some, especially some of the Smiths, the Presidency gave out salaries on the church to keep them from joining the Reorganization. By so doing they fortified themselves against joining the Reorganized Church, presided over by Joseph Smith, the son of the Seer, for they were poor and could offer them no living more than the servants of God are heir to, and that is to go and preach the gospel without purse or scrip, as anciently, and in this case money so far has won. Under these circumstances, I felt that deliverance had come to me and my house. As soon as it was known that I was attending the Josephite meetings and was interested in them, I received a note from the bishop and authorities of the 12th ward, thus:

BROTHER ETHAN BARROWS.

Dear Sir: I am instructed by the bishop, his councilors, and the priesthood of the 12th ward to notify you to appear before them at the 12th ward assembly rooms on Sunday, March 27, at 8 p. m. to answer to the charge of apostasy.

ROBERT CAMBELL, *Clerk.*

SALT LAKE CITY, February 28, 1881.

I was then, and had been for many years, clerk of the Fifth Quorum of Seventies, and had been a member of that body for forty years, and no complaint was ever entertained against me. I had held a responsible office in the ward for a number of years, and all that they could accuse me of was attending the Josephite meetings. I asked if I was allowed to invite a friend to go with me to the church meeting. They said no, it was private, so I concluded that I would not attend. On April 25, 1881, I received this:

MR. ETHAN BARROWS.

Sir: I am instructed to inform you that at a priesthood meeting held last evening at the 12th Ward Assembly Hall, before the bishop and his councilors, you were unanimously disfellowshipped from the Church of Jesus Christ of Latter Day Saints for apostasy. Respectfully yours,
ROBERT CAMBELL, *Clerk of the 12th Ward.*

A notice was sent to the Council of the Fifth Quorum of Seventies with a request that I be disfellowshipped by the quorum, so in the first meeting of the quorum that they held I was arraigned for apostasy, but the quorum was divided. A part saw no cause for action and that it would be by order of the bishop of the 12th Ward. They could accomplish nothing at this meeting, but were careful to take the records from me without a "thank you," and acted as if they thought I might destroy them. At their next meeting they got a vote to sever my connection with the quorum. There was also a fatality about it which took place just at that time. There was an order issued by the First Presidency at that time, disorganizing all of the quorums of seventies and reorganizing them so that when organized they were entirely new members, so their Book of Records was of no use to them.

I continued to attend the meetings of the Reorganized Church, when on the 23d of July, 1881, I, with my wife, was baptized into Christ by Elder W. W. Blair, after being rebaptized by Brigham's orders twice since I came into these valleys: once when we first came, as was said to get forgiveness for sins committed on the plains in our hegrira from Nauvoo, and once at the time of reformation in 1857, March 4. I began to think that I had been baptized out of the church of Christ on those occasions and felt a strong impression that I had need to be baptized into the true fold again and had so expressed myself on several occasions. My opportunity came at last. On the 7th of October, 1881, at the conference held in

Salt Lake City, I was ordained an elder in the Reorganized Church of Jesus Christ of Latter Day Saints.

During this summer and fall Elder W. W. Blair was engaged in building a chapel for the Saints to meet in. It was dedicated some time in December, and on the 26th of the month, at the first business meeting of the Saints held in the chapel, I was elected president of the Salt Lake City Branch of the Reorganized Church. This gave me plenty to do and think about, a new field to work in. The branch was in bad condition, and I had to meet much unpleasantness. Some serious difficulties developed; we did what we could to straighten up matters and have good feelings among the Saints, but I must confess I had more than I could manage satisfactorily. The ruling of some of the missionary elders obstructed my way to do any good in this line of duty. On the 28th of September, 1882, I handed in my resignation, which was accepted by the branch.

This summer Elder Blair wished to bring his family here for a couple of years to labor in this mission, and wished me to build a house on my lot for his family to reside in. Finally I agreed to build a four-room house, and by the first of September he moved in. Afterwards I built a summer kitchen in addition, with outhouses. He occupied here for two years, then with his family moved to the States again.

During his mission he organized a Sunday school, a very good one. At first Brother Blair took charge, but subsequently R. Warnock was elected superintendent. I was elected teacher of the Bible class and assistant superintendent. Brother Warnock was soon elected president of the Salt Lake City Mission Branch, and I was elected assistant, which place I filled some years, and one year in the absence of R. Warnock and on his resignation I was again elected president of the Mission Branch. During my services as president I had rich experi-

ences which I shall not cumber these pages with a recital of.

In 1882 the law of Congress for the suppression of polygamy and other causes, known generally as the "Edmonds Law," was known in Utah, and with it Government officers were sent with a view to the enforcement of the law. Governor Murry, of Kentucky, was sent here for governor, Judge Zane, of Illinois, for chief justice of the court, and Mr. Dickson for United States attorney. Men noted for their zeal and integrity to the Government and law came on with instructions to execute the law against polygamy. In organizing the Court of Juries, they made it a point to exclude Mormons for jurors, which put the power of the courts in the hands of the Gentiles, and then the way was clear to convict for polygamy cases; and then, Good-by, Mr. Polygamy! Hundreds of cases were presented and indictments followed, so that the court was swamped with cases, and by the year 1884 hundreds of our leading men of the church were underground and left; could not be found. It seemed that the move was contemplated by the leaders and that they decided to take that dodge and become fugitives from justice, while the common people were caught and had to face the music. The leaders held out to them that the Lord would deliver them out of their troubles which came by entering that condition; then their leaders ran away to avoid punishment. This sat very hard on the people generally.

The year 1885 has been conspicuous so far for prosecutions of polygamous persons, under the Edmonds Law. A large number have been indicted, tried, convicted, and sentenced to fine and imprisonment, while John Taylor, president of the Utah Mormon Church, has been in hiding for a long time. Joseph F. Smith and George Q. Cannon have either left or are in hiding, and every prominent man among the church authorities is away or hiding to keep out of courts. Surely

there never was such a panic known before by this people as they are now passing through. The church is disorganized and the people are in the greatest consternation, but the man who offers to put himself under the law of the land and pledge himself to obey the laws is considered an apostate and publicly condemned as such and threatened with excommunication from the church for apostasy.

It is notable that those who held important office in the church were not allowed to act in their office any longer and were ostracised by their associates, which acts prevented some from conforming to the law, and many stated in court that they had rather suffer the penalties of the law than the ostracism of their friends and neighbors, when the courts offered them amnesty if they would comply or agree to keep the laws of the land.

The prosecutions commenced in the settlements of Arizona and Idaho at the same time.

Now the doctrine of polygamy was crowded upon the people with the assurance that it was from God, with a prediction that it would ride over all opposition from without and that God would protect them in it, and while the storm was gathering and the dark clouds were lowering and drawing nearer, the leaders assured protection from all harm, that there was no danger of being harmed by their enemies. At the same time these leaders were preparing for their safety and leaving their duties and those who were comparatively innocent, in the trap to suffer. This filled the people with consternation and duplicity. They dare not come out like men and declare their manhood, knowing full well the consequences of such an act. As society was conducted here, they would be forsaken of friends and, as they were taught to believe, would have fallen into the hands of their enemies, for all out of the church were supposed to be their enemies. This seemed to be the incubus

that the people had fallen into, when in fact their real enemies were those who had deceived them and led them into the trap and had forsaken them in the hour of their troubles and the afflictions that befell them by obeying their leaders and doing as they were told. The main points they were taught were: Pay your tithing; obey the priesthood; do as you are told and you are all right.

Sometime in June of this year President Joseph Smith and Joseph Luff came here with Alexander, Joseph's brother, who was on his way to California, his field of labor. Joseph was received cordially by the Governor and Gentiles generally. He commenced his labors in the chapel. People came out to hear him and filled the chapel, and then he held three meetings in the opera house and it was well filled, but the expense was too great: twenty-five dollars an evening. The people were not willing to stand the expense, so we used the chapel afterwards. His first appearance was in 1876. He spoke three times in the Liberal Institute ten years before, but few had the opportunity to hear him then; and now they rushed in to hear, but out of curiosity, mostly. It seemed that the old Saints had lost all interest in the gospel and were inclined to infidelity, for the Spirit seemed to have died in them, together with all desire for it. They seemed to have no love for the truth, for Joseph bore a strong testimony, preached powerful discourses, but failed to arouse the dead spirit, or interest, in the masses. The Utah Church authorities did all they could to destroy his influence and fortify the members against him. *The Deseret Evening News*, church organ, published some bitter complaints that in the midst of their troubles the enemy should come upon them while struggling in the grasp of their enemies; that Joseph Smith should take the advantage of their weak condition to come in for a spoil. Thus they prejudiced the people and scooped them up to prevent them from hearing

him. They would open no place for him, and carried out their original program to warn the people as against an enemy, and seemed to manifest a worse spirit against him, if possible, than against the courts and officers of law who were fining and imprisoning them; when, on the contrary, Joseph's mission here was like that of the Savior of mankind. It was peace and good will, love and kindness to all, yet they would not hear him, but showed great fear of his influence.

GENEALOGICAL NOTES FROM THE JOURNAL OF ETHAN BARROWS,
WITH SOME ITEMS ADDED BY THE FAMILY.

Jacob Barrows was born in the town of Mansfield, Tolland County, Connecticut, September 14, 1757. His parents were John and Mary Barrows. In early life at the age of sixteen, he served as a volunteer in the Revolutionary War for several months, after which he enlisted for three years of regular service. He served the three years and obtained a regular discharge at the age of twenty. Near the close of his services in the war he joined in hymeneal embraces with a young lady named Lydia Fenton. In a short time after, however, he removed northward on the Connecticut River nearly two hundred miles, to a place which was then and afterwards called Thetford, now in Orange County, Connecticut. The country was then new. His nearest neighbor is said to be at a distance of two miles, with only here and there an adventurer. The country was almost entirely new and subject to all the inconveniences and hardships of a new country.

It was then about the last stage of the war and at a time when the Indians were committing depredations up and down the river, the fear of which caused more anxiety and perplexity than all the other hardships and difficulties consequent to a new country. About this time his wife Lydia was taken sick and brought near the gates of death. At the same time

rumors were flying throughout the country of the depredations committed on the adjoining inhabitants in the immediate vicinity, by the Indian savages. She knew not the moment when she was safe, being solitary and alone, with the exception of an old lady who lived at the distance of two miles who came every day to visit the sick. However, through the blessing of a kind Providence his wife recovered from her sickness and the fear of the savages soon subsided, as the Indians returned to Canada after taking some prisoners and burning some settlements, etc.

Peace was soon made between England and the States. Hostility ceased and he lived on his place, following the humble walks of life, even that of converting the wilderness into fruitful fields and earning his bread by the sweat of his brow for the space of fourteen years. In the meantime he had a young growing family.

After living here fourteen years he removed to Hanover, New Hampshire, Crafton County. Here he changed his occupation to that of a potter. Here he resided fourteen years, during which time he had joined the Methodist Episcopal Church, which was the first introduction of Methodism in that country. However, he became a zealous follower of that sect, as did also the principal part of his whole family. His family consisted of nine children, three of whom died while young. The remaining six are alive at this writing, supposed to be in 1842. The names of those living are: Urial, Olive, Lydia, Roseligh, Huldah M., and Jacob F. The three dead are Huldah, Jacob, and John.

After living in Hanover fourteen years he removed still northward, to Coos County, to a town called Dalton. This being an entirely new country, he selected a piece of land on the Connecticut River and commenced entirely new again. After clearing a sufficient quantity of land he let Urial have the farm

and he commenced his pottering again. Soon after he commenced a settlement in Dalton, even before he had moved his family, he considered it his duty to preach to them in that place. He finally succeeded in appointing a meeting, and for the first time he attempted to preach under the Methodist persuasion, and before he got through speaking the congregation was in tears, which was a proof to him that his labors were not in vain. He continued his labors in that place and vicinity and a good effect followed, which was proved in the sequel by many turning to righteousness.

Not long after he moved to Dalton his wife Lydia died, somewhere about the year 1813. In a year or two afterwards he married a young lady named Emily Waterman, of Norwich, Windsor County, Vermont, by whom he had four children, viz, Sarah Ann, Ethan, Eleanor, and John Wesley. After living here some forty or fifty years, he again, in his old age, in his declining years, was compelled to remove by having his property and his home place wrested from him by designing speculators. This caused him to remove to a more congenial clime, and in October, 1841, he again moved to Granby, Essex County, Vermont, having purchased a small farm in rather a back country.

Eleanor, in the meantime, married a young man by the name of Charles Cheney, who soon after undertook the care of father and mother. Sarah Ann married a young man named Daniel Dukley.

After living in Granby nearly two years father died, after an illness of three days, in the eighty-seventh year of his age. He drew a pension from the Government for several years during the latter part of his life, of ninety-six dollars a year, which was a great assistance towards his maintenance.

FAMILY RECORD OF JACOB BARROWS

JACOB BARROWS, my father, was born in Mansfield, Tolland County, Connecticut, September 14, 1757. Died May 16, 1843, in Granby, Vermont, aged eighty-six years, eight months, and two days.

LYDIA FENTON, his first wife, was born August 10, 1756, Connecticut. Died April 11, 1813, in Dalton, Coos County, New Hampshire.

Their Children

HULDAH, born March 15, 1782. Died November 29, 1784.

URIAL, born March 4, 1783. Died in Lancaster, New Hampshire, about 1850.

OLIVE, born November 28, 1784. Died in Nauvoo, Illinois, September 30, 1844, aged fifty-nine years and ten months.

HULDAH MINERVA, born September 4, 1786. Died in Lancaster, New Hampshire, about 1861.

LYDIA, born July 10, 1788. Died in Dalton, 1883, about ninety-five years old.

ROXEY LINDY, born March 19, 1790. Died in Indiana about 1843.

JACOB, born July 31, 1792. Died May 12, 1793.

JACOB FENTON, born July 8, 1794. Died in Dalton, New Hampshire, 1868.

JOHN, born September 7, 1796. Died September 11, 1799.

JACOB BARROWS was married to Emily Waterman, 1813 or 1814, in Norwich, Windsor County, Vermont.

EMILY WATERMAN, daughter of Daniel, and I think Phebe Waterman, born about 1780. Died April 4, 1857, aged about seventy-seven years.

Their Children

SARAH ANN, born in Dalton, New Hampshire, December 29, 1815. Married to Moses Dudley, December 8, 1842. Died

at West Burk, Vermont, April 10, 1884. Age sixty-eight years, four months, and two days.

ETHAN, born January 12, 1817, Dalton, Coos County, New Hampshire. Married to Lorena Covey, January 1, 1837, Far West, Missouri, and to Lucy Hardy, April 7, 1856, Salt Lake City, Utah Territory.

ELEANOR, born February 28, 1822, in Dalton, New Hampshire. Married to Charles Cheney, February 22, 1841, Vermont.

JOHN WESLEY, born February 10, 1824, Dalton. Married to Ladasca Gleason, October 31, 1849. Died in Waterford, Vermont, January 10, 1892.

FAMILY RECORD OF ETHAN BARROWS

ETHAN BARROWS, born Sunday, January 12, 1817, Dalton, Coos County, New Hampshire. Baptized July 23, 1835, Dalton, Coos County, New Hampshire, by William E. McLellin. Ordained an elder April 6, 1840, by Elder Alpheus Gifford, Nauvoo, Illinois. Ordained a seventy December, 1840, by Levi Hancock, Nauvoo, Illinois. Married to Lorena Covey, January 1, 1837, by John Murdock, Far West, Caldwell County, Missouri. Sealed to Lorena Barrows in the Temple at Nauvoo, Hancock County, Illinois, by Amasa Lyman, January 24, 1846. Died April 12, 1904, age eighty-seven years and three months, at Salt Lake City, Utah.

LORENA BARROWS, daughter of Benjamin and Sally Covey, was born Monday, August 4, 1820, Scipio, Cayuga County, New York. Baptized January, 1831, by William E. McLellin, Kirtland, Geauga County, Ohio. Received our anointing January 10, 1846, in the attic of Nauvoo Temple. Died November 29, about three o'clock a. m., 1869, Salt Lake City, Utah. Aged forty-nine years, three months, and twenty-five days.

ETHAN BARROWS, JR., born March 6, 1838, Far West, Caldwell County, Missouri. Died August 15, 1838, age five

months and nine days, Far West, Caldwell County, Missouri.

BENJAMIN JOSEPH BARROWS, born Thursday, December 23, 1841, Nauvoo, Illinois. Baptized July 4, 1850, by David Evans in Platte Rio on the plains. Received his anointing in Salt Lake City.

EMMA BARROWS, born Sunday, October 1, 1843, Nauvoo, Illinois. Baptized 1851 by L. Gee, in Great Salt Lake City, Utah. Married to George W. Brown, Salt Lake City, 1857. Died at Charleston, Wasatch County, Utah, December 8, 1897, aged fifty-four years, seven months, and seven days.

BRIGHAM YOUNG BARROWS, born Monday, June 1, 1846, Davis County, Iowa. Baptized August 12, 1855, by E. Hanksin, Great Salt Lake City, Utah. Received his anointing at Salt Lake City.

PERMELA EVERLINE BARROWS, born February 27, 1849, Nodaway City, Andrew County, Missouri. Baptized in Twelfth Ward, Salt Lake City, at eight years of age. Married to Theodore Noble Sackett, Salt Lake City, by United States Judge Titus.

ALMIRA EMELA BARROWS, born Wednesday, March 30, 1853. Baptized by M. G. Atwood, October 20, 1861, Great Salt Lake City. Was married to Joshua L. Stewart, in Salt Lake City, by Bishop Alexander Piper, November 26, 1878.

ETHAN BARROWS, sealed to Lucy Hardy, April 7, 1856, by Brigham Young, Great Salt Lake City, Utah Territory. Sealed on the altar in the Endowment House by H. C. Kimball, April 18, 1856, Great Salt Lake City.

LUCY BARROWS, daughter of Josiah G. and Sarah C. Hardy, was born Thursday, October 29, 1838, Bradford, Essex County, Massachusetts. Baptized by J. G. Hardy, Buchanan County, Missouri, March 22, 1851. Received her endowments April 18, 1856, in Endowment House.

LEONARD ETHAN BARROWS, born June 17, 1857, Great

Salt Lake City, Utah Territory. Blessed by Ethan Barrows, Josiah G. Hardy, and Leonard Hardy Bishop June 24, 1857, Great Salt Lake City, Twelfth Ward. Baptized at eight years of age, Twelfth Ward, Salt Lake City, by E. Snelgrove; confirmed by L. W. Hardy in Salt Lake City, 1865.

SARAH LUCY BARROWS, daughter of Lucy H. Barrows, born in Ogden, Weber County, Utah Territory, November 24, 1860. Blessed December 2, 1860, by Ethan Barrows. Died in Great Salt Lake City, October 18, 1861.

CHARLES HENRY BARROWS, born June 15, 1863, Great Salt Lake City, Utah Territory. Son of Ethan and Lucy H. Barrows. Blessed by Ethan Barrows, Great Salt Lake City, June 23, 1863. Married to Jennie M. Allen, June 23, 1892, at Lamoni, Iowa, by W. W. Blair.

MARY ELLEN BARROWS, born September 11, 1865, Great Salt Lake City. Daughter of Ethan and Lucy H. Barrows. Blessed September 19, 1865, by Ethan Barrows. Died April 28, 1868, Thirteenth Ward, Salt Lake City, aged two years, seven months, and seventeen days. (Died of whooping cough.)

THE HIGH COUNCIL

THE HISTORY AND MINUTES OF THE HIGH COUNCILS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

BY ROY L. ROBERTS

(Continued from page 352.)

The High Council at Nauvoo, sent the following communication to the editors of the *Times and Seasons*:

For the *Times and Seasons*.

MESSRS. EDITORS:

The high council of this place has directed that I should say, that they have learned that your embarrassed situation, much presses you for funds to defray the unavoidable expenses attending your printing establishment. And having learned that from your subscribers and patrons, funds for the benefit of your press, have been sent by the hands of some persons whose integrity might have been thought pure, who have needlessly prevented such funds from reaching the place of destination. The high council wish a public expression of their entire disapprobation, to any, and all such acts of detentions of moneys, intended for either the press, or any other use in the church.

The High Council lament their poverty, in not being able, as agents for the church, to sustain the press, with funds necessary to effect a work so interesting and needful. One so much desired, and looked for, by our friends in the East, who, no doubt, desire to be often informed concerning the situation of us in the West; particularly since the Missouri outrage was committed on us. For the satisfaction of our friends, I might here say, that in contrasting our present situation with what it was one year ago, it should long since, have from us all, called forth the liveliest sensation of gratitude, and with homage have been tendered to our heavenly Benefactor; that he who scattered Israel, has wisely and mercifully directed our escape from the vengeance of a tyrant, who, through an unhallowed clan, dealt unmercifully to us, a train of afflicting circumstances of evils, that thrust upon us events of that foul and malicious tragedy, that forced from our bosoms to martyrdom, so many, who, to gather with the Saints, left the land of their nativity and friends, and located themselves with us in the West. They are gone hence, and to our care, and protection, are left widows, orphans, and emaciated, and broken constitutions, that often terminate in martyrdom, by premature deaths, being brought on by sufferings and cruelties from a ruthless banditry of Governor Boggs, whose edict on us of exilement, forced us from our houses and the State, at an in-

clement season of the year. Imagination seemed nearly baffled for a time, where to find a resting place beneath the heavens.

But can we be permitted to congratulate the heavens, the church and the whole world, that we have located ourselves amid the republicans of the State of Illinois; about fifty miles above Quincy on the Mississippi River, in that State, where we have bought land, laid out a city, commenced building, settling. The printing establishment, for a time, lingered by reason of long and tedious illness of the editors; but is now in a promissory prosperous operation, excepting a lack of funds needful to defray the inevitable expenses—for who but must know that it requires cash to prepare, and procure a suitable building, materials, paper, ink, etc., to enable them to print the first paper, and who can expect papers sent to them, without advancing the pay—or what elder acts wisely, as an agent, who needlessly detains moneys from the press.

The council requires that notice be published in your paper, that they express their disapprobation to all, and any needless detentions of any moneys, that are, or shall be appropriated and intended for the press, or for any other purpose in the church. And that any, and all persons of our church who shall hereafter, needlessly detain any such moneys, that this council resolved to discountenance any, and all such acts, and offending persons.

Done by order and vote of the Presidency, and high council, at Nauvoo, Illinois, January 26, 1840.

H. G. SHERWOOD, *Scribe*.

—*Times and Seasons*, vol. 1, pp. 56, 57.

The High Council was mentioned at a General Conference held in April, 1840, as follows:

A letter was read from presidents of the seventies, wishing for an explanation of the steps, which the high council had taken, in removing Elder F. G. Bishop, from the quorum of the seventies, to that of the high priests, without any other ordination than he had when in the seventies, and wished to know, whether, those ordained into the seventies at the same time F. G. Bishop was, had a right to the high priesthood, nor not. After observations on the case by different individuals, the president gave a statement of the authority of the seventies, and stated that they were elders and not high priests, and consequently Brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back again into the Quorum of the Seventies. . . .

The president called upon the clerk to read the report of the Presidency and High Council, with regard to their proceedings in purchasing lands and securing a place of gathering for the Saints. The report having been read, the president made some observations respecting the pecuniary affairs of the church, and requested the brethren

to step forward and assist in liquidating the debts on the town plot, so that the poor might have inheritances.—*Times and Seasons*, vol. 1, pp. 92, 93; *Millennial Star*, vol. 17, p. 692.

June 27, 1840, the High Council met:

Alanson Ripley stated to the council that he was authorized to inform them, that President Joseph Smith, junior, had vetoed the proceedings of the council of the 20th June, in relation to his memorial. Laid over for rehearing till Friday next.

HOSEA STOUT, *Clerk*.

—*Millennial Star*, vol. 18, p. 6.

Friday, [July 3, 1840]. High Council met at my [Joseph Smith's] office.

The subject of the memorial of President Joseph Smith, junior, was again brought up for a rehearing, according to the decision of the last council (June 27), when the following resolutions were entered into:

1st. Resolved: That we feel perfectly satisfied with the course taken by Joseph Smith, junior, and feel a disposition, as far as it is in our power, to assist him, so as to relieve him from the temporalities of the church, in order that he may devote his time more particularly to the spiritualities of the same, believing by so doing we shall promote the good of the whole church. But as he (Joseph Smith, junior,) is held responsible for the payment of the City Plot, and knowing no way to relieve him from that responsibility at present, we would request of him to act as Treasurer of the City Plot, and to whom those persons whom we may appoint to make sales of lots and attend to the business affairs of the church may at all times be responsible and make true and correct returns of all their proceedings, as well as to account for all moneys, properties, etc., which may come into their hands. Therefore

Resolved: That Elder Henry C. Sherwood act as clerk for the same. That Bishop Alanson Ripley be appointed to provide for the wants of the Presidency, and make such appropriations to them, and to their clerk or clerks, which they may require.

Resolved: That the funds of the City Plot shall not be taken to provide for the Presidency or clerks, but that the bishops be instructed to raise funds from other sources to meet the calls made on them; and moneys received for lots shall be deposited in the hands of the treasurer to liquidate the debts of the City Plot.

Saturday, 4th.

The resolutions of the Crooked Creek Branch of the 2d inst., were taken into consideration by President Joseph Smith, junior, and it was thought proper to establish a stake on Crooked Creek, agreeably to the request of said branch, and a letter was written to the brethren to that effect.

R. B. THOMAS, *Scribe*.

Since Congress has decided against us, the Lord has begun to vex this Nation, and he will continue to do so, except they repent; for they

now stand guilty of murder, robbery, and plunder, as a nation, because they have refused to protect their citizens, and to execute justice according to their own Constitution. A hail storm has visited Carolina; some of the stones are said to have measured nine inches in circumference, which swept the crops, killing some cattle. Insects are devouring crops on the high lands where the floods of the country have not reached, and great commercial distress prevails everywhere."—*Mil-lennial Star*, vol. 18, pp. 7, 8.

Saturday, 11th. [July, 1840.] The High Council met at my office, when I taught them principles relating to their duty as a council, and that they might be guided by the same in future, I ordered it to be recorded as follows—"That the council should try no case without both parties being present, or having had an opportunity to be present, neither should they hear one party's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against any one whose case they may possibly have to act upon." . . .

Sunday, 12th. Elias Smith was appointed Bishop by the High Council of Iowa, in place of Alanson Ripley, removed to Nauvoo.—*Mil-lennial Star*, vol. 18, p. 55.

The following notice appeared in *Times and Seasons*:

NAUVOO, July 14, 1840.

To the Saints of the Crooked Creek Branch, Greeting:

Having taken into consideration the subject of the propriety of establishing a stake at Crooked Creek, as requested in the resolutions of said branch, dated July 7, 1840, signed by John A. Hicks, president, and William Wightman, clerk.

We have to say that we approve of the proceedings of the branch, and that their resolutions are in accordance with our views and feelings, and the sentiments adduced at the April conference.

Therefore this may certify that the members of the Church of Jesus Christ, of Latter Day Saints, residing at the Crooked Creek Branch, are authorized to establish a stake agreeable to their request; and that they select such a location as they may think best adapted for that purpose.

In order to carry into effect this object, it will be necessary to appoint a bishop to transact business for said stake, which appointment will be left to the decision of said branch.

The First Presidency will some one of them attend as soon as convenient to organize the stake, and give such instructions to the Saints as may be wisdom.

JOSEPH SMITH, JUN.

HYRUM SMITH.

—*Times and Seasons*, vol. 2, p. 222.

This organization was put in operation as shown by an advertisement of the possibilities of the stake which was published "by order of the high council of the stake," in the *Times and Seasons*, for October 15, 1841:

Friday, 17th. By my [Joseph Smith's] suggestion, High Council voted that Samuel Bent and George W. Harris go on a mission to procure money for printing certain books.—*Millennial Star*, vol. 18, p. 84.

Their credentials were as follows:

To all whom it may concern: This is to certify that Elders Samuel Bent and George W. Harris are authorized agents of the Church of Jesus Christ of Latter Day Saints, being appointed by the First Presidency and High Council of said church to visit the branches of the church in the East, or wherever they may be led in the providence of God, to obtain donations and subscriptions for the purpose of printing the Book of Mormon, Doctrine and Covenants, hymn books, the new translation of the Scriptures, etc. They are likewise instructed and authorized to make loans in behalf of the church, for carrying into operation the above and other important works necessary to the well being of said Church.

From our long acquaintance with these our beloved brethren, their long tried friendship under circumstances the most trying and painful, their zeal for the cause of truth, and their strict moral honesty, we most cheerfully recommend them to the Saints of the Most High. Any statements they may make relative to their mission may be implicitly relied upon, and any loans which they may effect, will be considered binding on the church. And we do hope the Saints will do all in their power to effect the object proposed, and lift up the hands of our beloved brethren who have cheerfully come forward to engage in a work so great and important.

JOSEPH SMITH, JUNIOR, *President*.

HYRUM SMITH.

WILLIAM MARKS.

NEWEL KNIGHT.

ELIAS HIGBEE.

ALPHEUS CUTLER.

DAVID DORT.

HENRY G. SHERWOOD.

CHARLES C. RICH.

DAVID FULMER.

SEYMOUR BRUNSON.

THOMAS GROVER.

WILLIAM HUNTINGTON.

LEWIS D. WILSON.

—*Millennial Star*, vol. 18, p. 85.

Monday, 17th. Met with the High Council of Nauvoo at my office, also the high council of Iowa. John Batten preferred many charges against Elijah Fordham. After the testimony, and the councilors had spoken, I addressed the council at some length, showing the situation of contending parties, that there was in reality no cause of difference;

that they had better be reconciled without an action, or vote of the council, and henceforth live as brethren, and nevermore mention their former difficulties; and they settled accordingly."—*Millennial Star*, vol. 18, p. 108.

Saturday, 5th, [September, 1840,] High Council met at my [Joseph Smith's] office.

Joseph Smith, junior, preferred charges against Elder Almon W. Babbitt, predicted on the authority of two letters, one from Thomas Burdick, the other from Oliver Granger and Levi Richards, accusing Babbitt as follows:

First. For stating that Joseph Smith, junior, had extravagantly purchased three suits of clothes while he was at Washington City, and that Sidney Rigdon had purchased four suits at the same place, besides dresses and clothes for their families in profusion.

Second. For having stated that Joseph Smith, junior, Sidney Rigdon, and Elias Higbee had said that they were worth one hundred thousand dollars each, while they were at Washington, and that Joseph Smith, junior, had repeated the same statement while in Philadelphia, and for saying that Oliver Granger had stated that he also was worth as much as they (that is, one hundred thousand dollars).

Third. For holding secret council in the Lord's house, in Kirtland, and for locking the doors of the house, for the purpose of prohibiting certain brethren, in good standing in the church, from being in the council, thereby depriving them the use of the house.

Two were appointed to speak on the case, namely, (7) Thomas Grover, (8) A. Cowles.

Council adjourned till the 6th September, at 2 o'clock, when council met according to adjournment, the evidences all heard on the case pending, and the council closed on both sides. The parties spoke at length, after which, Joseph Smith, junior, withdrew the charge, and both parties were reconciled together, things being adjusted to their satisfaction.—*Millennial Star*, vol. 18, pp. 120, 121.

The following item from minutes of General Conference held at Nauvoo, October, 1840, relates to organization of stakes.

There being several applications for the appointment of stakes, it was Resolved: That a committee be appointed to organize Stakes between this place and Kirtland." (*Millennial Star*, vol. 18, p. 152.)

Subsequently stakes were appointed at Quincy, Illinois; one called Mount Hope, at Columbus, Adams County, Illinois; Freedom Branch, near Payson, in Adams County, Illinois;

Geneva, Morgan County, Illinois; and at Springfield, Illinois. (*Millennial Star*, vol. 18, pp. 216, 232.)

Saturday, 10th. [October, 1840.] David Fulmer preferred a charge against Oliver Walker "For reporting certain slanderous stories of a fallacious and calumniating nature, calculated to stigmatize, and raise a persecution against the church and individuals in it, in this place, and for a variety of unchristianlike conduct," etc., before the High Council at Nauvoo. The defendant pleaded that "he was not prepared to meet the charge, it being too indefinite," etc. Council adjourned till next day. . . .

Sunday, 11th. High Council met according to adjournment. The charge against Oliver Walker was taken up, and the following substituted:

To the High Council of the Church of Jesus Christ at Nauvoo: For and in behalf of said church I prefer a charge against Elder Oliver Walker, for several different offenses hereinafter set forth, as said to be by him done, performed, said, and committed, as well as various duties omitted, etc., all of which was done at different times, periods, places, and seasons, subsequent to September 1, A. D. 1838, to wit:

For a general course of procedure, of acts, doings and words, and suggestions by him, the said Elder Oliver Walker, done, performed, said, spoken, hinted at, and suggested, both directly and indirectly, and as calculated to be derogatory to the character of the heads and leaders of the church, and extremely injurious and hurtful to the upbuilding, welfare, being, and advancement of the same, namely, for fleeing from, quitting, and deserting the society, ranks, and needs of his brethren, in times of difficulty with, and danger from their enemies, "the mob"; restraining from the use of his brethren, his influence, efforts, and needful assistance, at such times of need; as also for joining with, and strengthening the hands, will, evil pursuits, and designs of the mob, and Gentile enemies of the church, by expressions, hints, and suggestions of a wavering and dubious nature, respecting the faith and order of the church, and of the professed calling, qualifications, proceedings, etc., of Joseph Smith, junior, as a seer, prophet, and one called to bring to light the fullness of the gospel, etc., in these last days.

Likewise for advancing ideas, notions, or opinions, that the different orders or sects, namely, Methodists and others, could by a pursuit in their faith, order, and pursuits as readily obtain every celestial attainment and gospel advantage, as they could by embracing and pursuing the system brought forth by Joseph Smith, junior, in these last days.

And moreover for suggesting within the last six months, at Alton, Nauvoo, intermediate and adjacent places, that in the church of Nauvoo there did exist a set of pilferers, who were actually thieving, robbing, plundering, taking and unlawfully carrying away from Missouri, certain

goods and chattels, wares and property; and that the act and acts of such supposed thieving, etc., was fostered and conducted by the knowledge and approbation of the heads and leaders of the church, viz, by the Presidency and High Council; all of which items set forth as aforesaid, together with any and all corroborating acts, doings, hints, expressions, and suggestions in any way belong to, or connected with, any or all of the aforesaid accusations, he, the said Oliver Walker, is hereby notified to prepare to defend in said trial.

Dated October 11, 1840, Nauvoo.

DAVID FULMER.

Walker pleaded that he was not prepared to defend himself, and the trial was deferred at his request till April conference.—*Millennial Star*, vol. 18, pp. 184, 185.

Sunday, 13th. I attended the High Council at my office. Robert D. Foster was on trial for lying, slandering the authorities of the church, profane swearing, etc. Witnesses were examined in part, and trial adjourned to the 20th.—*Millennial Star*, vol. 18, p. 246.

Sunday, December 20. I was called by the High Council to decide the adjourned case of Robert D. Foster. Having heard the witnesses, I decided that he be acquitted of the charges against him, which decision the council approved.—*Millennial Star*, vol. 18, p. 280.

A change occurred in the personnel of the High Council as follows:

Resolved: That James Allred be appointed to the office of high counselor, in the place of C. C. Rich, who had been chosen as a counselor to the presidency of this stake, and that Leonard Soby be appointed one of the High Council in the room of David Dort, deceased.—*Times and Seasons*, vol. 2, p. 387; *Millennial Star*, vol. 18, p. 487.

Saturday, 24th. The High Council of Iowa selected David Pettigrew and Moses Nickerson counselors to President John Smith, in place of Reynolds Cahoon and Lyman Wight removed by appointment; James Emmett in place of David Pettigrew in the high council, Joseph C. Kingsbury in place of George W. Pitkin, removed to Nauvoo, and William Clayton in place of Erastus Snow, absent.—*Millennial Star*, vol. 18, p. 518.

The First Presidency issued the following letter on May 24, 1841:

To the Saints abroad:

The First Presidency of the Church of Jesus Christ of Latter Day Saints, anxious to promote the prosperity of said church, feel it their duty to call upon the Saints who reside out of this county to make preparations to come in without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this cornerstone of Zion. Here the temple must be raised, the university built,

and other edifices erected which are necessary for the great work of the last days, and which can only be done by a concentration of energy and enterprize. Let it, therefore, be understood, that all the stakes, excepting those in this county, and in Lee County, Iowa, are discontinued, and the Saints instructed to settle in this county as soon as circumstances will permit.

JOSEPH SMITH, *President*.

CITY OF NAUVOO, Hancock County, Illinois, May 24, 1841.

—*Millennial Star*, vol. 18, p. 535.

EXTRACT FROM THE MINUTES OF THE HIGH COUNCIL OF ZARAHEMLA, IOWA TERRITORY, JUNE 7, 1841.

High Council convened.

Elder Calvin Beebe's case for breaking covenant and keeping a tippling shop was taken up.

Council unanimously resolved, That for breaking covenant and keeping a tippling shop, Calvin Beebe be no longer considered a member of the Church of Jesus Christ of Latter Day Saints, and that President John Smith be authorized to demand, and receive his elder's license.

"Resolved, That the editor of the *Times and Seasons*, printed at Nauvoo, be requested to publish the above, and that the High Council of Zarahemla disfellowship all persons in this church who now do, or may hereafter keep a tippling shop, or shops.

JOHN PATTEN, *Clerk, pro tem*.

—*Times and Seasons*, vol. 2, pp. 498-499.

The following notice was published in the *Times and Seasons*:

The High Council of the Church of Jesus Christ of Latter Day Saints in Iowa, take this method to inform the public, that they do not hold themselves responsible for any doctrine taught by Henry Jackson as they have no evidence of his standing in the church.

ZARAHEMLA, July 12, 1841.

JOHN SMITH, *President*.

—*Times and Seasons*, vol. 2, p. 485.

At a conference held in Zarahemla, Iowa, August, 1841, "the members of the high council were each presented and accepted by the conference, there being but nine, whereupon Elders John Killian, Rufus Fisher, and John Lowery, were unanimously elected to fill the Quorum of the High Council.—*Times and Seasons*, vol. 2, p. 547.

Wednesday, 22d. [September, 1841.] The High Council of Nauvoo adopted the following preamble and resolutions: Whereas this high council in times past, had of necessity, and by the advice and instruction of the First Presidency, to transact business of a temporal nature

for the church, and thereby involve itself with debts and other temporal burdens which, under other circumstances would not have devolved upon it; and as the proper authorities to which such temporalities belong are now organized and acting in their proper places; therefore, be it resolved, That this high council are prepared to transfer all debts and temporal business; and that all business of a temporal nature, be, and the same is in readiness to be transferred to the proper authorities.

Alpheus Cutler stated that he was going to the pineries the ensuing winter, and nominated Elias Higbee, councilor pro tem.—*Millennial Star*, vol. 18, p. 664.

At a conference held at Ramus, Illinois, December 4 and 5, the stake was discontinued. (*Millennial Star*, vol. 18, p. 805.)

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 376.)

The Lucas Branch is suffering loss of many active members on account of the shutting down of the mines, obliging them to seek employment elsewhere. Two efforts were made to hold semiannual election, but without success. At the close of the Hiteman conference J. F. Garver preached six evenings on the streets to an increasing audience which gave the best of attention, but the preacher was called away on account of sickness in his family, much to the regret of the people. On June 8 the Sunday school elected Thomas John assistant superintendent; Alma Watkins, secretary; Maggie Evans, librarian; Thomas Hopkins, chorister. The Religio had not met for three weeks and the outlook was poor. In the early summer there was preaching by J. W. Rushton and E. B. Morgan.

The Lone Rock Branch reports no change of officers. The first Sunday in April the Sunday school elected the following officers: Moses Sandage, superintendent; Ada Jones, associate; Maud Kinder, secretary; Clara Jones, assistant; Emanuel Sandage, treasurer; Clara Jones organist; Carrie McPeak, assistant; Ada Jones, chorister; Elmer Bowen, librarian. In consultation with the stake officers it was thought advisable not to revive the Religio. One was baptized in June, and eleven in August. Berry Johnson and Cynthia Bowen have been married. Branch and Sunday school in fair condition. Mrs. Matie Sandage to represent the branch on the library commission.

At Greenville there has been no change of officers; one death, Sina M. Lovell. Preachers: John Lovell, Nephi Lovell, Nephi Snively, J. R. Lambert, R. J. Lambert, R. M. Elvin, and

D. C. White. A union Sunday school was organized within the precincts of the branch, May 17, by W. T. Shakespeare, with a membership of thirty-five; Mr. Harding, superintendent; Sister Bailey, associate; Thurman McDaniel, secretary. Zion's Praises are used. Place of meeting, McDaniel Schoolhouse.

The Evergreen Branch has had preaching by R. M. Elvin, C. J. Peters, D. D. Young, George Day, J. J. Johnson, W. T. Shakespeare, C. W. Dillon, J. H. Martin, J. A. Martin, J. C. Spaulding.

The Pleasanton Branch held two series of meetings; one in the park in the village of Pleasanton; the other in a grove in the Moore neighborhood, about four miles southwest of Lineville. In both cases the meetings were conducted and the preaching done by J. F. Garver and M. M. Turpen. There was good attendance and attention at both places; many people heard the word who are hardly ever seen in a place of worship. E. A. Smith preached two of the sermons in the Pleasanton park. The branch made a liberal contribution towards the Sanitarium. The Religio elected T. J. Burch president; Sarah L. Alden, vice president; Ethel Burch, secretary and organist; Jessie Campbell, treasurer; Bessie Parker, chorister. Meetings have been held at the Holden and Boothtown schoolhouses by M. M. Turpen and others.

THE STAKE REUNION

The fourth annual reunion held its sessions from Friday, August 21, to Sunday, the 30th. It was held on the reunion grounds, a mile south of the business center of the town. These grounds have been leased from Sister Anna Dancer for a period of five years without cost, except the expense of incidental improvements. The program consisted of prayer meetings at nine o'clock; preaching at eleven; auxiliary society meetings—including the interests of the Daughters of

Zion, the College, Sunday school, and Religio—were held from Monday to Friday, at half past two; preaching at eight o'clock in the evening. All meetings were well attended, the spirit and interest good. The speakers were: Eli Hayer, J. W. Peterson, J. T. Hackett, Heman C. Smith, W. H. Kelley, G. H. Hilliard, C. E. Willey, Paul M. Hanson, M. M. Turpen, O. B. Thomas, C. H. Jones, J. F. Garver, R. J. Lambert, Joseph Smith.

The missionaries in charge, and the stake presidency were in charge; Brother and Sister D. A. Anderson were in charge of the singing; Brother and Sister J. W. Peterson conducted the dining and refreshment tents; Samuel Shakespeare was chief of police; and R. S. Salyards was secretary. A committee was appointed to provide for the reunion of 1909.

GRACELAND COLLEGE

Tuesday, September 8, was opening day for the year 1908-09. The college opens with very bright prospects. Enrollment of students shows greater attendance than for any year in the past. The faculty is larger and better equipped to look after the needs of the students than ever before. President D. A. Anderson starts the year's work with enthusiasm.—*Saints' Herald*, September 16, page 891.

The collection in Lamoni, College Day, for Graceland, was about \$350, of which \$20 came from the Sunday school.

HIGH COUNCIL

The council held meetings July 14 and August 25.

DEATHS

Martha Woods died at Lamoni, July 11, aged 76 years, 5 months, and 9 days.

John D. Bennett, at Lamoni, July 18, aged 73 years, 4 months, and 13 days.

Jemima Peck, Saints' Home, Lamoni, August 4, aged 90 years, 3 months, and 10 days.

Frances Molloy, Centerville, Iowa, July 15, aged 58 years, and 10 days.

Lena Lovell, near Lamoni, August 22, aged 46 years, 2 months, and 22 days.

REPORT FOR OCTOBER, NOVEMBER, DECEMBER, 1908
SUNDAY SCHOOL AND RELIGIO CONVENTION

Sunday School Association met in joint convention with the Religio local at Pleasanton, Iowa, October 8 and 9, 1908. There was a good attendance throughout all the sessions, delegates being present from nearly all the schools in the stake. A very interesting session on normal work was given on Friday afternoon by J. A. Gunsolley. Other features of the convention were papers written by Duncan Campbell, Anna Sallards, J. A. Gunsolley, and Vina McHarness. Home department work was also presented. J. F. Garver was elected to fill vacancy of library board caused by decease of Brother D. F. Nicholson. Provision was made for the printing of credential report blanks to be used hereafter in the stake by the Sunday schools and Religio locals in reporting to the conventions. Nellie M. Anderson, secretary.

STAKE CONFERENCE

Twenty-third conference of Lamoni Stake convened at Pleasanton, Iowa, October 10, at 10 a. m. Brethren Heman C. Smith and John Smith were associated to preside; L. A. Gould and R. S. Salyards, secretaries. Branches reporting: Centerville, Evergreen, Graceland, Greenville, Lamoni, Leon, Lucas, Oland, Pleasanton. Ministers reporting: John Smith, J. R. Lambert, H. A. Stebbins, R. S. Salyards, R. M. Elvin, George Hicklin, M. M. Turpen, E. B. Morgan, Duncan Campbell, Moroni Traxler, and Nephi Lovell. The spiritual conditon of Oland, Leon, and Pleasanton Branches was reported by their presidents. Sunday school and Religio reported jointly. William Anderson, bishop, reported: Balance on hand last report, \$367.08; receipts, \$2,575.90; expenditures, \$2,891.46. The report from stake council approving of the ordination to the office of elder of E. J. Giles, recommended by Hiteman Branch, was read. Motion prevailed that the ordination be provided for, and it was referred to stake presidency. Adjourned to meet at Lamoni, time left with the stake officers. Leon A. Gould, secretary.

THE BRANCHES

There seems to be a black cloud over the branch here just now; but my desire and prayer is that God will cause that the cloud may be removed and that the work may grow, and that the Saints may strive to so let their light shine that we may be accepted before our heavenly

Father, that the work may grow. The writer and Brother Boden have a chance to preach at a small church on the outskirts of the town, which we gladly accepted, and are striving to the best of our ability to tell the people the gospel of Christ. I ask the prayers of the Saints that we may be able to do the duty that devolves upon us in presenting the gospel. I am pleased to say that our able Brother Stebbins is with us this week, and I expect that he is going to stay with us a week or two. My desire is as great as ever for the cause.—Fred Cousins, in *Herald*, 1908, page 1051. From Centerville, Iowa.

H. A. Stebbins wrote from Centerville, Iowa, October 20, as follows:

Last Friday I arrived at Centerville, Iowa, and have been preaching evenings as well as on Sunday. The attendance by Saints has been excellent; but it was never a good place to reach the outside world.—*Saints' Herald*, 1908, page 1103.

OLAND.—At the election of officers in November, R. S. Salyards, of Lamoni, was chosen president; Roy Haskins, priest; Clarence Bootman, teacher; Ernest Haskins, deacon; Mrs. Roy Haskins, clerk; Mrs. James Johnson, organist; Susie Brown, chorister. They hold sacrament each first Sunday, and have a sermon each third and fifth Sunday morning, and preaching the evenings of the first, third, and fifth Sundays. Sunday school every Sunday and Religio every Friday night. Election November 23.

PAWNEE.—Under the direction of John Smith, president of the stake, the branch was reorganized Sunday, December 13. T. J. Bell was chosen president; E. E. Marshall, priest; and Thomas Cole, teacher. Frank Hitchcock resigned the presidency on account of removing. There had been no meetings held in the branch since last August. About the beginning of last April the branch selected Nevada Sandage to represent it on the library board, the Sunday school chose Lucretia Hitchcock, and as there was no Religio those two chose Emma Nixon as the third member.

ALLENDALE.—This branch seems to be out of commission so far as any activity is concerned. The Christian denomination is using the church building.

DAVIS CITY.—On December 21 the branch was greatly saddened by the passing from earth life of Vera Walters, daughter of Brother and Sister T. M. Walters, and a very bright, intelligent young woman of twenty-three years, beloved by all.

GREENVILLE.—There has been no change in branch officers. There has been preaching by Brethren Peters, Carpenter, Lambert, Nephi Lovell, John Lovell, and others.

The new Sunday school officers are: Levi Brooks, superintendent; Nephi Lovell, associate; Alma Lovell, secretary; Nancy Slauter, treasurer and chorister; Isaac Slauter, librarian; Minnie Lovell, organist; Willard Lovell, janitor. The school seems to be prospering. It has raised \$3.40 for Christmas offering.

The Religio chose the following officers at the regular meeting for that purpose: Nephi Lovell, president; Douglass Wood, vice president; Alma Lovell, secretary; Floyd Thompson, treasurer; Mrs. Harry Bailey, organist; Harry Bailey, chorister; Minnie Lovell, librarian.

GRACELAND.—At a meeting December 7, the stake presidency was elected to preside over the branch; J. C. Cackler was chosen presiding priest; A. L. Keen, presiding teacher; Rillie M. Baker, secretary; Evaline Cackler, treasurer; D. Edith Cackler, organist and branch recorder; Rillie M. Baker, chorister; A. L. Keen, janitor; Catherine A. Cackler, member of the library commission.

Sunday school officers to serve until July 1, 1909: A. L. Keen superintendent; Rillie M. Baker, associate; Maggie M. Stemm, secretary; Reese Nyswonger, treasurer; D. Edith Cackler, organist and member of library commission; Leta Stemm, chorister; J. W. Lipe, janitor.

Religio officers to serve until July 1, 1909: A. L. Keen, president and janitor; Reese Nyswonger, treasurer and vice

president; Zora E. Baker, secretary; D. Edith Cackler, chorister; Maggie M. Stemm, organist; Rillie M. Baker, member of the library commission.

Of the library commission, Rillie M. Baker is president; Catherine A. Cackler, secretary; D. Edith Cackler, treasurer; A. L. Keen, librarian.

Meetings were held November 7, 8, 9, by William Anderson and J. S. Snively; and William Stemm, Frances Stemm, Leta Stemm, Maggie M. Stemm, and Rillie M. Baker were baptized on the 10th by J. S. Snively. J. F. Garver and William Dexter held meetings December 5-11.

LUCAS.—August 6 the following officers were elected, being a complete change all around, except chorister and secretary: John J. Watkins, president; J. W. Talbot, priest and secretary; W. E. Evans, teacher; T. A. Johns, deacon; Margaret Batten, financial secretary; Ann Williams, treasurer; Thomas Hopkins, chorister. Paul M. Hanson preached July 5, 9, 10, and lectured July 6, 8. E. B. Morgan preached September 6, 13, 27.

HITEMAN.—December 1, the following branch officers were elected: W. E. Williams, president; William Wilson, presiding priest; E. J. Giles, presiding teacher; D. J. Williams, presiding deacon; W. R. Lane, clerk; J. J. Jenkins, financial secretary; Elder Edward Rowley having sold his property, moved his family to Albia November 2. A new furnace was put in the church, and was ready for use November 11, and the stove being taken out made more room. J. F. Garver of the stake presidency was with the branch from November 28 till December 3, giving good instruction. He ordained E. J. Giles to the office of elder, November 29, assisted by W. E. Williams. W. E. Williams, assisted by Robert Zimmerman, opened up the work at Mount View Schoolhouse, about five miles northwest of Hiteman, the priesthood of the branch

keeping up services every Sunday evening. E. B. Morgan spoke for the Hiteman Saints, morning and evening, December 13 and 20. Roy Young, president of the Stake Religio, was there December 18, giving instruction along his line of work, and he spoke at Mount View on the evening of the 20th.

The Sunday school elected officers December 27, as follows: D. J. Williams, superintendent; Robert Zimmerman, associate; Fay Burke, secretary; John J. Jenkins, treasurer; Thomas Williams, librarian; Emma Box, organist; E. J. Giles, chorister.

The Religio elected the following officers January 1, 1909: Alex. Miller, president; W. R. Lane, vice president; Thomas Williams, secretary; George Mayer, treasurer; Emma Box, organist; D. J. Williams, chorister.

PLEASANTON.—The branch entertained the joint convention and the conference of the stake, October 8 to 11. There was a collection of \$3.05 made for Graceland College November 1. Elmer Long, A. H. Smith, Heman C. Smith, and John Smith preached there during conference, and later H. A. Stebbins, M. M. Turpen, and William Anderson.

LEON.—William Post and family moved to Kansas City early in December. Albert Ackerly and family moved there some time in the fall and promise to be useful and helpful in the branch work, especially Sister Ackerley. A home department has been started for study by Sister Vina McHarness, and the Sunday school is taking on new life and interest.

WIRT.—Appointments have been kept up by elders from Lamoni. Among those who have ministered there are H. A. Stebbins and others.

LAMONI.—Sunday, October 4, was observed as College Day. A song service was held at 11 o'clock, and addresses were delivered by Elbert A. Smith and David A. Anderson.

The collection amounted to about \$350, and of this amount the Sunday school gave \$20; it is also paying \$100 towards the new dormitory. The Patronesses of Graceland College, last summer, pledged a thousand dollars towards the dormitory, and on election day cleared about \$375 on a bazaar and dinner. This amount, with that already on hand, reaches about half the sum pledged, and the receipts from the Graceland Receipt Book are expected to go far towards the other half.

October 11 was observed as Parents' Day in response to the proclamation of Governor A. B. Cummins. Addresses were given by J. R. Lambert and Callie B. Stebbins. The addresses were thoughtful and earnest.

The Mite Society reports 33 quilts tied, 13 comforts, 17 sunbonnets, 9 dresses, 3 aprons, 2 curtains, 1 stocking bag, 1 laundry bag made, and quite a lot of carpet rags sewed.

There has been preaching by J. W. Wight, T. A. Hougas, E. L. Kelley, J. A. Gunsolley, F. A. Smith, C. E. Willey, E. A. Smith, F. M. Weld, Columbus Scott, J. T. Hackett, Heman C. Smith, E. A. Stedman, Wardell Christy, L. G. Holloway, and Alma Kent. Appointments have been kept up at the Saints' Home, Liberty Home, Andover, McDaniel Schoolhouse, also the Downey Schoolhouse by C. J. Peters, Moroni Traxler, Earl Hall, Charles Harp, Eli Hayer, Columbus Scott, R. M. Elvin, J. F. Garver, James E. Kelley, Oscar Anderson, H. H. Gold, C. E. Willey, H. A. Stebbins, Joseph Roberts, James Allen, J. W. Wight, R. S. Salyards, G. W. Needham, George Day, S. K. Sorensen, S. D. Shippy, and a week's meetings have been held at Andover and New Buda by S. K. Sorensen, assisted at the latter place by M. M. Turpen and at the former by F. A. Smith and E. A. Stedman.

THE BISHOPRIC

Bishop William Anderson, accompanied by Elder Joseph Snively, is making a tour of the stake in the interest of the financial work.—*Saints' Herald*, 1908, page 1085.

W. H. KEPHART

Under date line of Seymour, Missouri, October 7, W. H. Kephart wrote to the *Ensign* as follows:

I have been able to preach but once since I was superannuated. The condition of my health became so serious that the doctor told me if I did not come to this country at once I would not live three months; so here I am on top of the Ozark Mountains, over four hundred miles from our home in Lamoni. I feel that if the Lord has a work for me to do he will give me strength to perform it.

Other ministers whose names have been overlooked as doing labor at points in the stake are S. M. Reiste, John Smith, Andrés Anderson, E. A. Smith, R. J. Lambert, G. H. Wixom, C. B. Woodstock, C. I. Carpenter, E. D. Moore, W. R. Dexter, F. E. Cochran, and F. M. Smith. Besides the places mentioned there have been services at the Boyer Schoolhouse. Fred Turnbull.

James Martin and C. W. Dillon held services at Lone Rock, December 13.

DEATHS

Lelia M. Judson, at Lamoni, October 6, aged 51 years, 11 months, and 5 days.

Elizabeth Revel, at the Saints' Home, Lamoni, December 14, aged 90 years, 10 months.

Harriet Sawyer, at Lamoni, December 19, aged 63 years.

George H. Silvers, at Saints' Home, Lamoni, December 7, aged 92 years, 5 months.

REPORT FOR JANUARY, FEBRUARY, MARCH, 1909

THE STAKE PATRIARCH

Dear Brother: In compliance with your request, I herewith submit the following report, covering from March 1, 1908, to March 1, 1909:

Sermons, 13; patriarchal blessings, 54; children blessed, 1; confirmations, 3. These are the cold figures, of course. I believe you told me once that you did not care so much about them.

I have tried in every other way available to me to benefit the great and good cause in which we are engaged. The situation is this:

I am seldom called upon to preach or take charge of a meeting here, and to go elsewhere, except in a very limited degree, I have not been able. Sometimes the desire to push out and help to fill the urgent demand for work, along our line, becomes so strong that it is hard to overcome it.

I am more and more of the opinion that the patriarchs should, when practicable, make preaching, exhorting, and holding revival services their leading work. The idea that a patriarch is to do little more than give blessings is not correct; and so I wrote Brother Alexander Smith. I think we should, in our labors, furnish a practical demonstration of the incorrectness of such a position. But I have never been able to do it, and am much less able now.

I could do more work at home, in this large branch, but under our present system, am prevented. There is something wrong somewhere, for, surely, every man ought to be permitted and encouraged to do all he can do, at home or abroad, or both.

Your brother,

J. R. LAMBERT.

STAKE RELIGIO CONVENTION

The Stake Religio Association met in annual convention at Lamoni, February 4, 5. Roy M. Young was chosen president for the ensuing year; W. E. Shakespeare, vice president; Martha Martin, secretary; A. L. Keen, treasurer; Vina McHarness, home department superintendent. Eighty-four delegates to the General Convention were chosen. Jessie Morant was elected member of the stake library board. An appropriation of five dollars was voted for the library work. The various officers reported. There are locals in the branches at Lamoni, Pleasanton, Lucas, Graceland, Hiteman, Centerville, Greenville, Oland, Evergreen, nine in all.

STAKE SUNDAY SCHOOL CONVENTION

The stake Sunday school association convened at Lamoni, February 4, 5, with Superintendent R. T. Willey in the chair. Reports were read from superintendent, associate superintendent, secretary, treasurer, home department superintendent, and stake library commission. Interesting papers were read on home department and library work. There are fifteen schools in the stake with a membership of 1,493, a gain of 255 during the year. An appropriation of five dollars was

made for the library work. W. T. Shakespeare was elected superintendent for the coming year; G. W. Blair, associate superintendent; Estella Wight, secretary; Oscar Anderson, treasurer; J. F. Garver, member library commission. One hundred and forty-nine delegates were named to represent the association at the General Convention.

STAKE CONFERENCE

The twenty-fourth conference met at Lamoni, February 6, Heman C. Smith, John Smith, and John F. Garver, presiding; Leon A. Gould and W. R. Dexter, secretaries.

There were reports from Centerville, Davis City, Evergreen, Greenville, Hiteman, Lamoni, Lone Rock, Lucas, Grace-land, Leon, and Pleasanton Branches.

Reports were read from John Smith, J. F. Garver, H. A. Stebbins, A. S. Cochran, C. J. Peters, M. M. Turpen, J. R. Lambert, R. S. Salyards, Moroni Traxler, E. B. Morgan, Duncan Campbell, David Keown, C. W. Dillon, George Hicklin, L. G. Holloway, Parley Batten, J. S. Snively, R. M. Elvin, Nephi Lovell, O. B. Thomas, and J. A. Gunsolley.

The stake bishop and the auditors reported. The stake Sunday School and Religio Associations reported. The stake library commission reported and their request for an appropriation of five dollars was granted, to be taken out of the stake expense fund. Duncan Campbell was elected to succeed himself as member of the stake library board.

The Fifth Quorum of Elders reported.

The Wirt Branch was granted permission to change its name to Ellston.

The secretary was authorized to purchase a new record book.

The stake officers were sustained as follows: John Smith, president; J. F. Garver, counselor; William Anderson, bishop; R. J. Lambert, counselor; and the stake high council.

The following persons were approved for ordination on recommendation of their respective branches: From Hiteman Branch, William Wilson, elder; D. J. Williams, priest; Lone Rock Branch, Earl Jones, deacon; Evergreen Branch, Roy M. Young, priest. Roy M. Young and D. J. Williams were ordained at the Sunday afternoon sacramental service. There was preaching by E. B. Morgan, Heman C. Smith, and J. M. Stubbart. Choice of time and place for next conference was left with stake presidency. One hundred and nine delegates to General Conference were selected.

PREACHING POINTS

Moroni Traxler made the following report concerning places where regular appointments are kept up:

During the past year I have opened the work in two new places; the Baker and Sisco Schoolhouses. The latter has been closed against us lately, but we are still holding the ground gained at the other place. The work at the New Buda Schoolhouse is improving some. We held a series of meetings there in charge of M. M. Turpen and S. K. Sorensen. The work at Downey Schoolhouse is in fair condition; services are not largely attended, but the interest is good, and I believe some will obey the truth. Andover is quite promising at present with quite a large attendance and some interested. We also had a short series there; Brethren S. K. Sorensen, L. G. Holloway, and F. A. Smith did the preaching. The spiritual condition of the Saints at this place is good.

At the Baker Schoolhouse the attendance is generally large with quite a good interest manifested. This is quite a gathering place for the young people, and I believe a good work can be done there if properly cared for, as two have already united with the church, and others are investigating. I have been greatly blessed in the discharge of my labors, and at times to a marked degree. I am still interested.

L. G. Holloway reported preaching at Lone Rock, Lamon, Evergreen, and Pawnee. Parley Batten reported preaching at Hynes, Iowa, and the baptism of Brother Ansley there, also having charge of Saints' meetings on Sunday afternoons and Wednesday evenings during a four month's stay in Marion County. H. A. Stebbins reports a series of eight sermons at Centerville, and service at Pleasanton, near Ell-

ston, at Davis City, Lamoni, Thompson Schoolhouse, and Oland Chapel.

R. S. Salyards reported the spiritual condition of the Oland Branch as follows:

The Oland Branch, over which I preside, is doing very well. We held a series of meetings there in the month of January, at which there were good interest and fair attendance until the prevailing sickness interrupted to some degree. We have had two additions by letter, and prospects are good for a steady growth and a continuing influence for good in the surrounding territory. The Sunday school and Religio are doing good work among old and young, both in and out of the church.

STAKE PRESIDENCY

President John Smith reported:

Since last conference I have labored in Lamoni, Ellston, Pawnee, Oland, Andover, and Sisco Schoolhouse. Have been blessed in my labors by the Spirit of the Master. The work in the stake is making a steady gain, and I am hopeful of good results for the future.

There is a movement on foot at Andover, Missouri, to build a church for the use of the Saints.

There are some discouraging conditions, but these should not cause us to hesitate in our labor for the Master. "For everyone shall receive the reward of his own labor." Some of the local laborers have done well in responding to the calls for help, and I appreciate this willingness on their part for the good of the church.

The meetings outside of town have been called off, owing to conditions of sickness. When this has passed away active work will begin again at these places.

Counselor J. F. Garver reported:

Owing to circumstances, I was prevented from reporting to the October conference, hence this report is from the June to the February conference. During this time I have labored at the following places: Lamoni, Lucas, New Buda, Greenville, Pleasanton, near Lineville, Iowa, in Mercer County, Missouri, Hiteman, Sisco, Pawnee, Graceland, Evergreen, and Lone Rock. At Lucas, Pleasanton, in Mercer County, at Hiteman, Graceland, and Lone Rock, continuous services were held in the effort to get the gospel message before our friends. At all these places, excepting Graceland, a fine, and in some instances, a remarkable hearing was had. Bad weather and other meetings militated against the interest at Graceland.

I have been blessed in my work, and have everywhere been received kindly by the Saints. At Hiteman and Lone Rock I was very creditably assisted by M. M. Turpen and Leonard G. Holloway, respectively. W. R. Dexter also accompanied at Graceland.

Illness in my own family and the illness and death of my mother kept me from my work about two and one half months of the time covered by this report.

I find among the Saints generally a commendable desire to honor God's law and thus to be useful in his cause. Conditions are far from what they might be, but with consistent, persistent effort on the part of those whom God has set in the church as teachers of his word—teachers by precept and by example—the spirituality throughout the stake may and will become more noticeable, more nearly what it should be in a stake of Zion. May God inspire and strengthen the priesthood of the stake to this end.

STAKE BISHOPRIC

Bishop William Anderson reported as follows:

Since last conference I have attended to the duties of my office in Lamoni. Last November I visited the northern part of the stake, and with assisting in the care of the old folks' homes in Lamoni, I am kept as busy as I want to be. Have felt blessed in my work, and I appreciate the support of the Saints as well as that of my heavenly Father. The Saints in the stake did better financially than ever before, although some do not see the necessity of supporting the church financially under existing conditions. I remain, in hope of a final success.

STAKE HISTORIAN

The stake historian reported thus:

As historian of the stake I have performed the duties of the office to the best of my ability and by the help I receive from the reporters in the various branches. Some of them are very prompt, and to them I tender my heartfelt thanks. Others are more dilatory and forgetful, but on the whole we get on very well. I would greatly appreciate a note once in a while from those who labor in different capacities in the stake, giving me some account of what they do and how they find things.

MISSIONARIES

C. J. Peters.—Since the last General Conference I have occupied at the following places: Thompson, Riley Center, New Buda, Evergreen, Greenville, Liberty Home, Andover, Downey, and Baker. I was appointed by the last General Conference to labor as a missionary in Lamoni Stake the latter part of the year, but was unable to do missionary work

except on Sundays. I have preached 26 times, assisted 3 times, administered to the sick 6 times.

E. B. Morgan.—I visited Hiteman May 30 and preached twice, again June 21 and preached 4 times, and was well received. July 18, I went to Hynes, Monroe County, and remained there up to August 3. While there I preached 9 times in the opera hall, which was granted for our use free of charge. An excellent young lady offered her services free of charge to play the piano for us during our services there. The weather being so very warm, we were unable to continue our services every night as we did for the first week, except Saturday evening. The heat kept some away, yet the interest was fair. This was practically a new point; Doctor A. N. Baker had done some preaching there after he had been expelled from our church. Brethren John T. Evans, John Thomas and son and daughter, Parley Batten and daughter rendered excellent assistance in song service and otherwise during those services, they having moved there from Lucas. The good seed was sown there then, for some became interested then and bought some of our songbooks, and have been investigating ever since, and are coming our way. July 23 I had the honor of baptizing Mrs. Berl Anderson, at that place. Her conversion was largely the result of reading *Zion's Ensign*, and the labors of Brother and Sister Isaac Phillips, her grandparents. I revisited Hynes in December, 1908, and was pleased to find that the seed sown when there in July and part of August had taken root. I did no preaching, but visited those interested. Blessed two children, the parents of one of them not in the church. By letter I am asked to return and that I am to bless the other of one of the two families. I went to Centerville, Iowa, September 24, 1908, commenced a series of services and spoke some 22 times. The interest continued from fair to good during the whole of the services. I was

domiciled with Brother Albert W. Boden and slept with him. The first or second night after I got there he dreamed that six fishes were caught, that he caught two of them and some one else caught the other four. I failed to see how his dream could be fulfilled. However, it came to pass he baptized two and I baptized four, so, surely enough, we caught six fishes. I have enjoyed better liberty in preaching this conference year than ever before as a whole. It's true, during other years I have been greatly blessed at times and was seemingly very weak at other times. I nearly always make it a point to do considerable pastoral work in the way of visiting Saints and outsiders when going from place to place.

M. M. Turpen.—Since last conference I have preached 18 times, attended 15 other meetings, and baptized 1. Did some visiting. Have been hindered in my labors by sickness.

FIFTH QUORUM OF ELDERS

We beg leave to report that the Fifth Quorum of Elders has been reorganized, August 2, 1908, and made the Lamoni Stake Quorum of Elders. We are holding regular meetings at Lamoni on the third Sunday of each month. We are striving through our organization to better fit ourselves for the Master's work, and we wish to be of use to the stake in our part of the work of the ministry. Our officers are: C. I. Carpenter, president; C. B. Woodstock and James Allen, counselors; and C. B. Woodstock, secretary-treasurer. C. I. CARPENTER.

STAKE LIBRARY COMMISSION

Jessie Morant, John F. Garver, and Duncan Campbell were respectively reelected by the Religio, the Sunday school, and the conference of the stake. The organization was continued as before: Duncan Campbell, chairman; Jessie Morant, secretary; and J. F. Garver, treasurer. Nellie Anderson was sustained as librarian. The two conventions and the conference each voted an appropriation of five dollars for the library work. There are now library boards in the branches at Centerville, Hiteman, Lucas, Graceland, Leon, Pleasanton, Greenville, Lamoni, Evergreen, Oland, Lone Rock, and Pawnee.

THE BRANCHES

CENTERVILLE.—There have been six additions by baptism. E. B. Morgan was there four weeks, also C. E. Willey. Bishop William Anderson and J. S. Snively called there and did some missionary work. Roy Young and Vina McHarness were there in the interest of the Religio and home department work. Their library board is now organized and consists of John Amos, chairman; David Taylor, secretary; Richard E. Evans, treasurer; Gertrude Moatt, librarian.

GREENVILLE.—L. C. Brooks is superintendent of the Sunday school; Nephi Lovell, associate; Alma Lovell, secretary; Nancy Slauter, treasurer and chorister; Minnie Lovell, organist; Isaac Slauter, librarian; Willard Lovell, janitor. The school seems to be prospering.

ELLSTON (formerly Wirt).—Charles Lent is teacher and John Anderson deacon. We are moving on very slowly, but we hope are advancing. Have had some very good sermons of late, and are hoping for a series of meetings soon. Brother Sorensen was here in August and gave us several talks upon the Book of Mormon which made things seem a great deal plainer and seemed to interest outsiders.

H. S. Anderson is superintendent of the Sunday school; L. Anderson, associate superintendent and chorister; Jessie Wood, secretary and organist; L. E. Anderson, librarian.

LONE ROCK.—C. H. Jones and T. J. Bell preached there quite often, O. B. Thomas preached twice, C. W. Dillon and James Martin, jr., preached also. J. F. Garver and Leonard Holloway held meetings for three weeks in January with good interest. The members of the library board: Ada Jones, Ella Sandage and Matie Sandage.

(To be continued.)

NECROLOGY

BY WALTER W. SMITH

MARY JANE DITTERLINE LEWIS. By the departure of Sister Lewis, on May 9, 1922, there is removed from our midst the last of the charter members of the Philadelphia Branch of the Reorganized Church. The Philadelphia Branch was organized on December 23, 1839, by Joseph Smith, the Martyr, and before he left Philadelphia in January, 1840, Charles Ditterline and his wife were convinced of the truth of his mission and united with the church by the hand of Benjamin Winchester. When the church was broken up there arose three or four branches in Philadelphia: one supporting the Twelve, one supporting Sidney Rigdon, one supporting J. J. Strang, and another supporting William Smith. After a season there arose still another branch, organized in the home of Charles Ditterline and over which Elder Nathan H. Ditterline, his son, presided. This branch was unique in that it specifically repudiated all leaders and stated its faith as follows: "Resolved, That we organize a branch of the Church of Jesus Christ of Latter Day Saints established by Joseph Smith on the 6th day of April, 1830, and recognize no one as Prophet, Seer, and Revelator until God shall send one." Into this organization Sister Lewis was baptized by her brother, Elder Ditterline, about 1859.

When the claims of the Reorganization were presented in 1867 by Elder W. W. Blair, while in Philadelphia proof reading the Holy Scriptures as corrected and translated by Joseph Smith, jr., this branch voted as a branch, August 22, 1867, to unite with the Reorganized Church and that all baptisms and ordinations in this branch be acknowledged as valid and binding. The branch was accepted by Brother Blair on these conditions. There were present and participating in this action

ten Saints. Others present, not participating but subsequently convinced, united with the branch in its support of the Reorganized Church. Sister Lewis, with her husband, Elder Elias Lewis, was among the ten charter members. All of the others have sometime since departed and Sister Lewis is the last one to be crowned.

Mary Jane Ditterline was born in Philadelphia, October 7, 1845, and grew to womanhood in that city. She was married to Elias Lewis in 1865. To this union were born sixteen children, eight of whom survive her. Among them is Elder Edward A. Lewis, of Philadelphia, Pennsylvania. There are thirty-three grandchildren and twenty great-grandchildren. She passed quietly out on May 9, 1922, death being due to uremic poisoning.

All of those who knew her mourn her departure. She was a woman of sterling worth, a courageous and cheerful Saint, and a generous and wise mother in Israel. Her home was the rendezvous of the Philadelphia Saints for more than half a century, and "Grandmother Lewis" was sought in every time of distress and perplexity, for her counsel was cautious and seasoned with wisdom. She was characterized by a strong love for the church and an unusual loyalty to its service for more than fifty years. Her place was filled regularly at the church services whether in private house, rented hall, or the Brick Church. It was Christ and his church she was loyal to and not the accidents of its experiences or development. A good woman, a wise mother, and a loyal Saint has gone to rest.

NOTES AND QUERIES

When and where was the first General Conference of the Reorganized Church held? Who presided? When were the semiannual conferences discontinued?

The following is a complete list of all the general and semiannual conferences of the Reorganized Church of Jesus Christ of Latter Day Saints, and the names of those presiding:

June 12, 1852, special conference, Beloit, Rock County, Wisconsin, J. W. Briggs presided.

October 6, 1852, semiannual, Yellow Stone, Wisconsin, J. W. Briggs presided.

April 6, 1853, first general conference, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

October 6, 1853, semiannual, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

April 6, 1854, general conference, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

October 6, 1854, semiannual, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

April 6, 1855, general conference, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

October 6, 1855, semiannual, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

April 6, 1856, general conference, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

October 6, 1856, semiannual, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

April 6, 1857, general conference, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

October 6, 1857, semiannual, Zarahemla, Lafayette County, Wisconsin, Z. H. Gurley presided.

April 6, 1858, general conference, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

October 6, 1858, semiannual, Zarahemla, Lafayette County, Wisconsin, J. W. Briggs presided.

April 6, 1859, general conference, Beaverton, Boone County, Illinois, Samuel Powers presided.

June 10, 1859, special conference, Amboy, Lee County, Illinois, Z. H. Gurley presided.

October 6, 1859, semiannual, at barn of Israel L. Rogers, Kendall County, Illinois, Z. H. Gurley presided.

April 6, 1860, general conference, Amboy, Lee County, Illinois, Z. H. Gurley presided.

October 6, 1860, semiannual, Sandwich, Illinois, Joseph Smith presided.

April 6, 1861, general conference, Amboy, Lee County, Illinois, Joseph Smith presided.

October 6, 1861, semiannual, Sandwich, Illinois, Joseph Smith presided.

April 6, 1862, general conference, Mission, LaSalle County, Illinois, Joseph Smith presided.

October 6, 1862, semiannual, Gallands Grove, Iowa, Joseph Smith presided.

April 6, 1863, general conference, Amboy, Illinois, Joseph Smith presided.

October 6, 1863, semiannual, North Star Branch, Pottawattamie County, Iowa, Joseph Smith presided.

April 6, 1864, general conference, Amboy, Lee County, Illinois, Joseph Smith presided.

October 6, 1864, semiannual, Gallands Grove, Iowa, Joseph Smith presided.

April 6, 1865, general conference, Plano, Illinois, Joseph Smith presided.

October 6, 1865, semiannual, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1866, general conference, Plano, Illinois, Joseph Smith presided.

October 6, 1866, semiannual, near Council Bluffs, Iowa, Charles Derry presided.

April 6, 1867, general conference, Keokuk, Iowa, Joseph Smith presided.

October 6, 1867, semiannual, Union Grove, Iowa, Joseph Smith presided.

April 6, 1868, general conference, Plano, Illinois, Joseph Smith presided.

October 6, 1868, semiannual, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1869, general conference, Saint Louis, Missouri, Joseph Smith presided.

October 6, 1869, semiannual, Gallands Grove, Iowa, Joseph Smith presided.

April 6, 1870, general conference, Plano, Illinois, Joseph Smith presided.

October 6, 1870, semiannual, Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1871, general conference, Plano, Illinois, Joseph Smith presided.

October 6, 1871, semiannual, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1872, general conference, Saint Louis, Missouri, Joseph Smith presided.

September 12, 1872, semiannual, Parks Mill, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1873, general conference, Plano, Illinois, Joseph Smith presided.

September 6, 1873, semiannual, Parks Mill, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1874, general conference, Plano, Illinois, Joseph Smith presided.

September 19, 1874, semiannual, Parks Mill, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1875, general conference, Plano, Illinois, Joseph Smith presided.

September 8, 1875, semiannual, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1876, general conference, Plano, Illinois, Joseph Smith presided.

October 6, 1876, semiannual, near Council Bluffs, Iowa, William W. Blair presided.

April 6, 1877, general conference, Plano, Illinois, Joseph Smith presided.

September 20, 1877, semiannual, Gallands Grove, Iowa, Joseph Smith presided.

April 6, 1878, general conference, Plano, Illinois, Joseph Smith presided.

September 7, 1878, semiannual, Gallands Grove, Iowa, Joseph Smith presided.

April 6, 1879, general conference, Plano, Illinois, Joseph Smith presided.

September 24, 1879, semiannual, Gallands Grove, Iowa, Joseph Smith presided.

April 6, 1880, general conference, Plano, Illinois, Joseph Smith presided.

September 12, 1880, semiannual, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1881, general conference, Plano, Illinois, Joseph Smith presided.

September 1, 1881, semiannual, Parks Mill, near Council Bluffs, Iowa, Joseph Smith presided.

April 6, 1882, general conference, Independence, Missouri, Joseph Smith presided.

September 20, 1882, last semiannual, Lamoni, Iowa, Joseph Smith presided.

- April 6, 1883, general conference, Kirtland, Ohio, Joseph Smith presided.
- April 6, 1884, general conference, Stewartsville, Missouri, Joseph Smith presided.
- April 6, 1885, general conference, Independence, Missouri, Joseph Smith presided.
- April 6, 1886, general conference, Lamoni, Iowa, Joseph Smith presided.
- April 6, 1887, general conference, Kirtland, Ohio, Joseph Smith presided.
- April 6, 1888, general conference, Independence, Missouri, Joseph Smith presided.
- April 6, 1889, general conference, Saint Joseph, Missouri, Joseph Smith presided.
- April 6, 1890, general conference, Lamoni, Iowa, Joseph Smith presided.
- April 6, 1891, general conference, Kirtland, Ohio, Joseph Smith presided.
- April 6, 1892, general conference, Independence, Missouri, Joseph Smith presided.
- April 6, 1893, general conference, Lamoni, Iowa, Joseph Smith presided.
- April 6, 1894, general conference, Lamoni, Iowa, Joseph Smith presided.
- April 6, 1895, general conference, Independence, Missouri, Joseph Smith presided.
- April 6, 1896, general conference, Kirtland, Ohio, Joseph Smith presided.
- April 6, 1897, general conference, Lamoni, Iowa, Joseph Smith presided.
- April 6, 1898, general conference, Independence, Missouri, First Presidency presided.
- April 6, 1900, general conference, Lamoni, Iowa, Joseph Smith and counselors presided.
- April 6, 1901, general conference, Independence, Missouri, Joseph Smith and counselors presided.
- April 6, 1902, general conference, Lamoni, Iowa, Joseph Smith and counselors presided.
- April 6, 1903, general conference, Independence, Missouri, Joseph Smith and counselors presided.
- April 6, 1904, general conference, Kirtland, Ohio, First Presidency presided.
- April 6, 1905, general conference, Lamoni, Iowa, Joseph Smith and counselors presided.
- April 6, 1906, general conference, Independence, Missouri, First Presidency presided.

April 6, 1907, general conference, Lamoni, Iowa, First Presidency presided.

April 6, 1908, general conference, Independence, Missouri, Joseph Smith and counselors presided.

April 6, 1909, general conference, Lamoni, Iowa, Joseph Smith and counselors presided.

April 6, 1910, general conference, Independence, Missouri, Joseph Smith and counselors presided.

April 6, 1911, general conference, Lamoni, Iowa, Joseph Smith and counselors presided.

April 6, 1912, general conference, Independence, Missouri, Joseph Smith and counselors presided.

April 6, 1913, general conference, Lamoni, Iowa, First Presidency presided.

April 6, 1914, general conference, Independence, Missouri, First Presidency presided.

April 6, 1915, general conference, Lamoni, Iowa, Elbert A. Smith presided.

April 6, 1916, general conference, Independence, Missouri, First Presidency presided.

April 6, 1917, general conference, Lamoni, Iowa, Frederick M. Smith presided.

April 6, 1918, general conference, Independence, Missouri, First Presidency presided.

April 6, 1919, general conference, Lamoni, Iowa, First Presidency presided.

April 6, 1920, general conference, Independence, Missouri, First Presidency presided.

October 1, 1922, general conference, Independence, Missouri.

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